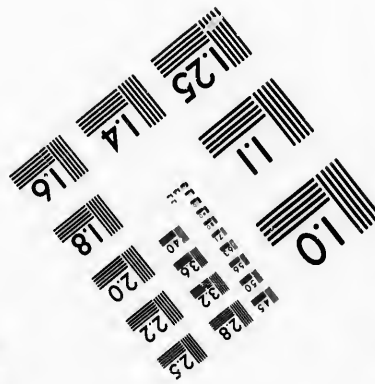
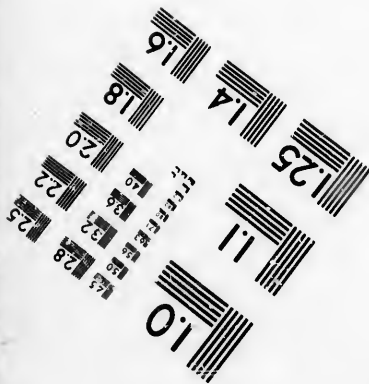
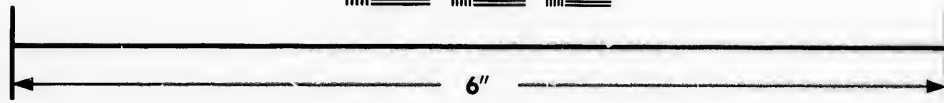
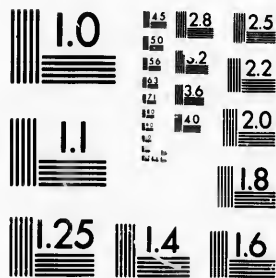


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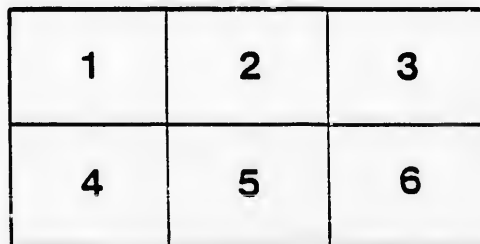
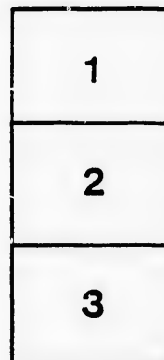
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**AN APPEAL**

TO THE

**INHABITANTS**

OF

**LOWER CANADA,**

ON

**THE USE OF ARDENT SPIRITS,**

BY THE COMMITTEE OF

**THE MONTREAL SOCIETY**

FOR THE

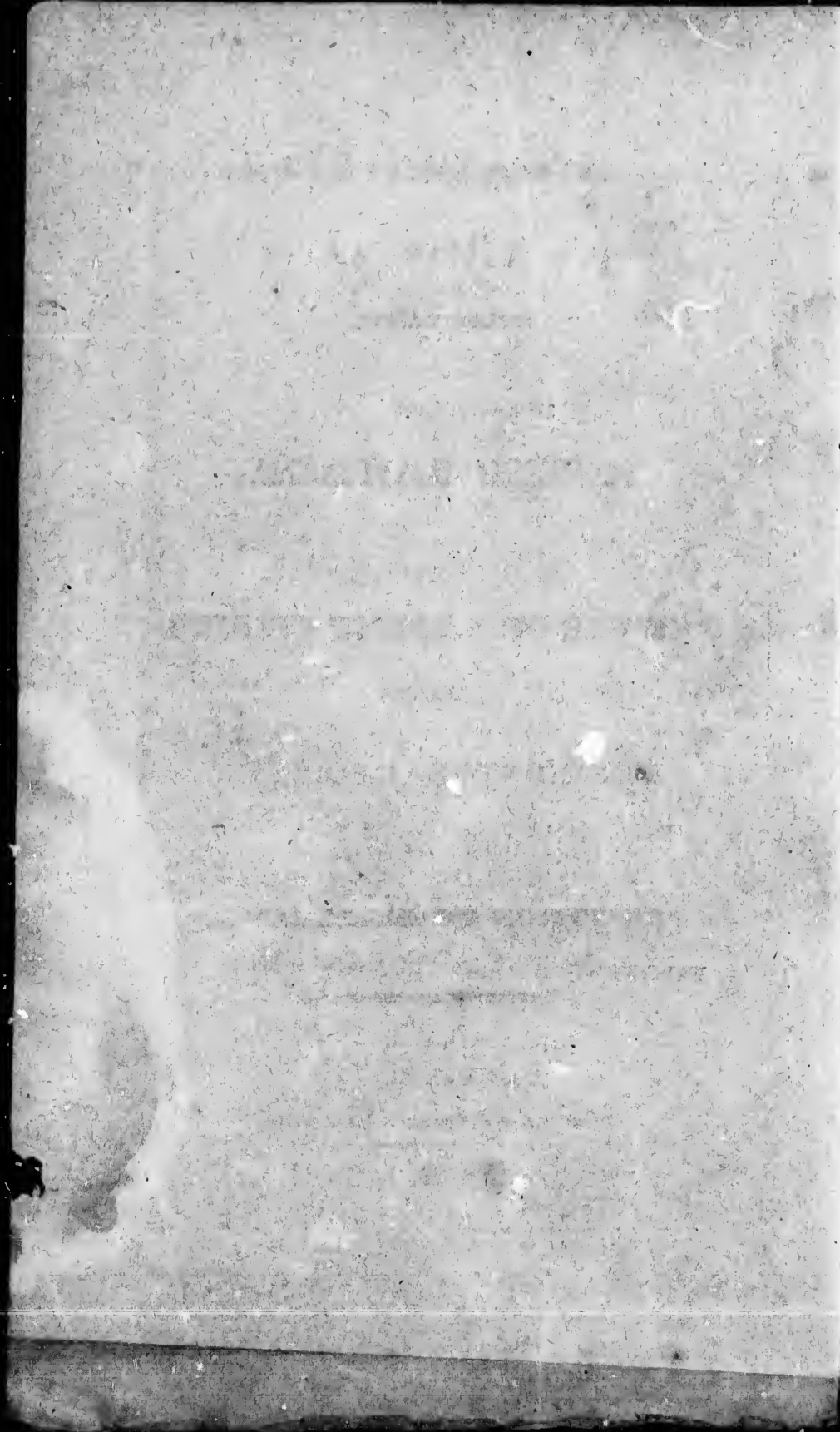
**PROMOTION OF TEMPERANCE.**

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MONTREAL:

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1828.



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**APPEAL**  
OF THE  
COMMITTEE OF THE MONTREAL SOCIETY  
FOR THE  
PROMOTION OF TEMPERANCE.  
TO THE  
INHABITANTS OF LOWER CANADA.

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THE Committee of the Montreal Society for the promotion of Temperance, deem no apology necessary for the demand they make on public attention, besides what is found in the importance of their subject. No parent, no patriot, no philanthropist, no Christian can feel indifferent, to the growing evil, which, it is the object of the Society, we represent in these pages, to counteract. The evils of Intemperance, have arrived to an unparalleled, and alarming height. In the Apostle's days, "they that were drunken were drunken in the *night*." Now, this vice no longer courts concealment, but forces itself upon our observation, in broad daylight. It is the pestilence, that walketh in darkness, and the destruction that wasteth at noon-day. It surely cannot be said, that there is no call, to do something, for the suppression of such an evil. Nor ought an attempt in such a cause, be regarded with any other feelings, than approbation, even tho' one were doubtful of its success. Our object in the present address, is to present the subject, in several of its important bearings to the public mind, and by the diffusion of information procure an union of all the friends of order and morality, of all ranks in society, and all denominations in religion. We request the readers of these sheets, that the novelty of the main point to be enforced, may not prejudice them against the claims of the argument. Let them but give it a candid consideration, and we will trust the result, with the verdict of their consciences, and the blessing of Almighty God.

In pursuing the subject, there are three points, on which we will briefly insist.

- I. The ruinous effects of the abuse of ardent spirits.
- II. That, the temperate use of ardent spirits, is both useless, and dangerous.
- III. That, it is the bounden duty, of every temperate person, entirely to relinquish the use of ardent spirits, except as a medicine.

You perceive that our observations will be directed successively to the *abuse*, *use*, and *disuse* of ardent spirits.

It may be necessary to premise, that by *ardent* spirits, is meant *distilled* spirits, such as gin, whiskey, rum, and brandy; and not *fermented* liquors, as wine, beer, and cider.

I. We enumerate some of the ruinous effects, of the abuse of ardent spirits.

Their intemperate use is *ruinous to the health*. It will be afterwards shown, that their temperate use is useless. The only permanent strength of the human frame is that, which it derives from food, and sleep. But the stimulus of ardent spirits, applied to the stomach, the great organ of sensation, thro' the nervous system, will produce an exhilaration of spirits, and an increase of muscular energy, succeeded by a corresponding languor of spirits, and exhaustion of strength. The effect of stimulation then, is not to *increase*, but simply *concentrate* the animal energy; to pour out a temporary freshet of feeling, followed quickly, by a longer period, when the system is at low-water-mark. The stomach used a little, to this preternatural excitement, is so far accustomed to it, that it becomes its natural state.—Let it fall below the natural state in its tone; and the man is miserable; and to keep it up to that point simply by food, and sleep is impossible. It can only be done by constant, and *increasing* supplies of stimulus. Withhold these, and he falls into languor, uneasiness and indescribable horror of feeling, miserable just in proportion, as the stomach has been urged and excited above par. The same dreadful sensations in a more mitigated form, will follow, upon the same principles, the subtraction of the excitement of opium, or tobacco, upon a nervous system, that has been long wound up to its highest key, by its stimulating effects.

The rising demands of the stomach growing daily more, and more insensible to the liquor, which formerly powerfully excited it, explain to us, why the intemperate so uniformly proceed from worse, to worse; using liquor in larger quantity, and of a stronger quality. We are also, here, furnished with the solution of the fact, that so few drunkards ever reform. It is owing to the misery produced by the removal of the accustomed stimulus. It is a state of feeling, which may be compared to a living death, which not one in a thousand, has fortitude to bear, until the system has time to recover itself, when he has a ready relief, in the treacherous spirit, that is increasing the malady. Few persons more deplore the situation of drunkards, than they themselves, in their lucid intervals; and none, sufficiently compassionate their horrible condition. To break the chains of intemperance, argues more heroism of soul, than to have met the fires of martyrdom.

The account given, of the operation of stimulus upon the nervous system, shows; that every time ardent spirits is swallowed, it goes so far, towards establishing a state of morbid, and unnatural excitement in the stomach. This effect will be hastened, if the liquor be taken at *regular* intervals; though it be but once a day. Where spirits are hankered after, at stated periods; or where the mind is rendered uneasy, when they are totally withdrawn; the individual is already intemperate, tho' he may not know it; and has already crossed that line, (too generally overlooked,) which separates between temperance and intemperance, tho' he may never have been intoxicated in his life. There is reason to fear, that, a considerable portion of those, who pass for sober men, in the esteem of the community, are already thus far gone. It cannot be otherwise, so long, as the civilities of society ex-

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pose a person, to drink more, or less, every day. And those persons, who shall live to see their end, shall live to see them give "demonstration strong," that they had long worn the yoke of ungovernable appetite.

But to return to the influence of drink upon the health. If we had never seen its ruinous effects, on the human body, we might very easily infer, that such a process of excitement, could not be kept up, but at the expense of the general vigour. Such persons live upon principal, and interest of their health, and bankruptcy is the inevitable result. He is like a man, who is tearing down one part of his house, to use as fuel in another, and is hovering over his fire, for protection from that cold, which, his own work of destruction has let in.

We quote a passage from the preamble to the resolutions, of a distinguished Medical Society, against intemperance. Those gentlemen state, "that among the evils they are in the habit, of constantly seeing result from their use, are impaired appetite for food, nausea, vomiting, and a sensation of faintness, and sinking at the stomach, weakness, and tremor of the limbs, and body, head-ache, palpitation of the heart, great mental depression, and hypochondria; dyspepsia, chronic inflammation of the stomach, and bowels, frequently ending in schirrus, and ulceration; inflammation of the liver, terminating in enlargement, suppuration, or schirrus of that organ, while its functions are destroyed, or greatly impaired; inflammation of the pancreas and organic derangement of the kidneys and urinary passages, and enlargement, and inflammation of the mesenteric glands. It is one of the most frequent causes, of eruptions and ulcers, in different parts of the body, gout, jaundice, dropsy, and diabetes. It frequently gives rise to bleeding from the lungs, consumption, and diseases of the various organs of the chest. It is the most fruitful cause of inflammation of the brain, and its membranes, bloody and watery effusions in that organ, epilepsy, palsy, apoplexy, and insanity. To these may be added that most frequently fatal disease peculiar to the intemperate, delirium tremens, or the brain fever of drunkards.

The use of intoxicating drinks, is a frequent cause of fevers, and those of the most fatal character, and in short, there is no disease, which is not rendered more violent in its nature, and embarrassing, and difficult to relieve, in those addicted to this habit.

These appalling evils, are not confined to the habitual drunkard, but likewise, affect those, who suppose themselves, and are regarded by others, as temperate; and the foundation of a fatal disease is frequently laid, before the cause is even suspected, by the unhappy victim, or his friends."\*

We have already begun, to anticipate another topic, the effects of ardent spirits *upon the life*: All the diseases enumerated tend to shorten life or immediately cut it off. By a legion of distempers sent in the track of intemperance, the God of mercy, says "beware," and by their fatal execution the God of justice, proclaims that "the wicked shall not live out, half their days." The havoc of this destructive sin, may be best gathered, from the statistics of mortality.—For data upon this

\*New-York Medical Society. 1827.

subject, we shall refer to a neighbouring country, where the investigations on the evils of intemperance have been pursued, with considerable spirit. It will also, be obvious that so long as Physicians consult the feeling of sensitive survivors; by giving some softer name, to a death occasioned by intemperance, it will be impossible to ascertain the whole extent of the dreadful evil. "Taking the proportion from the moral town of Salem, Mass. where one ninth of the deaths, are ascribed to intemperance, the number in the United States would be more than 30,000, in a year. Taking the proportion from Portsmouth, N. H. the number would be 34,000. Taking it from New-Haven, Ct. it would swell to 46,500."\* What a frightful calculation! 30,000 and more, human victims annually offered to the Moloch of intemperance!! There is no reason to suppose, that the inhabitants of Lower Canada, are more temperate, than the people of the neighbouring States. Supposing death by intemperance to occur here in the same proportion, and estimating the population of the United States, at ten millions, and Lower Canada at half a million of inhabitants there will be 1500, who annually die in this province of intemperance!! And can men be sleeping over such facts; and 1500 fellow immortals annually sinking into the grave, from this single vice—annually plunging into perdition?

Did some foreign power annually sweep the country, and hurry 1500 of our fellow subjects, into hopeless slavery, the whole country would rise to meet the invader, an inch by inch, dispute his landing on our shores, or did some deadly disease, lay a tribute of 1500 of our fellow subjects, by the year, our borders would be filled with lamentation, and wailing. And yet no efforts are made, to resist the inroads of an enemy who destroys entire soul and body, and we all, with unthinking hilarity put to our lips, the poisonous cup which as it circulates round carries yearly death to 1500 of our friends, neighbours, and countrymen!

Again contemplate the destructive effects of intemperance upon the *private property of men.*

This may be easily anticipated, when we consider the time lost, by resorting to places of dissipation, the days which are sometimes spent in one paroxysm of drunkenness,—the lassitude, and unfitness for all business which follows, the loss of confidence, which produces the loss of custom—frequently the improvidence, and mismanagement of pecuniary concerns. The notes of the intemperate man are protested, his name is on the magistrate's docket, his land is mortgaged. If he is a farmer, you can almost tell his character, as you ride by, and observe his broken down fences, his weedy garden, his leaky roof, his poor cattle, and his ragged children. His farm is at length sold to satisfy his debts. His family, who but for strong drink, might have been brought up under the paternal roof, are scattered abroad, and the author of their misfortune, is cast homeless on the world which owes him no charity.

View now, the influence of intemperance, on *public prosperity* and *national wealth.*—As the whole is composed of the parts; that which

\*Christian Spectator, May, 1828.

impoverishes individuals, must also impoverish the public. All money expended, and all the labour laid out on that which "profiteth not," is so much dead loss. If all the money which is expended in spirituous liquors in Canada, and all the spirituous liquors which it purchases were sunk in the bottom of the St. Lawrence, the public would not be one penny the poorer. And if that money could be raised again from the depths of the waters, it would pay all the expenses, of civil government, thoroughly school every child in the province, provide all its inhabitants with the ministrations of the Gospel, and maintain all its poor, who would then be diminished, by at least one half.

Besides this saving of property, which would be effected by the abolition of ardent spirits; what an amount of domestic misery would then be prevented! Even the moderate use of spirituous liquors renders the temper more irritable; but when a man proceeds those lengths that conscience daily puts in her accusation, when his affairs become perplexed, and the very sight of the partner of his former prosperity, is an accuser, it is then, that he becomes peevish, and tyrannical to the last degree. No example of probity and industry is meanwhile set before a rising family, who either despise, or dread their parent. Often he tutors his children in the art of tipping, and raises up a family of drunkards. His wife may have seen better days. she married him in the full promise of young manhood. He was then affectionate and kind. Perhaps it was the custom of taking his morning bitters, for his stomach's sake, perhaps his noonday libation, when he met a friend, perhaps it was the glass introduced in the evening circle to give zest to the game, or sprightliness to the conversation—the ways, indeed, are innumerable, by which, a man may generate an unnatural appetite; and when once generated, like the grave, it never cries "enough." Oh! how changed that husband from what he once was! how low! how hopelessly fallen! Many an hour she sits by night, awaiting his return. The scalding tears run down her cheeks, and uncomplaining sorrow feeds upon her heart. His footstep is heard not with gladness, but with trembling. Long has she bitterly experienced that where she has ventured all, she has lost all. If there be on this side the grave a being, most to be pitied, one to whom are wrung out the waters of a full cup—it is the drunkard's wife.

But we have yet to contemplate that ruin of intemperance, which transcends all other ruins, as much as eternity out measures time, as much, as the soul is more valuable, than the whole world.

Satan does not employ at this day, one engine in the whole system of his expedients, to injure the kingdom of Christ, and people hell, which is, more successful, than the use of ardent spirits; which destroys with a sweeping, hopeless, wholesale execution. Where war slays its thousands, intemperance slays its ten thousands. "Therefore hell hath enlarged herself, and opened her mouth without measure, and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it." How many have we reason to believe, when their minds are awakened by the strivings of the Spirit, drown their convictions in the stupifying glass. Of how many other sins, is the intemperate use of ardent spirits the fruitful source! how much blasphemy, idleness, waste, anger, contention, how much adultery, and impurity,

And how many murders, and suicides, does it occasion! The drunkard lives in the breach of all his duties to mankind. If a parent, he is unfaithful to his children,—if a husband, commonly unkind, and always improvident—if a magistrate with what dignity can he maintain the honour of the law, when he nods perhaps upon the bench of justice? Does he minister in sacred things and serve the altar?—“Oh! name it not in Gath! publish it not in the streets of Ashkelon! lest the daughters of the uncircumcised should triumph.” The intemperate man places himself more completely beyond the reach of heaven’s mercy, in the ordinary communication of grace; than any other class of sinners. Impervious to the operation of argument, dead to the calls of conscience, lost to the sense of shame; he is brutified into a mere animal, and cutting off the latter half of his day of probation, he falls into the hands of that God, who has said, that ‘no drunkard shall inherit the kingdom of heaven.’

The committee solicit the attention of the reader, to the II. position, and proceed to show, that, *the temperate use of ardent spirits is both useless and dangerous.*

Every one will, it is presumed, be as ready, as ourselves, to decry the evils of intemperance, and lament the sad havoc it makes with the health, the life, and property, with public prosperity, domestic happiness, and the immortal interests of the drunkard. “But all this” we shall be told, “results from the *abuse*; and proves nothing against the *use* of ardent spirits.” The fallacy of this latter assertion we are anxious to point out. If it can be shown, that, the temperate use of spirits does no manner of good, and that all the evils of its intemperate use are occasioned by its temperate use; the abuse will prove much—it will prove every thing against its use.

But does the moderate use of ardent spirits do no good? None at all, except as a medicine. They are necessary in compounding tinctures, and some other medical preparations, and were they procured from an apothecary, and used only when prescribed by a conscientious physician; little danger would be apprehended. According to Dr. Rush, there are but two conditions of the human body, when spirit should be administered even as a medicine. The one case, is when the body, has been suddenly exhausted of its strength, and a disposition to fainting induced. The other is, after a long exposure to wet weather. It cannot be denied, that the exhibition of tonics in the form of bitters, and the administration of ardent spirits, in some forms of fever, has made many drunkards, and induced a disease worse than that, for the removal of which, the remedy was applied. When the Brunonian system of practice, which attempted to cure every thing by the application of stimulus, was introduced about 40 years since, great numbers unwarily fell the victims of intemperance. “A physician of great eminence and uncommon worth, who died towards the close of the last century, in London, in taking leave of a young physician, who had finished his studies under his patronage, impressed this caution with peculiar force upon him, and lamented at the same time in pathetic terms, that, he had innocently made many sots by prescribing brandy and water, in stomach complaints.\*

\* Rush’s Works—Vol. II.

With the caution, which such facts inculcate, we leave the Brandy bottle, to be ranged on the Apothecary's shelves, with other such potent remedies as laudanum, arsenic, and digitalis.

But ardent spirits, it is commonly said are *necessary when exposed to cold weather*. This sentiment we are confident, is founded on neither reason, nor experience. Reason says, that the temporary warmth produced by spirit, is succeeded by a feebleness of the circulation, which renders one doubly sensible, to the impression of cold. Experience informs us, that warm dress, a plentiful meal just before exposure to cold, and occasionally a little food, is a much more successful method of preserving the heat of the body, in cold weather. In confirmation of this, is the case of a vessel wrecked off the harbour of Newburyport, Ms in an intensely cold night. The captain advised the crew, to drink no ardent spirits, if they would not freeze to death. Some took his advice, and escaped, uninjured. Others drank spirits, and some lost their hands, some their feet, and some perished.

Others maintain spirits to be very *necessary in warm weather*. "Experience proves" says a distinguished physician "that they increase, instead of lessening the effects of heat upon the body, and thereby dispose to diseases of all kinds. Even in the warm climate of the West Indies, Dr. Bell asserts this to be true. 'Rum (says this author) whether used habitually, moderately, or excessively, in the West Indies, always diminishes the strength of the body, and renders men more susceptible of disease, and unfit for any service, in which vigour, or activity is required.' As well might we throw oil into a house, the roof of which was on fire, in order to prevent the flames from extending to its inside; as pour ardent spirits, into the stomach, to lessen the effects of a hot sun upon the skin."\*

But spirituous liquors, it is still more usually contended, are *necessary to enable a man to bear more hard labour*.

Had a man by a single exertion to lift some great weight, *perhaps* a draught of stimulus might enable him to do it, but the sense of weakness, which follows the excitement, manifestly unfits for *continued* exertion. *There is no nourishment in ardent spirits*. The most that they do, is to make a man boast, and produce a prodigal expenditure of what strength he has. Why should a labourer drink to be strong? The horse toils all day, and requires nothing but oats and cold water. Those persons in Britain whose business it is to train men for pugilistic combats, and impartially adopt the best method of bringing them to "the top of their condition," rigidly enforce a total abstinence from every species of distilled spirits. The men, who in other days, wore the iron armour in which a modern can scarcely move his limbs, drank no ardent spirits. The Roman legions who made their Eagle spread its wings over every city, of the then known world drank no ardent spirits. Water, mixed with a little vinegar, to quench thirst, was their only potation on the day of dusty and bloody battle.

Spirits are of no manner of use, except occasionally, when prescribed as a medicine. They are not only useless, but *dangerous* when

\*Rush's Works.

used in *moderation*. It is the prudent use of liquor pleaded for, that causes all the mischief. Every drunkard was once a moderate drinker. He drank prudently too. A little he thought would do no harm. That little met him, when he met an old acquaintance, that little was daily demanded by the customs of hospitality, that little was handed about in the evening party, in the literary, and mercantile association, that little gladdened Christmas, and New-Year's Day, St. George's, St. Andrew's, or St. Patrick's Day—that little was taken at the military training, or election; that little was needful to refresh after fatigue, to cool in time of heat, to warm in time of cold, and enliven in time of ennui, that little must be drunk at the birth, and baptism of his child, at the wedding, and funeral of his friend, and these harmless littles meeting him so often have rendered the morbidly excited state of the stomach habitual, and whether, he is one of those "mighty to drink strong drink" whose head is never dizzyed, and whose tongue has never altered, or gives visible evidence of downright intoxication; the habit is fixed upon him, and a thousand chances to one, he never breaks the strong bondage, that was rivetted upon him, ere he was aware of it.—Who will plead for the prudent use of spirits, when it does no good, and entails so much panger? "For she hath cast down many wounded, yea, many strong men have been wounded by her." Who would talk of the prudent use of a bridge in crossing which, as many fell through, as passed over? And who will advocate the prudent use of ardent spirits, when perhaps the majority of those, who habitually use them are finally ensnared by that moderate use? If, as we have seen, the moderate use of liquor is entirely useless, if further it is dangerous—if every instance of intemperance begins with temperance, and the *abuse* so naturally, insidiously and generally follows the *use* of ardent spirits, does not, we ask the abuse prove, not only much, but every thing against the use?

We trust the way is now prepared for the III. and main point, which the Committee have in view: viz:—that, it is the *bounden duty of every temperate person, entirely to relinquish the use of ardent spirits, except as a medicine*

The entire abstinence of the temperate, is, we are persuaded, the only thing, which can put a check to the alarming increase of intemperance. The pulpit has long spoke out the terrors of God's violated law. The dangers and the guilt of the *abuse* of ardent spirits, have been often, and powerfully exhibited. Societies for the suppression of Intemperance in various parts of the world have long laboured in this department of benevolence. Still no observable impression has been made upon society. The evil grows more extensive, and deadly. Nothing salutary will ever be effected by any plan, which allows their use. While human nature continues what it is, the use, and abuse will go together. Our last, our only hope, is in the *total disuse*. The recovery of the intemperate must be abandoned as desperate. Their case does not enter into our plan. They must be left, in most instances to perish in their sin. Every specific for their permanent cure except the Almighty grace of God, but seldom bestowed on the intemperate, must be considered fallacious. But this can be done with comparative ease: the temperate can be saved, and the intemperate will soon drink themselves into the grave. But how are the temperate to be saved?



How shall we place the censer between the living and the dead, and stay the plague?

We answer: *not by legislative enactments.* The arm of power alone can never reach the evil. In countries, where the people have so much power as in Great Britain, and Canada, the forcible abolition of so universal a favourite, will not be tolerated. Raising the duties, will only whet ingenuity to cheat the exciseman, and increase the sin of contraband trade. The disuse of ardent spirits, *must be effected by a moral power*, not by physical constraint. It must be the result of choice, not of necessity. It must be by arguments, addressed to the conscience and interest of the great mass of the community—arguments inducing the temperate entirely to abstain and oppose as a barrier to the swelling flood, the breasted front of their own example. It must be a moral revolution reaching, and correcting the every day usages of society. Old customs must be abolished, and new laws will become unnecessary. Let every man, who does not love liquor, cease entirely to drink it, let him banish it from his sideboard, let him cease to give it to his workmen, let him gently, but seriously, and resolutely refuse, “on every occasion, and in every place and from every hand” to taste the fatal cup. The temptation will then, be entirely removed from him, and his, and all over whom he has any influence. Thousands will thus be saved from intemperance. Many who have just begun to travel the downward road, by the removal of the occasions of drinking might be seasonably reclaimed. The evil would thus be crushed in the bud, and the monster strangled in his cradle. And were this method universally adopted, in twenty year’s time there would not be a drunkard in the land. Say not, that your example will be of no avail, in achieving so vast a result. Every good thing must have a beginning. As you are personally responsible to the Supreme tribunal, be anxious to discharge your personal duty. Be not partakers of other mens’ sins. Let your influence be salutary within your sphere, whether it be large, or small; and in that respect, you will do all that God requires. If you should be the means of saving but one man, from intemperance, it would be worth the united exertions of the community.

The plan proposed, is the *simplest* possible. There is no long process, necessary for its explanation, or accomplishment. It is simply, to *let ardent spirits alone.* It is just to observe the direction “touch not, taste not, handle not.” If you really are temperate, it is the easiest prescription in the world. If you do not love strong drink; it will be no sacrifice to leave it off. If you are attached to it, you have the most urgent reason, to stop at once, and consider, before you are irretrievably ruined. If the plan proposed is thus easy of adoption, if it promises the only relief to the enormous evils of intemperance, if it ensures an effectual and speedy reformation of the condition of society, how can any one in consistency with that love of his neighbour, which is the requirement of the Gospel, and the test of his piety, refuse to adopt it? How can any one, who loves God, continue in league, with the direct enemy of the interests of righteousness? It is not only a plan, which a conscientious man *may* adopt, but which in our

humble estimation, he *must* adopt, if he would be guiltless. The spirit of benevolence on a much less important occasion, was ready to make a much greater sacrifice, when it said "Wherefore if meat maketh my brother to offend, I will eat no flesh, while the world standeth, lest I make my brother to offend."\* How we ask again can you refuse to adopt a measure which merely requires you to part with that, which is confessedly useless, and confessedly dangerous to yourselves? Till this be adopted, what security have you that you will not yourselves become intemperate? A wiser than us all, has said "He that trusteth in his own heart is a fool." How can you, after all that you have heard, of the treacherous ingredients of the exhilarating glass, place it daily on your table, and then daily pray without presumptuous mockery, "Lead us not into temptation, but deliver us from all evil."?

What security have you that your *children* who daily see ardent spirits recommended by your own example, in whose minds it is linked with every association of agreeable company, hilarity, and good breeding, that your children whose tastes may be daily trained to the love of liquor, by participation in the social cheer, shall not yet become intemperate, and bring down your grey hairs with sorrow to the grave?—Be not deterred by the sneers of the inconsiderate—by the song of the drunkard—by the dread of breaking thro' established usage—by the fear of violating the rights of hospitality—or the difficulty of finding workmen, who will labour without the inspiration of drink. Explain to the inconsiderate, that his prejudices arise from ignorance. Tell the drunkard that his opprobrium, is a good man's honour. The perversions of established usage, seek to correct. To the sacred rites of hospitality invite no person, who cannot live without ardent spirits. Employ no man to climb your mast, to work at your forge, or till your lands, who will not do it, without the stimulus of drink. Experience has proved, that labourers in abundance, and of the best description can be obtained without the customary administration of strong drink.

Impressed with the sentiments and views developed in the foregoing pages, a few of the friends of Temperance, in Montreal, have formed themselves, into a Society called "the Montreal Society for the promotion of temperance." Its members have subscribed a promise, that they will abstain from the use of ardent spirits, except as a medicine, that, they will banish them from their families, that, they will not give them to persons employed by them, and that they will use their influence to discourage their use among their friends. They have instructed their Committee, to appeal to the sense of the community, upon the subject, to lay before them such statements as may enlighten them, where ignorant, and rouse them, where slumbering over the evils of this giant-wickedness. The committee have so far attempted to discharge their duty. They cannot but believe there is virtue enough, in the community to bring up to their assistance, many persons from all ranks in society, and that when the truth upon this subject is exhi-

\* I. Corinthians. VIII. 13.

bited, it will produce such a public impression, as shall with the blessing of God effect a public reformation.

*By order of the Committee,*

JOSEPH S. CHRISTMAS,  
Secretary.

## APPENDIX.

According to intimation given in the public papers, a considerable number of persons convened in St. Andrew's Church, St. Peter-street, on the evening of June 9, 1828.—After some statements on the subject of intemperance by the Rev. J. S. Christmas,—the following preamble was submitted, and signed on the spot by 29 persons of different religious denominations.

### PREAMBLE.

"We the subscribers, in view of the many evils resulting from the use of distilled spirits, do hereby promise, that we will entirely abstain from their use, except as a medicine, that we will banish them from our families, that we will not give them to persons employed by us; and that we will use our influence in discouraging their use among our friends."

*The following constitution was then unanimously adopted by the subscribers, viz:—*

### CONSTITUTION.

Art I. This Society shall be called the Montreal Society for the promotion of temperance.

Art II. Every person who subscribes the foregoing preamble and pays 2s. 6d. per annum shall be considered a member of this Society

Art III. The obligation contained in the foregoing preamble shall be considered binding so long as any person allows his name to stand among the subscribers.

Art IV. The Officers of the Society shall be a President, Vice-Presidents, Treasurer, Secretary and a Committee of 8 members.

Art V. The Officers of the society shall be ex-officio members of the Committee.

Art VI. The duty of the Committee shall be to meet at least once quarterly to fill such vacancies as may occur in their number till the annual meeting, to add to their number if found expedient, to collect facts and statistics relating to intemperance, to promote the formation of Branch Societies, to appeal to the sense of the community by the publication of statements, addresses, and whatever may enlighten and correct the public mind on the subject.

Art VII. There shall be an annual meeting of this society at such time, and place, as the committee shall decide, when a report shall be presented.

Art VIII. There shall be no alteration in any of the articles of this constitution, except by a vote of two thirds of the members present at a general meeting.

It is the hope of the Committee, that Gentlemen residing in country places, to whom this pamphlet will be sent, will cause it to be read in their neighbourhood on some public occasion. In most cases, it will be sufficient merely to use the preamble, with the addition of the III. article of the Constitution, which all the friends of temperance should be requested to sign, without the adoption of a constitution. Should any measures of this kind be taken, the committee request that intimation of it, may be given by letter, to the Rev. J. S. Christmas, Secretary of the Montreal Society. They also earnestly desire as full an answer as possible to the Queries contained in the last page of this pamphlet.

## MISCELLANEOUS FACTS AND OBSERVATIONS

ILLUSTRATING SOME OF THE STATEMENTS

MALE IN THE PRECEDING PAGES.

*Kice and the Almshouse.*—The subjoined document is brief but interesting. Seven hundred and thirty nine persons were received into the almshouse at Baltimore, within the year ending, April 30, 1826. Of these five hundred and fifty-four owed their misery to the following causes:—

Debility from intemperance,	235
Mania from drunkenness,	54
Venercal, every individual of these being addicted to intemperance,	85
Ulcers the effects of drunkenness,	34
Fractures and wounds which in every case were received whilst the parties were in a state of intoxication,	28
Various diseases, all traced to drunkenness,	104
Crippled whilst the parties were in a state of intoxication,	7
Old age all habitual drunkards,	7

554

“A temperance Society at Newburyport, seems to engage in the business of reformation with vigour. Their report states one or two facts which we had not known before. They say, “Most if not all our manufactories have utterly prohibited the use of ardent spirits in any part of their establishments; and have not unfrequently dismissed from their employment very ingenious mechanics and artists because of their violation of this important rule.”—“Most of our stage-drivers, on the Eastern rout, so far as they are known to the Committee are remarkably temperate, taking very little or no ardent spirit. Yet none are more exposed to the variety and severity of the weather than they; and none are more healthful, and endure it all with less inconvenience to their health.—Particularly is this the case with the drivers of the mail-stage; who superadd to the changes and trials of the weather that of irregular hours, and rest, by night and day. Some, at least, if not all practice an entire abstinence from the use of ardent spirits, and have done so for many years, with uniform good health. Instead of ardent spirits, they do, indeed, take a bowl of hot coffee, where they stop; and this practice has extended from them to their passengers,—insomuch that in some of our public houses the coffee-pot is far oftener frequented, than the bar, and to far more profit, both to landlord and customer.”—*Boston Recorder*.

“In the Prison in Maine, an important experiment has been made of the effect on health of cutting off habitual drunkards, at once, from the use of spirituous liquors, in every form, and confining them to cold water. It has been found invariably beneficial. They soon renew their youth; and a more hale, healthy, muscular body of men cannot be found, in prison or out than the cold water convicts in the quarry of the Maine prison. It is an experiment also to shew that hard labour can be performed on good food and cold water. As evidence of this, it is only necessary to see these men handle the rocks.” *Report of the Prison Discipline Society.* p. 85.

In New-Hampshire the same valuable experiment has been made, with the same results, p. 89.

In the new prison at Sing-Sing, New-York, among 250 convicts, “the men neither suffer nor die from abstinence, though they have been formerly intemperate. Nor is there any want of ability, to work hard all the time, upon wholesome food, and good water.” p. 109.

The New-York Medical Society, after a preamble in which, the evils of intemperance are stated, adopted the following resolutions:—

“Resolved,—That we will endeavour to impress upon the minds of our patients, on all suitable occasions, the importance of abstaining from the use of strong liquors; and that we will use our influence to correct the popular error, that

what is called a *moderate* use of them is conducive to health, and permanently increases the strength, or vigor of labouring people.

"Resolved,—That although the foreign admixtures which some of the water of our city contains, do, in some instances, disagree with individuals, particularly with strangers, yet the mingling of ardent spirits with it, and using it constantly in this way, is more certainly prejudicial to health than the use of water alone."

"Of the employment of ardent spirits as a medicine" says Dr. Chapman, in his Elements of Therapeutics and Materia Medica, "I shall say nothing, excepting some of the cases of drunkards, I am still to learn the disease in which they should be directed in preference to wine; and no practitioner, in my opinion, is warranted in sanctioning their use where wine can be procured. It is the sacred duty of every one exercising the profession of medicine, to unite with the moralist, the divine, and the economist in discouraging the consumption of those baneful articles; and as the first step in the scheme of reformation, to discountenance the popular notion of their remedial efficacy."

The drinking population in the United States is computed at 1,000,000; the number of intemperate persons at 300,000, and the number of families afflicted in various ways by this scourge at 400,000.

The loss sustained by indulging in three pence halfpenny worth of drink daily, for 40 years, will with the interest, and compound interest, amount to about £375 Halifax cy.

The quantity of ardent spirits consumed in the United States is estimated at 56 millions of gallons, which at 2s. 6d. per gallon will amount to twenty eight million dollars. But it will be evident, that the mere expense of liquor, is but a trifling item, in the loss occasioned by its use. The whole amount lost is calculated to be about sixty millions—many say one hundred million dollars, per annum. Reckoning in the same ratio of population, and intemperance, the consumption of ardent spirits impoverishes the Canadas, at the rate of from one million and a half, to two millions and a half pounds cy. per annum!

Ministers of the Gospel, Physicians, Magistrates and philanthropic men generally, through the province, will oblige this Society, by making out answers to the following queries, and sending them to the Secretary, viz:

1. What is the population of the town, township, county, or district in which you reside?
2. What quantity of ardent spirits is annually consumed?
3. How many distilleries, and the quantity of spirits annually distilled?
4. How many paupers, and what proportion of them are reduced to want by intemperance, and the annual cost of their support?
5. How many intemperate persons, distinguishing the sex, and age, and whether married or single?
6. How many divorces take place in consequence of the same cause?
8. How many crimes are committed by intemperate persons, or others in a state of intoxication?
9. How many and what fatal accidents have occurred in consequence of the same cause?

