



# THE CANADA Temperance Advocate.

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

No. II.

MONTREAL, JUNE, 1835.

VOL. I.

## Selected Articles.

### A Complete View of the Principles and Objects of Temperance Societies.

BY THE REV. JOHN EDGAR, PROFESSOR OF DIVINITY,  
BELFAST.

[Continued from our last.]

The use of wine being recognised in Scripture gives no warrant whatever for the use of every substance possessing intoxicating properties. No wise man would attempt to argue that because wine, in a weak state, may be used in small quantities, on certain occasions, without injury, therefore the daily use of strong wines is safe, and therefore it is right and salutary to bring into common use any intoxicating substance, whatever be the violence of its intoxicating powers. The use of wine furnishes no warrant for the use of distilled spirits. No revelation from God, no dictate of common sense, ever pronounced them to be a proper substitute. That they have been substituted is a melancholy truth; that they should be, is a pernicious error, whose fatal consequences have invaded the peace of almost every family.

These positions would hold good were wine nothing more than diluted ardent spirits; for in the weakness of the intoxicating material there would be comparative safety. The use of vitriol and water, as a safe medicine, would furnish no warrant for drinking vitriol. But wine is not diluted ardent spirit. It is a distinct substance, which holds ardent spirit in chemical solution with other ingredients, by which the dangerous properties of the ardent spirit are partly neutralised.

The argument for the ordinary use of opium is stronger than for that of ardent spirits, since the former is a production of nature, the latter of art; and since, on account of the one affecting the imagination chiefly, the other the passions, a community would be safer with opium in common use than with ardent spirits. But who, in the present state of Christian society, would advocate the moderate use of opium?

In looking, however, to medical works, we find ardent spirits and opium classed under the same head, as possessing exact-

ly similar properties. They are both narcotics, possessing, according to the meaning of the name, a stupifying, deadening influence. They are both, in the literal sense of the word, *poisons*. Ardent spirits may not kill as quickly, when taken habitually, as arsenic, but they will as surely; and the few exceptions, which lay the foundation of the drunkard's silly jests about *slow poison*, afford no more warrant for habitual use than the resuscitation of a man who had been an hour under water would sanction a repetition of the experiment. Every habitual drinker of ardent spirits, with his eyes open to the consequences, is as really and truly a suicide as he who seeks a desperate escape from conscience upon the nearest tree, or in the neighbouring pool. But, unfortunately, from the very nature of ardent spirits, a ruinous deception has been practised upon the world.

It is acknowledged, with respect to ardent spirit, as with respect to opium, that, if taken in large quantities, it produces immediately such a stupifying effect as to destroy life. Of this effect the newspapers furnish us with many examples. A wretched man, not long since, in my own neighbourhood, after having drunk a quantity of ardent spirits from a jar presented to him by a foolish friend, walked about a quarter of a mile, fell upon the road, and never rose.

It has not been observed, however, that, in another respect, ardent spirits and opium are similar in their effects. If taken diluted, or in small quantities, both produce their deadening, stupifying effect indirectly: first, an excitement is produced, and that is succeeded by languor. This languor all spirit-drinkers have felt, but they have attributed it to the spirits *dying* within them, instead of considering it to be the proper and natural effect of the stupifying narcotic. Against this effect of ardent spirits even the stomach-pump is too frequently unavailing; and multitudes, in a state of insensibility, pass off from a world which they have disgraced to a world where drunkards and murderers shall have the same portion. Of the fatal effects of this poisonous influence of ardent

spirits, produced indirectly, a multitude of examples might be produced.

I put, then, to the good sense and Christian feeling of the public, whether they should consider that a good and wholesome article for every day use which is actually set down in medical works as a poison—which possesses the same properties as opium—and whose direct or indirect stupifying effects every man that uses it feels? The highest medical authorities have published their conviction, “that the moderate use of ardent spirits is exclusively the cause of many diseases; and that a variety of others might be easily removed, if they were not rendered incurable by the same cause.” It is now before the world, as the recorded opinion of men standing at the head of the medical profession, “that ardent spirits should be renounced by all persons in health as most noxious superfluities;” and this is the substance which is in common use at our tables, and presented to all our friends as the common mark of hospitality! Is it fair, I ask, to press such an article on your friend, your servant, your child, to assure him that a little of it will do him no harm, and to consider that he does not properly estimate your kindness if he refuses?

In suffering distilled spirits to be used at all, as an ordinary drink, the world has been the subject of a deception whose consequences will be felt in the lowest hell. When first invented, they were used as a medicine; and in that character alone they are safe. One object of Temperance Societies is to restore them to the guardianship of the physician, from which they should never have been suffered to escape: for, till that be effected, all coercive measures, all laws, and imposition of duties to prevent drunkenness, will be, to a melancholy extent, unavailing. Until the capital error be rectified, of allowing ardent spirits to escape from their proper place, we talk, and preach, and write, in a great degree in vain. Temperance Societies begin at the right end in the work of reformation; they do not, like others, practise the absurdity, first, of taking for granted that ardent spirits are a good and wholesome beverage, an actual necessary of life, espec-

cially for the poor, and then set about shutting them up from the poor, by imposing heavy duties, or restricted licenses; no, they first assert, on the most deliberate inquiry and experiment, that ardent spirits are, for all common purposes, entirely useless—that their only legitimate use is in medicine; and they commence, forthwith, by banishing them entirely from their own use while in health; and they go onward, by information and exhortation, to induce all to follow their example.

(To be continued.)

TO FARMERS.

Orangeville, Feb. 16, 1835.

Dear Sir,—As many people are solicitous to know what they shall do with their corn if the distillers stop buying, I will give you the result of an experiment, showing that corn is worth twice as much, fed to beef cattle, as the distiller will pay.

The last of December I took a cow worth fourteen dollars, D.14,00  
10 bushels of corn, ground fine, at 3s. per bushel, the distiller's price, 3,75  
8 bushels potatoes, at 10 cents, 1,60

D.19,35

Fed her until the 14th of Feb. hay, 1,50

D.20,85

Wet the meal with hot water generally—killed her, and the result was as follows:—

85 lbs. hide, at 5 cents, D.4,25  
80 lbs. tallow, at 10 cents, 8,00  
460 lbs. beef, at 3 cents, 13,80

D.26,85

Deduct expense, 20,85

D.5,20

Showing a nett gain of D.5,20: which will convince any reasonable man of the profit of feeding his corn, instead of selling it to the distiller, to be made into poison, producing more misery than all the other evils combined that the human race is heir to.

C. JENISON.

Am. Temp. Intel.

A COMMON ERROR RECTIFIED.

That there is alcohol in bread, grain, fruits, and any thing else from which it can be obtained, is often asserted, but was never proved, and cannot be proved, because it is not true. The mistake is, in supposing that all which we can derive from a substance must have existed in it. Apply this to other things. Take a fresh egg, and subject it to analysis, by exposing it to a degree of heat either a little above

or a little below that required for the preservation and development of the principle of animal life. What is the result? Putrefaction. What new substance is evolved by this process? Sulphuretted hydrogen, that extremely offensive and poisonous gas, which escapes from a spoiled egg. Now, will any one contend, because this poison can be obtained from an egg, that it exists in a sound egg? Certainly not. So every other animal or vegetable substance, when undergoing dissolution, sends forth those particles which had entered into its substance under some new combination, and, of course, possessing new properties.

THE BIBLE ON INTEMPERANCE.

First we shall mention those passages which condemn drunkards and drunkenness:

Isaiah v. 11. "Wo unto them that rise up early in the morning, that they may follow strong drink; that continue until night till wine inflame them."

Isaiah v. 22. "Wo unto them that are mighty to drink wine, and men of strength to mingle strong drink."

Isaiah xxviii. 1. "Wo—to the drunkards of Ephraim." And 3d verse, "The drunkards of Ephraim shall be trodden under feet."

Joel i. 5. "Awake, ye drunkards, and weep; and howl, all ye drinkers of wine," &c.

Deut. xxix. 19. "And—he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of my heart, to add drunkenness to thirst: the Lord will not spare him—and the Lord shall blot out his name from under heaven."

1st Cor. v. 11. "If any man be a drunkard—with such an one, no, not to eat."

1st Cor. vi. 10. "Nor drunkards—shall inherit the kingdom of God."

Gal. v. 31. The same solemn declaration in substance as the last.

Hosea iii. 1. The children of Israel are mentioned with disapprobation, as "loving flagons of wine." And can the Lord approve those who love bottles, and kegs, and barrels of ardent spirit?

Micah ii. 11. "If a man walking in the spirit and falsehood do lie, saying, I will prophesy unto thee of wine and strong drink, he shall even be the prophet of this people." This plainly is a threatening, and the curse threatened is a drinking or drunken prophet. Those congregations who want their ministers to countenance them in the use of strong drink, ought to fear this curse. And what a curse is an intemperate minister!

THE TEMPERANCE DECLARATION.

(A DIALOGUE.)

Mr. Quick—So you attended the Temperance Meeting, neighbour Tardy, last evening?

Mrs. Tardy—Yes; but I am no nearer to conviction, from what I heard and saw there, than I was from your former discourse upon it.

Mr. Q.—Why, did you not hear that two-thirds of the poverty, four-fifths of the crimes, and more than half the cases of madness, in our country, are to be ascribed to drinking?

Mrs. T.—Yes; but, lamentable as this is to think of, for I don't question the truth of it, yet paupers, criminals, and madmen, have not been made so by my example.

Mr. Q.—No; nor have any been made otherwise by your example.

Mrs. T.—Ah! how do you make that out?

Mr. Q.—Why, for aught they know to the contrary, you indulge in a harmless drop as well as they; and why should not their appetites and their judgments be as safe guides for them, as yours for you?

Mrs. T.—Well, I can't help the injurious opinion strangers may form of me; but you know, neighbour Quick, that I am no drunkard.

Mr. Q.—Yes; and all the world may know it as well as I, if you will but do as I wish you; put down your name, and become a member of the Temperance Society.

Mrs. T.—Why all the world knows me to be a Christian woman; and is not that a sufficient passport for my sobriety?

Mr. Q.—Ah! now you are wide of the mark again. There is no question about your sobriety, nor any doubt that true Christianity constrains to soberness; but then a mistaken notion has very widely obtained as to what constitutes sobriety; your notion of it, I doubt not, as mine did, will allow you to take a little of that which has ruined and is now ruining thousands.

Mrs. T.—Indeed, Mr. Quick! and what is there I allow myself in, that may not, by an abuse of it, by carrying the thing too far, ruin somebody?

Mr. Q.—Nothing like the articles in question; other things do not so obviously, so speedily, nor so fatally work as distilled spirits.

Mrs. T. Why, my good friend, have not excessive eating, love of dress, or of company, been the ruin of many?

Mr. Q.—I grant it; but where these have slain one, the gin-bottle and the brandy-bottle have slain a thousand at least.

Mrs. T.—(after a moment's pause)—I know there is a great deal of truth in this, and I don't wonder that benevolent and patriotic men should be devising means of preventing, if possible, the growing vice of drunkenness; but then for me to sign the declaration of your society, would be to cast a slur upon the institutions and commandments of my Saviour.

Mr. Q.—Just as much, Mrs. T., as you would do by signing the declaration contained in I. Cor. viii. 13: "If meat make my brother to offend, I will eat no flesh while the world standeth." Who did not know that Christian principles ensured such a practice on the part of the apostle, that rather than cast a stumbling-block in the way of others, he would *totally abstain*? Now where is the difference, except that the case is much stronger? Indeed it is not a stumbling-block—it is *poison, deadly poison* in the cup—it is a dagger to the throat. And is it difficult for a Christian, according to his principles, to declare that he will neither poison nor stab his neighbour?

Mrs. T.—Friend Quick, are you serious? Is it possible that you or I, or any virtuous Christian person, can lie under the imputation of killing men?

Mr. Q.—The more seriously you examine into the effect of your example, the more difficult you will find it to prove that those who act in opposition to this Society are not instrumental in killing men by inches at least, although as moderate as you are.

Mrs. T.—How can you make this out, Mr. Q.?

Mr. Q.—Why, you declared it by your practice that taking *deadly poison in small quantities does no harm*; and until you can compel all the consumers to use your harmless measure, you have the greatest reason to fear that more will go beyond your quantity, than will confine themselves to it; especially such as fear not the word of God, which assures us that "no drunkard shall inherit the kingdom of heaven."

Mrs. T.—I know it is the duty of every Christian to "abstain from all appearance of evil;" and therefore, since I cannot deny that the excessive use of ardent spirits is a fearful evil, I may be disposed in my own mind to debate the question, whether I ought to take any, for fear my example should do harm, which I begin to see is far more likely, than that it should do good; but why cannot I inwardly yield to such a conviction, and act accordingly, and yet be excused joining the society? I have a serious objection to vows and solemn promises.

Mr. Q.—If I remember rightly, your godfather and godmothers promised and

vowed for you, when an infant, to a much greater extent than is now required of you.

Mrs. T.—They did promise and vow for me, which vow, as soon as I was able to understand it, I took upon myself; and by God's help I hope ever to keep it.

Mr. Q.—And, since you have arrived at years of reflection, you have felt yourself at liberty to make another most solemn promise, in which engagement your chief object has been to add, with the blessing of God, to your own happiness.

Mrs. T.—I know what you mean, and I trust that my marriage vow has added to the happiness of others as well as to my own.

Mr. Q.—And let us suppose that, in order to be instrumental in diminishing the fierce temptations of our fellow-sinners, in saving thousands of infants from the brutality of drunken parents, and multitudes of wives from the hopeless tyranny of drunken husbands, you should be induced to make another promise, even if it were a solemn vow, would you fear the absence of the Divine blessing or the want of Divine assistance in keeping it? But if, after signing the declaration, you have any misgivings, you may at any time, by giving due notice, withdraw your name; and then you know the spell is broken. But as for the society, Mrs. Tardy, let me ask you, as a *Christian woman*, whether, until we can frame any thing better, you and I are not bound to join and support it? God has greatly honoured and blessed it; distinct testimonies have been borne to its operation as the *means of conversion*. And if a society, *interfering with none of the duties of religion, founded at least in sobriety and benevolence, is made the instrument of conversion, would not a Christian desire to belong to it?*—Tract published by the British & Foreign Temp. Society.

THE TEMPERANCE CATECHISM;  
OR, MANUAL OF TEMPERANCE PRINCIPLES,  
*Designed to elucidate the subject, and assist those who may be preparing themselves to advocate the principles and objects of Temperance Societies.*

The following Manual was drawn up by the Rev. Thomas Tilly, of Portsea, who conceived that a short epitome of the objects and operations of Temperance Societies might be useful in Sunday and other schools, and be convenient to the numerous advocates of the society now rising up in country towns, and to persons who have not much time for reading, and who may, therefore, be induced to use it as a sort of note-book with advantage.

1. Q. Can you tell me what is the principal evil which at present afflicts our country?

A. Intemperance.

2. Q. Why do you think intemperance is worse than other crimes which prevail?

A. Because it is not only a great sin in itself, but it leads to the commission of other sins.

3. Q. What is intemperance?

A. The eating or drinking more than nature requires, or than does us good.

4. Q. Which is the most injurious in its nature, intemperance in eating or drinking?

A. Excess in either is very mischievous, but drinking to excess is the worse of the two evils.

5. Q. Why is immoderate drinking worse than excess in eating?

A. Because it stupifies the mind of intelligent beings, drowns the senses, and degrades men far below the level of beasts which perish.

6. Q. What is there in liquors generally used to produce such injurious effects?

A. SPIRIT, which, when drunk in large quantities, very much impairs the constitution.

7. Q. What are the liquors now in general use?

A. Water, cider, perry, malt liquors, such as beer, ale and porter; wines and distilled spirits.

8. Q. What are distilled spirits?

A. Brandy, rum, gin and whiskey, all of which are injurious to the constitution, and ought never to be used except in extreme cases, and then only as medicine.

9. Q. What are the peculiar effects produced by ardent spirits?

A. They produce an unnatural circulation and feverish excitement, destroy the delicate coats of the stomach, and sow the seeds of disease and death in the constitution; corrupt the blood, destroy the liver, inflame the eyes, and produce dropsy, epilepsy, apoplexy, and sudden death.

10. Q. What are the maladies brought on the mind by drinking spirituous liquors?

A. They produce mental imbecility, gloom, melancholy and madness.

11. Q. You have stated the evils of intemperance on the physical and mental powers of man; can you tell me the consequences as they affect the immortal soul?

A. Yes; while they destroy the lives of about 30,000 of our fellow-creatures every year, they expose the souls of drunkards to the wrath of God, and to the misery of hell for ever.

12. Q. Can you prove that awful declaration?

A. From the epistle of Paul, (1st Cor. vi. 10) where it is said that "*drunkards shall not inherit the kingdom of God.*"

(To be continued.)

## PROGRESS OF

**The Temperance Reform.**

UPPER CANADA.—Lanark settlement in Upper Canada, peopled by poor Scotch families and military pensioners, was in a very bad state six or seven years ago: drinking and swearing were quite fashionable, and the young men were growing up to be drunkards and ruffians. The change, however, since the introduction of Temperance Societies has been little less than miraculous. The distilleries were given up, swearing was considered scandalous; the population became sober and orderly; the young men stopped short in the race of destruction which they had been running, and went to religious meetings, or harmless parties, instead of going to the tavern; and opportunities of attending divine service were earnestly desired and gladly improved.

The consequences are manifest; there is now a moral and respectable population, with a good church, lately built, and a settled clergyman, the Rev. Mr. McAlister, a zealous friend of the temperance cause, to whose praiseworthy exertions a great part of their present happiness is owing.

Had the folks in Lanark gone on in the old way they would never have been able to spare any thing either for churches or ministers; but degenerated gradually into a half savage state, and been literally "without God in the world."

The writer of the above article says he can vouch for its accuracy, from personal observation.—Ed.

It is with much pleasure that we notice in the Brantford Sentinel of the 29th April the establishment of a Temperance House, by Mr. Benj. Hazleton, for the accommodation of travellers, &c. All other liquors except beer and cider are excluded from the bar. We wish Mr. H. success; and to others we would say, go and do likewise.

UNITED STATES.—The report read at the annual meeting of the New York City Temperance Society, which was held on Wednesday the 18th of March last in the Chatham-street Chapel, states that "the Temperance cause has made a decided advance in that city during the past year. From the returns received, though incomplete, it appears that more than 20,000 new names have signed the temperance pledge; this number, added to about 30,000 reported in previous years, makes 50,000, (equal to one-fifth of our whole population, and nearly one-third of all our adults.) In accomplishing this

glorious result, the society have circulated, during the past year, tracts, reports and other temperance papers to an amount equal to 60,000 duodecimo volumes of 100 pages each"

*Extracts from a letter by J. S. Buckingham, Esq., Member of Parliament for Sheffield, England, to F. C. Delevan, Esquire, of Albany, U.S., dated 1st January, 1835.*

"I may say, then, with a perfect conviction of its accuracy, that the cause of Temperance has advanced more rapidly in Britain within the last year than in any ten years preceding; the number of societies has nearly doubled, the number of members increased in a still greater proportion; and above all, the two extremes of society, the very rich and the very poor, have been brought to think seriously on the subject, though until lately it occupied the attention of the middle classes only. During my tour I visited Sheffield, Lincoln, Hull, Boston, Birmingham, Manchester, Liverpool, Greenock, Glasgow, Edinburgh, Belfast and Dublin, and delivered three or four addresses in each place, in two instances to more than 1000 persons. Besides this, we have had social festivals, or tea-parties: one at Edinburgh, including all the most distinguished classes for rank and wealth in the city; and one at Glasgow, including between 600 and 700 ladies and gentlemen of the first respectability. In Belfast and Dublin, the largest places that could be obtained were crowded; a new spirit seemed to animate all present, and the seed thus scattered is every day producing a rich and abundant harvest."

*The immorality of the traffic and use of Ardent-Spirits.*

The United States Temperance Convention, held in Philadelphia in May last, which was composed of more than 400 delegates from 21 states, many of whom were physicians, jurists, statesmen, and men of all professions and employments, and of all Christian denominations and political parties, passed, after long and full discussion, a resolution, that the traffic in ardent spirits, to be used as a drink, is morally wrong, and ought to be universally abandoned.

A State Temperance Convention, held at Worcester, Mass., in September last, composed of more than 500 delegates from all parts of the commonwealth—the Governor of the commonwealth being presiding of the convention—passed a resolution declarative of the immorality of this traffic.

The American Congressional Temperance Meeting, at the capital in Washington, composed of the talent and influence of the nation, have come to the same decision.

A convention held at Utica, in the state of New York, in November last; a similar one at Middletown, in the state of Connecticut; the New York Convention; a State Temperance Convention, held at Columbus in Ohio—the Governor of the state, who is president of the State Temperance Society, being president of the convention; a similar convention, held in December last at Jackson, in Mississippi; one in January last at Frankfort, in Kentucky—(the Governor of this state is president of the State Temperance Society;) also, a State Temperance Convention held in Vermont in January last; one on the 5th of February in Maine, and on the 12th in New Jersey, and on the 19th of the same month a convention of cities held in the city of New York, and numerous other meetings—after mature discussion and deliberation, have decided the traffic in, and use of, ardent spirits as a violation of the moral law—a crime equally injurious to men and displeasing to God.—*Report Am. Temp. Society.*

EAST INDIES.—Mr. Joseph Green, conductor of ordinance at Chunar, writes, under date of September, 1834, that on the receipt of some temperance tracts, he set about forming a Temperance Society immediately. He went to the chaplain of the station with some tracts; he read them, and such was the effect, that shortly afterwards he ordered his servants to pour all his spirituous liquors into the Ganges. This he saw done, and then joined the society, which is now in a flourishing state. Tracts have been sent to different parts of Bengal, and it is hoped that many societies will there be formed.

UPPER CANADA.—The following is an extract of a letter from Franktown, township of Beckwith, U.C.:—"I am happy to see the Canada Temperance Advocate, and trust it will be well supported, and be productive of much good. "The Beckwith Temperance Society" consists of, I believe, upwards of 80 respectable farmers and many of their wives, and not a few of them cheerfully leave their important avocations, and walk some miles to attend the monthly meetings. Without these the cause must more or less languish. We regularly add to our list at every meeting; and some of our elderly members testify to a very decided improvement in this neighbourhood, as the direct effect of

what may figuratively be styled the world-moving lever of the Temperance Society."

### Effects of Spirit Drinking.

The following article lately appeared in the Christian Advocate and Journal—a Methodist paper, published in New York.

#### *Destroys natural affection and leads to premature death.*

Some years since I was travelling from the state of New York into the province of Upper Canada, by the way of Cape Vincent and Kingston. Between the two channels of the river St. Lawrence we pass over Wolfe's or Grand Island, which is but thinly settled. It was in the depth of winter, late in the evening, when I called at an inn. As is but too common at public houses, several gentlemen were sitting round the fireside engaged in conversation. A little interrupted by my coming in, they made a short pause. Soon one of the company resumed the conversation, and with the spirit of indignation said, "Well, that man ought to be hung for such conduct to his wife;" to which the company responded in the affirmative. As I did not know the particulars of which they were conversing, I thought it was the slander and harshness of a bar-room conversation, and I asked for no explanation. The company soon dispersed. Early in the morning I called on a man in the neighbourhood, with whom I had some business to transact. Soon a gentleman rode up to the door, wishing to know if I was a minister, stating that a woman had died the day before, and wished me to stay and attend the funeral; to which I consented, and learned the following particulars. J. B., the inhuman husband of the deceased, was a son of a tavern-keeper on the island, and was early addicted to habits of intemperance. He had been married to a Miss B. four or five years. Notwithstanding his early habits of dissipation, he had been somewhat guarded and prudent till he was married. He then gave himself up to his cups and his carousals, neglecting his business, scattering and destroying, spending much of his time in the town of Kingston—a place noted for intemperance and gambling. It was not long before the last of his property "tottered upon a single card." He had sold the clothing out of his own house for rum, and his wife was left to contend with poverty and despair. He soon became one of the most abandoned drunkards I ever saw. He had not only seemed to have forgotten to provide for his family, but it had become his delight to rob his forsaken wife of every little comfort she

might earn, or receive from a benevolent friend. He lived on the west side of the island in a log hut. It stood upon a rise, exposed to the northern blast that swept along the entire length of Lake Ontario. Almost perpetually the howling tempest beat upon the lonely and shattered dwelling. The rolling waves of the Ontario were seen at a distance dashing their foam upon huge banks of ice, and the roar of waters and storm added to the dismal gloom that reigned within a drunkard's home.

Here lived the unfortunate female whose unhappy fate I am attempting to describe. She had been married and confined to this prison-house of a drunkard near five years. Ah! hapless woman! little did she think when she gave herself to the man she tenderly loved, and who promised to protect her, that he was soon to become to her the source of a thousand woes. With the pencil of fancy she had drawn the scenes of future life, and they were tinged with sunshine. But soon she learned that the husband of her youth was a drunkard—and what could she expect? Despair settled upon her pale brow, and anguish wrung her bleeding heart. Not one ray of hope shed its glimmering upon her solitary path. As if destined to woes, with her sorrows her cares increased. Two infant children demanded her attention and her tears, the youngest of which was but a few weeks old, when its mother fell a victim to neglect and despair.

And here let simple narrative tell her tale of wo. When her infant was but ten days old, she was under the necessity of going out through drift, and snow, and piercing winds, to gather fuel to keep her from freezing—her husband being gone on a drunken frolic. She took a severe cold, and was soon confined to her bed of straw, (for such it literally was.) No longer able to walk, or even to sit up, early one morning, as her brutal husband was setting off to the tavern to spend the day, she expostulated with him, and endeavoured to impress upon his mind her distressed and critical condition. She seemed to succeed. But, O! delusive hope. She told him she must have assistance soon, or her stay in the land of the living was short. He seemed to feel. She prevailed on him to go for medical aid. He crossed the river St. Lawrence on the ice to Kingston, (a distance of four miles) and obtained a phial of medicine at the apothecary's store, and left in haste for his sick family. He was returning with apparent concern, and was passing the last corner of the street, when one of his associates in profligacy, looking through the window of a contemptible grog-shop, saw his comrade coming,

and called him in to take something to drink.

Although this inebriate knew that the relief, if not the life, of his family depended on his speedy return, his helpless family being entirely alone, and none of his neighbours having knowledge of his absence—yet this miserable wretch, on hearing the sound of rum, and an invitation to partake of the crimson poison, soon forgot a suffering wife and helpless infants, left by him in the jaws of death. He entered the sink of wo and of crime, where demons in human form are wont to meet hold midnight revelry. Here he remained in a drunken frolic for several days, during which it was extremely cold, and there was a heavy fall of snow. No one called at his house during the storm, supposing that he was at home with his family. The fire was out—no friend to render assistance—nor even the call of a stranger to give relief. On her bed of straw, with an infant on each arm, and a few shreds of covering, lay the sufferer, pierced with hunger and cold—the bed, fireplace and floor were all covered to some depth by the drifting snow. On the third or fourth day he returned with a little medicine, and a bottle of rum. The snow had so drifted it was with some difficulty he entered his house. All within was silent as the house of death. It is said the fingers of the eldest babe were stiffened to marble, and the tear-drop had frozen upon the infant's cheek. His wife neither smiled nor wept—life still flickered with them all. In this situation he found his neglected and perishing family. He was intoxicated when he returned—set his medicine and bottle of rum on a shelf, and immediately left for his father's, (near half a mile's distance) told his mother the fire had gone out, and his wife was at home sick, and wished she would go over and see her—at the same time stepping into his father's bar, took a glass of brandy; as he came out, staggered and fell, and there he spent the afternoon.

His mother was unfortunately given to habits of intemperance, and was then under the influence of ardent spirits. However, with fire and fuel she set off to visit the abode of distress. She found the woman and children speechless, badly frozen, and apparently in the agonies of death. With some difficulty she made a fire, threw a brick and stone into the flames; and while they were heating she discovered the bottle of rum. Being exceedingly chilled she drank freely of it, and thought it would do her good; but it only deprived her of reason. By this time the brick and stone had become very warm, and the

drunken mother\* applied them to the naked feet of the dying woman. I will only add that in about thirty minutes the kindest messenger under heaven came to her relief—that messenger was death.

It fell to my lot to deliver the funeral discourse of this unfortunate female. The feelings of my heart on that occasion I will not attempt to describe. When the lid of the coffin was removed, and many weeping eyes were casting painful looks on her who had fallen a victim to the casualties of intemperance, I saw her husband (the author of her hapless fate) stagger up to the coffin, and to ail appearance with a heart as unmoved, and an eye as tearless as the cold and lovely form on which he fixed his drunken gaze. We all proceeded to the burying ground, and I felt a pleasure in seeing the coffin consigned to its peaceful abode. But when I had dismissed the audience in a Christian form, with my own eyes I saw that drunken maniac stagger over the fresh grave of his bosom companion. My heart failed, and my spirit moved within me, and I could not refrain exclaiming in my heart, Almighty God! if it is thy will that man should suffer in this life, impose on me what evil seemeth good in thy sight—let me live in the cottage of poverty all my days, and have nought but the bread of sorrow to eat, and when I am thirsting on a dry and parched desert, let me find no water but my own bitter tears; and when my enemies pursue me, and seek my reputation and my life, and I fly for protection to my last friend, let that friend forsake me—let all this come upon me if I must suffer—but, O! gracious Heaven! deliver me from the all devouring and overwhelming fate of the drunkard!!

J. ALEY.

Pawlet, Vt., March 10.

*Leads to accidents and deaths.*

On Sunday the 3d of May last, eleven buildings were consumed by fire in the city of Quebec; their destruction was accompanied with the melancholy death by burning of Florence O'Brien, a sawyer by trade. *Intoxication* and disputes about the rent, &c., were, it is supposed, the cause of the accident. The reason for supposing *intoxication* to be the first cause is, that the fire broke out in the floor occupied by O'Brien, who had been drinking the evening before, and had gone to bed in a state of intoxication.

*Leads to cruelty, rioting and mischief.*

We are sorry to perceive by the U. C Cornwall Observer of 8th of May, that the

\* She has since killed herself.

labourers on the St. Lawrence Canal, in the neighbourhood of Osnabruck, have, under the evil influence of ardent spirits, been guilty of several acts of rioting and cruelty. "They opened the stable of the Rev. F. Mack, took out his horse, drove a stake into the road, and tied the poor animal down to it, and enclosed him with a fence, maltreating the dumb and unoffending brute in this way on a rainy and inclement night, and exposing him to be killed by a waggon driving up against him; they also attacked the premises of Mrs. Adam Baker, broke down her fence, and totally destroyed one of her out-offices, (lately erected) by throwing it into the river" They are also in the practice of putting fences and ploughs across the public road, to the eminent peril of travellers. "The Lord's day is there publicly profaned, and taverns kept open during the whole of the Sabbath, and filled with persons indulging in beastly intoxication, some of whom (as in a late instance) issue from them brutally drunk, and even come to the very church doors, to mock Divine service and disturb the congregation." The neighbourhood is stated to be in a very demoralised state, and all through the influence of these maddening, soul-destroying poisons, intoxicating liquors.

**Original Articles.**

CANADA TEMPERANCE STATISTICS  
NO. 1.

*Quantity and cost of Spirituous Liquors imported into Canada.*

The following statements are laid before the public for its calm and serious consideration. The writer, in some of the details, may be incorrect, not being conversant in such calculations, nor in possession of authentic information to found them upon—circumstances, however, making little difference on the whole result.

1. Quantity of spirituous liquors imported, sold as rum, brandy and gin, taking the average of the imports of 1831-2-3.

	Gals.	Sold when reduced as
Rum, puns.	10,305-1,185,375	1,177,612 gals
Brandy } pipes	2,011- 241,320	321,760 gals
Gin }		
	Total,	2,099,372 gals

In reducing Leeward Island rum, 1 gallon of water is generally added to every 5 gallons of rum; and to this, in retailing, a further quantity of whiskey, equal to at least 1 gallon to 4 gallons of rum.

Jamaica rum is commonly sold reduced only, by adding 1 gal. of water to 5 gals. of rum.

Brandy and gin are mixed with water and whiskey, in the proportion say of 1 gallon to every 2 of the former.

2. Cost of spirituous liquors imported, sold as rum, brandy and gin.

Rum,	1,777,612 gals. @ 4s.	£355,522
Brandy & Gin,	3-1,760 " 6s. 8d.	107,253
	Total,	£462,775

In averaging these prices,  $\frac{1}{2}$  has been supposed to be the quantity of rum, and  $\frac{1}{6}$  that of brandy and gin, retailed out by the glass at inns and taverns.

Taking the average population of both provinces for 1831-2-3 as 898,506, and estimating the number of persons of both sexes above 14 years to be 398,050, the proportion of females supposed the same, and consuming only 1-20th, will give for every male a consumption of ten gallons per annum, at an expense of £2 4s. 2d. This will still be more if the quantity and value not consumed by members of Temperance Societies be added, which may be estimated at 180,000 gallons and £40,000 per annum.

Such is the great amount lost to the country, the duty and licenses excepted, by one branch only of ardent spirits. There is still to be taken into account, amongst other things—

1. The home-made brandy and gin and whiskey drank unmixed, the quantity of which manufactured may be supposed immense, from the statement of one of the partners of a distillery in this neighbourhood, that they were in the habit of turning out about 30 puncheons per week.

2. One half at least of the expenses of the criminal judicature, jails, hospitals, charitable institutions, and of private charity.

3. A considerable proportion of loss by fire, robbery and destruction of property, &c. caused through intemperate habits.

In this statement I have alluded only to the pecuniary loss occasioned to this country by the use of spirituous liquors, and have had to hold up but the lightest side of the picture. There are others darker and deeply sorrowful, on which stand the exhibitions of disease, crime, domestic misery, temporal and eternal ruin, infidelity, sin and death, blazoned in fearful prominence and multiplicity.

Shall it be said of Christian ministers of all denominations, that in this state of things they uphold the common use of spirituous liquors and drinking habits connected with it, when so fatal to the interests of piety and holiness, virtue and happiness?

Shall it be said of legislators and magistrates, that they oppose a reformation

which will prevent to so great a degree our laws from being broken, our jails filled, shameful deaths avoided?

Shall it be said of politicians of all parties, that they sit down passively, even willingly, under a burden and grievance to which all others yet complained of are trifling?

Shall it be said of female influence and sympathy, that they are not put forth to co-operate in the relief of the heart-broken wife, the starving children, and the yet more wretched victim of intemperance?

And, finally, will youth, with its warm and generous feelings and active zeal—manhood, with calmer mind, yet firmer and no less devoted purpose—age, with prudent investigation, yet steady onward pace—will all ages and all ranks not come forward against a common enemy, that is burdening the land, destroying much of its happiness, and continually sweeping numbers of its inhabitants to an untimely grave and to spiritual death?

#### THE CAUSES, CONSEQUENCES AND REMEDIES OF INTEMPERANCE.

##### *The causes.*

Intemperance is an evil, the prevalence of which every one seems disposed to deplore. Is it not the duty of all such to do what they can to check an evil the operations of which are so fated and extensive. It has occurred to us that an abstract of the report of the select committee of enquiry on drunkenness, presented to the British Parliament in 1834, as given in the Montreal Herald of October last, interspersed with occasional selections from one of the speeches delivered on the appointment of that committee, might subserve the interests of Temperance. We, however, confine our attention chiefly to the causes, consequences and remedies of this evil.

1. Intemperance is often produced and promoted by the use of intoxicating drinks with almost every event in life, such as the celebration of baptisms, marriages and funerals, anniversaries, holidays and festivities, as well as in the daily interchange of convivial entertainments, and even in the commercial transactions of purchase and sale.

2. Another cause of intemperance.—As extension is the increased facilities of obtaining the dangerous gratification of the moment, by the reduction in the duty on legally distilled spirits, as also the reduction in the price occasioned by admixtures with illegally distilled spirits—it is melancholy to state that, from an average of several districts in England, Ireland and

Scotland, it has been ascertained that there is a place at which intoxicating drinks are sold to about every twenty families throughout the United Kingdom. Let those who wish well to their country seriously consider this fact, and say whether something should not be promptly done to check this evil.

(To be continued.)

#### ON THE OPPOSITION MADE TO TEMPERANCE SOCIETIES.

Nothing is more remarkable in the history of mankind than the violent opposition which has been made to all changes and reforms, either of belief or manners. The condemnation of Socrates, the persecution of Galileo, the obloquy that even yet attaches to the name of Faust, furnish familiar illustrations of this opposition, from which the divine founder of our religion himself was by no means exempt, but rather afforded the most striking example of the perversity of mankind when old habits and modes of thinking are to be changed for new ones, however evil the former or good the latter. It would be tedious to enumerate the discoveries, inventions and reforms which, however generally admitted now, met at the outset with the most determined opposition and abuse. The ridiculous doctrines attributed to Malthus, and the pictures of men growing into cows, which the ignorant and the interested made use of to discredit vaccination, furnish, however, apt illustrations of the absurdity to which men can descend when their interests are invaded, or their passions aroused. In fact, almost the only great change which has taken place quietly and unopposed is one of doubtful benefit, namely, the introduction and use of gunpowder and fire arms! Let not the advocates of Temperance Societies then expect to escape that opposition which all must encounter who wish to benefit their kind. If not by argument, they will be opposed by ridicule; if not with force, they will be encountered with sneers; for men do not easily relinquish old habits and customs.

The great struggles that are now going on between principles and intelligence, on the one side, and habit and interest on the other, are on the questions of Slavery and Temperance. Actual Slavery, which is abhorrent to every just man, and opposed to the principles of every Christian, is now being blotted out from the catalogue of man's miseries. In this great cause Britain takes the lead, and though it may take years, or even centuries, to finish the work. What is that in the duration of the world? What in the decrees of the

Eternal? Let it suffice the work is begun and shall be completed.

Intemperance, which is much more widely spread, which is the slavery of both mind and body, which affects the bound and the free alike, which no laws can reach, and no lawgiver can prevent. Intemperance is the greater of the two evils, perhaps the greatest evil that affects the human race. Intemperance, which has desolated provinces, and brutified nations, has been met when its tide was in highest flood and stemmed. In this great and all interesting struggle, America takes the lead, and nobly has Britain echoed her sentiments and seconded her efforts.

It is in vain that Temperance Societies are opposed by the old, who are the creatures of confirmed habit, and who have the suspicion natural to age of all things new. It is the rising generation who must carry on the cause. In vain are they opposed by the libertine—his ridicule and contempt returns upon his own head ten fold. In vain do ministers preach against them, and declare they are unnecessary, as we have already a higher obligation in the commandments of the bible. So we have, we have the commandment to be temperate, but we are not told the precise method which will best secure its fulfilment; if Temperance Societies have discovered that method, (and surely their success says they have), why oppose them so virulently? We have also the commandment, "Thou shalt do no murder;" yet *civilised* men fight duels. If a society had been formed by the highest and best men in every nation, the members of which were bound to fight no duels, would duelling have continued to this day? I think not, and in the same manner as duelling might have been abolished, intemperance must be. Mankind follow a few leaders, and what is called fashion is the propensity to copy others; if drinking be fashionable, we shall have a nation of drunkards, if unfashionable, our sons will wonder that such a state of things could exist, and scarcely credit that any one could oppose, for a moment, the reform brought about by Temperance Societies.

#### TURNING.

Mr Amos Morse, of Rahway, has *turned* all the ardent spirits out of doors; he has *turned* his still-house into a *turning-shop*; he has *turned* his distillers adrift; and will henceforth *turn* his attention to a different line of business. We trust his example will have a powerful influence in *turning* others from the error of their ways.—*Burlington Free Press*, April 11.

## Poetry.

### THE STREAM OF INTEMPERANCE.

Canadians! look on this stream,  
And read your country's woe!  
What thousands madly dream  
Where its foul waters flow!  
Disease, and crime, and death, abide  
This river's all-polluting tide!

They tell of Java's tree—  
Of Etna's raving mount—  
Of Hecla's misery—  
Of Lethe's chilly fount:  
But this dark Canadian river shows  
A thousand, thousand deeper woes!

Unlike the stream of life,  
That cheers this beautiful land,  
Where no unholy strife  
Can raise the battle brand!—  
Is this wild flood, whose water rolls,  
To mar our peace and blight our souls!

Canadians! will ye combine  
To stop this stream of death?  
Ye see, on all the line,  
How chilling is its breath!—  
'Tis reason calls, and heavenly truth,  
To all—but loud to Canadian youth!

Shall not the orphan's tears,  
The widow's heavy sigh,  
The griefs that strike your ears,  
The crimes that meet your eye;  
Quick rouse you to this holy war—  
For battle, then, let all prepare.

Oh! when the battle's won,  
And Temperance shall prevail,  
And her celestial sun  
Shall gild the hill and vale!  
The Rose shall then new fragrance shed,  
The thistle proudly raise its head.

Then o'er Canadian soil,  
In log-hut, hall and cot,  
Truth, virtue, peace, shall smile—  
Our woes shall be forgot:  
And he who doth the sparrows feed  
Will guard us in the hour of need.

The above verses are a little altered to suit this country.

## Miscellaneous.

### EVIL OF TEMPERANCE SOCIETIES.

The following extract of a letter written by a physician to his friend, who had solicited him to assist the formation of a Temperance Society:—

MY DEAR DOCTOR,—How could you suppose me so great a simpleton as your letter would imply? To enlist in a crusade against intemperance, indeed! Why, if an end were put to the drinking of port, punch and porter, there would be an end to my worldly prosperity. I should be obliged to sell my house in — square, pay off my coachman, and once more be-

come a pedestrian. Nay, the whole professions, physicians, surgeons and apothecaries, would be ruined. Poverty among the labouring classes being diminished—and disease becoming comparatively rare, simple, and manageable, the clinical physician would lose the benefits of teaching, and the student the opportunity of learning his profession in our flourishing hospitals.

Can you, my dear doctor, forget the sweets of a prolonged attendance upon a nervous hypochondriacal debauchee, with a well-lined purse? Can you be so lost to your own interest as to dry up this fertilising stream? Have you no *esprit du corps*? Why, this would seem to be a case in which our college of physicians, in their capacity as guardians of the interest of the medical profession, might with propriety interfere, and put a stop to your rash proceedings.

And lawyers are interested in this matter as well as doctors. A writer has attempted to show that a large portion of the crimes committed in our country is to be traced to intemperance. Whence it is evident that if your measures succeed, the profession of the law would be as much injured as that of physic.

I cannot conclude without once more beseeching you to weigh this matter more carefully before you mount your Rosinante. Those who are interested in the prosperity of the liberal professions ought not to overlook the importance of intemperance as a source of disease and crime.

It would seem to me, indeed, that all the evils and distress, anticipated by a certain class of politicians, are nothing in comparison with the revolution you are endeavouring to bring about.

I remain, my dear Doctor,  
Your sincere friend.

## Notices.

It would save us much time, trouble and expense if those persons who act as agents would keep the names of subscribers themselves, and allow us to address the whole to them, instead of individually. To those who will do so, a copy will be given gratis for every 10 copies ordered.

As several complain of the high subscription of our paper, as compared with the Albany Recorder, we beg leave to state, that were our subscription list as large as theirs, (2 to 300,000) we could well afford to charge the same; and if our list amounts to 1,000 at the end of the year, we shall reduce the subscription considerably.

Those individuals to whom this number is sent, who have not yet subscribed, and who intend to do so, will please let us know before next month.

All subscriptions must be paid in advance, and postage paid when sent by mail.

We hope the friends of the cause in the Upper and Lower Provinces will use their best exertions to promote the circulation of the TEMPERANCE ADVOCATE; and we respectfully request all such to act as Agents, and forward the names of subscribers as soon as possible.

We also request, that Reports of Temperance Societies and Meetings, statements of the progress of the cause in the two provinces, and *short articles* for insertion, may be forwarded to us free of expense.

Advertisements of Temperance Taverns, Hotels, Groceries, &c., will be inserted on the same terms as other journals.

## Advertisements.

### TEMPERANCE GROCERY,

Main Street, St. Lawrence Suburbs, corner of  
Lagauchetierre Street.

THE Public are respectfully informed that the Subscriber has established a TEMPERANCE GROCERY in the above described premises; where he will keep on hand a choice and extensive stock of Teas, Coffee, Sugars, Foreign Fruits, Glass, Crockery, Brownware, and every article in the Grocery Line, with the exception of intoxicating Liquors; and hopes, by punctuality and attention, to merit a share of public patronage.  
May 1, 1835. WILLIAM ADDY.

THE Subscriber begs to intimate having REMOVED his Office to St. Joseph Street, in the Building next to the New Store of Messrs. A. & J. Cuvillier; where he offers himself for the transaction of COMMERCIAL & SHIPPING AGENCY and the general business of an ACCOUNTANT.  
May 1, 1835. JAMES COURT.

THE CANADA TEMPERANCE ADVOCATE is published monthly, under the superintendance of the Montreal branch of the Executive Committee of the Provincial Temperance Convention, and issued from Mr. WM. GREIG'S General Book and Stationary Dépôt, No. 197, St. Paul Street; to whom all communications are to be addressed, *post-paid*.  
Price to Subscribers, 5s. per annum, in advance; and when sent by mail, 6s. 3d., postage included.