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# THE CANADA TEMPERANCE ADVOCATE.

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

No. 3.

MONTREAL, JULY, 1836.

VOL. II.

## Selected Articles.

### The Trade in Whiskey—Let facts speak.

To the Editor of the Isle of Man Temperance Guardian.

SIR,—It appears from the Report of the Parliamentary Committee on Drunkenness, that every twentieth family in the United Kingdom is engaged in the sale of intoxicating drink. Distilled spirit is sold by a very large proportion of these. If distilled spirit, then, be good and wholesome in its own nature, calculated to promote health and strength, and in no way dangerous to morals,—as it ought to be before receiving public sanction as a customary beverage,—we shall of course find among those engaged in its sale many proofs of its excellence. To enable all your readers to form a correct judgment on the subject, I now furnish a short sketch of the history, during three years, of sixteen publicans, in a country district, on the side of the same road, within the space of an English mile.

No. 1.—Had made money before commencing in business in this place. His wife, once remarkably sober and correct, gradually became a drunkard. Her husband renounced the trade to save her, but too late; she persisted in selling every thing she could pilfer for drink. She is now confined in a mad-house.

No. 2.—Got a certificate for selling spirits; never paid the gauger, and had his sign-board pulled down: got ten gallons of whiskey, and his wife and he drank at it till it was done. He is now in gaol for stealing ducks.

No. 3.—Mother-in-law of No. 1, whose wife is mad; also set up in this house, but had to pull down her sign-board in a very short time. She is an old whiskey-seller, and a great drunkard. She had a son who killed himself drinking, and her three daughters still living are all drunkards.

No. 4.—Had £1100 when he came to this place; lived nine years in it as a whiskey-seller, and though latterly having no burden of a family upon him, he bequeathed only £264. He was a drunkard. One of his sons was drowned through drunkenness, a second killed himself drinking, a third is living still, a drunken publican.

No. 5.—Killed himself drinking. He died in an awfully hardened state, railing against God and blaspheming. His father was a drunkard, his mother and four sisters are all confirmed drunkards. His mother lately came into a prayer-meeting quite drunk.

No. 6.—Both husband and wife are sots. The wife died of drunkenness, and the husband has destroyed himself and his property so rapidly, that he was compelled to assign

over his whole property to trustees, and renounce the trade.

No. 7.—The successor of No. 6, in the same house, is a thorough drunkard, and so is his wife. He is nephew to No. 1, whose wife is mad.—N. B. Near this house lives a woman who keeps a private bottle; that is, sells spirits without a license.

No. 8.—Came to his house a sober, quiet man, but almost immediately became a drunkard. A Christian who visited him on his death-bed told me, that at the very time he was asking him to pray for him, he railed at his wife for not bringing him whiskey fast enough, and he actually shrieked with frantic impatience for the maddening drink. He was found naked and dead on the kitchen floor in the morning, having made a last and ineffectual effort to reach the whiskey barrel. His wife was a desperate drunkard, but some time since she swore against whiskey; she still, however, continues to deal forth to others the poison which she has sworn on the holy Evangelists not to taste herself.

No. 9.—Had two wives who killed themselves by drinking. The second put a jug of whiskey to her head, behind the shop-door, while an acquaintance of mine was present, and drank such a quantity, that, in a few minutes, she was senseless. The first wife kept a bottle under her pillow, and lay in bed drinking till she died. At her death her husband had £300, two puncheons of whiskey, worth £92, £25 worth of rum, £25 of cash in his drawer, and a well-furnished house: in three years his second wife was dead of drunkenness, and he was so drunk at her funeral as not to be able to accompany her corpse; and all his property was gone, so that with much difficulty he got off to America.

No. 10.—Only about two years in the trade, yet a heavy drinker at night, though contriving, thus far, to keep pretty steady during the day. Two years since his wife was an active, well-proportioned little woman; now she is a bloated, swollen, shapeless monster.

No. 11.—Does not let people sit in his house, nor his door to be open on Sundays. He says he is making nothing by the trade, and intends giving it up. He commenced the business a short time since, and has another trade.

No. 12.—Not more than two years in the spirit trade, yet his wife is a drunkard and so is he; and he is going rapidly to ruin.

No. 13.—Only about a year in business, and seldom at home. He seems to have escaped hitherto.

No. 14.—A raging riotous drunkard, who has been often before courts of justice for assaults and various offences.

No. 15.—A great drunkard: a publican for forty years: very poor and very wicked: had a tremendously strong constitution: one of the devil's decoys, who has buried many generations of his drinking companions.—When he heard read from a newspaper that two glasses of whiskey at once with sulphur in the morning, were a grand preventative of cholera, he exclaimed with delight that he never heard so much good sense read out of a newspaper before. His wife would not let distilled spirits enter her lips: She had four fine daughters, who all followed her example and did well; she had an only son, who did not, and is now a sot.

No. 16.—The second husband of a woman, who was once respectable and rich, but who in the spirit trade became a drunkard, though taking a religious periodical and making a religious profession. She became horribly wicked and reckless. Her former husband would, in the latter part of his life, run to a winey cask, when he could steal an opportunity, drawing a jug full, and drink at it till he fell senseless to the ground. The surviving husband is still a publican, and one night when he was drunk, he gave his wife such a beating that in the morning she was dead.

Permit me to add two facts to the foregoing roll, written, as it already is, within and without, "lamentation, and mourning, and woe;" and I have surely written enough to convince every candid mind that the community which sanctions and patronizes such a system as ours does, really says by its practice, whatever it may by its lips,—“We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves.”

The first fact is, that in a rural district of five square miles, (in the immediate vicinity of this mile of road whose spirit selling history I have been sketching,) where, for a considerable period, eighty-five persons took out licenses annually for selling whiskey, a respectable man, whose business was to inspect them, declares, that without an exception, every man of them was a drunkard, and that at least thirty of their wives were drunkards also.

The second fact is, that when the publicans living on this one mile of road were summoned before a bench of magistrates, and with a single exception, were proved to have no legal authority for keeping public-houses, the senior magistrate said, and the others assented, that while the government of the country were sorely pressed for want of a sufficient revenue, it was neither loyal nor patriotic, to endeavour to stop

pure, the large sum which went annually from licenses to so many publicans!

Hoping that these few statements may exercise some salutary influence through your columns on the public conscience and practice, I am, your workfellow in the good cause,

JOHN EDGAR.

Belfast, Feb. 2, 1836.

## Original Articles.

### Abstinence, a Scriptural means of doing good.

The reasoning of the opponents of Temperance Societies on the principle of Abstinence is somewhat curious. They admit that abstinence is lawful in itself—any person may practise it without blame if he chooses, for there is no precept which demands the moderate use of intoxicating drink as a duty. But, so soon as a person begins to do good with his abstinence, that moment, they say, it becomes unlawful—its nature is so completely changed that it is in fact transformed into an infidel principle, in direct opposition to the scheme of the gospel.

If any person can believe this, his mind must be strangely constituted indeed. If the above reasoning be true, it would follow that he who practises abstinence for the gratification of his own caprice, may be praised, while he who does so from the benevolent desire of doing good, is to be condemned. Moreover, since our opponents do not quarrel with abstinence, but with our using it as a means of producing consequences which they acknowledge to be good, it will also follow that, though an act may be lawful in itself, yet if it is attended with consequences that are good, it may then become unscriptural. Is it not evident to every unprejudiced mind that, if the abstinence which proceeds from no higher motive than caprice is not condemned by the word of God, that which proceeds from a desire to do good, and which actually effects it, is still more in accordance with it. For when good is to be gained by it that which was merely permitted before, becomes a matter of duty then?

Bishop Hopkins maintains that Temperance Societies "oppose vice, and seek to establish virtue in a manner which is not in accordance with the word of God, and that if they could succeed it would be a triumph of infidelity"—These are heavy charges indeed, but the Bishop very kindly furnishes us with the means of refuting them, for along with these charges we find an acknowledgement that Temperance Societies have done good. This single admission is fatal to his argument.

It is here admitted by the Bishop, first, that infidelity can produce something which

we would expect from Tom Paine, but it surprises us to meet with it from a Christian Bishop. It is admitted secondly, that there may be some "good" which is contrary to the gospel, but which is not contrary to infidelity—an admission which is liker Tom Paine still. There may be some kinds of good which are not expressly required in the word of God, but that any thing really good is opposed to the word of God is a sentiment which we maintain has more infidelity than Christianity in it. The good which Temperance Societies have produced is of the following kinds, as will appear from the extracts subjoined to this article,—the intemperate have become sober, and useful, and in many cases religious. Are we to believe that such effects as these are contrary to the gospel, and that the praise of them is to be ascribed to infidelity? Did any person ever become an infidel by joining a Temperance Society? We can point to multitudes who have become religious in consequence of doing so; can the Bishop mention so much as one who has been converted to infidelity in consequence of signing the pledge? How then can the triumph of Temperance Societies be the triumph of infidelity? If infidelity has any triumph in the matter, it is more likely to triumph at the admission by a bishop of the Christian church, that the gospel is hostile to the "good" which Temperance Societies have effected, and that infidelity rejoices in it, than at the universal prevalence of such societies.

Our opponents in discussing the scripturalness of our principles, delight to speak of the gospel and Temperance Societies as if the latter were something *totally distinct* from the former—a new device for preserving men from sin, which the gospel has had no hand in originating. Nothing can be more unfair than this, for it is taking for granted the very point which remains to be proved. The fundamental principles of our Societies—abstinence as a means of preserving men from sin in some cases,—is as old as the gospel itself—its application to the particular sin of intemperance, and by means of public associations, alone is new.

To determine whether any means which are proposed for attaining some object confessedly good, are consonant with scripture, if not specially enjoined, two things only are necessary to be ascertained. First, will the proposed means really accomplish the object in view; and, secondly, are the means lawful in themselves. Our opponents have admitted both of these, respecting abstinence from intoxicating drinks as a means of preserving men from intemperance; and have, therefore, in our opinion, granted all that is necessary. If abstinence is lawful in itself, we may lawfully use it as a means of doing good. If it ap-

pears that it will certainly accomplish any specific good, it is our duty to employ it for that end. And if that good will be more effectually gained by banding together in public association than in single effort, it is our duty to form and sustain such Societies.

We intended to prove still farther, the lawfulness of abstinence as a means of preventing sin, by referring to the abstinence which the Apostle Paul practised and enjoined. We must defer this, however, till another opportunity. We conclude by asking our readers, if, after reading the following extracts, they can admit that Temperance Societies are infidel in their principle. If infidelity really produced, and carries on, and rejoices in the prospect of the coming triumph of such Societies, Satan is surely divided against himself.

From the Temperance Penny Magazine.

GLORIOUS INTELLIGENCE FROM YORKSHIRE.

The question has recently been proposed to us with considerable earnestness,—*What is the usual effect of the diffusion of Temperance principles upon the Christian church?* This inquiry we shall answer by requesting the especial attention of our readers to the following truly interesting communication, from one of the most zealous and excellent friends of the Temperance cause in the empire.

It is to be observed, that Haworth is a populous manufacturing place, in the neighbourhood of Keighley, in the West Riding of Yorkshire. It has recently been the scene of vigorous Temperance operations, carried on in connexion with the friends at Wilsden; and with sincere pleasure we add, that the incumbent of the place, the Rev. Mr. Bronte, and both the Baptist ministers, the Rev. Messrs. Saunders and Winterbottom, are advocates of the society. It is necessary also further to state that the principle adopted in this vicinity is that of abstinence from all the agents of intemperance. The following is the pleasing communication of Mr. Nicholls.

"A delightful revival of religion has been going on for some weeks in Haworth and its neighbourhood; Mr. Saunders has about sixty inquirers. He baptized and received into his church eleven yesterday, (March 6,) the first fruits. And in administering the ordinance before a crowded congregation, he testified to the value of the Temperance Society in having rescued two of them from the depths of drunkenness, and a third from intemperate habits. The other denominations participate in the zeal and increase. There is a general crying out, 'What must I do to be saved?' Confession, repentance, gratitude, and love, abound among us. The meetings, which frequently commence at five o'clock in the morning, and at night do not separate until ten or eleven, are always full, and the people always reluctant to go away. Several other reformed drunkards are attending the means of grace, and beginning to pray. The public-houses and jerry shops are eclipsed by the glorious Sun of Righteousness. O cease not your efforts, till Christians know their duty to their Saviour, and conspire against those bulwarks of iniquity and infidelity—those whirlpools of perdition!"

We shall not weaken the impression of this heart-inspiring communication by any remarks of our own. Immortal thanks be given to the ever-blessed God for rendering the Temperance

Society, under his own blessing, the means of thus enlarging his spiritual empire and promoting his eternal praise!

From the Temperance Penny Magazine.

ANOTHER RECLAIMED DRUNKARD

The following is the copy of a letter from Mr. Little, master of a vessel at Southsea, near Portsmouth, to his minister, the Rev. William Harland.

SOUTHSEA, Nov. 28, 1835

DEAR SIR,—I have understood you are going into Yorkshire: I cannot be so ungrateful as to let this opportunity pass without returning thanks for your kindness since I have been acquainted with you. It is now about six months since by your recommendation I became a member of the Temperance Society, which is one of the best of all societies; and I am not going too far in saying, it will be the means of causing all who join becoming members of some religious society. I will now point out some of the benefits of my being a member of the Temperance Society. I was in the habit for more than twenty years of going from my work to some public-house, and remaining there drinking till two or three o'clock in the morning, sometimes later; often going home drunk, or what is called "half-and-half," not able to work next day; or, if I did, it was with the head-ache, heart-ache, and the pocket-ache. Since I joined the society I have never taken any spirits; I go from my work to my home, I never go to a public-house except on business. I now save at least five shillings a week: I feel a desire to go to chapel, which I have neglected for more than twenty years: I would not on any account violate my pledge, considering it sacred. My former companions say, they are sure I would, in the dark. I can challenge any of them to come to me in public or private, and say I have tasted the hateful drug since I have been a member of the society. I am now forty-six years old, and ever since I left off drinking spirits I feel myself so much improved in health, and so much stronger, that if I did not know my age, I should believe myself a young man of twenty-seven. I feel under great obligations to the Temperance Society, and will do all in my power to promote the benevolent objects it contemplates. I hope you may hold meetings in some of the ships in Yorkshire, and I hope there will soon be meetings on board all the ships in this port. I shall be happy to tell poor sailors all I know, and what good they have done me. Excuse my bad writing: I conclude with wishing you a safe journey and a speedy return

JOHN LITTLE.

Dreadful effects of Spirit Drinking.

NO. IV.

I proceed next to illustrate the effects of the use of spirituous liquors by producing evidence of its being the principal cause of:

VII. Breaches of Discipline in the Army and Navy.

The testimony of Lord Aylmer, from his connection with Canada, seems worthy of being first brought forward:—

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

The Commander of the Forces also desires that the non-commissioned officers and sol-

diers of this army will receive his thanks for their general good conduct. He has only to qualify this expression of approbation by advertising to the propensity of the soldiers to indulge too freely in the use of strong liquors—a propensity which he deeply laments, as the source of almost every crime, and even of almost every irregularity which occurs in a British army.

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

Capt. Davies, late of the 8th Regiment, states:—"I can conceive there would be no punishment necessary were it not for drunkenness, ninety-nine out of one hundred punishments in the army take place in consequence of drunkenness." And again, "I never found a soldier insolent, but under the effects of drunkenness."—(Parliamentary Evidence, page 233.)

The evidence of Col. Leicester Stanhope, (page 245 and 249,) is equally pointed:—"Have you served in India? I have.

During the period of your service did you observe intemperance prevail among the British troops? Very universally and leading to great crimes.

Do you conceive that the habit of drunkenness, acting upon the heat of the climate, has the effect of disposing British soldiers to commit these crimes? Yes, from the heat of the climate they are kept in their barracks; much of their time is unoccupied, which produces a great degree of ennui and feverishness: from these circumstances they are led to drink for the sake of stimulus, which is very apt to drive them to commit great enormities.

Will you enumerate those offences which you call enormous? Repeated destruction of life; murders, and other crimes of great enormity.

Did any of them arise, to your own knowledge, in consequence of drunkenness? I should say nine out of ten.

Are not the greater part of those who are flogged intemperate men? Yes.

And generally, the crimes for which men are flogged originate in drunkenness? I should say nine-tenths of the crimes committed in the army."

Capt. E. P. Brenton, R. N., was asked: (page 426.) "You have described now the consequences of drunkenness upon the

health and serviceability of the crews, and the amount of loss of property in ships and men occasioned by it; what effect has the habit of intemperance upon the discipline of the men generally? As the Captain of a ship of war for thirteen years, during the last war, the most painful part of my duty, indeed the only painful part, was superintending punishment; this punishment was almost invariably occasioned by drunkenness; it was seldom or ever that a man got into a scrape for any thing else; very rarely indeed. This was not the case in one ship alone, but in every ship I commanded; I commanded nine during the war.

What proportion do the punishments for mere drunkenness bear to the punishments for other crimes? If you will take my word from memory, I should say, at least 95 per cent. in drunkenness."

The Duke of Wellington, in the Regimental Orders issued to the Grenadier Guards, in October of the last year, 1833, dwells at large on the fact of increased crime in the Army, resulting from increased drunkenness; and attributes all the breaches of discipline and other offences principally to this cause: a fact also, which has been tacitly admitted by the Secretary of War, who recently expressed his apprehension at the proposal to abolish Military flogging, because insubordination and crime had latterly increased in the British army. The cause of that increase was clearly seen by the Duke of Wellington, as arising from increased drunkenness; and that increased drunkenness arose from those increased facilities created by the gin-shops, staring the passenger in the face at every step of his way through almost every part of the great thoroughfares of the metropolis.—*Mr. Buckingham's speech in the House of Commons.*

When the Duke of Wellington was examined before the Commissioners appointed to inquire into the subject of Military punishments, he gave the following pithy answer to a question on drunkenness in the army. Lord Wharncliffe inquired, "is drunkenness the great parent of crime in the British army in your opinion?" The answer of the great Captain was given in a single word.—"Invariably."

Of soldiers and sailors, and those interested in their happiness and honour, (and who among us is not!) let me request an attentive perusal and consideration to the foregoing statements. Drunkenness needs not proof of its being the cause of the greatest evils of society; it is what is called the moderate or temperate use of spirituous liquors, which has to be proved injurious.—This can be easily done. None were born with a taste for ardent spirits. The example of others causes the boy or youth to drink, for the sickness attending it at first,

proves that the system disagrees with these destructive stimulants.

The evil must have its root somewhere; it is not in abstinence, it must therefore be in the habits which include its "temperate" use. It is here the seed is sown, and every one who uses spirituous liquors is sowing the seeds of drunkenness, which may spring up to his utter ruin and misery, and does in a fearful number of cases.

If, therefore, an individual wishes to avoid the risk of the drunkard's doom, let him abstain; and as a means of preservation in this state of safety, let him join a Temperance Society, that his strength and usefulness may be increased.

(To be continued.)

#### Consequences of Abstinence and Consequences of Drinking contrasted.

A carpenter residing in Griffintown, used to be very subject to attacks of *headache*. The pain of the attack was frequently so violent as to compel him to leave his work. His situation soon became known to all his fellow workmen, and many wondered from what cause these sudden and violent fits of pain could arise. He was at that time a *derate drinker*. He took his *bitters* in the morning, and very often drunk some more in course of the day like his comrades, but he was not considered an intemperate man. He was advised, however, to abandon the use of intoxicating drinks entirely, and had the wisdom to follow the advice, and as a consequence of doing so *his headaches have entirely left him*. When he receives his wages now at the end of the week he has no "broken days" to discount,—he feels happy from experiencing the benefits of cold water, and zealously recommends the same regimen to others.

**A REFORMED DRUNKARD.**—Not far from my house there lives a man who once became the bartered victim of intemperance. He was attacked with a prevailing epidemic, and as was customary then, was recommended by the physician to take a portion of brandy, for his stomach's sake. He did so, and continued to do so, until it became a habit; and he who at first could scarce be prevailed upon to use it as a medicine, now began to relish it as a *drink*. This appetite increased; and he, of course, to satisfy it, drank the more; thus he began his downward course. Next, he was seen to haunt the *grog-shop*, to frequent the tavern, where, with his last "nippence," he would have his bottle filled with the "miserable stuff"—the ruinous burning fluid. Continuing in this course, he became a beastly, drunken sot: an outcast: a being of contempt and disgust. Oft was he seen reeling and staggering from the *grog-shop* to his once comfortable but now miserable dwelling. Oft was he heard to abuse his once happy but now forlorn wife and helpless children. Often was he seen, scarce fit for a compan-

ion for the swine, wallowing in the gutter. So he continued, till, finally, his very step and countenance denoted despair, and death, hanging out her dark curtains, seemed to claim him for her own. But what a change! Just as it was supposed, he was about to tumble over the precipice, and drop into the drunkard's grave, he—what! reformed, through the efforts of the friends of temperance; he saw his folly, and resolved never to touch the wine glass more." And did he keep his resolution? Yes, firm and determined, he made the start, and overcame the foe; and now instead of occupying the dreary mansion of a drunkard among the *dead*, he *lives* an honest, industrious man, respected and beloved by all who know him. He is a strong advocate of that cause thro' the instrumentality of which he was rescued from ruin.—*American Paper.*

#### Calculations as to the Cost of Intemperance.

When you pass the spirit vaults, the beer shops, and the licensed public houses, do you never feel disposed to ask, What are all these for? Are they intended and calculated to add to the health, comfort, morals, and happiness of the people? or have they not produced the greatest part of the poverty, wretchedness, and crime with which we are now surrounded? Upon an average, it has been calculated that *one house in every twenty is devoted to the sale of intoxicating liquors*, and that more than a *million of individuals* are in this way supported at the expence of the public.

Workmen of England! will you for ever shut your eyes to your own interest, deprive yourselves and your families of the comforts and enjoyments of life, and continue to throw your hard gotten money into the lap of the landlady? Have you not been eye witnesses of the worse than pestilential death that issues from these houses, and yet are you so infatuated as to support them? If you would take care of your wages on a Saturday night; if you would be kind to your wives, and unite with them in laying out your money to the best advantage, most of you would be in comfortable circumstances. You would have decent clothes, useful furniture, and would be out of debt. Your children would also be taken care of, and happiness and peace would bless your cot. Oh! why will you, for the sake of this delusive drink, rob and murder your families by inches, and render yourselves a disgrace to society. Consider how much better it would be to spend your hard-earned money in useful articles, than to purchase intoxicating liquor, by which health, reason, family comforts, and every enjoyment in life are destroyed. Little do you think of the value of the money you spend; and whilst others are amassing together wealth, you, who are the producers, are foolishly squandering away your earnings, and perpetuating your own poverty and degradation. What, think you, would 3d. a-day, suffered to accumulate at legal compound interest, amount to in thirty years? A sum not less than *three hundred and twenty pounds*.—This is but 1s. 9d. a week, a sum much less than many of you spend, and yet, you see, at this rate of expenditure, what an amount is lost for ever.

Let us now take a minute view of the quantity and cost of intoxicating liquor consumed in the United Kingdom. The quantity of full proof *spirit* upon which duty was paid for home consumption in the year ending January, 1833, was 25,926,160 gallons. If to this be added one-fourth for the quantity produced by *adulteration, reduction in strength, illicit distillation, and smuggling*, the annual consumption, in round numbers, has been about thirty-two millions of gallons, and the amount expended upon this article about twenty millions. The quantity of wine imported and retained for home consumption, in 1833, was 5,965,592 gallons, which, with that smuggled and manufactured, and sold for foreign, would probably amount to eight millions of gallons, upon which six millions of pounds, at least, is expended annually. This liquor is not like the simple wines mentioned in the Scriptures, or the weak wines used in France: it contains, upon an average, about twenty-two parts in the hundred of spirit, in order to preserve it.

Here, then, keeping out of the calculation the consumption of ale, porter, and other kinds of intoxicating liquors, we have an annual expenditure of *twenty-six millions*, upon articles properly denominated *liquor fire!*

Some plead for the usefulness of malt liquor, but let the properties of the liquor be fairly investigated, and let the dreadful havoc it has made among the working men of various parts of England be fairly considered, and we shall come to this conclusion, that while we have a sufficiency of wholesome food, plenty of water, milk, and other innoxious beverages, it would have been well for England if malt liquor had never been known. From the best data, it was lately calculated that the annual consumption of malt liquor in the British Empire is 422,836,912 gallons, the cost of which would amount to *twenty-eight millions of pounds sterling*.

It appears, then, that we pay for these different sorts of intoxicating liquors, the enormous sum of *fifty-four millions* a year. But supposing, in deference to the prejudice of others, and for the *chemical and medical* use of any of these liquors, we allow *four millions* a year (a sum amply sufficient) there still remains *fifty millions* of the proceeds of our countrymen's industry spent upon that which produces *poverty, misery, crime, disease, and premature death*, and exposes to all the horrors of an awful reckoning in another world.

A calculation has been made, that the quantity of intoxicating liquors annually drunk in England, Ireland and Scotland, would make a sea *three feet deep, thirty feet wide, and one hundred and sixty-eight miles long!* When, and where, and by whom can all this be swallowed in one year? Is it possible that the human gullet of this country can swallow so much pernicious stuff? From this vast reservoir are supplied all the spirit merchants, and through them the publicans, and from them almost every family gets a "little drop." If you want to know how this river gets dried up every year, visit the spirit stores, public houses, and jerry shops, examine the *cupboards and decanters of the middle classes*, and then descend the cellars and count the

"bins" of all in high life, and you will find the full measure of this "river of death." When we reflect upon the universal habit of taking liquor in this country, there is no difficulty in accounting for the annual consumption of the 463 millions of gallons.

Who can reflect upon the unnecessary expenditure of the immense sum of FIFTY MILLIONS a year, the tendency of which is to propagate misery, crime, disease, and death, without weeping at the folly of our countrymen, and, at the same time, feeling determined to use every possible means of leading them to a reformation! Let us make a calculation what this sum would purchase.

8 millions loads of potatoes, at 5s. . . . .	£2,000,000
3 millions loads flour at 3s. . . . .	5,250,000
1 million loads oatmeal, at 2s. . . . .	1,400,000
400 millions quarts of milk, at 2d. . . . .	3,333,333
100 millions pounds of butter, at 1s. . . . .	5,000,000
50 millions pounds of cheese, at 6d. . . . .	1,250,000
50 millions pounds of fresh meat at 6d. . . . .	5,000,000
104 millions ounces of tea, at 4d. . . . .	1,733,333
20 millions pounds of coffee, at 1s. 10d. . . . .	1,833,333
104 millions pounds of sugar, 6d. . . . .	2,600,000
32 millions pounds of soap, at 6d. . . . .	1,300,000
52 millions pounds of candles, at 6d. . . . .	1,300,000
78 millions cwts. of coals, at 7d. . . . .	2,375,000
2 millions coats, small and large, at 18s. . . . .	1,800,000
2 millions waistcoats, do 1s. . . . .	400,000
2 millions trousers, do 6s. . . . .	600,000
9 millions pairs of shoes, do 5s. . . . .	2,250,000
9 millions pairs of stockings, at 1s. . . . .	450,000
4 millions cotton shirts, at 1s 4d. . . . .	266,666
4 millions handkerchiefs, at 8d. . . . .	133,333
4 millions gowns, at 4s. 6d. . . . .	900,000
4 millions shirts, at 1s. 4d. . . . .	266,666
4 millions petticoats, at 2s. 6d. . . . .	500,000
4 millions aprons, at 8d. . . . .	133,333
4 millions bonnets, at 4s. . . . .	800,000
3 millions caps, at 6d. . . . .	7,500
1 million bed ticks, at 5s. . . . .	125,000
1 million pairs blankets, at 12s. . . . .	300,000
1 million pairs sheets, at 4s. . . . .	200,000
1 million coverlets, at 2s. 6d. . . . .	125,000
Medical assistance. . . . .	400,000
Schoolmasters. . . . .	400,000
Religious teachers. . . . .	500,000
Lectures on useful knowledge. . . . .	50,000
Periodicals, newspapers, and books. . . . .	400,000
Country excursions to watering places, &c. . . . .	1,000,000
Contributions to societies, charities, &c. . . . .	400,000
Remaining for other useful purposes. . . . .	2,250,003
	£50,000,000

These articles would be sufficient to support a million of families, consisting of five persons each, or five millions individuals, that is, about one-fifth of the inhabitants of Great Britain and Ireland!!

Besides, if this sum were expended in purchasing articles which are really conducive to happiness, so great would be the demand for every article of production, that all those persons who are now suffering in England, Ireland, and Scotland, from lack of employment, would be profitably employed. If, instead of so many taking their wages on a Saturday night to the ale-house, they were to purchase clothing, bedding, and furniture, it would produce an extraordinary revival to the home trade, and would remove the miseries and sufferings of thousands of families. How impolitic to pay our money to foreigners for an article that has destroyed more than either war or pestilence! And what an impious perversion of the land which God has given us to possess, to grow barley and hops on purpose to convert them into an intoxicating fluid! The land occupied in cultivating hops is 47,727 acres. The quantity of malt upon

which duty was charged, in 1833, was 40,005,348 bushels, which, allowing upon an average forty bushels to the acre, takes up of our land above a million of acres! And yet, dreadful as this is, it is gravely stated, as an inducement to get ale cheaper, that if the duty was taken off, "the consumption would be double!" If all this land were occupied in providing wholesome food for man and beast, how much less dependent should we be on foreign supplies, and what an amazing increase of the comforts of life would soon appear among the working people! And in making a calculation of the cost of intemperance, if we consider the value of time lost over drinking; the detraction from the profitable ingenuity of our countrymen; the losses and damages by sea and by land; the cost of law-suits and doctor's bills occasioned by drunkenness; the amount expended upon asylums, workhouses, and prisons; and the great increase in the amount of the county and poor's rates, consequent upon the drunken habits of the people; we shall not exceed the truth if we double the amount paid for liquor, and state the cost of intemperance, for Great Britain and Ireland, at A HUNDRED MILLIONS OF POUNDS ANNUALLY!!! It is impossible for England ever to be happy while intemperance remains; and he is the worst enemy to his country who encourages it either by his countenance or his practice! We may legislate till dooms-day without effect; for unless the people be sober, and moral, and virtuous, legal restraints will be of no effect; poverty, misery, crime, and disorder are sure to continue. If all classes would combine together against this monster, intemperance—give up their social and moderate drinking, they would soon banish it from the land, and England would once more be happy.

An Instructive Tale.

From the Temperance Journal.

We have seldom heard a tale of human life more instructive than that which we are about to relate. We heard the substance of it related by a friend, and have taken the liberty to throw it into its present shape, and lay it before our readers. It is a fine illustration of what Franklin so much insisted on, that industry and temperance are almost certain to lead to independence and comfort.

Thomas P——, at the age of 18, was, by the death of his master, turned loose upon the world to gain a livelihood as a shoemaker. He shouldered his kit and went from house to house, making the farmers' leather, or mending their children's shoes. At length a good old man, pleased with Tom's industry and steady habits, offered him a small building as a shop. Here Tom applied himself to work with persevering industry and untiring ardor. Earlier than the sun he was whistling over his work, and his hammer song often was heard till the "noon of night." He thus gained a good reputation, and some of this world's goods. He soon married a virtuous female—one whose

kind disposition added new joys to his existence, and whose busy neatness rendered pleasant and comfortable their little tenement. The time passed smoothly on—they were blessed with three smiling pledges of their affection, and in a few years Tom was the possessor of a neat little cottage and a piece of land. This they handsomely improved, and it was evidently the abode of plenty and felicity. But now Tom began to relax from his strict habits, and would occasionally walk down to a tavern in the neighborhood. This soon became a habit; and the habit imperceptibly grew upon him; he became a constant lounge about the tavern, and extremely dissipated. The inevitable consequences soon followed; he got in debt, and his creditors soon stripped him of all he had. His poor wife used all the arts of persuasion to reclaim him, and she could not think of using him harshly, for she loved him even in his degradation. Many an earnest petition did she proffer to heaven for his reformation, and often did she endeavor to work upon his parental feelings. He often promised to reform, and was at last induced to stay from a tavern three days together; and his solicitous companion began to cherish hopes of returning happiness. But he could endure no longer. "Betsey," said he, as he arose from his work, "give me the decanter." These words pierced her heart, and seemed to sound the knell of all her cherished hopes; but she could not disobey him. He went to the tavern, and after some persuasion induced the landlord to fill the decanter; he returned, and placed it in the window immediately before him; "for," said he, "I can face my enemy."

With a resolution fixed upon overcoming his pernicious habits he went earnestly to work—always having the decanter before him, he never touched it. Again he began to thrive—and in a few years he was once more the owner of his former delightful residence. His children grew up, and are now respectable members of society. Old age came upon Tom, but he always kept the decanter in the window, where he first put it; and often when his head was silvered over with age, he would refer to his decanter and laugh at its singular effect; and he never permitted it to be removed from that window while he lived, nor was it until he had been consigned to his narrow house.

A Dialogue.

From the Philadelphia Saturday Courier.

[Scene—a sick chamber—dying a drunkard] Enter Mr. A.—Mr. A. Good morning, friend D. I am sorry to find you so low. You appear to be near your end.

D. Yes. I am very low, and I think I cannot live a great while longer. I have been very unwise, I now see, in drinking so

hard. I am going to a premature grave.

Mr. A. Why as to that friend D., death, you know, is the common lot of man, and some die younger than others. We ought to be resigned to the will of heaven.

D. Mr. A., you and I have been neighbours a good many years. I think we have always lived in friendship?

Mr. A. Yes, we have, and we have spent many pleasant hours together. You have been a very kind neighbour.

D. Mr. A., I have always been a very good customer at your bar, have I not?

Mr. A. Yes, I am sensible you have.

D. I have spent a great deal of money with you for liquor.

Mr. A. Yes, and I am much obliged to you for your custom.

D. Do you think, Mr. A., that all the rum I ever drank at your bar, has done me any good?—Has it increased my property; elevated my character, comforted my family; and, above all, prepared consolation for this dying bed?

Mr. A. I cannot say that it has. It had been better for you not to have drunk so much.

D. How then, Mr. A., could you, why did you continue to sell me rum, when you knew it was doing me no good? Mr. A., this with me is a solemn hour. I can now see in the clearest light my folly, and your guilt. I am a dying man; a drunkard.—At your hand I received the fatal cup. In your pocket is the price of my health, my life, and O, God! of my immortal spirit.—As a dying man, I entreat you, I warn you, to sell no more rum. Rum! rum! it has been my ruin, and you sold it to me!—O my past life! O my fu—(he dies in convulsions.)

\* It is not amiss to say, that a part of this dialogue actually occurred between a rum seller and his victim on a death bed.

## Letter to Editor.

### Auctions of Liquor.

If Democritus were alive now, he would assuredly laugh himself to death at a liquor sale. To see all the principal merchants about town crowding round pipes, puncheons, barrels and hogsheds of brandy, gin, high wines, rum, and other similar articles, would be too rich a treat for him.

In imagination we hear him exclaim, while every sentence is followed by his peculiarly bitter and scornful laugh, "Behold men who countenance no other sort of evil, dealing wholesale in intemperance!" "Men who subscribe to poor houses and hospitals, straining every nerve to make money by filling them!" "Men who require certificates of sobriety with their own servants, sending

the means and the cause of drunkenness into every family of the land!" "You may see them all here, from the man, who, bustling behind his bar in his shirt sleeves, deals out intemperance at three coppers a glass; to the man, who, after selling his hundred puncheons, fares sumptuously, and rolls to church in his chariot, and thanks God that he is not like other men."

If the scales were suddenly to fall from the eyes of the audience at such a sale—if they were to see clearly the true nature of their occupation, in what light would they regard themselves, and what would they think of the often repeated phrases, "first rate article," "very favourite brand," "perfect nosegay," "warranted pure," "genuine and unadulterated," &c. &c.; and of the repeated tasting, smelling, mixing and trying of strength; and then of the keen competition to possess the "excellent articles" offered. What advantage would they consider it to have the noxious liquors, pure and unadulterated? or to be told that the poison was "strong two to five?" In the East, respectable merchants crowd round the female slave market, and bid, and bargain for, and praise the merchandise, in which they think it neither sin nor shame to deal. They buy their choice lots also, and sell them to the young profligate, or the bloated debauchee, for a profit; and no doubt thank God that they can maintain their families by an honest and legal calling. The only difference between the slave-merchant of the East, and our brandy and rum merchants, is, that the one panders to a natural, and the other to an artificial appetite.

When public opinion is generally so far advanced among us, it is surprising that it should be so far behind, respecting the trade in intoxicating liquors. We hold it to be both immoral and disgraceful to aid or abet the thief or the fornicator; or to make profit by enabling them in any way to commit their favorite crimes. Why should we be so lenient then to those who aid and abet the drunkard, and live by supplying him with the means of indulging his fatal propensity.

The thief and the adulterer are bad characters; but perhaps if it were fairly investigated, the drunkard does as much harm to himself and society as either of them; yet magistrates, members of parliament, and legislative councillors come forward publicly to supply the cravings of his vitiated appetite, to furnish him with the means of ruining himself and all about him. A.

IRISH TEMPERANCE ORATORY.—Mr. G. W. Carr, in a recent letter to the Committee of the British and Foreign Temperance Society, gives the following amusing statement:—"I suppose some English hearers would say, that our speakers (in Ireland) do not ex-

press themselves very clearly. When one said, that by joining the society, he was able to buy half a watch, and another, that he expected to be able to kill half a pig for hunsel against Christmas, you would be apt to call us blunderers, and to say that we made bulls of our pigs. Yet we understand one another and help to preserve one another from destroying our understandings with the drink of drunkards."

## 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.—*Matthew's Translation.*

MONTREAL, JULY, 1836.

INTEMPERANCE IN MONTREAL.—We beg the attention of our readers, and of the public generally, to the following "document" and facts, as illustrative of the intemperance which prevails in this city.

J. M. Mondelet, Esq. His Majesty's Coroner for the District of Montreal, has favoured us with the following

### TESTIMONY.

One half of the sudden or violent deaths on which he is called upon to report officially are caused by excessive drinking, and eight of every ten may be traced to the HABIT of drinking, although the individuals may not have died in a state of intoxication.

He also adds, that in this city intemperance prevails *more among women* than men, and he believes nine out of ten of the females on whom inquests are held, die of intemperance, and concludes with the following melancholy, but just reflection, "C'est extraordinaire le nombre que le Rum lance dans l'Eternite." The number launched into eternity by Rum is extraordinary!"

Let the foregoing testimony be accompanied with the following facts, which have taken place since our last publication, and which are only a part of those that a little inquiry might have brought to light.

DIED BY INTEMPERANCE.—A woman, residing in St. Lawrence Suburbs, was put to bed in the evening in a state of intoxication. In the morning the neighbours, attracted by the crying of her child, went to her and found her dead. Verdict of the Coroner as above.

ANOTHER.—A sabbath or two ago a woman was godmother at the baptism of a child

Some people, it seems, imagine that it is proper and becoming to express their Christian gratitude and joy on such an occasion, by drinking rum. This was done, therefore, on the occasion in question, according to custom. They not only made themselves happy on the Sabbath afternoon, but resumed the festivity on the forenoon of the following day; about mid-day, however, the godmother fell down in a state of insensibility, and the company became so alarmed as to judge it necessary to send for a medical man. Her husband, himself drunk, was dispatched; after procuring a doctor, and giving him directions how to find the house, the wretch was heard to declare, a declaration which shows the power of drunkenness to quench every finer feeling, and transform man into a brute—"he believed his wife would be dead before the doctor could reach, and indeed *he did not care*—she had been nothing but a curse to him, she was so much given to drink—he had nine children born to him, but only one of them was alive, for *all the rest had come by their death in consequence of the intemperance of the mother, and her neglect of them while she was drinking.*" The conjecture of the husband was correct. The surgeon found the mother dead, and her only surviving child playing on the floor beside her.

The testimony of the Coroner which we have just given, and the facts with which we have accompanied it, are a terrible illustration of the "benevolence" of distillers and retailers, the wisdom of our Magistrates in licensing so many taverns, and of all those who have any hand in furnishing the public with the destructive liquid. "One half of the sudden and violent deaths on which the Coroner reports, are caused by excessive drinking;" and of the remainder, "eight out of every ten may be traced to the habit of drinking!" Let us suppose, for we have no means of knowing the precise number, that twenty sudden and violent deaths occur annually in Montreal, by the foregoing statement, eighteen of them are to be ascribed to drink, so that if the public would abandon it, instead of twenty, we would have only two!

Let the friends of Temperance Societies then be diligent. Since they are fighting against a practice that produces such deplorable

results, it is impossible they can be wrong. let scoffers say what they will, and it is impossible that their zeal can be too great; and, we would earnestly call on the inhabitants of this city generally, to join in the philanthropic endeavour, and make a simultaneous effort to banish the accursed drink from society, and put a stop to its ruinous ravages.

**NOTICE TO SECRETARIES OF TEMPERANCE SOCIETIES.**—We see that several Societies have reported some cases of reformation, and some relapses amongst the intemperate who had joined the society. We request the Secretaries to transmit to us the particulars of all such cases, if interesting, that they may be published in the *Advocate*.

### PROGRESS OF The Temperance Reform.

#### Lower Canada.

**GODMANCHESTER AND HINCHINBROCK TEMPERANCE SOCIETY.**—Account of a meeting held April, 26: from H. Armstrong, Secretary.

"At the appointed hour, a numerous and respectable audience attended. After the initiatory exercises, the Rev. W. C. Mason delivered an able and appropriate address from Prov. 20 chap. 1st verse: 'Wine is a mocker, and strong drink is raging; and whosoever is deceived thereby is not wise.'

"In this address, he pointed out in vivid colors the manner in which mankind are mocked by wine and strong drink; and took occasion to answer in a clear and satisfactory manner, the principal popular objections to Temperance Societies in general, and to Total Abstinence in particular. No sooner had Mr. Mason sat down, than a gentleman present rose, and objected to Total Abstinence, on the ground that it was unscriptural, and in support of his position, referred to the miracle wrought at the wedding in Cana of Galilee. Mr. Mason, in a very few words returned an answer so clear, full and satisfactory, as completely to silence the objector. After this, two others addressed the meeting in favour of Temperance, and displayed much wit and talent in support of the cause.

"The good effects of this meeting were soon apparent. A person present who had objected to Total Abstinence, found them so completely removed that he immediately signed the Constitution, and requesting a copy; he exerted himself with so much zeal and activity, that in one day he obtained twenty signatures to the pledge of Total Abstinence. What would be done if all would imitate conduct so praiseworthy?"

#### Foreign.

**INDIA.**—We have received Serampore papers to Sept. 24, 1835. They contain some facts, which will be both new and interesting to our readers.

**TEMPERANCE.**—The "Ahmednuggur Artillery Temperance Society" was formed, Nov.

20, 1834, with 20 members. The members solemnly promised never to drink any ardent spirits themselves, nor offer it to others, except when prescribed as a medicine. The constitution provided, that any member who should "make an improper use of vinous, malt, or any other intoxicating liquor," should be expelled. March 11, 1835, there were members present 22; removed to Bombay, 5; deceased, 1; expelled, 20. Of the number expelled, were several "temperate men," who thought it advisable to draw their ration of liquor on the march, being unable to get wine or beer, and having bad water.

At Trichinopoly, a Temperance Society was formed, Feb. 19, 1835. By the latter end of April, the number of members had increased to 530, and the reformation of morals among its members was most striking. A taste for religious reading and conversation had greatly increased among them.

Another Society was formed at Disa, early in March, with 23 members. In May, they had increased to 42. Another was formed at Poona, April 15. In May, it had 38 members. Another had been formed at Hyderabad, in June. The greater part of the members of these societies belong to the British army in India.

**TEMPERANCE IN CHINA.**—As an envelope to the papers which reached us on Thursday, from Canton, we received the following placard:—*N. Y. Jour. Com.*

"*The Sailor's Coffee Shop; with good wares at fair prices.*—No Samshoo, Grog, or poisoned Rum sold at this shop.—*Sailors!* a friend warns you against the stuff sold to you in Canton for Rum. Much of it is not rum; it is fiery Samshoo, with sugar and tobacco, and sometimes arsenic (which you know is deadly poison) mixed up with it; all intended to stupefy you as fast as possible, that you may be cheated or robbed, by the bad people who deceive you and sell this abominable stuff to you. By drinking it you are not only easily cheated out of your money; but your bowels and health are injured; so as to make dysentery, and by and-by death not unlikely occurs. The death of many sailors in China is occasioned by their drinking the nasty samshoo sold at Whampoa and Canton. There is no nourishment in any spirituous liquors. You are recommended to try the above shop, where you can have bread and tea or coffee to refresh you, for a few cash; and so, keeping your sound senses, lay out your money to the best advantage; preserve your health; avoid punishment from man; and not by drunkenness sin against God."

**AUSTRALIA.**—Our esteemed friend, Mr. J. Backhouse, in a letter from Sidney, to one of the secretaries of the British and Foreign Temperance Society, says:—"The cause of Temperance makes more progress in this colony among the thinking classes, than I had ventured to expect. Several able advocates have turned up from among the settlers, and there is ground to hope much will be effected among this truly drunken population, who without the friendly council and help of the Temperance Society, might very generally be considered as verging towards destruction in the whirlpool of inebriety. John Saunders



is one of the most prominent labourers in the cause here, he has given a course of three lectures in Sydney on the subject, and others are to follow him. Most of the ministers, Episcopal, Wesleyan, Baptist, Presbyterian, and Roman Catholic, have either preached upon the importance of Temperance principles, or have announced their intention of doing so.

In Van Dieman's Land the cause is somewhat in statu quo at present, except at Launceston, where a correspondent informs us they are about to reorganize their society."

A Sydney paper furnishes the following resolutions, passed at a public meeting held at Mangunga, New Zealand, on the 21st September last, for the purpose of prohibiting the importation and sale of ardent spirits. We copy them with great pleasure, and regard them not only as a triumph of the temperance cause, but as the fruits of the labors of faithful Christian missionaries:—

1. That the British residents and natives do, from this day (21st September, 1835) agree that the importation and sale of ardent spirits be abolished.

2. That Captain Young and Mr. Oakes, with Moetara, a native chief, be appointed to board and examine all vessels entering the Hokianga river, and to make their commanders acquainted with the native law against the importation of ardent spirits, which will be subject to seizure if attempted to be landed, as also the boat in which such ardent spirits shall be found.

3. That the creditable determination of Mr. Manning and Captain Clenden, to follow the examples set by Captain McDonnell, the additional British resident, in starting all the spirits on his establishment, previously to this meeting, be publicly recorded.

4. That Thomas Mitchell, George Stephenson, John Jackson, and Robert Hunt, be appointed as a Committee to decide on all measures connected with this meeting.

5. That in order to the more effectually crushing this infamous traffic, it is also agreed, that if it can be satisfactorily proved that any person imports or sells ardent spirits after this date, a fine of fifty pounds shall be levied on the vendor or purchaser; namely twenty five pounds each. The amount of the said fine to be put to such purposes as the Committee shall direct, in defraying any expenses which may be incurred to support the object of this meeting. It is not intended that any spirits now held as the property of others shall be destroyed, but shall be shipped from this river by the earliest opportunity, of which the Committee shall give due notice to the agents, in order that no excuse may be pleaded.

**CAPE OF GOOD HOPE.**—The following demonstration of the dangerous character of nautical intemperance, occurred at the Cape on the 30th of October, according to information received at Lloyd's on the 13th of January. The ship *Gidnare* had been for so long a time unheard of, that but little hope remained that she was afloat, and insurances were effected upon her at thirty guineas per cent. premium. On the date above mentioned, however, she put into the bay at the Cape, under the charge of Mr. J. Johnston, the chief officer, the master having been dispossessed at sea by the officers and crew, in consequence, it is alleged, of his being in a constant state of drunkenness. This simple

fact speaks volumes to commercial men. A similar occurrence took place about a year ago. How many degrees risk are daily run in ever latitude, before the crews feel warranted to take a step, until lately, we suppose, unheard of!

**BOMBAY.**—By a letter received during the last month, from that zealous labourer in the Temperance cause, the Rev. Henry Jeffrey, senior chaplain in the Bombay establishment, we find that an interesting controversy has recently been carried on at that presidency. It seems that one of the captains of the merchants' ships visiting that port, published an attack upon the Temperance Society. Mr. Jeffrey, however, published two masterly unanswerable letters by way of reply, in the *Bombay Courier*. These letters have since been republished in the form of a tract, at the expense of Mr. Parish, a civilian high in rank at the presidency. The opposition of the enemy has, in this case, evidently tended to his own utter discomfiture, and the establishment and prosperity of the Temperance cause. We have received a copy of the letters, and have only to express our regret that the state of our columns precludes the possibility of our presenting them to our readers in this periodical.—*Temperance Magazine*.

**SECUNDERABAD, (Hindustan).**—We have received a pleasing account of a general meeting of the Secunderabad Branch Temperance Society, held August 28, 1835.—Lieutenant Colonel Spry having taken the chair, Major Webb, of the 45th regiment, secretary to the society, opened the proceedings. The number of members, it appears, was seventy-three.—*Id.*

### Varieties.

**THE RETORT COURTEOUS.**—The following dialogue recently took place at a shop-door at the west end of the metropolis. A bill was affixed to the door, announcing the holding of a Temperance meeting in the neighbourhood, and a man and a second man and his wife were reading it. "What nonsense these Temperance Societies are," exclaimed the first individual, "they want to do away with gin." "Nonsense indeed," vehemently exclaimed the woman, "they have only saved my husband's body and soul." Of course there was no reply.—*London Temp. Mag.*

**A MINISTER AND THE TEMPERANCE SOCIETY.**—Some time ago, a Temperance meeting was held in the north, when an excellent and conscientious minister opposed the establishment of a society, by maintaining the propriety of the occasional use of the intoxicating stimulant. At the close of the meeting, as he was leaving the place, a drunken man who had been present, staggered up to him and said, "Give us your hand, you are a good fellow," &c. The effect was decisive; the minister saw the impression which had been produced by his opposition; he perceived the tendency of his example; he returned and enrolled his name on the list of the society.—*Id.*

**THE DEGRADATION OF INTEMPERANCE.**—During the last month, an aged individual was picked up by the police of the metropolis in a state of beastly intoxication, in conse-

quence of having swallowed a considerable quantity of ardent spirits. When brought before the magistrates, he not only conducted himself with a high degree of audacity, but having been a fallen professor of religion, he ironically defended himself in the following revolting terms. He inquired, who could say that he had broken any scriptural command? nay, he had obeyed such a command; he had not been "drunk with wine wherein there is excess, but he had been filled with the spirit," &c. Could a more affecting instance of the utter depravity effected by the use of ardent spirits be presented, than that of an aged, and evidently once a respectable man, tottering on the brink of the grave, expending the remnant of his days in beastly drunkenness and blasphemous ribaldry!—*Id.*

**THE LATE R. HILL AND SPIRIT DRINKING.**—This excellent man once rebuked a person who was addicted to drinking. When the man asked him impudently, "Now do you think that a glass of spirits will drive grace out of my heart?" "No," he answered "for there is none it."—*Id.*

**AFFECTING NARRATIVE.**—In the report of the Cripple Gate Auxiliary Society, just published, is the following melancholy story. "There was in this city, not long ago, a minister of high intellectual power, industrious habits, powerful eloquence, and literary fame. Unfortunately from some obliquity of mental vision, he had uniformly opposed and denounced the Temperance Society. This distinguished man had a son, who promised to be worthy of his father. There was a time when the candle of the parent burning in the study till a very late hour, used to be denominated by his neighbours 'the evening star.' Then, not long after its disappearance, another light was seen in another chamber, which was that of the son, who had risen thus early to pursue his studies. This was entitled 'the morning star.' This was—Alas! the 'evening star' has now set in the grave; and the 'morning star' no longer shines. That youth of promise fell into habits of intemperance, spent all his property, and went to sea as a common sailor."—*Id.*

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