

Canada Temperance Advocate.

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

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VOL. IV.

[FOR THE CANADA TEMPERANCE ADVOCATE.]

ONE GLASS OR, STORY OF WILLIAM F——, THE SAILOR.

"You talk of temperance," said a friend of mine in the village of C——, on the American side of the River St. Lawrence; "but a circumstance happened here a few weeks ago, which was enough to make any one a temperance man; and all the facts passed under my own eyes, I may say." I expressed a desire to hear the story, and he proceeded nearly thus.

"We had a Scotch sailor named William F——. He had lived here a number of years, and behaved very well, and was well liked by his employers. He had only one fault, a very common one among sailors, I mean getting groggy, or going on the spree now and then when he got on shore. William went down with his schooner to Prescott with a cargo of lumber for me late in the fall. The morning after we arrived, the captain had gone over to Ogdensburgh, and I had charge of the vessel. I wanted some pieces of timber landed, and told a sailor named Paul, a Canadian, who was on deck, to call up William. William came up and tried to fall to work, but he could scarcely walk; and I saw by his face he had been taking too much; so says I to him, 'What's the matter, William?' 'Nothing,' said he. 'You must be sick,' said I, 'for you can't stand.' 'I don't know,' said he again, 'that there's any thing the matter with me.' 'Yes there is,' said I; 'and if you'll promise not to be affronted, I'll tell you what it is.' Well, he said he didn't know that he would be affronted; and I told him he was drunk. He denied it; and said he had taken but a glass or two; not enough to do any body harm; but I said, 'William, talking is of no use, you are drunk,—and you are of no service here,—go down to your berth, and take a sleep.' But he would not go down; and, to my astonishment, added, he must have his *bitters*. This so much vexed and surprised me, that I saw the necessity of using stronger measures. I then said to him, 'I am master here now, and you must obey my orders, and go below.' But all my endeavours were in vain; he still kept protesting that he must have his *bitters*; and at last added, 'that he would only take *one glass*, and come right back again.' This I could not believe; but seeing him so obstinate, I thought to take advantage of it; and, humouring him thus far, I let him depart, earnestly requesting him not to exceed the *one glass*. He went away, promising again and again that he would observe my injunction; but, before he had gone far, he turned round and called Paul to come along with him, and have his *bitters*

too! Both of them went up the wharf, and I saw no more of them that day.

"Well, they were up the village drinking all day, and did not come back until nine or ten o'clock at night. *The schooner had hauled out a little way after discharging.* When they returned at night to go on board, it appears that William had been going foremost, and walked straight into the water at a place where it was three or four feet deep! Paul immediately raised a kind of drunken and unintelligible noise, partly in lamentation and partly in alarm.

"The Captain, who was on board the schooner, heard the noise, and called out—'What's the matter?'

"'He's gone, he's gone,' said Paul sobbing.

"'Who's gone, Paul?'

"'He's gone, he's gone,' answered Paul again, evidently in great distress.

"'Bring a boat from shore for me to land,' cried the Captain. His own boat was at Ogdensburgh.

"'He's gone, he's gone,' cried Paul again, being all that he could say.

"'Run up to the nearest house, and call for help,' cried the Captain again; finding that Paul was too far gone to do any thing himself.

"Paul went to the nearest house, which was a little tavern; but instead of asking assistance, he sat down on a bench, sobbing and crying like a child for ten or fifteen minutes, without being able to tell what was the matter. At last he repeated the old phrase, 'He's gone, he's gone.' And when the people asked *Who's gone?* he pointed to the wharf. They then ran down, and the captain hailed them for a boat, in which he landed, and went to the place from which he had heard Paul's voice at the first. He there put down his boat hook, and, at the second or third attempt, he brought up—William's body! He was quite dead. When his body was carried home, his wife fell into one fainting fit after another, for nine or ten days, and shrieked and moaned in such a dreadful manner, that they were obliged to give her constantly some soothing medicines to keep her alive."

I was deeply touched by the foregoing simple relation, and asked what kind of a woman his wife was, and if she was Scotch as well as her husband? My informant said she was, and though he was not acquainted with her himself, he had no doubt she was a clever respectable woman from the appearance and manners

of her children; who were always decently dressed, clean, and well behaved. But, said he, the women here have attended her since her husband's death, taking care of her by turns.

I expressed a wish to visit her, as she might, perhaps, be pleased to see a countryman; I was therefore conducted to the house, which was small, but in good order. A young woman, a neighbour I suppose, was attending the children, and the poor widow was lying in bed. She had evidently been handsome; but her eyes were so sunken, and black; and her flesh so wasted, that she appeared like one who would not long need assistance. I introduced myself, saying I had heard of her melancholy story; and asked if I could do any thing for her?

She said—"her's had been a sorrowful lot, to lose her husband in such a dreadful manner;" adding that "he had been a good husband to her, and had never given her a bad word in his life;" and beginning to cry, as the recollection of old times came over her. Drying her tears, however, in a little time, she asked me who was with me. I answered Mr. W——. "Oh!" cried she, almost in a shriek, "you were there when my William met his death! I never can understand," continued she, "how he could be drowned in such a place, and if he was so short a time in the water as I hear, it's a strange thing that he was not brought to life again. Little did I think when I was looking for him home every day, to stay with me all winter, that ye would bring in his cold corpse." And in this style she went on for sometime; her words almost choked with sobs.

I tried to comfort her, and represented to her that it was her duty to endeavour to regain her health for the purpose of bringing up her children well; and that she never could regain her health if she so indulged her grief. I entreated her, therefore, to think as much of the future as she could, and as little of the past; and above all things to look up frequently to Him, who is "the husband of the widow." She promised to do as much as she could to forget what was preying upon her mind; "but oh!" said she, "it is so short a time since he was alive, and well; and to have met such an awful end!" Thus recurring constantly to the subject that had possession of her mind.

I ascertained who her relatives were, and promised to write to them for her, as she was not able to do it herself; and, at leaving put a little money into her hand; which she at first refused; because, she said, "all the folks there, though perfect strangers, had been as kind to her as if they had been blood relations."

As I left the poor, heart-broken, dying widow, I could not help wishing that the rum-sellers of Prsecott had been there with me. If they had, would they have felt their minds at ease, about the lawfulness of their business? Surely the drowning cries of William F—— may ring in their ears, especially in the ears of him who sold him the liquor. When "the sea shall give up her dead," where will the blame lie?

AGRICULTURAL DEPRESSION.

"We have suffered in our agricultural interests. Seasons have been unpropitious, and crops small. And is there not a cause for this? I will not speak of our

ingratitude for the bounties of Providence, but what is the *use* we have made of them? In a single distillery in or near New York 800 bushels of grain are consumed daily; and in all the distilleries in that vicinity, 1,200,000 bushels, and in the United States, 25,000,000 of bushels, annually, of that which God gave for bread, are said to be converted into poison; besides an immense consumption of fuel. What a waste of the gifts of God! And what sins and miseries are the consequence! I wonder not at these cold seasons, I marvel rather at our abundance. I wonder that God in his righteous displeasure does not withhold the sun and rain from us, till our hunger shall correct so wicked an abuse of his bounty.—*Rev. Mr. Mitchell's Fast Sermon.*

A DESTRUCTIVE WORM.

There are two hideous reptiles called the RATTLE SNAKE, and the COPPERHEAD:—an unexpected sight of either will make the stoutest heart shudder. But there is a species of *worm* found in many parts of this Province, which conveys a poison more deadly than either! It varies in size, and is usually coiled together; it is of a lead colour; it generally lives near a stream of water, and bites the unfortunate people who are in the habit of going there to drink:—the brute creation it never molests—its bite is terrible; the eyes of its victim become red and fiery—his tongue swells to an immoderate size—and delirium of the most horrid character quickly follows; in his madness he has been known to murder his nearest friends! and what is more, no sooner does the paroxysm subside than the infatuated being seeks out the destroyer, for the sole purpose of being bitten again!! Do you ask the name of this horrid creature? It is called the WORM OF THE STILL, and its poison is called INTOXICATING DRINK.—*Temperance Handkerchief.*

A DRUNKARD'S HOME.

The following description of a drunkard's home, is copied from the *Buffulo Spectator*. It presents a melancholy, but we fear, a too accurate picture:—

Intemperance rifles "sweet home" of its pleasant joys. A few weeks ago I addressed the people of Simsbury, Connecticut, on intemperance. Sabbath afternoon I visited a drunkard's home. There was but a single room in the house, and that looked as if it had not for a long time known the operation of cleansing. It was covered with dirt. Sticks, crumbs of bread and walnut shells, were scattered over the floors. On a chest sat Jeremiah Hamerson, the father. He was no common drunkard. For 15 years he could have been styled "The King of Drunkards!" He had from day to day drank himself drunk, in spite of every thing. He was a mechanic. He had been a man of strong mind and extensive reading and intelligence, and was said to have a remarkably tenacious memory.

Intemperance had, during fifteen successive years, sunk him lower and lower. Some of the bitter fruits of his transgressions were blasphemy, infidelity, abuse of his wife, poverty, disease and debt. Hamerson sat

on the chest, resting his elbow on the table, on which were a few dishes, broken and dirty. Two of his children stood near.

Some men from the house of God soon swept and cleansed the room, and removed the pieces of furniture and the bed out of doors. This was hardly done before a sleigh came slowly to the door bringing the ghastly and stiffened corpse of Hamerson's wife, which had been found in the neighbouring woods. Hamerson had often savagely beaten this miserable woman. Her cries sometimes on a Sabbath morning had been heard at the distance of half a mile. At last her spirits sunk—it seemed as if the grave was the only outlet for her accumulated sorrows.

A few days before this Hamerson had beat her severely—in despair she fled into the woods, and perished alone, in the darkness and storm! This was a drunkard's home. Would that every female, about to unite her interests with that of one who tastes the intoxicating cup, could look upon this home. Verily they would "receive instruction."

A WORD TO TEETOTALLERS.

A disposition to sacrifice our own comfort that we may promote the welfare of others, ought ever to characterize Temperance Reformers. We must deny ourselves, for the sake of advancing the interests of our perishing fellow-creatures. Thousands are on the brink of ruin, and will inevitably perish, unless speedy efforts are put forth for their rescue. In this cause we must spend and be spent. We must be constantly disciplining our minds for action, and our undivided energies should be directed to the advancement of human amelioration, joy, and happiness.

Some teetotalers have been favoured with a considerable degree of worldly prosperity, and are, therefore, laid under weighty and increased responsibilities on this ground. Recollect that for the right employment of our property and talents we are accountable. *We are stewards, not proprietors.* Cherish this sentiment, and live under its influence. Richard Reynolds, who was so distinguished for a vast benevolence, was so sensible that what he possessed was not his own, that he said to a friend, who applied to him with a case of distress, "My talent is the meanest of all talents—a little sordid dust; but the man in the parable who had but one talent, was accountable, and for the talent that I possess, humble as it is, I am accountable to the great Lord of all." At another time, when a lady who applied to him on behalf of an orphan, said, "When he is old enough I will teach him to name and thank his benefactor,"—"Stop," said this distinguished Christian, "thou art mistaken; we do not thank the clouds for rain. Teach him to look higher, and thank Him who giveth both the clouds and the rain."

Let every teetotaler strive to earn the meed of approbation that was awarded by Jesus Christ to the widow who cast in her two mites into the treasury—"She hath done what she could."—*Leeds Temperance Advocate and Herald.*

KEGGING.

Extract from the Speech of the Rev. George Cubitt, at the Annual Meeting of the "East London Auxiliary," Dec. 21, 1837.

I have been thinking of circumstances with which I was familiar some years ago, while attending to my duties as a Missionary in Newfoundland. Intemperance prevailed in that island to a great and alarming degree. Some of the inhabitants had adopted the practice of "kegging." I do not know the etymology of the word, but they were said to have "kegged themselves," when they took up a solemn resolution to abstain either partially or wholly, from the use of intoxicating drinks. On the fly-leaf of a New Testament I have seen written, first the name of the person, and then a declaration that he had kegged himself for so many years, never to get drunk, except at Christmas, and on his birth-day. One would keg himself never to take a drop in any house; and he would go out to drink. Another, not to drink on land, and he would get a boat, take out a gallon or two of liquor, drop his anchor about a hundred yards off, and then lay down and give himself up to drunkenness. Others would keg themselves totally, for every day of the whole year. The preachers felt it to be their duty to promote the practice to the fullest extent. (Hear, hear.) It was, in fact, a Teetotal Society, though the name at that time was not known; and the preachers saw that there was no chance of doing such men good, unless they could get them wholly to abstain. (Hear.) One morning a man brought me a letter from a distant part, after having been out in a very stormy and cold night. I asked him to drink; he replied, "No." I then offered him some coffee, of which he gladly partook. His reason for refusing was that he had kegged. He had a good old aunt whom he thought to be the best woman in the world. She wept almost day and night over the dissolute habits of her poor nephew. One evening he went to see her in a sad state. Being a strong minded woman she said, "It is high time that I begin to change my conduct towards you. For many years you have never prayed, and the sooner you die the better. The longer you live, the more you will sin, and therefore, I say, the sooner you die the better. I think that from tonight my prayer will be that you may die soon!" Jack became alarmed: he was rather superstitious; and he thought that if his aunt began to pray in that manner, that it would soon be all over with him. He asked for a Bible: he took hold of it as well as he could do in his state; he fell down upon his knees, and stammered out an oath that from that time he would never take any more liquor. And he never did. He would, doubtless, have opportunities of being wrought upon by other influences, but he kept his vow, and his aunt spent the remainder of her days in peace. It would be a fearful calculation if all the evils which had ensued from the use of intoxicating drinks could be brought together; but if that amount could be withdrawn from evil influences, and put on the side of that which was good, O what an incalculable amount of benefit would be presented to view!

HINTS TO CLERKS IN WANT OF A SITUATION.—Dr. H. Garman, at the last Anniversary of the East London

Auxiliary, said—"As to public opinion on the subject, they need not fear on that ground, as there was reason to believe that public opinion was coming over to them. His tee-total father, who was present in that meeting, had told him that a gentleman who was at the head of a large public establishment in which some clerks were needed, was so partial to regularity and punctuality, that he has said if he knew of three suitable persons who were tee-totalers, and would send them to him, he would find employment for them."

A POCKET PISTOL.—Dr. H. G. at the above meeting, said, "He knew a physician who was lately travelling in Wales, and wished to ascend the heights of Snowdon. When he reached the peak he found it very cold. He had what is called a pocket pistol with him;—a very suitable name for such an article, for its contents often got into the owners' heads, and knocked them down;—instead of powder and ball it was filled with fine cogniac brandy. The gentleman offered a glass to the guide, but he rejected it; and why? Because he was a Welsh tee-totaler. Thus they held a little tee-total meeting on Snowdon's mountain height."

CONFESSION OF A REFORMED DRUNKARD.—At the last Anniversary of the Louth Tee-total Society, an old gentleman stood up and made a few remarks on the nature of intemperance; he compared it to an overflowing tide that inundated and carried away everything that attempted to stop its progress. "I was," said he, "once a zealous Local Preacher in the Methodist connexion; but alas! the tide of intemperance rolled against me and speedily brought me down to the depths of folly; it washed away my reputation, my farm, my furniture, my domestic comfort, nor did it stay its devastating influence until it had washed me into prison, wretched, and poor, and miserable. But tonight, he added, I stand forth before you a staunch advocate of tee-totalism. I am by grace restored to the favour of God, and to most of my domestic comforts; I have regained my reputation, my health, and all through the instrumentality of Total Abstinence Societies, and the blessing of God."

Communications addressed to the Editor.

MILITARY TEMPERANCE SOCIETY.

TO THE EDITOR OF THE CANADA TEMPERANCE ADVOCATE.

SIR,—We sincerely thank you for your cordiality in wishing us God speed, as a Military Temperance Society; and at the same time we ask permission, like Mr. Douglass, "to add the weight of our experience and testimony, that intoxicating drinks are not necessary to enable us to bear cold or fatigue." On seeing you publish the names of two or three of the Royals, who abstained from ardent spirits during the expedition against St. Charles, we thought it might be gratifying to your numerous readers to learn, that Temperance principles have been embraced and acted upon by Military men to a much greater extent than they are, perhaps, aware. There are Military men in this Garrison, who are devotedly attached to the Temperance cause. It has gained a great triumph amongst us, by the uniform, steady, and consistent walk of many of its Military members, at present in Montreal and Quebec; especially by their having travelled, uninjured, in the very depth of winter, from Halifax to New Brunswick and from thence to Quebec and Montreal without touching, tasting, or even handling, their ration of liquor. They have thus shown an example, unprecedented

in modern times, amongst Military men, and we would hope it will be attended with the best results.

Probably, Sir, you would wish a brief view of the Branch Society now in connection with yours; but which was formerly in connection with the Halifax Temperance Society. Its origin is simply this. In the month of February 1835, at Halifax, a notice was published that a general Temperance meeting would be held at the National School Room. A few of the soldiers of the different Regiments, then in Garrison at Halifax, belonged to this Society (there being at that time no Military one), and of course were punctual at the time and place of meeting; but they were not a little surprised to find that none of the inhabitants attended except Mr. Ward (who may be properly stiled the Apostle of Temperance in those parts.) This gentleman took the hint of forming a Branch Society, purely Military. The thing was proposed and agreed to, and with the countenance and encouragement of the Garrison Chaplain, the Rev. Dr. Twining, who was declared President of the Society, the cause went rapidly forward. The novelty of the thing caused a good deal of talk and excitement; and like all other good causes it met with the sneer and ridicule of a great many, but its friends were not to be baffled out of their purpose. Their patience and perseverance were abundantly blessed. Many of the soldiers were not only reclaimed from dangerous and sinful habits, but received more important benefits still. I have no doubt, Sir, that many of our comrades were thus led "from darkness to light, and from the power of Satan unto God."

The first pledge adopted by the Society was, to abstain from ardent spirits; and the immoderate use of wine, ale, porter, &c. We very soon discovered that this was a very bad foundation; however, as the friends of the cause were desirous of doing good in some shape or other, and not wishing to give our enemies an opportunity of so soon seeing us disputing, the old pledge was allowed to stand. At the same time we introduced the pledge of Total Abstinence, and we invariably found that ten who adopted the moderate pledge were expelled for one of those who preferred Total Abstinence.

On our leaving Halifax we numbered about 180 in all; about one third of whom were pledged to total abstinence. On our arrival at Montreal the true friends of Temperance were determined to lay the axe to the root of the tree. And it was very gratifying to see the members cheerfully uniting to banish the old, and adopt the new pledge of total abstinence. Though our work is slow it is sure. We are now sixty in number; all pledged to total abstinence.

Surely if the members of the 34th and 85th Regiments, with some of the men of Major Pringle's Company of Artillery, have travelled twenty-one days in the depth of a Canadian winter without using intoxicating drinks, others may make the same experiment under less trying circumstances. While the Temperance flag has been unfurled in so many parts of the world; and thousands and tens of thousands have flocked to take shelter under its protecting influence; shall not the British soldier and British sailor participate in the general good? We trust they shall, and then we may expect the time shall arrive when our gallant commanders shall receive, day after day, with the smile of exultation, the reports of their Regimental Guards without a single defaulter's name. Many of those who have been induced to join the Temperance Society, (by those who wish all men well) have been for a time, as good and regular as other men; and their Officers have approved of their conduct, and been happy at their reformation; but the moment they have yielded to temptation, or given way to the ridicule of their moderate comrades, they have sunk as deep as ever in ruin; while those who have stood firm to their pledge have redeemed their character, replenished their purses, have had happiness and comfort restored in their families, and have been enabled to assist a needy parent at home. The Savings Bank book has been brought from the box two or three times in a month to record the various deposits made. But the greatest blessing of all is, that we have known persons addicted to all kinds of iniquity, become reformed men after joining this Society, and give every reason to hope that they had known the grace of God in truth.

Thus, Sir, I have feebly attempted, for the first time in my life, to say a word on the subject of Temperance. I am conscious of my utter inability to advocate this noble cause as it deserves, but as a man connected with the army from my infancy, I take this

method of declaring that intoxicating drink is *not necessary* for the soldier, and hail with delight, the approach of that happy time, when the benign influence of Temperance principles will be spread through the whole British Army and Navy. This is the humble desire of, &c.

Montreal, April, 1838.

JOHN FRASER,
Serjeant, 85th Regt.

[FOR THE CANADA TEMPERANCE ADVOCATE.]

A SHORT SERMON ON BEER DRINKING

By a Tavern-keeper.—Delivered in his own Bar-Room.

"Ye may as well eat the devil, as drink his broth."

Six.—Some time ago, the above profane observation was addressed by a Tavern-keeper in this place, to a member of the Temperance Society, who till that time had been an advocate for the moderate use of wine and beer, when his ideas on the subject were very much changed by the Tavern-keeper's remark, which he described to me as a sermon he had heard,—"a short sermon from a wicked man," which he will not soon forget.

Feeling himself in need of refreshment, he had stepped into the Tavern, and called for a glass of beer, just at the time when another man, not remarkable for temperate habits, had ordered a glass of whiskey. The latter thinking his own liquor of course the best, asked the other to partake of it, who declined, at the same time expressing his opinion that it was not good to drink ardent spirits, and arguing in favor of the useful qualities of beer. "Oh," says the other, "they are all the same, only you like the beer, and I the whiskey, and its only a notion of your's to prefer the beer."

While discussing the comparative merits of the two, the Tavern-keeper himself stepped forward, and at once settled the point in dispute, and put an end to the debate, by saying, "O yes, they are all the same, and you may just as well eat the devil, as drink his broth."

Drinkers of alcohol, what do you think of the Tavern-keeper's short sermon? What do you think of his opinion of your favorite liquors? Advocates of wine and beer drinking, how can you ask the drinker of ardent spirits to abstain, or hope that he will, as long as he sees you drink, what he thinks you love as well as he loves his ardent spirits?

Members of Temperance Societies, is it right for you to go into taverns, and drink what those who should know its nature well, call *devil's broth*? Keepers of taverns, brewers, distillers, and all ye who traffic in intoxicating drink, when will you cease from sending forth these waters of death, to spread misery, and disease, and crime, and death, through the land?

Followers of Jesus, when will you all unitedly stand up, and with one voice, testify against all the abominations of this accursed traffic, till it is banished from the earth?

T. C. W.

Perth, U. C. March 29, 1838.

TO THE EDITOR OF THE CANADA TEMPERANCE ADVOCATE.

Six.—If the following passage from Major Keppel's Travels has not already appeared in your columns, it may deserve a place, as furnishing a hint for both tavern licensees and tavern frequenters. The semi-barbarous Turks' plan of having a *mad-house* as an appendage to coffee-houses, where opium is consumed, is truly admirable, and conveys a most important truth, in a way that is likely to produce a sensation. Might not mad-houses, among nations who consider themselves polished and civilized, be classed according to the nature of the inmates; for instance, into those whose inhabitants are naturally insane, and into those which would contain self-made lunatics, whether by opium or spirituous liquors? It would be advisable that the institutions of the latter class should be maintained, by a tax upon tavern-keepers and spirit-sellers; so the more they sent to them the more they would be obliged to pay.

(From Major Keppel's Travels across the Balcans.)

"Opposite the mosque of Sulimanieh (in Constantinople) is a line of coffee-houses, the usual resort of the opium-eaters. It is now forbidden to indulge in that drug; and, in consequence, many of the coffee-houses have been ruined. Such, however, in the fondness of the Turk for it, that, in defiance of the prohibition,

many, both old and young, may be seen enjoying that state of utter abstraction which opium produces. They are easily recognizable by their sallow, unhealthy looks and vacant stare.

"At the end of these coffee-houses is a mad-house, an appropriate appendage to such a neighbourhood, and the invariable retreat of those whose intellects have been destroyed by the use of the baneful drug. It would seem placed there as if to warn them of their probable fate."

THE LICENSE LAWS.

The assertion, so often repeated, that the Temperance cause is a failure, is signally refuted by the following facts, so public and important that they can neither be concealed nor denied. I mean the recent alterations in the License laws of three of the States in the neighbouring Union, by which it is made illegal to sell a glass of spirituous liquor within their bounds.

When the Temperance Reformation began, I will venture to say, its most sanguine and enthusiastic advocate never for a moment conceived that such a consummation could have been attained in ten years. Yet the increased efforts of Temperance men in lecturing, printing, and distributing publications, till the whole land was penetrated by the light of truth, have accomplished this great work.

Some may be inclined to say that these new laws are passed only for form's sake, but will remain inoperative. And I readily grant that this would be the case, were the majority of the people against them. But it must be recollected that legislative bodies never precede, but always follow, public opinion; and that it is because the majority of the people wish for such laws that they are passed. And the majority which has called for them, in this case, must be more than a bare majority; else, the aversion to what is new and untried would have rendered the change impracticable: it must be, and in fact is, an overwhelming majority. And what is more, there are strong indications in eight or nine other States of following, very soon, in the same honorable course.

It may be objected that liquor will still continue to be sold in one way or another; and that these laws will only make men hypocrites as well as drinkers. But it must be recollected that this reasoning would apply to every other crime. Would any one wish to see a state of society where murder, or theft, could be committed openly and unblushingly? Is it not better to set the stamp of public reprobation strongly upon these sins, that, if they are done at all, they must be done in darkness and secrecy. And is it not clear that the opportunities and temptations for committing them will be infinitely fewer, and more counteracted by the fear of losing character and standing in society, than if there were no laws against them.

The same thing, it appears to me, will hold good with respect to selling alcoholic liquors. When the traffic is stigmatized by law, not only all those who are really good, but all those who wish to appear respectable, will desert it; and it will be left to its appropriate ministers,—the characters who neither fear God nor regard man; and will be carried on in the haunts of obscurity and infamy, where kindred vices abound.

In fact, the vice of drinking, or furnishing alcoholic drinks, will be stripped of all its ornament and tinsel; and displayed to the eyes of a rising generation in its natural hideousness and deformity.

I, however, believe the abrogation of license laws to be more the result of a healthy moral sense in the people, than a mode of producing that state of feeling; for it is an invariable feature in the history of all reforms, religious or moral, that they fight the battle themselves; and conquer without the aid of,—and frequently in spite of, the influence of civil law and power. And legal enactments only come to their aid, when they are strong enough not to need them.

J. D.

IRISH MEMORIAL.—On Saturday last, a memorial of Uriah Ritchie and 480 others, Irish residents of this city, was presented to the Legislature, praying for a repeal of the License Laws, and that a law may be passed, making the sale of ardent spirits a penal offence. This is coming from the right quarter, and will have great weight with the Legislature. No class of our community are greater sufferers, and have a deeper interest in this subject, than the Irish.—Boston Mercantile Journal.

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.—*Moenicht's Translation.*

MONTREAL, MAY, 1838.

It is the intention of the Executive Committee to forward regularly, and free of expence, the *Canada Temperance Advocate*, to every Clergyman in Upper and Lower Canada whose address can be obtained. Ministers of the Gospel are requested to receive it in the spirit of kindness and good will, with which it is sent—and, whatever their previous opinions may be, to give it a candid perusal.

This measure will be attended with considerable expence; but, as the opinions and conduct of the clergy have, and ought to have, very great influence on the minds of the people; and as it is thus evident that it depends very much on them whether the cause of Temperance shall succeed or not amongst their respective charges; the Committee believe that they can in no other way lay out the same sum to equal advantage.

DUTIES.—A correspondent informs us that what we stated two months ago on this point, is liable to objection. We therefore correct it as follows:—There is a *drawback* of the duties on Wine, Brandy, &c; and also on Books, when they are shipped for Canada; but when they arrive here there is an Import Duty on the former of $7\frac{1}{2}$ to 11 per cent, and on the latter of $2\frac{1}{2}$ only; moreover, that the duties on Bibles, Tracts, &c. is always remitted. We are obliged to our correspondent for this information; and are glad to learn that things are not quite so bad as we imagined. Yet it is to be observed that the fundamental idea which we wished to express remains true, namely, that Great Britain sends intoxicating drinks, free of all charges, out of her own ports, as a *special kindness to Canada*; but Canada, it seems has the wisdom not to let them enter free.

We would call the attention of the readers of the *Advocate* to the letter of Sergeant Fraser, giving an account of the progress of temperance amongst the military. The fact that so many teetotallers travelled from Halifax to Quebec, in the depth of a Canadian winter, without any intoxicating drink, is a very important one. No man can pretend after this, we think, that such drinks are needed by the soldier. We have seen by the public papers that one of the men, who were hired to drive the sleighs in which the soldiers were conveyed, was frozen to death on his return. Can any of our readers inform us whether this man had been drinking? We shall be obliged to any person, who knows the facts, to communicate them to us; for if, as we suspect, this individual had been taking spirits to defend himself from the cold, it will make out a still stronger case in favour of total abstinence.

Not many Sabbaths since, whilst the streets were thronged with people going to their respective places of worship, a man was seen lying in a public street upon

his knees and face, with blood and saliva issuing from his mouth, and so completely intoxicated that it was difficult to tell whether he was dead or alive. Yet the landlord, from whose house he had been ejected, stood at his door with another man laughing, joking, and enjoying themselves at the spectacle.

We intended to make some extracts from Mr. Wilson's Sermon, last month; but we learned in the mean time, that the Committee had it in contemplation to publish it as a Tract. We are glad that they have done so; and heartily recommend it to the friends of temperance for circulation.

In some towns of the United States where no licenses to sell intoxicating drink are granted, the keepers of grog-shops have contrived a plan to evade the law, by selling little brass rings, worth a penny a dozen, at three cents a piece, and giving a glass of whiskey to the bargain. This plan has decided advantages over the common mode; in as much as the most careless or constant tippler can always, by counting his rings, see at the end of the day or week, the number of glasses he has drunk; and when he has accumulated three dozen, he can return them for *one glass more!* How many traces of the serpent do we find in the history of Alcohol!

THE QUEEN OF ENGLAND has become patroness of the British and Foreign Temperance Society. She has also directed the following polite answer to be sent to E. C. Delavan, Esq., acknowledging the present of a superbly bound set of Mr. Sargent's Temperance Tales:

E. C. Delavan, Esq., Ballston Centre, Sar. Co., State of N. Y.

SIR,—I have had the honour to submit your letter to Her Majesty, and have sincere pleasure in being able to inform you that the Queen has very graciously been pleased to acquiesce in the request therein expressed, and to accept of the four small volumes of Temperance Tales which accompanied it. Her Majesty at the same time was pleased to command me to convey to you the expression of her entire satisfaction at this mark of your attention.

The subject indeed would not fail to create great interest. The efforts which are now making, both in America and this country, for the suppression of the besetting sin of intemperance, cannot but meet with Her Majesty's approbation; and I think it will be gratifying to you to know that those passages in your letter which relate to your residence in England, and the effects likely to be produced here by an abandonment of this pernicious vice, are fully appreciated; and more particularly that passage which assures Her Majesty that "your fervent prayer is, that England, the land of our fathers, may experience her full share of the benefit of this great reformation."

I have the honour to be, Sir, your most obedient servant,

J. H. GLOVER, Her Majesty's Librarian.

THE EFFECT OF INTOXICATING LIQUORS ON THE PROGRESS OF CHRIST'S KINGDOM.—We would earnestly call the attention of every Minister of the Gospel, every member of a Bible or Missionary Society, and every Christian, who desires and prays for the coming of Christ's Kingdom, to read the following extract; and then ask, what course of conduct they ought to pursue respecting the use of intoxicating drink. When you find that, at your distant missionary stations, its influence is so ruinous, and so powerful,—when you find

that the arrival of a ship, with a cargo of spirituous liquors, is a fatal calamity to an infant church in heathen lands; and that it sends forth, over fields that are becoming "white unto the harvest," a tempest that sweeps away, almost in one night, the pious labours of the Missionaries for years; what ought you to do? Are you still to commend it, and defend the use of it as "a good creature of God;" and give all the weight of your influence and example to uphold the use of it, and the traffic in it? Can you do so, and be innocent? It ought to be recollected that the reason why it is sent abroad, as an article of *export*, is because of the *high standing* which it has obtained at home; and it has obtained that standing chiefly through the excellence of your characters. Now, when an effort is made to banish these drinks from society, you cannot, surely, remain neutral; much less stand out as their advocates and supporters, when you consider that their influence upon the cause of religion, is most *malign*.

INTOXICATING LIQUORS EVERY WHERE PROVE A CURSE.—In the evidence given before the Select Committee on Aborigines (British Settlements), by Mr. Coates, one of the Secretaries of the Church Missionary Society, Mr. C. forcibly urges the necessity of discouraging the introduction of ardent spirits amongst the native inhabitants of countries where British Settlements are made. Upon this topic, the Rev. Mr. Ellis, who has had much experience as a Missionary, and now sustains the office of Secretary to the London Missionary Society, remarks, in the course of his evidence:—

"I would also beg leave to add, the desirableness of preventing, by every practicable means, the introduction of ardent spirits among the inhabitants of the countries we may visit or colonize. There is nothing more injurious to the South Sea Islanders than seamen, who have absconded from ships, setting up huts for the retail of ardent spirits, called grog-shops, which are the resort of the indolent and vicious of the crews of the vessels, and in which, under the influence of intoxication, scenes of immorality, and even murder, have been exhibited, almost beyond what the natives witnessed among themselves while they were heathens. The impediments to the civilization and prosperity of the people, that have resulted from the activity of foreign traders in ardent spirits, have been painful in the extreme. In one year, it is estimated, that the sum of 12,000 dollars was expended in Tahiti alone, chiefly by the natives, for ardent spirits. I am, however, thankful to be able to state, that the principles of Temperance Societies have been introduced, and the happiest results have followed."

Progress of the Temperance Reform.

PERTH, U. C. TEMPERANCE SOCIETY.

PLEDGE.

"We, the undersigned, do agree, that we will not use intoxicating liquors as a beverage, nor traffic in them—that we will not provide them as an article of entertainment, or for persons in our employment—and that in all suitable ways we will discountenance their use throughout the community."

This Society was formed in January, 1832, requiring then, abstinence from ardent spirits only.

The number of members at first was only thirty-two; but these gradually increased, till in 1837 there were upwards of 600 on the list. It must be observed, however, that at the time when the number was greatest, there were many on the list who, by death, removal, or transgression of the rules, had ceased to be members of the Society; so that, probably, there were not at any time, more than about 400 members in good standing.

Prosperous as the Society had been for a time, and increasing in numerical strength, it soon began to appear to a number of its supporters, that the pledge of abstinence from ardent spirits merely, was not sufficient to secure the ultimate success of the cause, and accordingly in July, 1836, notwithstanding considerable opposition, a resolution was passed expressing this conviction, and recommending to all the members of the Society, to subscribe the total abstin-

ence pledge, which was then added to the original Constitution. A considerable number complied with this recommendation; still many kept back, and from various irregularities and inconsistencies on the part of many of those members who would not abstain from all intoxicating drink, the Society had become so inefficient, and even in some measure disreputable, that early in 1837 some of its friends considered it necessary to propose, that the old pledge should be abolished, and the present one substituted in its place. This was at last happily effected at the annual meeting in January, 1838.

Considerable fear was for a while entertained, even by some of the best friends of the Society, that its prosperity and success would be hindered by this change. The Society was never more vigorous than at present, and though little exertion has been made, since the alteration of the pledge, to obtain new members, there are already 214 on the list, with the prospect of many more, who, it is expected, will subscribe the pledge as soon as an opportunity is afforded them. It is a pleasing and cheering circumstance, that many are now becoming members, who, for years, have been staunch and influential opponents.

The effects produced in this part of the country, by the Society directly or indirectly, since its formation, are quite astonishing, and they are visible to all. Drunkenness is comparatively rare, intoxicating liquor is banished from almost all the respectable stores, and the traffic is becoming more and more disreputable; logging bees and raising bees, &c. are now carried on without drink of any kind except water, and generally, throughout the settlement, a most decided change for the better is evident to all.

Not a great many confirmed drunkards have been altogether reclaimed, still there have been a few, and some of these, to all appearance at one time, the most hopeless cases. There are individuals, now consistent members of the Society, who feel that but for it, they would at this day, have been yet miserable drunkards, or perhaps have gone to the drunkard's grave.

One person of this class, once a daily drunkard, has repeatedly declared to the writer of this sketch, that a blessing from God seems to have rested upon him, since the day he subscribed the total abstinence pledge.

The prospect before us of success never seemed brighter than at present. The subject has taken hold on the minds of thinking people generally, in a way which bids fair for greater triumphs yet to come, and though there is still some opposition, and much lukewarmness, the cause is steadily gaining ground, prejudices are gradually dying away, and unless a very great change takes place for the worse, intemperance will never recover the power which it has lost. The Lord of Hosts, the God of Israel is on our side. Let us go forward in his name, and final victory is certain. In his name let us set up our banners, and he will send us help from the sanctuary, and strengthen us out of Zion; he will make us glad according to the days wherein we have seen evil; he will establish the work of our hands.

Perth, U. C., April 17, 1838.

T. C. W.

MARTINTOWN.—A letter has been received from the Secretary of the Martintown Temperance Society, in which he informs us, that the cause has not made such rapid progress there as in some other places, yet indulges the hope that a time of increasing prosperity is approaching. We are also glad to see from the above letter, that they are prepared to act on the "total plan."

In Dumfries and Annan, Temperance Soirees have been much in vogue, and what is more surprising, some of the largest and most fashionable halls that took place last winter, were conducted without any kind of intoxicating drink. In fact, Teetotalism is making extraordinary progress throughout Galloway, and bids fair shortly to number the majority of the people on its side.

Miscellaneous.

DISCOVERY AND USE OF ALCOHOL.—The following curious account of the first use of alcoholic liquors is from a French work, entitled *Sa Semeur*, (The Sower):—"Who, at the time when an Arabian chemist, devoted to the search after a universal solvent, by means of which he could transmute metals, discovered alcohol,

could have determined the result of the discovery upon the morality and prosperity of mankind. It did not really issue from the domain of chemistry till towards the end of the 13th century, when they began in Spain and Italy to sell the spirits of wine, tinged with certain herbs, as a powerful remedy in various diseases. Later still the Genoese extracted a spirituous liquor from grain. Passing it off as a powerful specific, they sold it in small vials, at a high price, under the name of *aqua vite*, water of life, or *eau de vie*. Till the end of the 16th century, it was considered only as a medicine, and was sold only by the apothecaries. About that time the thought was suggested of furnishing it to miners, who labored in the mines of Hungary, as a preservative against heat and damp. The custom almost at the same time was introduced into Ireland. Among the ordinances of Henry VIII, is one which prohibited more than one manufacturer of spirituous liquors to establish himself in the town. In the reign of Mary, an act of parliament, which describes a liquor of which it is injurious to drink, and daily to use, prohibits entirely any distilling. We find, however, some years after, the English soldiers, who supported the cause of Holland in the Low Countries, drinking it as a cordial. This is the commencement of the period from which is dated its manufacture on a large scale both in England and on the Continent."

REFORM IN THE RIGHT QUARTER.—A large convention of Stage Proprietors at Brattleborough, Vt., resolved not to continue in their employment an intemperate driver, and not to employ a driver who had been discharged from any other road for drunkenness. In a communication made to the Secretary of the American Temperance Society, by one of the largest mail contractors in the United States, he says, "We seldom have any accident worthy of notice, that we cannot trace to a glass of spirits, taken, perhaps, to oblige a friend, or a passenger, who has urged the driver to take a little—thus putting his own life, and the lives of his companions in danger, to say nothing of the loss of character and property to us."

Of 895 complaints presented to the police court in Boston in one year, 400 were under the statute against common drunkards. Of 1081 cases of criminal prosecution in a court in North Carolina, more than 800 proceeded from intemperance. Five thousand complaints are made yearly in New York to the city police, of outrages committed by intoxicated persons; and the late city attorney reports, that of twenty-two cases of murder which it had been his duty to examine, every one of them had been committed in consequence of intemperate drinking. "Ninth-tenths of all the prisoners under my care," says Captain Pillsbury, warden of the Connecticut state prison, "are decidedly intemperate men, and were brought to their present condition, directly, or indirectly, through intoxicating liquor. Many have confessed to me with tears, that they never felt tempted to the commission of crime, thus punishable, but when under the influence of strong drink." And the Prison Discipline Report states, that of 125,000 criminals committed to our prisons in a single year, 93,750 were excited to the commission of crime by spirituous liquors."

CASH VALUE OF TEMPERANCE.—The value of temperance in its effects upon business and places is beginning to be understood. We see in an advertisement in another column of "a farm for sale," in Walton, Delaware county, that it is put down as one of the recommendations which enhances the value of the property, that no spirituous liquors are kept "by any store or tavern within ten miles" of it. The statement is honourable to the town, and certainly increases the value of every acre of its ground. It insures exemption from burthensome poor rates, and from quarrelsome and miserable neighbours, and insures good neighbourhood, good schools, and a church well supported. So success to Walton, in Delaware county, and to the territory within ten miles of it, and to everybody everywhere not within ten miles of a grog-shop.—*American Journal of Commerce.*

DOCTOR JOHNSON'S TESTIMONY TO ABSTINENCE FROM WINE.—"By abstinence from wine and suppers I obtained sudden and great relief, and had freedom of mind restored to me, which I have wanted all this year, without being able to find any means of obtaining it."—*Prayers and Meditations*, page 73.

The following extract is from "*Lucan*;" or, "*Many things in few words.*"—"Wars are to the body politic what drams are to the individual. There are times when they may prevent a sudden death, but if frequently resorted to, or long persisted in, they heighten the energies only to hasten the dissolution."

"A drunken captain on board the steamer *Rothsay*, sacrificed 350 human lives. The drunken crew of the Steamboat *Ben Sherod*, offered on the shrine of drunkenness 160 more. The drunkenness of the captain of the steamer *Home*, has offered up 95 more human victims on the altar of alcohol; making in the destruction of these three boats only, 605! human lives, every one of which would have probably been spared to their friends, their country, and the world, had these been temperance boats and carried no intoxicating drinks."—*American paper.* [We have some such shipwrecks nearer home, if the truth were known.]

Last year a farmer in Niagara county, New York, instead of making his apples into cider, fattened thirty swine upon them, with the addition of a single bushel of corn per head. Late in the fall, after filling his pork barrels for family use, he sold the remainder for \$600. "All this from my orchard," says he "whereas I never sold my cider for more than \$300 per year."

THINK OF THIS WINE DRINKERS.—"In Provence (France) the method of pressing wine is very rude and simple. A man and commonly two or three children pull off their shoes and jump into the vats, where they trample on the grapes, till all the wine is pressed out."—*Doctor Humphrie's Letters.*

Poetry.

THE RUM-SELLER REFORMED IN HIS CLOSET.

At evening he retired to pray,
And kneeling low, began to say:
"Our Father, still in heaven the same,
Hallowed be thy glorious name—"
When Conscience, rising in his breast,
The prostrate suppliant thus addressed:
"To-day you sold that rum, for gain,
Which made your neighbor so profane;
And now, perhaps, with poisoned breath,
He scatters firebrands, arrows, death!
Can, then, your heart one wish afford,
That his great name should be adored?"
Although convicted, almost dumb,
He still proceeds, "Thy kingdom come"—
Again does the reprover rise:
The monitor within replies:
"You still pursue that deadly craft—
Still vend the soul-destroying draught,
Which so obstructs that kingdom's course,
And adds to sin and Satan's force!
How dare you now pretend to plead
That heavenly kingdom to succeed?"
Still venturing on, once more he said:
"Give us each day our daily bread—"
"What! while your bins and bags contain,
Exchanged for rum, the poor man's grain!
Or in your till the price is laid
Which should have bought his children bread?"
His soul with keen conviction stung,
With struggling heart and faltering tongue,
He cries: "Forgive! grant me salvation!
And henceforth keep me from temptation;
Nor any longer will I lay
Temptation in my neighbour's way;
What thus is gained, when understood,
Is seen to be the price of blood.
I'd rather dig, or beg, or serve,
Yea, henceforth sooner will I starve,
Rather than once again to stain
My hand with such unrighteous gain!"
Arising calmly, from his knees,
His heart approved, and all was peace. O. X. C.

NUMBERS WANTED of the CANADA TEMPERANCE ADVOCATE, for which a reasonable remuneration will be given:—Nos. 8, 10 and 11, vol. 1st; and No. 9, vol. 2nd. Apply to WILLIAM GREIG, 195, St. Paul Street.