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THE CANADA Temperance Advocate.

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

No. XI.

MONTREAL, MARCH, 1836.

VOL. I.

Selected Articles.

REVIEW OF BISHOP HOPKINS' OBJECTIONS TO TEMPERANCE SOCIETIES.

From the Philadelphia Episcopal Recorder.

(Concluded from last number.)

The Bishop's second objection is "that the temperance society" (in its proposed reformation of man) "begins with the conduct, while Christ begins with the heart." "Here then again we may see that the manner in which this new society opposes vice, and seeks to establish virtue, is not only without Christ, but is rather in hostility to his word, and therefore we think that Christians who understand this, cannot consistently engage in it." If we understand this objection, its principle is, that Christians, being bound according to the plan of the gospel to urge upon all men the conversion of the heart, cannot consistently attempt to make the reformation merely in the outward conduct of men.— This objection would apply with equal force to the preacher and to the parent, prohibiting in each relation, any attempt to reform the conduct, or restrain the sins merely, of those severally committed to them. Does the Bishop act upon this principle? In regard to the temperance society, the objection is particularly inappropriate. When it is considered that whatever removes the external vices of men, removes just so many of the obstacles which prevent the conversion of their hearts; and that no vice is in its influence and operation, a more universal and dreadful obstacle to the purifying of the heart than intemperance, it will be seen that so far from the temperance society being "in hostility to the word of Christ," it is a most valuable and effectual instrument of preparing its way to the hearts of men. And this it is found to be the fact. The Christian, in promoting the plans of the temperance society, is doing more than he can do in almost any other method to promote the cause of the gospel, and to prepare for the renovation of the hearts of men in holiness, under its power. But if this were not the case, is the Christian indeed forbidden to seek or to promote any other improvement of men, because he is requir-

ed to seek the renewal of their hearts? Will the Bishop lay down the principle, that if a man is unconverted and sinful, it matters not whether he is intemperate or sober? Laps he himself direct no effort in the instruction of men, to any inferior point than the conversion of their hearts? We confess ourselves astonished at such an objection as this. God forbid that we should ever teach men, that the reformation of their outward conduct was all that is required of them. But we cannot be indifferent to their external character, & consider it a matter of no importance. Our own experience allows clearly that the Gospel can prevail, only as these dreadful vices of men are removed; and it is the Christian's duty to labour for their removal. If he can be the instrument of changing the hearts of men, he may well be thankful. If he cannot do this, let him thankfully do what he can towards accomplishing this most important end. When Cecil says of John Thornton, "his only question was 'may the miseries of man in any measure be removed or alleviated?'"—he gives an account of the real feeling of a Christian's heart in direct application to the present subject. Newton's remark of himself may be also well applied to the objection we are now considering. "I see in this world two heaps of human happiness and misery; now if I take but the smallest bit from one heap and add to the other, I carry a point, and feel that I have done something." With such a spirit we are disposed to unite and to encourage others to unite in the promotion of the temperance society, even considered under the lowest aspect of the advantages flowing from it to mankind.

The Bishop's third objection is, "that if the temperance society should succeed to the extent of its anticipation, it would be a triumph to infidelity." This strange position he thus illustrates:—

"God has sent his gospel to bring men to repentance and to virtue. It has been in the world eighteen hundred years, and yet there is not a single sin which does not continue to infest humanity. But the temperance society promises, by the contrivance of a written pledge given by men to each other, that the worst of all vices—nay,

the parent of all crime, shall be totally banished in one generation. Now if this boast could be made good by the success anticipated, it would demonstrate what the infidel has always been asserting, namely that christianity is not of God; for the application of this human pledge of abstinence would be found of absolute efficacy in rooting out what is called the worst of all the vices in one generation; whereas the motives presented by religion have not done it in eighteen centuries."

We are at a loss to perceive the force of this objection. Of the speedy reformation of the world promised by the temperance society, we have no knowledge. To that sanguine prospect, it is hardly necessary to direct attention. But is it unwarrantable for Christians to attempt the moral reformation of men now, because the church of eighteen centuries, has not entirely effected the object? The church of Christ has set up the gospel and circulated the scriptures throughout the world. Because Christians have not done this heretofore, is it wrong for any to undertake to do it now? This seems to be the argument; that because others professing to act upon Christian principles, have been deficient in Christian duty, it is improper in us now to attempt to excel them. Who is to blame that the gospel has not fully eradicated sin in eighteen centuries? If the men who have professed it, why is it sinful for their successors to go beyond them? That the church has been lamentably deficient in duty and is still so, in regard to the great object of the temperance society, none will more readily allow than we. But the duty of others to stand still and see the world ruined by vice, because the church has chosen heretofore to do it, is a consequence we shall hardly be led to draw from this admission. If infidelity is ever to triumph it will not be under the reign of virtue and temperance, but under the dominion and propagation of that spirit, which by opposing efforts against sin, is actually covering the sin itself.

In conclusion, we repeat our sorrow that Bishop Hopkins should have felt willing to give the influence of his station and character, in opposition to the prosperous

course of benevolence to men, for his own sake and for the sake of others. There were already enough who, under a far different banner, were engaged in this opposition, and who will gladly claim the authority and countenance of a Christian Bishop, to support them in their warfare against the restraints of soberness and virtue.—From the present addition to the number of opponents to the Temperance Society no good could have been imagined as likely to result, and we hope no extensive injury will follow. If however, there shall be found others prepared to submit to the authority of this argument against Temperance Societies, upon grounds of religion, we shall feel yet more deeply grieved.—For we are solemnly convinced, that the more successful the efforts of Bishop Hopkins shall be in persuading other is against this cause the deeper will be his own regret in the final retrospection of life, that the influence of his name and efforts was ever given to oppose an undertaking, which we doubt not will then appear to him, one of the most beneficent in the history of man.

DARBY AND PADDY.

IN TWO DIALOGUES.

BY GEORGE DOWNES, A. M.

Secretary to the Balltown Temperance Society.

DIALOGUE I.

Paddy. Did you hear, Darby, that they've took away Tim Oulaghan's license from him?

Darby. I did, Paddy, an' I hope you won't be after callin' me ill-natured, if I tell you I'm not sorry for it.

Paddy. Well! I didn't think you had so much o' the bad graft in you. An' what hurt or harm did poor Tim ever do you, Darby?

Darby. Not a bit o' harm in the world, Paddy, barrin' what he an' the likes o' him is doin' to every mother's son of us in this neat little village of Ballynapotieen.

Paddy. Why then, Darby Mahaffy, is it of your old gossip, Tim Oulaghan you're speakin' all this time?—him that was never the warrant to turn his back upon a poor boy, because he hadn't the price of his mornin'?—him that 'd hold out the *cropper with one hand, an' score down the reckonin' with the other, as long as whiskey an' chalk 'd last?

Darby. Paddy, did you ever hear tell o' the devil's good-nature?

Paddy. The devil's good-nature—what's that?

Darby. Just what Tim Oulaghan, Jack Manypenny, and other publicans is practisin' upon us, poor hardworkin' creatures. It's not enough for them to drain every thog out of our pockets, but they must be holdin' out temptation to us in the way o' credit, that they may have a flib, whensoever good luck throws a little more skelter in our way.

Paddy. Bother.

Darby. The short and the long of it Paddy, is this—whiskey-drinkin' 's the ruination of old Ireland.

Paddy. What's that you say?

Darby. I say whiskey-drinkin' 's the ruination of old Ireland,—an' more nor that—I'll maintain it.

Paddy. Bad manners to you or the same, say I, this cold frosty mornin'! Arrah what 'd we be at all, at all, without the whiskey? What 'd become of our fairs an' our patrons, our wakes an' our buryings, without the drop?

Darby. Why, I'll tell you what 'd become o' them. Our fairs 'd be what they were intended for—places of fair dealin' between man an' man; an' we'd be bringin' home to our wives an' children the beautiful bank notes, an' the smilin' thirtens (as they were once,) instead of broken heads an' torn garments; our patrons 'd be what they were intended for—meetings for religious duty; an' as for our wakes an' buryings, I believe there 'd be a great deal less o' them, among the young people at least, if we'd all learn to express our grief in some other way than by gettin' drunk with whiskey punch.

Paddy.—I've a notion, Darby, it was at Carlow or Maynooth you was last week, instead o' Mr. Holmes's, for never a one o' me ever heard so much learnin' from the mouth of a poor siruggler like myself afore! May be you'd be pleased to tell a body what made you turn your back upon the liquor all of a sudden.

Darby. That I will, Paddy, an' welcome. I was ditchin' up at the big house last Tuesday mornin', with at least a couple o' croppers under my belt. Mr. Holmes happened to be passin' at the time. 'Good morrow, Darby,' says he; 'good morrow kindly, your honour,' says I, 'how many have you in family?' says he.—'Eight, Sir,' says I—'myself, the woman, five little ones, an' their old granny.'—'Darby,' says he, again, 'would you like to have eight, or perhaps ten pound a year, put in your way?' I was diggin' all the while we were talkin'—so, without takin' my foot off the spade, I folded my arms on the top o' the handle, an' looked the master full in the face. 'Darby,' says he,

again, 'I ask you once more—would you like to be eight or ten pound a year richer than you are now—be the same more or less?' I couldn't for all the world tell what his Honour was drivin' at, so I made a low bow, waitin' for what was to come next. With that the master drew out of his pocket two or three little books; an' told me to take 'em with me—'An' if,' says he, 'when you've read them,' says he, 'you don't know what I mean,' says he, 'come to me an' I'll tell you;' an' here they are, Paddy, to the fore.

Paddy. Well, that's all mighty fine. Darby, to be sure: but I don't see what it has to do with the whiskey.

Darby. The short an' the long of it, Paddy, is this, as I learned from the little books the master lent me. There's a society o' well-wishers to Ireland up in Dublin, an' in other parts too, they say, who are puttin' down the whiskey, an' enablin' us to keep our families more comfortable by givin' up the drop: an' that's what his Honour meant, when he spoke o' puttin' eight or ten pound a year in my pocket.—An' sure he's right enough; for many of us spend that much, or more, in the tap-room yearly, not considerin' how the drop we do like sometimes leads us to the drop we don't like, when we're danglin' between the sky an' the ground for committin' a robbery or murder.

Paddy. Do you know what, Darby? They might as well think o' hinderin' the shamrock to grow in old Ireland as the potieen.

Darby. I hope not, Paddy; for there's the Americans, that were as hard goers, an' harder, as ever was in Ireland,—an' yet, as ye'll see in one o' these little books, there was in the beginnin' o' the present blessed year [Reads,] 'In the American Republic, a HUNDRED THOUSAND INDIVIDUALS abstaining from the use of ardent spirits, agreeably to the resolutions which they had publicly entered into.'

Paddy.—An' wouldn't they give us any thing to drink at all, at all?

Darby. Aye—plenty o' good coffee, such as Mr. Holmes's French servant says is the way in his country, an' everywhere in foreign parts, foreby malt liquor in moraton.

Paddy. Cock us up with coffee—poor creatures livin' from hand to mouth! A pretty figure you an' I 'd cut, Darby, in our frieze coats, an' brogues with a score o' nails in every toe of 'em—a pretty figure you an' I 'd cut, with a potato in one hand, an' a cropper o' coffee in the other!

Darby. A much prettier figure, Paddy, nor we sometimes cut now-a-days, with our frieze coats tore in a drunken fight, or our brogues swallowed up in some ditch or

† Hog, a shilling. ‡ Lob, a prize. § Celter, money.

* Cropper, a glass.

dunghin, that we've staggered into on our way home from the *shebeen** house: an' more be'oken, if we took to the coffee, instead o' the whiskey, may be it's a good piece o' bread an' butter we'd have in our fist, instead o' eatin' potatoes one an' twenty times a week for variety.

Paddy. But what's to become o' Tim Oulaghan an' the other publicans all this time? I'm thinkin' your new fangled plan 'd put them in a fair way o' starvation.

Darby. An' even if it would, Paddy, for one publican ruined, there 'd be may be fifty or a hundred poor labourers, an' their families, saved from ruin. But they wouldn't be ruined at all, at all. They'd only have to turn grocers, or provision dealers, or to open a coffee house: an' though they might lose a little in the beginnin', they'd may be be the better for it in the long run, foreby the payment o' the license, which 'd be took off them.

Paddy. Well, Darby, I'm bold to think there's somethin' in what you say; but there's one or two matters I can't get over.

Darby. What are they?

Paddy. Why, you said there 'd be less burynings among the young people if the whiskey was given up; now the oldest man I ever seed in my born days was Val Walsh, of Glencullen, in the Dublin mountains. A rosy old man, of an hundred an' seven years of age, was Val, when I saw him lyin' asleep under a tree in the sunshine,—an' they told me that the whiskey was everything to him—meat, drink, washin', an' lodgin'!

Darby. I'll just beg leave to read you a bit of a story on that head from one o' those little books (*Reads.*) 'A gentleman far advanced in years, one of the "devil's decoy ducks," was boasting that he had drank two, three or four bottles of wine every day for fifty years, and that he was as hale and hearty as ever. And pray, said a bye-stander, where are all your boon companions? "Ah!" he quickly replied, "that's another affair; if the truth must be told, I have buried three entire generations of them." An' what's the other thing that troubles you, Paddy?

Paddy. I've heard it said by old an' young, gentle an' simple, that it's as much as a man's life's worth to give up the drop after he's been long used to it.

Darby. I think, Paddy, I can ease your mind in regard o' that too. (*Reads.*)

"Mr. Powers, the intelligent keeper of the prison at Auburn, New York, affirms that the most benighted drunkards in that prison have never suffered in their health, by breaking off at once from the use of ardent spirits, but that, almost as uniform-

ly, their health has been improved. They seem to be very uneasy, and somewhat los' for a few days, and with rather a poor appetite, after which they eat heartily, and improve in health and appearance. It is worthy of remark, that in all the prisons where entire abstinence from ardent spirits are practised, the convicts enjoy a better average of health than is seen in the country at large."

Paddy. But, Darby, what can poor hard wo'kin' creatures, often up to their knees in a bog, an' standin' out in the teemin' rain may be for the length of a day—what can the likes o' them do without a drop o' comfort to keep body an' soul together?

Darby. Paddy, I can answer that too. Listen. (*Reads.*)

"Many years ago, in the county of Galway, two extensive graziers met at dinner, when, upon a discussion taking place between them, respecting the best method of enabling their herdsmen to endure the cold, watching, and fatigue, to which they were exposed in driving cattle to Ballinasloe, it was resolved upon, by one of the graziers, that he would supply his herdsmen with abundance of good and wholesome food, but give them only water to drink, while the other determined that he would give his men an abundant supply of whiskey. Accordingly, two sets of herdsmen set off at the same time, to the October fair of Ballinasloe; they were all able-bodied young men of similar habits, the journey which they had to perform was of the same length, the fatigue the same, the weather was wet and inclement, they were all drenched with wet, and obliged to sit up during the night in their soaked garments. On carefully contrasting the water drinkers with the whiskey drinkers, the result was decidedly in favour of the former, who were in full vigour, had never quitted their posts, and bore up well to the last; while the others were so completely exhausted, that during part of the time of the fair they were useless, and on their return home were scarcely able to drag one leg after the other." An' if it wasn't bad manners, Paddy, to stop your mouth entirely, I'd read you a trifle more afore we part.

Paddy. Read on, an' welcome.

Darby. (*Reads.*)

"I must here advert to another false opinion which is almost universally maintained, viz. that nothing so perfectly counteracts the effects of cold as ardent spirits. But this by no means coincides with the sentiments of Dr. Aiken, who has published a paper in the first volume of the memoirs of the Literary and Philosophical Society of Manchester, on the different

attempts to pass the winter in high northern latitudes. After examining and comparing a good number of narratives, he observes that, in all the unsuccessful instances, vinous and spirituous liquors had been used, and probably in considerable quantities."

By 'high northern latitudes,' Paddy, which myself didn't understand till the master explained it to me, they mean the great north seas, among the whales and mountains of ice: an' as you'll be apt to say there's no fear of our ever bein' there, I'll give you another bit of information that 'll come more home to you. (*Reads.*)

"Many years ago, I was told by the men who attended the furnaces at the Iron Works at Merthyn Tydvil, in Glamorganshire, that they drank only water, while engaged in their work at the furnaces, the intense heat of which produced violent perspiration. Their health was generally good, as they said, but the wages being high, they soon retired from labour, and then grew very fat, as might have been expected.

"In former years having travelled a great deal through England, by mail and stage-coaches, I was frequently told by the guards and coachmen, that a great many of them made it a rule to abstain from spirits, as they found that those who had used them had the worst health, and the shortest lives, and generally suffered more bodily uneasiness from cold and wet than those who abstained. I certainly often met many of them who did not drink spirits on the journey. I believe you will be told by many sportsmen, that those, either in hot or cold weather, who can longest refrain from spirits, generally bear the fatigue best."

Paddy. Well, Darby, I'm beginnin' to think there's a great deal o' truth in what you say. You've beat me fairly on every point. So, if you'll just lend me the little books, I'll read them through and through, an' may be you an' I'll be of the same way o' thinkin' afore the week's over.

Darby. Take them an' welcome. An' as I hear the gentleman, that's at the head o' the Temperance in Dublin, is writin' an' printin' away for the bare life all sorts o' books that can serve the cause, I'll try an' get some to read for the neighbours— an' may be I won't be able to face the whole country with the argument's I'll find in them.

A FEMALE DRUNKARD.

Have you ever seen a female drunkard, a meagre, shrivelled, 'bear-eyed' creature, talking and muttering as she goes to the pawn-broker's with some trifle in a little

* Shebeen, a cabin where spirits are sold without license.

bundle, and then pouncing into the gin-shop, to satisfy the cravings of a depraved appetite? Have you seen such a creature, with an old black chip bonnet, bruised, broken and split in a dozen places, with a gown composed of many patches, and rent in rags at the skirt; the heel of her stocking under the sole of her foot, to hide the holes, and shuffling in a pair of worn out slippers? Have you seen such a one driving her children before her, and staggering from side to side as if the street were too narrow to allow her to pass? Have you seen her sitting on the step of a door and talking aloud to herself, while she curses the group of idle boys who are continually annoying her?

Females! avoid the beginning of evil. Touch not, taste not, handle not; for under the power of this leveller of the human race, Strong Drink, the mighty have fallen, and the wise and prudent have come to nothing.

Original Articles.

A WARNING TO MODERATE DRINKERS.

No. I.

Of you who are moderate drinkers of intoxicating liquors, not one can say, but that his moderate drinking may gradually increase, till a settled habit of intemperance is formed, which will hurry him down the stream, and sweep him into hell, where the worm dieth not, and the fire is not quenched. All drunkards have been moderate drinkers once, and not one of the multitude of drunkards who now live, and have lived, when they first began to drink, did so with the intention of becoming drunkards; they never designed to go further than drink in moderation; they saw not the abyss of misery which was before them; they thought that a little, now and then, did them good, and they would not believe that danger and death were in the cup which they loved so dearly; and this is the effect of their moderate drinking, it has made them drunkards. And what is it to be a drunkard? This is the name which God has given to those, to whom men give softer names, to try if they can make their sin, look less than it is. Let us consider what it is to be a drunkard.

A drunkard is one who deprives himself of reason, and judgment, and memory, and natural affection, and makes himself mad, brutal, disgusting, a disgrace to human nature, a spectacle of shame.

Drunkards are nuisances to society, bad masters, bad servants, bad subjects, savage husbands, unnatural parents, beating

and murdering their wives and children, burning their houses, squandering their property, reducing their families to beggary and shame.

A great proportion of the crimes which prevail, are committed by drunkards, whether they are habitually so, or merely for the time under the influence of intoxicating drink, and broken constitutions, and broken hearts, and all kinds of sorrows, misery and disease, are the every day consequences to which drunkenness leads.

No language of man can describe the ghastly progeny of woes, which even in this life, intemperance has brought forth to sadden and scourge the inhabitants of the earth, to wither and blight full many a flower that might otherwise have bloomed in beauty and in peace; and the end, the bitter end of drunkenness is hell,—no drunkard shall inherit the kingdom of heaven—and hell is the drunkard's home, his everlasting home, the blackness of darkness forever, where the worm dieth not and the fire is not quenched. And must the drunkard go to hell? he who is so merry, so full of fun, so happy, and seemingly free from care! must he go to hell at last, where, instead of all his jollity and mirth, there is weeping, and wailing, and gnashing of teeth? Is this the drunkard's fate? Must he come to this at last? The answer is recorded in God's own Book,—No drunkard shall inherit the kingdom of heaven. Most miserable end! most bitter fruits! Is it for this they have kissed the intoxicating cup, and talked of its sweetness, and clasped it to their heart?

And there is not one of you, who are moderate drinkers, that can say but that the drunkard's end may yet be your's, and is it not a fearful end? and as long as you continue to use intoxicating drink, your course is directed that way.

To conclude, is it your duty to preserve the health of your bodies, and to strive to secure the safety of your souls? If so, I ask, is moderate drinking a preservative of health? It is proved by innumerable undeniable arguments to be absolutely the reverse. None are so subject to disease as those who drink; this is now established beyond all doubt. And then, if you continue to drink moderately, what security have you but that it may lead you to intemperance at last? and will your body be healthy then? A drunkard healthy! his veins and his brain are filled with liquid fire. A drunkard healthy! It is the health of a Lazar house, full of fevers, and every deadly disease. And then if you become drunkards, how have you secured the safety of your souls? No drunkard shall inherit the kingdom of heaven. If once you

become drunkards, there is no case so hopeless, no prospect so gloomy: your hearts will become hardened, your consciences scared; Satan will lead you captive to his will, and the things which belong to your peace will be hid forever from your eyes.

Flee then from the path which may lead to such an end. Neither your bodies nor your souls are safe as long as you continue to use intoxicating liquors as a drink, in the way in which at present they are commonly used. I have one or two other warnings to give you on this subject at some future time. In the meantime, that the Lord may enable you all to abstain from the very appearance of evil, and to keep away from that dangerous path which too often leads to a drunkard's grave, and a drunkard's hell, is the earnest prayer of your very sincere well wisher.

THO. C. WILSON.

Perth, U.C. Feb. 4, 1836.

DREADFUL EFFECTS OF SPIRIT DRINKING.

We have before us a great number of examples and testimonies of this, sufficient to occupy many more times the space which can now be taken up. A few are given in the present number which, with those to come after, will show that the use of spirituous liquors as a common drink is the great cause of crime, madness and other diseases, poverty and wretchedness, suicide, fatal accidents, prostitution, sabbath breaking and immorality, breaches of discipline, destruction of property, loss of reputation; and indeed of every kind and degree of evil which destroys the happiness and hinders the prosperity of society. Can we therefore in vain appeal to the patriot, the philanthropist, the lover of virtue, and above all to the christian, to do something to remedy these disorders? And may we not press on their serious consideration, if there can be pointed out a more simple and effective plan, and one in which those of every opinion and creed can more harmoniously join than in that of temperance societies.

Most of the instances are taken from a volume which ought to be read by all, entitled, "Evidence on Drunkenness, presented to the House of Commons by the Committee, &c." London, 1834.

Spirit drinking is the great cause of—
I.—Crime.

R. E. Broughton, Esq. Police Magistrate, stated, that crimes of different kinds, such as robbery and other crimes which came under his cognizance were greatly increased by the increase of drunkenness.—*Parl. Evidence, page 18.*

Colonel Rowan, Commissioner of the

New Police, gave his opinion, that out of 1000 persons apprehended, much the greater number would be for drunkenness, or drunkenness and disorder combined.—*Id.* page 36.

John Poynder, Esq., Under Sheriff of Middlesex and London, states, page 79, "Melancholy are the recitals I have heard from the old and young of both sexes, the illiterate housebreaker and the educated forger, the offender when first convicted, and the criminal who has grown old in vice, all proving the sense entertained by them alike of the consequences of drinking;" and page 80, "he says that from his experience, he apprehends that excessive drinking is the proximate cause of the majority of crimes perpetrated in the metropolis."

Professor Edgar, of Belfast, in his evidence, being questioned as to the connection between drinking and crime in Ireland, says, page 89. "I find that persons in situations in Ireland, who have had the best opportunities of judging, have expressed remarkably strong opinions on the subject. The chairman of Kilmarnock, for example, the lord mayor and high sheriffs of Dublin, have signed a document, stating that "an entire disuse of ardent spirits would materially tend to the moral improvement of the community, and that an indulgence in them is a most fruitful cause of crime in the city of Dublin." Mr. Shaw, the recorder, states, that in 40 out of 50 cases that come before him weekly in Dublin, the crimes he believes are traceable to intemperance as their proximate cause; and the keeper of a large house of correction in Ireland stated to me his conviction, founded upon long experience both in the army and the police, that four-fifths of the persons confined for crimes in gaol have been led forward and hardened in crime by the use of spirituous liquors. A barrister, who some time ago tried 1700 civil bill cases in a fortnight, states it as his opinion, that the whole of them, either directly or indirectly, are attributable to the use of spirituous liquors."

Wm. Collins, Esq., of Glasgow, mentions, "In 1830, the judge who presided (there,) stated, in his address to the sheriff and magistrates, that upwards of 80 criminals had stood before his tribunal, and received sentence of punishment, more or less, and that with scarcely a solitary exception, every one of the crimes had been committed while under the influence of intemperance; and in concluding his address he stated, it was a disgrace to such a large and respectable community that so many public houses, and so much spirit drinking should be permitted by the public authorities, and that from the evidence

that had appeared before him as a judge, it seemed that every thing in Glasgow began and ended with whiskey. The same year the judge who presided at Perth stated to the sheriff and justices of the peace, that of 33 criminals who had stood before his tribunal, 27 of them distinctly appeared to have committed their crimes while under the influence of intemperance. In 1832, at the conclusion of the Perth assizes, the Lord Justice Clerk addressed the sheriff: he regretted to say, that he could not compliment him on the decrease of crime in the district, and he could not help adverting to the numerous instances of assault, and as these evidently originated in the excitement arising from the immoderate use of spirituous liquors, he was naturally led to condemn the facilities which are too amply afforded to the thoughtless, the profligate or the quarrelsome, for the obtaining of ardent spirits; he would therefore most earnestly counsel the magistrates, and others, with whom it lay to grant licenses, nor to allow any notion of public economy, however specious, for increasing the revenue of the country, to tend to the deterioration of the public morals."

The Hon. Judge Pyke, of Montreal, told a deputation of the Young Men's Temperance Society, that nine tenths of the crimes tried before him, were attributable to the use of spirituous liquors.

II.—Madness and other Diseases.

Dr Ellis, resident physician of the Middlesex County Lunatic Asylum, gives as his opinion, "That the use of fermented liquors, particularly of spirits, is very conducive indeed to bring on the disease, (of lunacy); it first of all acts on the stomach, then on the nervous system; it brings on diseased action, disorganization of the brain is the consequence, and all the dreadful results of insanity follow."—*Parl. Ev.* page 59.

In page 145, is inserted the following testimony of medical practitioners:—

"We, the undersigned, do hereby declare, that in our opinion, ardent spirits cannot be regarded as a necessary, suitable, or nourishing article of diet; that they have not the property of preventing the accession of any complaints, but may be considered as the principal source of numerous and formidable diseases, and the principal cause of the poverty, crime and misery which abound in this country; and that the entire disuse of them, except under medical direction, would materially tend to improve the health, amend the morals and augment the comforts of the community." (Signed by 365 physicians and surgeons from the following places:—Brighton, Chel-

tenham, Derby, Dublin, Edinburgh, Gloucester, Kilmarnock, Leeds, Lincoln, Manchester, Nottingham, Worcester & York.)

III.—Poverty and wretchedness.

Mr. Broughton, formerly alluded to, relates, page 30, the following shocking circumstance:—

"I will mention a case to show the baneful and dreadful effects of drinking upon that class to which allusion is made, (the higher classes of mechanics.) It was the case of a discovery being made of a family in a state, that if it had not been seen, it could not have been believed. I think there were four children; there was no bed—a few old rags in the corner, into which they huddled. Upon information being given, they were all taken and brought before me: and I felt a good deal of interest, from the nature of the case, and went very minutely into the history of it from its origin, and I found that the woman, two years before, had borne a most respectable character; he was a mechanic, and could earn, certainly, two guineas a week. His brother came before me, for I committed both the husband and the wife to prison for neglecting their family, and adjourned the case for further inquiry, and sent the children to the workhouse; and the brother came, with tears in his eyes, and was quite ashamed to appear, and said, that this man had had a little property, and that he might have lived with great comfort; that from the property derived to himself and his wife from a common parent, he might have been in possession of an income of about £200 a year. I went further into the inquiry, by examining the boy, who was a very intelligent boy, of ten years of age, and I found that the woman regularly rose from the rags on which she slept—the father, the wife and the baby, slept together on one batch of rags, the others huddled up in a corner without any rags at all—and the father and mother went immediately into the gin-shop, and the same gin-shop I had the keeper of the gin-shop before me: it was kept by a woman, and she certainly seemed ashamed of it. And the boy described his mother as getting up, and going into the gin-shop; and the biggest boy then went out into the market, and tried to get a few pence by holding horses, leaving the other children to wander about, and pick up cabbage leaves, and so on, to eat; they never were washed, they were never carried to a church. And the whole of this was brought on by drinking. He shook like an aspen leaf, and she was reduced to the greatest state of misery and wretchedness; she had scarcely a rag on; I believe she had not undressed herself for many months; and

they had become addicted to these habits; and then when the money was all exhausted, he went to work, but there was no money expended on the education of the children, and they had never been washed."

To be continued.

For the Temperance Advocate.

MR. EDITOR,—You may rely on the correctness of the following statement:—

A young woman at service, belonging to an Irish family of this city, became some time ago, a member of the temperance society, and induced her mother, sister, brother, and sister in law to join it also.

The happiness and comfort of the family were, of course, greatly increased, and they became more and more convinced of the propriety of the step they had taken; so much so, that at a christening which took place in the family shortly after, they made a party without ardent spirits; but as several of their friends were not temperance folks, they thought they must have some kind of liquor, and therefore bought two bottles of the best wine for the special use of their drinking friends.

The drinkers, however, when they saw that the others declined, refused to drink also, notwithstanding which the party was an exceedingly pleasant and cheerful one, much more it was remarked by all than if they had drunk liquors as usual.

In conclusion, after keeping the wine some time, the family succeeded in selling one bottle, and the other stands in the cupboard, cork undrawn, to this day.

THE Canada Temperance Advocate

MONTREAL, MARCH, 1836.

The Executive Committee of the Montreal Society for the promotion of temperance, increasingly convinced of the connection between the spread of the principles of temperance and the happiness of society, the prosperity of the country, and the promotion of man's highest interest, advertise that on the 1st of May next, when the present volume of the Canada Temperance Advocate ends, should they meet with sufficient encouragement, its price will be lowered to the following rates, being less than one half the present terms:

To Town subscribers, single copy, 2s 6d per annum; ten copies and over, 2s per annum; forty copies and over, 1s 8d per annum. To subscribers in the country, including postage, single copy, 3s 4d per annum; ten copies and over, to one address, 3s per annum; forty copies and

over, to one address, 2s 6d per annum.—Subscriptions payable in advance, and to be remitted free of postage.

The Committee are still determined to follow the course proposed in the prospectus. Arrangements are making to increase the number of exchange papers from Great Britain and the United States, as well as obtain more extensive and recent local intelligence.

It is earnestly hoped that members of temperance societies, in the Upper and Lower Provinces, collectively and individually, will use every effort to increase the circulation of the Canada Temperance Advocate, by the extension of which alone the proposed reduction can be effected, & will communicate (letters post paid, to the Secretary of this Society, as soon as possible the number of copies each society or individual will subscribe for.

Newspapers in the two provinces, favourable to the diffusion of information on the subject of temperance, will confer a favour by the occasional insertion of this notice till the 1st of May next.

By order of the Executive Committee,
JAMES COURT, Secy.
Montreal, Feb. 1836.

The Executive Committee feeling desirous of obtaining as much temperance information as possible, as well as affording to others what little can be communicated by this paper, propose sending this number to several temperance periodicals in Great Britain and the United States; and request the proprietors of such to exchange, notwithstanding the difference of their publications in point of value and importance.

The thanks of the committee are due to Dr. E. James, Rec. Secretary New York State Temperance Society, for a list of temperance publications issued in the United States.

DRINKING AT FUNERALS.

In noticing the article in our last paper, the editor of L'Echo du Pays says, "We have remarked an article in which the editor raises his voice, with propriety, against the abuse introduced commonly enough of presenting spirituous liquors at funerals, and changing to a scene of mirth a day which ought to be sacred to sorrow and mourning. We have sometimes with pain seen persons returning from an interment in a state to make it believed they had come from some place of festivity."

We trust the good sense of the public will agree with these remarks, and cause the custom to be discontinued.

TO CORRESPONDENTS.

The contents of Mr. Hinton's letter are gladly acceded to. A number of temperance publications will be sent by any opportunity he may point out.

PROGRESS OF The Temperance Reform.

LOWER CANADA.

MONTREAL.—The proceedings of the Montreal society for the promotion of temperance during the last month, have been attended with much interest, and we trust will have an important bearing upon the temperance cause, not only in the place of its operations, but throughout the province. We may notice especially the public discussion on the 2d and 16th, in the British and Canadian School room, on which occasions the temperance question was advocated principally by the Rev. Messrs. Perkins, Taylor and Miles, and Mr. J. Dougal, Jr., and opposed by three individuals, Messrs. McGinn, Rumbold and Lynham.

It is earnestly to be hoped they will unite with those whom they oppose, as, no doubt, they must see that although they may find some things to object against temperance societies, they are more likely to lessen the evils of drunkenness, than the past efforts and pains for that purpose; in the face of which that vice has been on the increase.

The speech of the Rev. Mr. Taylor seemed to meet the views of a great number of the audience, and was received with considerable attention.

Twenty-seven members were added at the close of the meetings. On the last occasion, the proceedings were much interrupted by the unfair behaviour of a number of persons, who attempted to hinder the speakers who defended the temperance cause from being heard.

On the 23d and 24th, a convention of delegates from the temperance societies in the lower province, was held in the Congregational Chapel, J. E. Mills, Esq., in the chair; and Messrs. Dougal, and Smith of Lacole, appointed Secretaries.

The number of delegates from the count was small: the meeting, however, was interesting, & passed several resolutions of importance. An account of the proceedings and a digest of the reports received, being in course of publication, and soon to be circulated, will afford some interest to the friends of temperance. The addition to the subscription book of the society during the past month has been 14, to the pledge against the use of spirituous liquors only, and 27 to that of total abstinence, making in all 439 members.

GRANBY SOUTH RIDGE AND N. W. SHEFFORD TEMPERANCE SOCIETIES.

January 20, was held the first annual meeting of the Granby South Ridge Adult and Juvenile Temperance Society, Rev. J. Gleed in the chair. This meeting was well attended, & especially by a large number of young who evidently felt a deep interest in the cause. The chairman addressed the meeting at some length, and it is hoped with good effect; after the address several new members were added to the list. Office bearers for the ensuing year President, Mr. R. Neil; Vice do. Mr. R. Cunningham; Secretary, Rev. J. Gleed.

January 26.—The first annual meeting of the North West Shefford Temperance Society was held, Rev. J. Gleed was called to the chair, who urged on the meeting the necessity, the wisdom, the benevolence, and the success of the temperance measure. In the course of his address, he called the attention of the meeting to the two melancholy deaths that had happened in their town during the year; the two almost fatal cases; and to several drunken scenes that had disgraced both Shefford and Granby during the year, which had ended in quarreling, fighting, and family & individual dissensions, both sinful and most disgraceful. This society excludes the use of wine as well as ardent spirits. Office bearers for the year ensuing—President, Rev. J. Gleed; Vice do. Capt. B. Savage; Secretary, Mr. John Thomas.

UPPER CANADA.

GRANTHAM TOTAL ABSTINENCE SOCIETY

A society with this name, has been formed, the report of the proceedings of which at its anniversary meeting, held at St. Catharines on the 11th Jan. last, has been transmitted us in a neat pamphlet, containing also an address delivered by O. Phelps, Esq., President of the society on the occasion.

The society was formed on the 15th June, 1835, and contained then 42 members, whose members have since been increased to 125. At the above meeting, several resolutions were adopted, among which were those approving of the laws against selling spirituous liquors to Indians; and in favour of petitioning the legislature for a remedy against the evils of intemperance. The officers of the society chosen were

- O. Phelps, Esq., *President.*
- L. Winchester, *1st Vice-Presdt.*
- H. Smith, *2d Vice-Presdt.*
- John Stuart, *Rec. Secretary.*
- E. Emery, *Cor. Secretary.*
- John Lewis, *Treasurer.*

With five of an Executive Committee and the same number of female managers.

Indian Settlements.—A law was passed in the last session of the provincial parliament to prevent the sale of spirituous liquors to the Indians. A council of the Indian chiefs and principal men at the River Credit, was held on the 1st Jan. last, when it was unanimously determined to put the law in execution against any person who should be detected in the infraction of it.—*Christian Guardian.*

KINGSTON—Extract from the advertisement of the lessee of the Commercial Hotel:—"The bar room will not be opened on the Sabbath day under any circumstance."

Cornwall, Jan. 28, 1836.—An individual writes: "I was four years on the line of the Rideau Canal while it was making, and I have been above one year here on the St. Lawrence Canal. At the former place, I have seen respectable families from the old country come on to the works; they were persuaded by others, that it was necessary for their health to take three or four glasses per day. They would meet in one another's houses in the evenings, to take a game of cards for a pint of whiskey, their wives would take a hand, and, of course, drink some of the whiskey; the consequence was, before one year went round, the father of the family was a drunkard, and the mother both a drunkard and a prostitute. And here you will see able and excellent tradesmen and labourers throwing away their earnings for whiskey, while they and their families are naked for want of clothes, and often without a morsel of bread to satisfy the cravings of hunger. These are not solitary instances, but I hope we shall be able before long, in some measure, to stop the alarming progress that drunkenness is making among us in this place. With this view, a meeting was called on the 21st inst., on Mr. Crawford's job, to form a temperance society; about 30 of the men attended. The meeting was organized, & the constitution of the society was read and adopted, along with several resolutions; and before we left the room there were eighteen subscribed their names to the constitution, and 11 since. There is a prospect of more joining in this part, and we expect to get the most of the men along the whole line of the canal before long. We have called it the St. Lawrence Canal Temperance Society.

NOVA SCOTIA.

The number of temperance members in this province, is stated at 25,000; and the increase last year at 6000 to 7000.

UNITED STATES.

The present (February) number of the Recorder closes the fourth volume. The whole number issued, of the forty-eight numbers printed, amounts to about six millions. Whole number of documents of all kinds, circulated by the executive committee, twelve millions six hundred twenty-five thousand two hundred and ten.—*Albany Temp. Record.*

WINE AT THE COMMUNION.

We have not permitted the discussion of the question in our recent papers. There has been much misapprehension on the subject. As far as we understand the matter the question has been not whether wine should be dispensed with, and what kind of wine is proper, fermented or unfermented. Many excellent friends of the cause thus we never should have permitted the discussion at all. They may be right; but on reflection, we think they will see that it was hardly to be assented to, and much has been said and written on the subject from which correct information and some good may probably result, as it has led to discussion and inquiry. For ourselves, we permitted the discussion in our columns from no other motive than a desire to know the truth, and to give an intelligent public an opportunity of judging for itself. Seeing that we have discontinued the discussion and the excitement on the subject has passed away, we have thought this brief explanation not unneeded for

Our view has all along been, that THE WHOLE EFFORTS OF THE TEMPERANCE SOCIETIES SHOULD BE DIRECTED AGAINST INTOXICATING LIQUORS AS A BEVERAGE, leaving the sacramental, medicinal and mechanical use, to be determined by the church, the physician, and the artist.—15.

The Southern Temperance Star, published at Richmond, Va., has been received. Its whole circulation during the past year has been 120,000 copies. The accounts from that state are encouraging.

ENGLAND.

STATE OF CRIME.

It appears by the report just published by Mr. Clay, Chaplain of Preston gaol, that a great decrease is perceptible in the trials for felony that have taken place for the last twelve months in that important district of the country, while at the same time the offences are themselves much less serious than those of any preceding year. In 1831, the number of residents in Preston tried for felony, had decreased from 76 to 33; in the present year ending October, they amount to 19; in 1831 they formed one third of the whole calendar; in 1834, one seventh, and this year, the calendar being at the same time much diminished, only one ninth. Justly regarding drunkenness as the bane of all happiness, and a most fruitful source of all crime, he hails the persevering efforts of the temperance societies throughout the district, as that species of moral agency which has already so powerfully arrested the progress of crime; and calls upon all the friends of social order and well wishers of those in the humbler walks of life to extend, by their example and influence, its pleasing and beneficial effects.—*London Times.*

Poetry.

HARD TIMES.

BY MRS. ANNAL MORE.

"We say the times are grievous hard,
And hard they are, 'tis true!
But, drunkards, to your wives and babes
They're harder made by you.

The drunkard's tax is self-imposed,
Like every other sin;
The taxes also, either cost
Not half so much as *Gin*.

The state compels no man to drink,
Compels no man to game;
'Tis *Gin* and gambling sinks him down
To rags, and want, and shame.

The kindest husband changed by *Gin*,
Is for a tyrant known,
The tenderest heart that nature made,
Becomes a heart of stone.

In many a house the harmless babes
Are poorly clothed and fed,
Because the craving *Gin-shop* takes
The children's daily bread.

Come, neighbour, take a walk with me,
Through many a London street,
And see the cause of poverty,
In hundreds that we meet.

Behold the shivering female there,
Who plies her woeful trade!
'Tis ten to one, you'll find that *Gin*
That helpless wretch has made.

Look down those steps, and view below
Yon cellar under ground;
There every want and every woe,
And every sin, are found!

Those little children trembling there,
With hunger and with cold,
Were by their parent's love of *Gin*
To sin and misery sold.

Look through the prison's iron bars!
Look through that dismal grate,
And learn what dire misfortune brought
So terrible a fate!

The debtor and the felon too,
Though differing much in sin,
Too oft you'll find were thither brought
By all destroying *Gin*.

See the pale manufacturer there,
So lank and lean he lies!
How haggard is his sickly cheek!
How dim his hollow eyes!

How amply had his gains sufficed,
On wife and children spent!
But all must for his pleasure go;
All to the *Gin-shop* went.

See that apprentice young in years,
But hackneyed long in sin!
What made him rob his master's till!
Alas! 'twas love of *Gin*.

That serving man! I knew him once
So jaunty, spruce and smart;

Why did he steal, then pawn the plate?
'Twas *Gin* ensnared his heart.

But hark! what dreadful sound was that?
'Tis *Newgate's* awful bell!
It tolls, alas! for human guilt!
Some malefactor's knell!

O woeful sound! Oh what could cause
Such punishment and sin?
Hark! hear his words! he owns the cause,
'Bid company and *Gin*!

And when the future lot is fix'd,
Of darkness, fire and chains;
How can the drunkard hope to 'scape
Those everlasting pains?"

Miscellaneous.

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

Effect of spirituous liquors on the Indians.—It is said that Indians, after drinking freely of intoxicating drinks, have been induced to sell barrels of salmon for a mere trifle. The Rev. Peter Jones, the Indian missionary, relates that an old Indian speaking of whiskey, said "he wished he had a throat two miles long, that he could taste it all the way down."

How affecting for a father to be reprov-
ed by his youngest child! A reformed
drunkard, a wheelwright by trade, whose
cruelty to his wife and family, in conse-
quence of drinking, had been great, ob-
served, "There is nothing affects me so
much, as the observation of my little child.
When I come home, it often says to me,
'Dad, you will not swear at my mam now,
will you?'"

John Wesley's Opinion of Rum.—"It is
amazing that the preparation and selling
of this poison should be permitted; I will
not say in any Christian country, but in

any civilized state.—Oppose it as you
would oppose the devil, whose offspring
and likeness it is. None can gain in this
way, by swallowing up his neighbour's
substance, without gaining the damnation
of hell."

A villager of Metz-en-Couture near Ar-
ras, being grievously tormented by his
wife, who gave herself up to drunkenness,
and finding all the means employed to re-
claim her totally vain, resolved to resort to
a remedy that would either kill or cure.—
One day last week she returned home, af-
ter four hours' absence, in a state of com-
plete intoxication. The good man of the
house took this opportunity of applying his
remedy, and having first tied Madame
down to a chair, compelled her to drink a
whole bottle of brandy. The miserable
woman was immediately seized with ex-
cruciating pain, and soon after died in hor-
rible agony. A child 8 years old, who wit-
nessed this scene, related all the circum-
stances to the Procureur du Roi, who or-
dered the husband to be taken into custo-
dy.—*Galignani's Messenger.*

A man (name unknown) was picked up
in the street on Wednesday night, in a state
of gross intoxication, and lodged in the
watch house of the first district, in the
morning was found dead. Verdict—*Death
by Intemperance.*—*New York Courier and
Enquirer.*

Advertisements.

TEMPERANCE TRACTS.

THE Subscriber has lately received from the
Depository of the British and Foreign Tem-
perance Society, London, a general assortment of
their EXCELLENT PUBLICATIONS, which
he offers for sale at FIVE SHILLINGS for One Thousand
and Pages.

ALSO—
BUCKINGHAM'S EVIDENCES ON DRUNKENNESS, taken
before the Committee of the House of Comm-
mons; And, the last Reports of the London, Edin-
burgh and Scottish Temperance Societies; Eighth
Report of the American Temperance Society.

WILLIAM GREIG,
No. 197, St. Paul Street.

Feb. 1836.

THE CANADA TEMPERANCE ADVOCATE is published monthly, under the super-
intendance of the Executive Committee of
the Montreal Society for the promotion of
Temperance, and issued from the Office of the
Secretary, Mr. JAMES COURT, St. Joseph
Street; to whom all communications are to be
addressed, *post-paid.*

Price to Subscribers, 5s. per annum, in ad-
vance; and when sent by mail, 6s. 3d., postage
included.