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THE
CANADA TEMPERANCE ADVOCATE.

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

No. 2.

MONTREAL, JUNE, 1836.

Vol. II.

Selected Articles.

Extract from the Speech of Mr. Buckingham on the Extent, Causes and Effects of Drunkenness, delivered in the House of Commons, on Tuesday, June 3, 1834.

Of the fact of the increase of drunkenness among the labouring classes of the country, I think there will be no doubt. But if there should, a reference to the reports of the police cases, published in any town of the United Kingdom, will be more than sufficient to remove such doubts; and if to this be added the evidence furnished by the records of our criminal courts of session or assize, and by the coroners' inquests, hospital returns, and other public documents, accessible to all, the most irresistible proof will be produced to show that intemperance, like a mighty and destroying flood, is fast overwhelming the land. I content myself with two short extracts of evidence on this subject from very different quarters, which I have selected from a mass of others, because they are the shortest and the most recent; not written to serve any special purpose; and above all question as to their authenticity. The first is from the latest official Report of the Middlesex Lunatic Asylum, at Hanwell, as published in the *Times* of the present month. It is as follows:—

"GIN-DRINKING.—The seventy-six deaths which have occurred in the year, have been, with the exception of those who have died from advanced age, principally caused by the disease of the brain, of the lungs, and the complaints brought on by those deadly potions of ardent spirits in which the lower classes seem more than ever to indulge. In a very great number of the recent cases, both amongst men and women, the insanity is caused entirely by spirit-drinking. This may, in some measure, be attributed to the young not being taught to consider the practice disgraceful, and to their being tempted, by the gorgeous splendour of the present gin-mansions, to begin a habit which they never would have commenced had they been obliged to steal, fearful of being observed, into the obscurity of the former dram-shops."

The second document to which I beg to draw the special attention of the House, is one of the most appalling, perhaps, that the history of intemperance has ever produced. It is a report of the number of men, women, and children, who entered within a given time, 14 of the principal gin-shops in

London, and its suburbs;—of which there are two in Whitechapel; 3 at Mile End; 1 in East Smithfield; 1 in the Borough; 1 in Old Street; 2 in Holborn; 1 in Bloomsbury; and 3 in Westminster. From these tabular statements I make only the following selections:

At the principal gin-shop in Holborn, there entered on the Monday, 2880 men, 1855 women, and 289 children, making a total of 5024 human beings in one single day; and in the whole week 16,998 persons had visited this single house. At the principal gin-shop in Whitechapel, this had even been exceeded; for there had entered at this house on the Monday, no less than 3146 men, 2189 women, and 686 children, making a total of 6021 in a single day; and in the course of the week, the numbers amounted to 17,403. The grand total for one week only in the 14 houses selected, the names of which I have seen, and the localities of which I have myself inspected, amount to no less a number than 269,437, divided in the following proportions—namely, 142,453 men, 108,593 women, and 18,391 children—the women and children united, nearly equalling the men; and often surpassing them in the grossness and depravity of their demeanour! Alas! Sir, is it England of which we are speaking—the land of the lovely and the brave—the seat of the sciences and the arts—the school of morality and religion: or are those attributes of excellence ascribed to us in mockery, in order to heighten our sense of sorrow and of shame? Yes! in a country second to none in wealth—in intelligence—in power—and I will add, too, in general purity of conduct and character—there yet remains this deadly plague-spot, which I call upon the members of this House to assist, to the utmost of their abilities, in endeavouring to wipe away. If this almost inconceivable amount of degradation is produced by 14 houses only in this metropolis, what must be the mass of vice and immorality engendered by the thousands of other houses of the same class, though of inferior magnitude, which rear their decorated fronts in every street and avenue, whichever way we turn, though, like the whitened sepulchres of old, they are, without, all gorgeousness and splendour—within, all rottenness

and death; and if the waste, disease, and crime, produced by intoxication in London alone be thus enormous, what must be the aggregate amount of each in all the other towns and districts of England? The sum is so fearful that I shrink appalled from its bare contemplation. (Hear, hear.)

If we turn to Scotland, the prospect is quite as discouraging. From a letter, dated Edinburgh, April, 1834, written by an eminent resident of that city, Dr. Greville, I extract only the following passage:—

"I have been this day in the City Chambers, and have ascertained from the official records, that in the Royalty, (or city,) there were issued for the years 1833-4, no less than 736 licences. The Royalty contains 55,232 souls, and 11,046 families; this is, therefore, a license to every fifteenth family. The whole population of Edinburgh, and its suburbs, is about 166,000; but beyond the Royalty, the licenses are mixed up with those of the county, and it is not so easy to obtain a distinct account of them. This, however, is well known, that three years ago, there were only 1700 licenses in the whole of this district; so that the increase in that short space of time is enormous."

If we ask whether Ireland is affected with this deadly plague as well as Scotland and England, the answer must, unfortunately, be in the affirmative. In Dublin, and in Cork, the increased consumption of ardent spirits, and the consequent increase of disease and crime, is undeniable; and testimonies might be multiplied on this subject to any required extent. But to take the north of Ireland, rather than the south, for an example, as the north is universally admitted to be in a higher state of order, and peace and comfort, than the south, I quote a single passage from a report drawn up by the Rev. John Edgar, Divinity Professor, in the Royal College of Belfast, dated in January of the present year, in which he says,—

"The demand for spiritous liquors is so universal, that spirit shops in the town of Ulster average 16, 18, and even 30, to one baker's shop; and in some villages, every shop is a spirit shop. In one town, containing only 800 houses, there are no less than 88 spirit shops. The fruit of all this exhibits itself every where in the destruction of property, and peace, and health, and life, and happiness; in the increase of crime, the injury of the best interests of individuals, of families, and of the community at large."

In the central parts of England, in the great manufacturing towns of Manchester,

Leeds, Sheffield, and their surrounding districts, the evil is widely extending in every direction. In Manchester, and the surrounding towns of Bolton, Stockport, Oldham, and others, the increase of spirit shops and spirit drinkers, is greater, perhaps, than in any part of England. Take the following testimony as to the former, from the excellent work of Dr. Kay, an eminent physician of that town, "On the Condition of the Working Classes:"—

"Some idea (he says) may be formed of the influence of these establishments, the gin-shops, on the health and morals of the people, from the following statement, for which I am indebted to Mr. Bradley, the Boroughreeve of Manchester. He observed the number of persons entering a single gin-shop in five minutes, during eight successive Saturday evenings, and at various periods, from seven o'clock till ten. The average result was 112 men, and 163 women, or 275 in forty minutes, which is equal to 412 per hour."

In the *Sheffield Iris*, of the 17th of May, but a few weeks ago, is the following paragraph, which, though short, speaks volumes, as to the fearful increase of intemperance in the great district of which it is the centre. The paragraph is most appropriately headed, and is as follows:—

"THE INTOXICATING MARCH TO DEATH.—It is painful, but at the same time a most melancholy fact, that Mr. Badger, the coroner of this district, has, within the short space of ten days, had occasion to hold inquests on thirteen persons who have come to their deaths by accidents solely arising from indulging in the baneful vice of drunkenness."

American Methodists.

From the *Temperance Recorder*.

We cannot but be truly thankful to God for the explicit and decided testimony of our Wesleyan brethren are enabled to bear to the great principle of total abstinence from all intoxicating drinks. The original rule of Mr. Wesley prohibits "drunkenness, buying or selling spiritous liquors, or drinking them, except in cases of extreme necessity."

We confess, that confidently expecting the restoration of this rule at the General Conference of the present month, we have not been without our fears, that some at least of that denomination of Christians, and of others upon whom their example must have influence, might for a time, at least, restrict the word "spiritous," as it was not intended by Mr. Wesley to be restricted to distilled liquors alone, and to this result we feared the influence of the "old pledge" might have been tending. We are happy, however, to discover many indications that these fears were groundless. The following spirited exposition of the "rule" is from the pen of D. M. Reese, M. D., of New York, and appeared in a recent number of the *Advocate and Journal*, constituting a part of his reply to a writer, who in the same

paper advocates the "abstract right" to drink a little:—

"I feel that I should be personally recreant to my principles and my conscience, if I did not solemnly protest, in the name of God and methodism, in behalf of truth and Christianity, against such abominable heresy as is contained in the communication under notice. If the doctrine and practice inculcated by this writer, were to be adopted by the Christian community, the sin of drunkenness would deluge the church, the altar, and the pulpit, before the present year expires. Yes, if the 'moderate, temperate, habitual, lawful use of spiritous liquors as a drink' is to be contended for as a 'privilege,' and rum is to be reckoned among 'the bounties and blessings of life,' and is to be drunk with 'due thankfulness and gratitude to the beneficence of the Creator,'—nay more if the traffic in rum, as well as its use as a drink, is to be enforced as a duty, and that from Scriptural authority too, then, indeed the very name of temperance might be blotted out of the universe, and philanthropy, as well as religion, might weep in hopeless despair.

"Suffer me to ask, whence came the 500,000 drunken fathers, husbands, and sons, who at this hour pollute our land, degrade their species, and dishonor God? Whence came they, but from the great army of 'moderate drinkers,' with which our whole country has been filled? And I shudder yet more, while I inquire, why 30,000 men have annually fallen into the drunkard's grave, and into the drunkard's hell, from among our own fellow citizens in the United States! Why, but for this single reason, that the 'moderate, temperate, limited, occasional, habitual' use of intoxicating drinks has been esteemed a 'lawful privilege'? It is this damning heresy, which has not only multiplied pauperism, and disease, and robbery, and murders, and suicides; crowded our almshouses, and prisons, and lunatic asylums; and filled the land with widows and orphans; but it is this which has hurried millions to the judgment with all their sins upon their heads, bequeathing to their posterity unutterable anguish as their bitter inheritance. No marvel that our own Wesley lifted up his voice like a trumpet in warning against all use of intoxicating drinks, 'except in cases of extreme necessity,' and declares that 'this rule, God, by his Spirit, writes on all truly awakened hearts.' And it is enough to wake his sleeping dust, and make his bones rattle in their coffin, if this were possible, to see one of his professed followers declaring the 'habitual drinking of ardent spirits is not immoral,' and that it is the abuse of this 'privilege' of drinking rum that is to be deprecated, and not its 'mod-

erate, temperate, though habitual use.' Well does the great Dr. A. Clarke, that true son of Wesley, exclaim—"Strong drink is not only the devil's way into man, but man's way to the devil. If you swallow strong drink down, the devil will swallow you down?"

"But I forbear to pursue this writer farther, since I fully confide, under God, in the Methodism of the coming General Conference for the restoration of the good old rule of Mr. Wesley to our discipline, especially now that the proposition has received the approval of all the annual conferences. And as the terms of the present rule do not recognize the mischievous and ridiculous distinction of spiritous liquors, into distilled and fermented, nor ardent and vinous, but necessarily and justly denominate all intoxicating drinks as 'spiritous liquors,' there will be no difficulty among the disciples of John Wesley in the administration of the rule. And so important do I regard the purification of our Zion from the accursed traffic and use of spiritous liquors, that in common with many of my brethren with whom I have been a fellow labourer in this cause, I find it in my heart to pray that I may live long enough to witness it; and I could then be better prepared to say, 'Now Lord, lettest thou thy servant depart in peace.'"

Original Articles.

Consumption of Intoxicating Liquors in Montreal.

There are 228 licensed taverns in this City and Suburbs, and 147 stores which retail liquor. We shall count nothing for unlicensed taverns, nor for wholesale dealers, although they frequently supply such private families as buy a quantity at a time.

Here, then, are 375 licensed establishments for the retail sale of liquor; and we think it is fair to presume that those who pay for licenses, must make, one with another, £50 a year of profit from the sale of liquors, otherwise they could not maintain themselves, and pay house rent, servants' wages, and other necessary expenses.

Now, the greater part of the liquor retailed in Montreal, is sold we believe at 1½d. a glass; and if we allow 1d. of that price to be profit, it follows, that to realise the £50 before mentioned, the average quantity which each licensed dealer must sell is 12,000 glasses a year. Consequently 375 dealers must sell 4,500,000 yearly; which, taking the population at 45,000, to include strangers, emigrants, &c., is exactly 100

* The number has since been augmented we understand.

glasses of liquor a year to every man, woman and child in the city. And as a good deal more than half of the population must be children who are too young to drink, and women who never drink at all, it follows that the quantity consumed by the rest is considerably over 200 glasses a year for each individual, besides what is drunk in private houses and unlicensed establishments. This result may appear startling, but let any one follow the different steps of our calculation, and he will be convinced that it is understated. And surprise will cease when we consider that many individuals drink from 3 to 6 glasses a day, or from 1000 to 2000 a year for their own share.†

Let us now see how much the public loses by the infatuation, which causes so much money to be thrown away on intoxicating drinks.

4,500,000 glasses of liquor at 1½d ..	£28,125
Add one third for consumption in private houses and all other ways.....	9,375
Total.....	£37,500

This calculation is probably within the truth, yet here are one hundred and forty thousand dollars sacrificed annually for that which instead of doing good, is absolutely injurious to the community; which hinders productive labour, causes a great number of losses and accidents, occasions a great deal of sickness and beggary, and thereby entails heavy expenses upon the public in different other forms. The excessive tax for intoxicating liquors falls most heavily upon the poor and labouring classes, yet strange to say, they never complain of this burden, but on the contrary resent any attempt to remove it from their shoulders.

Let us now see what the enormous sum spent for intoxicating drinks would procure if directed to good purposes.

First. It would support the following institutions:—

1. A Work-house sufficient to maintain all the able bodied poor, with a public soup kitchen attached, whereby street begging might be prevented. Say per annum.....	£1000
2. A public General Hospital.....	3000
3. A retreat for the blind, decript, old and infirm.....	3000
4. An Asylum for orphans and destitute children.....	3000
5. A House of Refuge and Penitentiary for the reformation of criminals.....	3000
6. A Magdalen Asylum.....	1000
7. A Lunatic do.....	1000
8. Six free Schools for the education of children of all denominations at £300 each.....	1800

† The quantity consumed by individuals and families is sometimes enormous. We know a Merchant who boasted that he consumed annually in his own house, a pipe of the best cognac. And another gentleman's bill with his grocer, for a period of somewhat less than two years, had for one item. 270 gallons of Brandy.

9. A free College for the higher branches of education.....	1500
10. Four public Libraries with News-Rooms attached, free to all classes, at £300 each.....	1200
11. Public Botanical and Zoological Gardens for the amusement and recreation of the citizens.....	1200
12. Four Mechanics' and other Institutes, with regular lectures, at £400 each.....	1600
13. A public Museum open to all.....	1000
14. Public Baths, free to the Working Classes.....	1000

Second. There might be spent for public convenience and improvement:—

1. In keeping the roads and streets clean and in good repair, there might be spent.....	4000
2. In lighting and watching the city sufficiently.....	3000
3. In opening streets, making wharves, erecting public buildings, or other improvements.....	6200
Total, per annum.....	£37,500

Whether this way of spending the money would be attended with sufficient advantage to counterbalance the loss of 375 grog-shops, we leave the public to determine. A.

“Temperance men not Pharisees”

To the Editor of the Canada Temperance Advocate.

SIR,—A paper which misses no opportunity of railing at Temperance Societies and their Advocates, lately made a sort of comparison between the Temperance men of the present day, and the Pharisees in the days of our Saviour, for the avowed purpose of showing that the former are a revivification of the latter. His words are the following: “The Pharisees, who seem to have been the Temperance Society of their day, sometimes took the liberty of censuring Christ and his disciples for eating and drinking according to the fashion of the world.” And a little farther on he says, that since Christ did not yield to the righteous consciences of the Pharisees of his day, we shall not, if we follow his example, yield to the righteous consciences of the Pharisees of modern times.

I have always been of opinion, that Temperance principles are very ancient, but I had no idea that Temperance Societies could claim such a high antiquity as this. The Pharisees members of Temperance Societies! Impossible, I was going to say; but I forgot that the person who makes the statement is “competent (in his own opinion) to defend the purity of sacred scripture,” and perhaps the learned man may be acquainted with documents of which the rest of the world knows nothing. At all events, he must be acquainted with some other documents than the Scripture. The New Testament does not tell us that the Pharisees were members of such Societies, and it denies that they acted on the principles of them. When John Baptist appeared amongst them with his total abstinence principles, instead of welcoming him as a member, they said “he had a devil.” And I have little doubt, that this taunt was, in the current language of that day, perfectly synonymous with the taunt of “ignorance and fanaticism,” which Mr. Scriptural-Purity-Defender throws against the supporters of Temperance Societies now.—To be really Pharisees, therefore, we ought to join his rail and rail like him.

Our reviler says that the Pharisees took the liberty of censuring Christ and his disciples, “for eating and drinking according to the fashion of the world.” This is a most unfortunate statement, for one who makes such pretensions to “competency!” It is not true—the very opposite is the fact. They censured Christ and his disciples for not eating and drinking according to the fashion of the world. It was the fashion of the world at that time to wash the hands before eating, to eat only with certain company, &c. The Saviour disregarded these observances; and it was on this account that the Pharisees censured him, and not for eating and drinking. Should not a person know what scripture is, before he consider himself competent to defend its purity. Purity! How will does this character which he has had the effrontery to assume, “competent to defend the purity of sacred scripture,” agree with the disgusting details which he has given to the public respecting ELLEN JEWETT, and her infamous paramour.—*Proh pudor!*

I am, &c.

VERITAS

Consequences of Abstinence and Consequences of Drinking contrasted.

“Ye shall know them by their fruits. Do men gather grapes of thorns or figs of thistles?”

The two following facts, for the first of which we are indebted to a respected Correspondent, shew both the consequences above referred to. Let our readers apply the scriptural test, which we have placed at the head of this article, and they will easily determine, whether abstinence or drinking is the wisest and most scriptural course of conduct:—

MR. EDITOR,—I was lately attending a religious meeting, at which I learned the following history of J—S—. As it appears to me an interesting one, I have sent it to you for insertion in the Advocate:—

“J—S— is a native of the County of Suffolk, England. At the age of 16, he embarked for the East Indies, where, after a residence of about six years, in consequence of the extreme heat of the climate and the free use of spirituous liquors, he became shockingly diseased in his legs, which rendered his last two years residence there truly miserable. After spending some nine years in that country, he returned to England. He had become so much enfeebled, however, when he left India, as to make it necessary to be carried on board the vessel; but in the course of the voyage, by strictly adhering to a low diet and total abstinence from the poison, he improved so much and so rapidly, that upon his arrival in England he was quite able to labour at his trade. Subsequently, however, he did not continue to improve, for, in accordance with the vicious customs of society and the absurd prevailing notions of hospitality, he began again to taste the fatal cup. About the year 1831, he emigrated to this country, and during the winter of 1834-35, he had reduced himself by habitual intemperance so low, that no hopes could be entertained of his recovery; and he was truly an object of commiseration, with every prospect of soon dropping into a drunkard's grave. But being persuaded as a last resort, again to try the virtues of abstinence, he began once more to recover, and now Sir, imagine if you can, the contrast. Sound and hale in health, clothed and in his right mind. Sit-

ting at the feet of Jesus; harassed no longer by the pinchings of poverty, or the pains of disease. No more a companion of the dissolute and the idle.—his feet no longer swift to profane the Sabbath, or visit the haunts of the gambler, but a follower of Christ, and a companion of those that follow him. Such, Sir, are the legitimate fruits of abstinence; and it appears to me that in the estimation of every candid reflecting mind, facts such as this will be worth a thousand of those *glimsy, sophistical, stale pretences*, which are constantly urged by the opposers of the Temperance Reformation." INDEX.

AN EXAMPLE FOR YOUTH.—A little boy, in destitute circumstances, was put out as an apprentice to a mechanic.—For some time he was the youngest apprentice, and of course had to go upon errands for the apprentices, and not unfrequently to procure for them ardent spirits, of which all except himself partook; because, as they said, it did them good. He, however, used none; and in consequence of it, was often the object of severe ridicule from the older apprentices; because, as they said, he had not sufficient manhood to drink rum. And as they were revelling over their poison, he under their insults and cruelty, often retired, and vented his grief in tears. But now every one of the older apprentices, who are informed, is a drunkard, or in the drunkard's grave; and this youngest apprentice, at whom they used to scoff, is sober and respectable, worth a hundred thousand dollars. In his employment are about one hundred men, who do not use ardent spirits;—and he is exerting upon many thousands an influence in the highest degree salutary, which may be transmitted by them to future generations, and be the means, through grace, of preparing multitudes, not only for usefulness and respectability on earth, but for an exceeding and eternal weight of glory in heaven.—*London Weekly Visitor.*

What is Temperance ?

In these days, when so much is said on the subject of Temperance, it becomes of considerable importance to know what Temperance is ?

The habitual user of alcoholic drink says that Temperance, when applied to the use of his favorite beverage, means to drink only three glasses, per diem, and not to exceed that quantity except under peculiar circumstances, as at a fair or wedding. But, put the question to his more sober-minded neighbour, and he says that Temperance consists in taking only one glass daily—this, he says, does him good—it is the key that winds him up after he has run down by the fa-

tigue of the day—and so long as he takes only this, he confidently thinks he may refer you to his own practice for a correct definition of Temperance.

But we are still aground on the question. There is nothing in all this, to which we can assign a length and breadth, and call it Temperance. Yet, notwithstanding this difference of dimension, if I may so speak, which different persons ascribe to it, the universal decision of mankind is, that Temperance itself, whenever these dimensions shall be fully ascertained, will be found a virtue.

And it is also universally admitted, that a strict adherence to the practice of any virtue *will never lead one to that vice which stands in opposition to it.* For example, a strict adherence to the virtue of truth-telling will never lead one to the vice of lying; and, by a rigid observance of honesty no person ever becomes a thief; so, with regard to Temperance, none of its practical admirers can ever become intemperate.

Here then is a standard, the infallibility of which no person can feel disposed to question. Let us now compare that which has so long passed current for Temperance, with this infallible standard, and see if it be possessed of those qualities which entitle it to circulate as genuine coin. Let that which has the greatest pretensions and bears the nearest resemblance to the genuine article, be examined first, and if that be found a counterfeit, we need not take the trouble to examine others of less pretensions. Take, then, the man whose daily allowance is now only one glass of alcoholic liquor, and we find, that in order to produce the desired effect, it soon becomes necessary for him to increase this allowance, and in a short time a half pint is barely sufficient to wind him up. He finds it necessary to increase again, and again he increases, until his corporeal powers are enfeebled, and he becomes a drunkard. We need not suppose that this is a correct history of every daily drinker. There are exceptions to every general rule; but that such is the natural result of the daily use of alcoholic drink, is proved by the experience of all observing men. Consequently the daily use of alcohol as a drink is not temperance, for its natural tendency is to produce that vice which stands in opposition to it. It is the great

highway that leads to intemperance; and the use of it, in any quantity, except for medicinal purposes, has the same tendency. Hence it follows, that temperance, with regard to alcoholic drink, is entire abstinence.

R. H.

Quotations.

Under this head it is our design to make quotations on the subject of Temperance, from writers who lived before Temperance Societies as at present constituted, were ever heard of—from the journals of travellers who have tried the *cold water regimen*—opinions of medical men, &c. &c. In short, whenever we find an author, not a member of Temperance Societies, expressing himself in favour of their principles, we shall add his name to the list of "*ignorant fanatics*," who practice and defend them. And as is most meet, we begin with

SIR FRANCIS BOND HEAD,

LIEUTENANT GOVERNOR OF UPPER CANADA.

We fancy we see some of our readers looking again, as if they doubted whether they had read correctly. But it is Sir F. B. Head, the very individual, who is at this moment fixing all eyes and commanding the admiration of all classes in both Provinces, by the consummate ability with which he is conducting his administration. His very name is a tower of strength,—the bare mention of it is sufficient to put to flight the whole host of pseudo defenders of the faith and periodical scribblers, that have ventured to lift their feeble pens against the sacred cause of Temperance Societies.

We extract the following from the account of the last anniversary of the Toronto Temperance Society, "During the meeting the President, (M. S. Bidwell, Esq.) stated, that he had great pleasure in informing the Society, that, having waited upon His Excellency the Lieutenant Governor, he was pleased to say, *that he would give his countenance and support to Temperance Societies in this Province, and to every lawful and reasonable exertion made by them, to abate the evils of drunkenness*; which information was received by the meeting with great applause."

This is as satisfactory as the members of Temperance Societies could wish; yet, from another source, we can lay before our readers another testimony of this eminent person to the virtues of cold water.

About twelve years ago, Sir Francis (then Captain) Head, was engaged to go to South America, by one of the Mining Companies in London, to superintend their operations in that distant region. On his return he published his journal entitled, "Rough notes ta-

ken during some rapid Journeys across the Pampas and among the Andes." Although little labour has been expended on this work, as is evident from the title, it yet gives many indications of the same vigorous mind that is now swaying affairs in Upper Canada—it awakens such an interest in the reader as to make him regret that the "journey" ends so soon; and, what constitutes the chief excellence of all journals of this kind, it gives one a vivid description of the country, and the mode of life of its inhabitants. Our readers are not to suppose that we are going to review it—but as a proof of its merit, we shall merely add, that Malte Brun, whose System of Geography is confessedly the standard, quotes Captain Head's journal as one of his authorities in describing South America.

The Gauchos are the inhabitants of the Pampas. Riding is their principal, almost their only exercise; and they will continue on horseback day after day, galloping over these immense plains under a burning sun, and performing labours which appear utterly astonishing to a stranger. Sir Francis points out in the following words the cause of this apparent inexhaustible capacity to bear fatigue. "As the constant food of the Gaucho is beef and water, his constitution is so strong that he is able to endure great fatigue; and the distances he will ride, and the number of hours he will remain on horseback, would hardly be credited." (Page 29.) As an evidence that this is not a random guess, he informs us that he resorted to this diet himself, and in a short time became as untirable as the Gauchos themselves, galloping from sun-rise to sun-set, in his journeys across the Pampas, at such a rate that none but a native could keep pace with him. He says, page 51—"when I first crossed the Pampas, I went with a carriage, and although I had been accustomed to riding all my life, I could not at all ride with the peons, (drivers of the carriage) and after galloping five or six hours, was obliged to get into the carriage; but after I had been riding for three or four months, and had lived upon beef and water, I found myself in a condition which I can only describe by saying, that I felt no exertion could kill me. Although I constantly arrived so completely exhausted that I could not speak, yet a few hours' sleep on my saddle on the ground always so completely restored me, that for a week I could daily be upon my horse before sun-rise, could ride till two or three hours after sun-set, and have really tired out ten or twelve horses. This will explain the immense distances which people in South America are said to ride, which I am confident could only be done on beef and water."

We had marked some other passages for quotation, but as this article has already ex-

tended much farther than we anticipated, we must close it at present. We would remark, however, that the prevalent opinion that intoxicating drink in one form or another is necessary to qualify the human constitution for sustaining fatigue, is most unfounded—the above extracts rendering it evident, that the only effect of these drinks is—weakness.

MILTON.

It would be presumptuous in us to pass any encomium on this great poet—his excellence is admitted by all that have intellect to appreciate it. Sir Walter Scott, the best judge of modern times, characterised his Paradise Lost as "the greatest poem: that the world ever saw."

We cannot set him down as one who practised abstinence, the grand principle of our Associations, but the two following extracts show that both his opinions and his practice were more favourable to us than our opponents.

Mitford, in his Life of Milton, informs us that "his domestic habits were those of a severe and temperate student. He drank little wine, and fed without any luxurious delicacy of choice—he supped upon olives, or some light thing, and, after a pipe of tobacco, and a glass of water, went to bed." (page 38.) The same biographer elsewhere informs us that his temperance was habitual; even when he was a young man, on his travels, he observed the rule of temperance (a thing very unusual with travellers) so conscientiously as to excite the wonder of the Italians. Might we not trace a connexion between the temperance of the poet and the purity of his muse? The author of Don Juan excited himself with ardent spirits, and Burns did the same. It is worthy of notice that their earlier productions, speaking generally, are the purest, and they became gradually more offensive in proportion as the mind of the poet became debauched by intemperance,—while, on the contrary, the character of Milton's muse, throughout the whole of his writings, fully agrees with "Urania," the heavenly name under which he invokes her. However this may be, the above fact, that Milton took a glass of water, rather than a "tumbler," before going to bed, is sufficient to show that the use of alcoholic stimulants is not necessary to rouse the mind to make an extraordinary effort. Nay, when his practice and his poetry are contrasted with the practice and poetry of the other great authors we have just named, the very opposite conclusion, we think, must be come to.

The practice of Milton shows that the use of strong drink is not necessary to intellectual strength,—the following quotation

shows that it is as little necessary to corporeal:—

"**CHOR.** Desire of wine and all delicious drinks,

Which many a famous warrior overturns,
Thou could'st repress, nor did the dancing ruby
Sparkling, out-pour'd, the flavour, or the smell,
Or taste that cheers the heart of gods and men,
Allure thee from the cool crystalline stream.

"**SAM.** Wherever fountain or fresh current
flow'd

Against the eastern ray, translucent, pure,
With touch ethereal of heaven's fiery rod,
I drank, from the clear milky juice allaying
Thirst, refresh'd; nor envied them the grape,
Whose heads that turbulent liquor fills with
fumes.

"**CHOR.** O madness, to think use of strongest
wines

And strongest drinks our chief support of health,
When God, with these forbidden, made choice to
rear

His mighty champion, strong above compare
Whose drink was only from the liquid brook."
—Samson Agonistes.

Clergymen, doctors, lawyers, merchants, mechanics, and editors,—multitudes of the "wise men" of the present day, tell us that ardent spirits are "really necessary" to preserve the body in health, and to enable it to bear fatigue; but, from the above lines, we see that the immortal Milton would consider them mad—and his judgment, to say the least of it, is pretty near the truth.

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.—*MacKnight's Translation.*

MONTREAL, JUNE, 1836.

We intended to offer a few remarks on a paper, which will be found in another page, respecting the number of Taverns in Montreal, and the expense which they cause to the city. But the following letter from a Correspondent so fully expresses our sentiments, that we cannot do better than insert it here.

Magistrates and Tavern Licenses

To the Editor of the Canada Temperance Advocate

SIR,—Our worthy Magistrates I understand, taking into consideration the great abuse which had crept into the system of granting Licenses for Taverns, and being deeply afflicted with the debauchery, vices, and crimes, which these establishments produce and promote; weighing the presentiments of several Grand Juries, which declared these taverns to be a nuisance—the opinion of the public press,—and of a large portion of the citizens expressed in a petition to them, resolved at their recent Sessions that the number of Licenses should be materially diminished, and yet—granted a greater number of Licenses than before!

I am scarcely sorry for this result. It is by the progress of enlightenment, not by decisions of Magistrates, that inankind will become sober and happy. It is by the opinion of the people, not by the arm of the law, that the Temperance Reformation must triumph.

Besides, if there exists any good reason for granting one license for the sale of intoxicating drinks, it must apply equally to granting a thousand. If the drink be a good thing, why attempt to limit the sale? If it be a bad thing, why throw the sanction and respectability of the law around the vender? I maintain that the selling of intoxicating drinks is evil,—pure unmitigated evil. And if men will do evil, of course there is nothing to hinder them; but at all events, do not license them, do not make their business legal, and themselves respectable by the decision of a bench of Justices. It may be objected that if this plan were adopted, every house would become a Tavern, and thereby a frightful increase of the evil complained of would be occasioned. I do not doubt it; but this very excess would work its own cure. And public opinion, the only real source of strength, would become sound and enlightened, and bring about that state of things which we desire, namely, a voluntary abstinence from intoxicating drinks, much more quickly than it will probably be brought about any other way.

Before concluding, I shall briefly advert to the reason which, I understand, principally weighed with the Magistrates to renew many of the licenses which they intended to discontinue, namely, "the hardship of depriving a poor man of the means of support." In plain language it was considered a hardship to refuse a man the sanction of the law to endeavour to make his neighbours drunkards; to bring up his family in all probability to drunkenness and misery; and to turn out ultimately a drunkard himself; for such I maintain are the natural and ordinary consequences of keeping tavern; and I think the statistics of tavern-keeping and tavern-frequenting in this city, for the last ten years, will bear me out in my opinion. A.

"When the Wine is in, the Wit is out."

In the above common proverb, which is the expression of a fact, universally recognised, the word "wit" is used in its original and most extensive meaning; to signify sense, reason, or the intellectual powers generally. It occurs in the same sense in another proverb, "an ounce of mother wit is worth a pound of clergy;" which means, that a small portion of intellect is better than a great deal of learning.

Proverbs embody the wisdom and experience of nations, and that wisdom and experience declares, that "when wine is in, wit is out." But why should the wit ever be out? Why should reason ever be banished from the mind? Why should we extinguish for even the shortest space, the only light which is given to direct our steps in this world?

It cannot be a matter of surprise that men, when the wit is out, when the light of rea-

son is extinguished, should be guilty of many follies and crimes. It is rather wonderful that they commit so few, when they deprive themselves so frequently of the wit or reason which was bestowed upon them as the highest and most essential attribute. But wherefore, we ask again, should we put ourselves into a condition to commit these follies and crimes? If there was any necessity for taking in the wine and putting out the wit periodically, or, from time to time, it would be another matter, and we would only have to lament the defective nature of our constitution. But there exists no necessity, not even the shadow of a reason, for drinking wine or any other kind of drink, which is to banish wit; unless we think that we are bound to comply with customs which are the relics of barbarous and unenlightened ages, and which, to the disgrace of civilization, have come down to the present day.

M'GINNISM.—A tradesman of the name of R— who lives in this city, had brought himself to disgrace, and his family to want, by intemperance. After suffering much of the misery which this vice produces, he was induced to sign the total pledge. The happy consequences of abstinence soon became apparent; his children were clothed and fed, his wife was happy, and his dwelling began to assume the look of comfort. But by the wretched sophistries of Mr. M'Ginn he was persuaded that abstinence was not right—he accordingly began to use the poison again, determining to keep within the bounds of moderation as he was advised. But vice needs only a beginning—he is now in as wretched a condition as before. Such are the fruits of the *scriptural way of drinking*. Mr. M'Ginn may think that he has nothing to do with this man's drunkenness, but let him remember, that he who leads another man into sin, has as large, if not a larger share of the guilt than the individual whom he misleads.

CURIOUS COINCIDENCE.—The new gaol stands between two *Distilleries*—large as it is, therefore, there is every probability that it will be all needed.

END OF THE DRUNKARD.—A person lately died in this city of *delirium tremens*,

brought on by the long use of spirituous liquors. On his death-bed he behaved so outrageously as to frighten his attendants out of the chamber.

GOOD NEWS.—The *Herald* of May 6th contains a commercial letter from Halifax N. S., from which we learn that the importation of Rum has decreased, as compared with last year, in the following very gratifying proportion:—from 1st January to 30th April, 1835, there were imported 2368 puncheons, and from 1st January to 30th April, 1836, 795 puncheons—decrease, 1573 puncheons! If this decrease is permanent, we shall soon hear of the prosperity of Halifax.

DISTILLERIES.—We have frequently wondered what benefit these institutions conferred on the community. Our anxiety to know this has been more than usually excited since the lamentable catastrophe that swept over one of them in this city, by the sudden rise of the St. Lawrence, which we heard spoken of by some as a great public loss. Still we could never obtain a satisfactory answer to the above query, until, fortunately, the other day, a friend handed us a number of the *Montreal Herald*, by consulting which we found, that, according to this great authority, one of the principal benefits arising from distilleries is "an increase in the price of bread!" "Twelve years ago," says this sagacious writer, "when Mr. Handyside commenced business at Long Point, Oats 7½d. a bushel, Barley 20d.—now mark the contrast, ye champions of 'the cause,' and never ask again 'what is the use of whiskey?'"

Giving this author the credit to which, doubtless, he is eminently entitled on "all subjects whatever," distilleries have conferred this immense boon on Lower Canada—they have doubled the price of bread in twelve years—they have sliced the poor man's loaf in two, and compelled him to be content with the half of what he once had—they have prevented his wages from going so far at the market as they used to do—they preserve him from the danger of being over fed, which is important—and they teach him to value more highly the "bit"

The Bytown Society reports four drunkards... several murders have been supposed to arise from drink...

FRANKTOWN. - Rev. J. Short, Secretary of the Society, writes under date of May 3:

The Franktown Temperance Society was organized last winter, as the meetings of the Beckwith Temperance Society were held at too great a distance to be attended by those residing in the vicinity...

St. Andrews. - We have received a letter, dated April 13, from J. R. Hopkins, Secretary of the Society, in which he says:

Agreeably to public notice a meeting was held at the school-house, in this village, on the evening of March 11, for the purpose of forming a Temperance Society on the principle of 'abstinence from all drinks that intoxicate.'

Mr. Benjamin Wales being called to the Chair, a Secretary chosen pro tem, and the objects of meeting briefly stated, the following Resolutions were unanimously adopted, viz. -

1 Resolved, That total abstinence from all drinks that intoxicate is proved, by experience, to be the only principle from which may be expected the reformation of the intemperate, or the protection of the moderate drinker.

2 Resolved, That it is the duty of every one, but more particularly the friends of Temperance, to act on the principle of entire abstinence from all drinks that intoxicate, and to make use of all suitable means to induce others, over whom they may have influence, to act on the same principle.

A Society was then formed, consisting of thirty members, who adopted the following pledge -

Pledge. - Whereas it has been satisfactorily ascertained that the use of all kinds of intoxicating drink, by persons in health, is not only unnecessary, but also injurious; that it produces an unnatural excitement, the tendency of which is to impair the vigour, both of the corporeal and mental powers, that it is in every case the only means by which the debasing habit of drunkenness is first formed, and afterwards perpetuated; and, consequently, is productive of the most grievous evils to which the human family is subjected. And whereas the object of all Temperance Societies ought, in our opinion, to be the reformation of the intemperate, as well as the protection of the temperate, and be-

ing convinced that abstinence from 'ardent spirits' alone is insufficient to secure this important object, while the use of any other alcoholic liquor is indulged, we do, therefore, hereby engage to one another that we will entirely abstain from all drinks that intoxicate, and, on all occasions, decline offering them to others, except when they are actually required for medicinal or Sacramental purposes.

So long as we permit our names to remain attached to this pledge, we shall consider ourselves bound in honour to act according to its true meaning and intent.

The meeting then adjourned till the 18th, for the purpose of choosing Officers.

Before closing, I may just observe, that the number of signatures to the above pledge has, since the meeting, increased to sixty-five."

Varieties.

In Cornwall, England, the members of the Temperance Society bear a larger proportion to the whole population, than in any county of England; the whole population of Cornwall being 350,000, and the members of the Temperance Society exceeding 12,000, being about 1 in 30 of the whole population - men, women and children.

There is a Rabbinical tradition, that when Noah planted the vine, Satan attended and sacrificed a sheep, a lion, an ape and a sow. The animals were to symbolize the gradations of intemperance.

In the neighborhood of Philadelphia, are the vast glass works of Mr. Dyott, who manufactures 10,000 lbs. of glass daily. The glass blower, and other workmen required in this immense establishment, are at least 300; of which, two-thirds are young lads. Their habitations form the village of Dyottville. Nearly all the youth are boarded and lodged in a separate building. Every morning all the workmen assemble in a chapel, where a minister prays; after which a hymn is sung. In the evening, the youth go to a regular school, kept by the minister, which is closed with prayer and singing. The hall is furnished with a library for the use of the workmen. No strong liquors are admitted into the manufactory. - Western Banner.

At La Haina, in the Pacific Ocean, where from sixty to one hundred ships, mostly whalers, stop every year to water, refit, &c., there is not a single grog-shop to intoxicate the seamen.

INDIAN SHREWDSNESS. - He that delivered it unto thee, hath the greater sin. - "I am glad," said the Rev. Dr. Y - - to the chief of the Little Ottawas, "that you do not drink whiskey, but it grieves me to find that your people use so much of it." "Ah

yes!" replied the chief, and he fixed an impressive eye upon the Doctor, which communicated the reproof before he uttered it, "we Indians use a great deal of whiskey, but we do not make it."

THE FOOL'S PENCE. - A gentleman recently informed that he sometime since purchased a few of these tracts, and left one of them at the house of an acquaintance, who was addicted to the use of ardent spirits. The man read it; saw the folly of leaving his pence at the grog-shop, and has drunk no ardent spirits since. Once on passing the place where he had deposited so many "fool's pence," he felt a strong temptation to enter and drink again. But he recollected the tract, and the fool's pence, and resolved that no more of his money should go in that way. He is now, and we trust will continue to be, a warm advocate of the temperance cause. If a tract has produced such results, would it not be well to scatter these little advocates more widely. - Concord Temperance Herald.

EFFECTS OF SPIRITUOUS LIQUORS ON THE INDIANS. - It is said that Indians, after drinking freely of intoxicating drinks, have been induced to sell barrels of salmon for a mere trifle. The Rev. Peter Jones, the Indian Missionary, relates that an old Indian, speaking of whiskey, said "he wished he had a throat two miles long, that he might taste it all the way down."

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