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THE
Canada Temperance Advocate.

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

[WHEN GRATIS PLEASE CIRCULATE.]

No. 3.

MONTREAL, JULY, 1837.

Vol. III.

Here it comes. Poor White. House, barn, farm, cattle, all gone for rum. O how he raves. So drunk he cannot stand. Throws the tongs at his weeping wife and affrighted children. Venders of ardent spirit, look at this picture, and see the misery you occasion by your horrid traf-



THE CONFIRMED DRUNKARD.

fic. What comfort can you have in money thus gained? O quit the traffic, and sell to your customers such things as will make them and their children happy, and make them good customers to you as long as they live. Good merchants have done it. Add your names to the list.

Canada Temperance Advocate.

"It is good neither to eat flesh, nor drink wine, nor do any thing by which thy brother is made to stumble, or to fall, or is weakened." Rom. xiv. 21.—*Macnight's Translation.*

MONTREAL, JULY, 1837.

REVIEW OF CONTROVERSIES (*continued*).—Mr. M'Ginn professes to examine the texts of Scripture by which the advocates of Temperance Societies have defended their principles. It would appear that he is acquainted only with two—that which is "gibbeted," as he elegantly terms it, from month to month in this journal, and another in 1 Cor. 8. 16—"If meat make my brother to offend," &c. We would inform him that there are many other texts besides these, strong to our purpose; yet we acknowledge that if he could deprive us of the use of these two, he would inflict an irreparable injury upon our cause; but of this, his letters,

which we have before us, give us no reason to be apprehensive.

Let us examine the first of these verses. Rom. xiv. 21. "It is good neither to eat flesh," &c.

It is to be observed in the first place, that the things forbidden by the Apostle are "flesh" and "wine." To these the term "any thing" is added, by which the rule is greatly strengthened. A certain authority in Montreal declared some time ago that this is "an inconveniently *weakening* clause;" but it must be evident to every person that it is the strongest term in the verse, for it converts the rule from a particular to a universal one.

We may here remark, however, that the use of these things is not to be considered immoral in itself. Had the Apostle regarded it in this light, it is incredible that he should have used the form of speech, which we find in this verse, respecting it. We may also observe that whatever the term "any thing" may be applied to, it

must not be to any thing which is absolutely *necessary* to man, even though it should be a cause of sin.

This may prepare us to observe, in the second place, that the sole reason why these things were forbidden, was that they led some of the brethren *to commit sin*. The prohibition is not founded on the nature of the things themselves, but on their consequences. It ought to be recollected, however, that, if the nature of wine and other intoxicating drinks shall be found injurious to man, the words of the Apostle do not release us from the law of God, to abstain from what is hurtful. He certifies that it is not *unclean*, but not that it is harmless; nor can his words be construed into a commendation of the use of it.

A third consideration now presents itself, and the most important in the controversy, *how could the use of "flesh and wine" lead others to commit sin?* The context enables us to give a definite and satisfactory answer to this question as far as it respects *flesh*. Some kinds of food were forbidden by the ceremonial law of the Jews; and as it was impossible for those, who had been taught to venerate that law from their infancy, to set it aside all at once, without doing violence to their consciences, it hence became their duty to abstain. And even those, who, possessing greater knowledge, could eat all kinds of food indiscriminately without doing violence to their consciences, were to consider it their duty to abstain also: for, though their eating was perfectly harmless so far as they themselves were concerned, yet their example led others to imitate them, who fell in their attempt to do so. Thus far we have no fault to find with the views of Mr. M'G. as expressed in these letters, for they do not appear to us to be materially different from our own. When, however, he declares that "here the doctrine of 'example,' so efficacious in the estimation of my opponents, is triumphantly refuted," we must enter our dissent. If Mr. M'G. intends to deny the "efficacy" of example in producing either good or evil, he will find himself engaged in a task in which both Scripture and reason and observation are opposed to him. The law which we are now considering is one for which there would have been no necessity if example had no "efficacy," for what but example led to the sin which it is intended to prevent? It is plain that those who committed it would never have done so had they been left to act of themselves. Their *conscience* was opposed to it—they looked with horror upon the use of *things common or unclean*. But the use of these things by others, whom they respected as men of exemplary worth, enticed them to do so, and thus sin was committed. On

this point Mr. M'G. favours us with the following sentiment, which almost makes us hesitate whether we ought to laugh at its absurdity, or express indignation at the liberty he uses with an inspired Apostle:—"The text," he says, "recommended abstinence to those who regard all things equally lawful, that those who abstained from some things which they considered unlawful might in time (being instructed) partake also." One man is to *abstain*, then, it seems, as a means of leading another to *partake!* What absurdity! he might as well say, that one man is to *stand still* as a means of leading another to *go*. To put such an absurdity as this into the mouth of an apostle, more especially when he declares so plainly that the design of the abstinence here recommended was to prevent sin, betokens either great carelessness on the part of Mr. M'G. or loose views of the doctrine of inspiration.

But although the context informs us how "flesh" led a brother to commit sin, it gives us no information respecting the way in which "wine" could produce this effect—the whole of the Apostle's reasoning respects the use of meats. Mr. M'G. makes it a special subject of inquiry "whether it was on account of its containing alcohol that wine was abstained from;" an inquiry which appears to us altogether unnecessary, and indicative of any thing on the part of Mr. M'G. than a candid desire to ascertain the truth. It is by no means probable that the apostle, or those Christians whom he was addressing, knew that wine contained alcohol. And since it is so plainly stated that wine was "abstained from" because it made a brother to *stumble, or to offend, or to become weak*, we think Mr. M'G. would have dealt more fairly with the controversy between him and us if he had inquired *how* wine could produce these effects?

We have seen that the use of *flesh* led to these evil consequences solely because certain kinds of it were forbidden by the ceremonial law; but, as this law *never forbade wine* to the people generally, the evil consequences in this case cannot be accounted for in the same way. It is vain for Mr. M'G. to quote, in proof of the harmlessness of wine,—*I know and am persuaded of the Lord Jesus that nothing is unclean in itself*. The early Christians never regarded it as *unclean*—they could not, therefore, abstain from it on this account, nor could they commit sin in the use of it by entertaining any mistaken notions of this kind respecting it. The question then recurs, how could wine cause a brother to offend. The only answer which can be returned is this, *it rendered him drunken*. We all know how it causes a brother to offend at the present day. We know

also that it operated in the same way in the days of Noah, and Lot, and in the days of the Apostle, as is evident from his frequent allusions to drunkenness in his epistles. Now, is Mr. M'G. able to show that there was some other way by which it led to sin—that the apostle alludes only to this other way; and that his injunction in this verse is so founded upon it that it would be *unscriptural* to explain it as having a reference to that which we have just pointed out? The conclusion appears to us altogether irresistible, that wine caused a brother to offend, because of its intoxicating quality, and to prevent this offence the early Christians were commanded to abstain from it; and, since it possesses the same quality at the present day, and produces *offence* also, it is the *duty of all Christians* to abstain from it still.

Mr. M'G. imagines he finds another objection in the difference of the objects contemplated by the abstinence which the Apostle enjoined, and that which is practised by Temperance Societies. The former regarded only "a brother," but the latter regards all men, whether members of the Church of Christ or not. This objection, however, is made with such evident insincerity on the part of Mr. M'G. that it deserves no reply. If he is sincere, let him abstain for the sake of a "brother"—he must know that it is causing thousands of brethren to offend—and when he gives us this proof of his sincerity we may then attempt to convince him that Christian benevolence proposes the good of *all men* as its object, and has nothing more than a *special* reference to "the household of faith."

In his second letter on this text Mr. M'G. makes the following admission, which is evidently fatal to his cause:—"All that can be drawn from (it) to favour the doctrine of 'expediency' as taught by my opponents is this: that every man is bound by a sense of his duty to God to abstain from giving, countenancing, or advising his neighbour to drink, whom he knows to be a drinker. *In the company of such* he is bound to abstain." Does Mr. M'Ginn then admit that he is bound to abstain when in the company of a drinker? We would then seriously ask him, if, by his speeches and letters, he has not done what is equivalent to drinking in the company of every *drinker* in Montreal—has he not given them reason to believe that they have his concurrence and approbation? If he refuses to drink in the drinker's company, what good would be gained by going into another room or another house to do so? The only way in which Mr. M'G. can effectually accomplish the object in view in this case, is to give the drinker to understand that he *never drinks*.

In his tenth letter, in which he professes to examine 1 Cor. 8. 16. we find the following declaration at the very commencement:—"I may remark that the Apostle seems to have been wholly ignorant of the *pledge*; in fact we read of no such thing in the Old or New Testament." We are surprised at this; the verse which Mr. M'G. was just about to "examine critically" contains a *pledge*, which was given by the apostle, evidently for the purpose of pointing out the rule of conduct to others—"If meat make my brother to offend, I will eat no flesh while the world standeth, lest I may make my brother to offend." If Mr. M'G. will put *wine* instead of *flesh*, and make a corresponding change on the verb eat, he will have the pledge of Temperance Societies—if not in words, at least in meaning.

We have no inclination to follow Mr. M'G. any farther. We have defended, we trust to the satisfaction of our readers, the text which stands as a motto over this journal, against his misrepresentations, and as this was the main object we had in view from the first, we consider ourselves released from the disagreeable and we may add unnecessary task of proceeding farther with our review. We see much that is good in Mr. M'G.'s letters, but more that is evil,—they appear to us a remarkable confirmation of the old proverb respecting a *little learning*. We have never seen grosser misrepresentation; nor positive assertion, or raillery, more frequently given instead of argument. His presumption is amazing, when he imagines that his *sneer* is sufficient to put down Sir Astley Cooper, Orfila, Dr. Rush, and a multitude of medical and chemical authorities of the highest respectability, both in Europe and America, who assert that alcohol is a poison; and by all sensible men it will be treated with the ridicule and pity it deserves.

Mr. M'GINN.—We were very much surprised to see Mr. M'Ginn present himself at the last meeting of the Temperance Society as an advocate of *total abstinence*! We were still more surprised when we heard him declare that he had never spoken nor written against the *practice of total abstinence*—his opposition had been directed, he said, only against the *principles* of Temperance Societies. If Mr. M'Ginn has been always so friendly to the *practice*, it is a pity he did not declare it sooner. He has suffered the public to be under a great mistake—a mistake which we know has terminated fatally in the case of one man at least. If Mr. M'Ginn will appeal to those who heard his addresses or read his letters, we have little doubt he will find nine out of ten, who will tell him that they always considered him an

advocate for moderation, and for moderation alone, and we do not think they would be mistaken. His advice is "that all those who cannot use intoxicating liquors moderately ought to abstain entirely," which Mr. Driscoll very justly compared to saying to a man "go into the river if you please, but take care you don't get beyond your depth, and if you do get beyond your depth, get back to land as fast as possible!" But let us do justice to Mr. McGinn. He declared it to be his conviction that of all those who are now using intoxicating drinks, there is scarcely *one in a thousand* who uses them *innocently*; according to him, therefore, only one in a thousand ought to drink, and the remaining 999 ought to abstain.

We have much gratification in informing the different Societies throughout the Province, that E. C. DELAVAN, Esq., and Chancellor WALWORTH have been appointed Delegates from the American Temperance Union to the Convention in this city on the 5th July.

In consequence of this information, derived from the Journal issued by that Association, the Executive Committee of the Montreal Society have been induced to press upon the different Societies a full attendance of Delegates to that meeting; and to request a timeous answer to the Circular lately issued, should no Delegate be chosen.

It is again requested of Delegates to call upon the Secretary, Mr. JAMES COURT, on their arrival to the Convention, in order that they may partake of that hospitality which the Members of that Society here are desirous of showing them.

We beg leave to request the attention of the readers of the *Advocate*, especially those on the Committees of Temperance Societies in this Province, to the account of the means employed by the Bristol Teetotal Temperance Societies, which will be found in another page.

We are happy to learn that the Government Surveying vessels are manned this season with *Temperance crews*. We doubt not that the Captain will be able, at the end of the voyage, to give his testimony in favour of the measure, and recommend it to others. There can be little doubt that it would save annually many valuable lives, and much property. Many of the captains that visit our ports are already convinced of its excellency, and it requires but a little action on their part, and the part of the masters, to bring the men into it

Selected for the Advocate.

INFIRMITIES OF GENIUS.

From the New York Advertiser.

Our own city and Boston, within a few weeks, have presented lessons for the intemperate as melancholy as they are instructive. The loathsome drunkard is always a picture of pity and disgust. The young inebriate stepping from an eminence of sobriety and virtue down to the depths of the sin of intoxication, is a picture too sorrowful to look upon with other than feelings of sincere pain and regret. But the man of letters, whose earliest and best days have been passed in the acquisition of knowledge, whose education has fitted him to become a moral as well as a scientific teacher, whose genius and talents are above that of the great mass of men around him, and the character of whose exalted mind, shortened the distance and brought nearer the resemblance, between man and his Creator;—such a man, a drunkard, is a sight altogether too horrible for contemplation.

We have been led to this reflection from reading the records of the Police Court of Boston and New York. The reader must have been acquainted with William J. Snelling, of Boston, a man whose mind was like a good and beautiful ship driven about at the mercy of the winds and the waves, without sails or compass. He was a lawyer and a writer, and in his latter profession distinguished himself as a keen, powerful but vindictive satirist;—his wit, too, was as pointed and brilliant as his sarcasm and his observations of men and things were quick and vigorous. His "Tales of the North West," which first brought him into notice, some ten years since,—in short all his prose articles as well as his poetry have always found a ready publication, and numerous and admiring readers. All have given him a high intellectual character, and a literary reputation which will long survive him. Such were some of his virtues and vices, but his prominent vices were more visible and no less numerous. His feelings were strong, passionate and revengeful, and his proneness to censure and ridicule others, and his abundant ability to do so with success, drew around him a host of enemies, and drove from him his friends. He has paid the forfeit of his follies, and for the two past years has been gradually losing his personal character and sinking in public estimation. From his ill success in life, his poverty and his disappointments, he flew to the last and worst expedient of drowning sorrow by drinking deep from the bowl of the drunkard. Remorse then did its own work, and William J. Snelling, the man of genius and education, was found, first a drunkard in the watch-house, then a voluntary petitioner at the Police Court, begging "that he might be placed out of the public view for six months."—The prison is now his home, and the prisoner free from temptation.

Another instance, nearer home and no less melancholy, is one we have before neglected to publish. It is that of John C. Mossie, the talented "Improvisator," who at our own Police Court made application, some

few weeks since, to be committed to Bridewell, where he might dash from him the cup of temptation. Such is his sacrifice, and we behold a voluntary exile to the prison of the criminal to save himself from the demon of intoxication. Mossie, like Snelling, was a man as capable of refinement as he was prone to self degradation. That he was a man of talents no one will doubt, and in evidence of the fact we give a chaste production of his pen, which was but the work of some eight or ten minutes. *The Unreclaimed* seems to be a picture of his own life written by himself.

OUR BRETHREN.

Hast thou a brother unreclaimed—
A sister yet in sin,
Who, though they listen to the truth,
Feel not its power within?
Oh pray for them!—pray day and night,
That they may yet discern aright!

Thou answerest:

“All my father’s house
Are servants of the Lord.
They bless the Father for his Son,
And reverence the Word.”
Are all thy father’s house, oh youth,
Humble adorers of the truth?

Nay—nay—I tell thee they are not:
“Oh yes, they are.” What, all?
Whom doest thou, then, thy brethren term,
And whom thy Father call?
God is the sire of all men named;—
Say, are thy brethren all reclaimed?

THE BRIGHT HALF DOLLAR.

From the Detroit Daily Advertiser.

Mr. ——— was what the world calls “a most excellent man.” He not only lived in a very nice house very nicely furnished, wore unsullied broad cloth, and allowed his wife and daughters the most unexceptionable shawls and bonnets, but he attended church with a regularity which shamed some “professors,” and besides, gave his name and money to several popular charities. He did not, to be sure, think it worth while to attend temperance addresses, because, as he said, “he had heard so many, and they were all alike,” and he thought too that these people meddled with what did not concern them, when they attempted to interfere with the sale of other people’s goods; and so he would not encourage them.

Mr. ——— was a merchant, and always kept a large and comprehensive stock on hand. Among the rest, were some articles which *were not set forth in his advertisements*, but well understood to furnish a large share of the profits which ever graced his balance sheet.

One Saturday evening, just as Mr. ——— was about to quit his store and retire to his comfortable dwelling, a man, or the remnant of one, stepped in, bearing in his hand a large jug. The clerk, without a word, took it, turned into a dark nook for a few minutes, and brought it again to the counter, much heavier than before. Mr. ——— laid his hand upon it as the stranger was about

to grasp it. “Mr. Drew, you know we don’t trust any more.” The man took from his pocket a new half dollar, which he threw upon the counter. “There—what do you say to that?” Mr. ———, with a softened air, took up the coin—examined it on both sides—rang it on the counter—it was beyond a doubt. “Where did you get it?” said he. “That’s none of your business,” said the poor wretch, lifting his burden and walking off quickly—“I got it hard enough,” he muttered as he left the store.

Daniel Drew had that afternoon sold his little daughter’s woollen shawl, the gift of her Sabbath-school teacher, to a near neighbour, who was a most excellent woman. He told her he was obliged to part with it to get bread for his family, and she took it at half-a-dollar, “merely to oblige” him, though she could not help thinking what a cheap thing it would be for her little bound girl.

The next morning Mr. ——— went to church and heard a missionary sermon which awakened all his sympathies. So able were the miseries of the heathen depicted, that he felt anxious for the sermon to be ended that he might do his part of the duty enjoined, by giving of his substance to the cause. But, alas! when the time came, he had left his pocket-book at home—left it in his other coat, as many people do when they go to church. He felt much disappointed—when, lo! he discovered in his vest pocket, the half dollar he had received the preceding evening from Daniel Drew. He placed it solemnly on the plate, and then looked round to see whether any of his neighbours gave as much.

He was just leaving the church when he heard some one say, “So, poor Drew has come to an end at last! He was found this morning about a mile down the road, with his head completely smashed, apparently by a wheel having passed over it.”

Mr. ——— thought of the bright half dollar he had put in the plate; but consoled himself under the uneasy sensations which that thought produced, by resolving to “do something” for Daniel Drew’s wife and children.

SPIRITS ON FARMS.

It is matter of much congratulation that so many farmers of Maine have for some years conducted their labors without the use of spirituous liquors, and that the number who are following their example is increasing. We hope those who have not yet fallen into the measure, will give it one season trial at least, and thus test by experience—our best schoolmaster—its salutary operation. They are called upon to do so by many and weighty considerations. The triumphant testimony of manufacturers on this point, coming in upon us at this time from various quarters, should have its just weight in making a decision. What is right and beneficial on a large scale is not less so on a small one. But what is the testimony of the farmer on the subject? We believe it is not less decided and satisfactory. We have before us the experience and the practice of the farmer of Homer, N. Y. both of the tee-total stamp, and the ‘moderator’ class—those too, who.

" Tho' convinced against their will,
Are of the same opinion still."

Of the last class, the report says:—

" The number of farmers in town who use spirit on their farms, varies but little from forty-five. Many of these, whatever they may do in other situations use it at home but rarely during the year with few extraordinary occasions, and of the remainder of this number with few exceptions, we may safely say, that its use is restricted to like conditions and to having and harvesting. It is evident to us from numerous and circumstances that this class of farmers are generally convinced of the entire uselessness of spirit as a drink at all times, and that they persist in such occasional use, as a matter of hospitality or luxury, regardless of the effect of their example on others and the legitimate tendency of the practice upon themselves."

The following is the testimony of the sound in principle and practice:—

" The most intelligent and best farmers in town are agreed on this subject and unhesitatingly and cheerfully bear concurrent testimony in favor of the entire disuse of spirit in farming operations. Many have expressed themselves to me perfectly satisfied with the experiments they had tried, and were convinced that the use of spirit as a beverage is not only unnecessary but injurious." — *Mass. Temperance Union.*

Correspondence.

NOTES FROM THE JOURNAL OF THE AGENT.

May 26. — As I was returning from the Sheds this evening, a man overtook me, who had joined the Temperance Society last fall. He and I entered into a conversation about the good effects of the Temperance Society, and the disuse of all intoxicating drinks. He said, for his part he had not been with the people called a drunkard; but company sometimes led him to drink more than was good for him. The effect which it had upon him was this: it produced in his mind a forgetfulness of his real wants, and so elevated his mind that he made foolish bargains and contracted debts; so that he had nearly ruined himself and his family. But, said he, I can praise the Lord that ever you invited me to join the Temperance Society. Now I can mind my business—my old companions have forsaken me—I have peace in my mind and with my family; and, added he, I am now so scrupulous that I cannot drink a drop of ginger beer, or any other intoxicating drink, as a beverage; and I am determined to promote the welfare of this Society as far as lies in my power.

June 4. — This evening I preached on board the brig *Airex* to a promiscuous, but an attentive, crowd; and, after I had finished, a young man came up to me, and asked if I remembered seeing him before. I said I did not. He said, he could rejoice that ever he had seen me; for you entreated me to join the Temperance Society, for which I think, if I prove faithful, I will have cause to rejoice through eternity.

June 5. — This day as I was passing along the wharf, I saw a man pulled out of the water, nearly dead, enquired how it happened. The people who pulled him out told me he had been working in the town, that he left his work and went to the grog-shop, got drunk, and then made off to the river to drown himself.

June 18. — This day I received information of a woman who had been in the habit of drinking to excess for a length of time, and this day she got drunk, and in her intoxication made for the river to drown herself. She got into the water, and with much difficulty was saved.

TO THE EDITOR OF THE CANADA TEMPERANCE ADVOCATE.

Sir, — I am a reformed drunkard, and I owe my present happiness, under God, to *teetotalism*. During the past year I have visited some of my old companions, who have generally expressed their surprise that I should have joined the Teetotal Society, because, they said, I had never carried drinking to a great extent. I thus find that they did not consider me a drunkard formerly; and, though they are following the very same courses still, that I used to follow with them, they do not consider themselves drunkards. Now, Sir, as I am convinced they are wrong, and convinced also that there are many others under the same delusion, I beg to be permitted to bear testimony against it, in your journal.

I will not, Sir, give a full detail of the extent to which I carried the vice of drunkenness, for I am persuaded this would only disgust many of your readers. I shall only say, who can be a drunkard, if he is not one who comes home night after night in a state of intoxication, bringing his comrades along with him, each with his bottle who drink and fight, and break the furniture—and who continues to do this till his character is ruined, his family beggared, and himself brought to the very gates of death? If such a man is not a drunkard, can there be a drunkard in the world? Yet I was once such a character, and my companions to whom I have alluded are such characters still; nevertheless they flatter themselves that they do not carry drinking to any great extent. Mr. Editor, I fear there are thousands who now consider themselves as moderate, but will find themselves drunkards at the last day. I fear, that thousands of those who are now so ready to tell us that "drink does them no good," will find in the end that that good is nothing more nor less than the ruin of their souls for ever. I am, &c.

Montreal, June 19, 1837.

JOHN SNELDRAK

Progress of the Temperance Reform.

GREAT REVIVAL IN MONTREAL.—The cause of Temperance in this city has been visited with a great revival during the last two weeks. This has been effected by means of Mr. William Williams, a *tee totaller* from Bristol. He has emigrated to this country this season, designing to settle in Upper Canada, but has consented to remain a short time in Montreal, for the purpose of assisting the Society here. The Committee had often heard of the amazing success which attended the efforts of teetotallers in England; and, when they contrasted it with the comparatively small progress which was gained here, were led to wonder what methods the former employed. Mr. Williams was every way qualified to give them information on this point, having been one of the original framers of the Bristol Teetotal Temperance Society, and one that has contributed much to its success by his activity and zeal. At the first meeting he gave an account of the Bristol Society's plan of operations, and, at subsequent meetings, an account of his own experience as a teetotaler, of both of which we shall present a short outline.

The plan of operation adopted by the Society in Bristol may be comprehended under the following heads:—

First. *A Temperance Prayer meeting*, which is held every Sabbath morning, and is attended by members of the Society of all denominations. Besides this general meeting there are frequent prayer meetings held on different days of the week, at the houses of the members, sometimes in one part of the city and sometimes in another. "At these meetings," said Mr. Williams, "it would do your heart good to see Christians of all denominations uniting in prayer on behalf of Temperance Societies—especially to see some who had been formerly degraded drunkards, now clothed and in their right minds, and, accompanied by their wives and children, fervently thanking God for the Temperance Society, and imploring a blessing upon it."

Second. *A Committee for visiting, and distributing tracts*. This Committee consists of 150 individuals, whose duty it is to visit the different districts into which the city is divided, converse with the people, and distribute tracts. If they hear of a drunkard they are at him immediately, and do not let him alone till he attends their meetings, and then, it is not long till he becomes a member.

Third. *Frequent meetings for public addresses*. These meetings are held sometimes every evening, except Sabbath; generally there are three or four every week. They are not always held in the same place, but in different quarters of the city. The visiting Committee prepare an audience for the public speakers, and others are sometimes holding a prayer meeting in the neighbourhood at the same instant! The speakers are chiefly of the working class; many of them reformed drunkards, who are able from experience to testify to their fellow citizens, the wonderful advantages of total abstinence. These speakers are so numerous that the Society is able to send some to hold meetings in the villages in the vicinity, besides supplying the meetings in the city; and their plain addresses are so powerful that they get from 100 to 150 subscriptions every week.

Fourth. We ought to mention here also, *the mode of receiving members*. When any person wishes to subscribe the declaration of the Society he receives in the first place a *scrip*, or printed bill, containing the declaration, with blank spaces for the name, residence, occupation and age of the subscriber. This is to be retained for one month, at the end of which he presents his scrip if he still adheres to his resolution, and is entered on the Society's books and receives, a printed card containing a certificate of his membership. All the members are also provided with a *medal*, which is worn at the public meetings, suspended from the neck by a ribbon. In fine, the Society has an excellent choir, vocal and instrumental, which is not without its effect in procuring new members, and strengthening the resolution of former ones.

Such is a short view of the means employed in Bristol, and such is their efficacy that, in ten months, the Society amounted to 3500 members, and Mr. Williams declared his conviction that they will be nearly doubled since he sailed; and no person who looks at the machinery here put in operation can be surprised at the result. This is the secret of the great success which has attended *tee total-*

ism in England; and if the same means were put in operation in Canada the same success will follow. We are happy to state that steps have already been taken for adopting the greater part, if not the whole of these measures in Montreal, and to every Society which our voice can reach we would earnestly say, "go, and do likewise."

In detailing his own experience as a total abstainer, of which we can give only a short sketch, Mr. Williams told us, his occupation was to refine spirits of turpentine—a very hot employment he said, for he had to stand all day with the furnace on one hand, and the still on the other, and in that situation put 35 cwt. of stuff twice through his hands daily. He drank beer and sometimes gin every day like other workmen, to strengthen him, and the week was generally closed with a carousal; yet he felt himself so exhausted, by his work, that sometimes in the evening he had scarcely patience to wait for his supper, so anxious was he to get to bed. But after he became a teetotaler this sensation of fatigue left him entirely. He left his work as fresh as when he went to it; and, after supper, could travel three or four or sometimes ten miles into the country, hold a Temperance meeting, return at twelve or one o'clock, rise at six next morning, and proceed with his work as usual. After some time, his master, observing the change that had taken place on him, said, "Williams, I think you may work the big still now," alluding to a still which refined about five cwt. more daily. For some increase of wages Williams agreed, and he soon found that he could work the big still more easily than he could work the little one before.

In the course of his long and interesting address, Mr. Williams mentioned the following fact, which appears particularly worthy of the attention of Bishop Hopkins and his followers. There are about twenty persons in the Bristol Society, four of whom are personally known to Mr. Williams, who were *atheists* before joining, but have since become *members of different churches!* So much for the triumph of infidelity.

The various addresses of Mr. Williams have been listened to with much interest, and produced a deep impression. Meetings were called for, the attendance increased, other speakers, most of whom are reformed drunkards, voluntarily came forward, and the result has been that in the course of two weeks, upwards of 100, we believe, have been added to the Society, subscribing for the most part, the total abstinence pledge.

FIRST ANNIVERSARY OF THE AMERICAN TEMPERANCE UNION.

According to the arrangements of the Executive Committee, the American Temperance Union held its first Anniversary in the Chatham Chapel, in New York city, on the 9th inst. Notwithstanding other popular meetings in the city at the same moment, the chapel was well filled, and a large number of clergymen and officers of State Societies occupied the platform. In the absence of the president, General Coker, of Virginia, the chair was taken by E. C. Delavan, Esq. The meeting was opened with prayer by the Rev. Mr. Curtis, of the Baptist denomination in Maine. The corresponding secretary read the report of the Committee. It gave a brief and animated account of the origin and history of the American Union;—of the operations of the committee since they commenced their important labours;—particularly of their establishment of a public journal at Philadelphia, to be devoted exclusively to the promotion of the cause;—of their issue of a circular to manufacturers of every class throughout the country, to which numerous responses have been made, showing that alcohol is never useful to operatives, but always hurtful, and that the Temperance cause has been to their establishments of unspeakable benefit;—of the reorganization of the Congressional Temperance Society at Washington, through the agency of the secretary;—and of the delegation appointed by the committee to attend the anniversary of the British and Foreign Temperance Society and other Temperance meetings in Europe. The report also took a brief but comprehensive view of the extent, progress, and blessings of the Temperance reformation in this and foreign countries. The advance of the past year in principle, to the extensive adoption of the total abstinence pledge; and the action of some legislatures, particularly the legislature of Massachusetts on the license system, were noticed as tokens of great good.

One of the most interesting items of the report was the agreeable intelligence, that in consequence of a correspondence with the Hon. Mr. Buckingham, M. P., the Chancellor of the Exchequer had granted permission for the introduction, duty free, of 4,000,000 copies of a tract designed to be an appeal from the friends of American temperance to the British public, on this great theme, which were to be placed, as far as practicable, in every family in England, Scotland, and Ireland. And that the distinguished individual above mentioned, Mr. Buckingham, intended to visit this country early in the ensuing autumn, and would personally labour for the promotion of the Temperance reform on both sides of the Atlantic.

The letter of Mr. Buckingham and the note of the Chancellor of the Exchequer on our 14th page were read to the meeting, and produced no small gratification among the friends of Temperance.

Elisha Taylor, Esq., Chairman of the Executive Committee of the New York State Temperance Society, moved the acceptance of the report. Mr. T. gave a detail of numerous important facts connected with the progress of the Temperance cause. "He showed from unquestionable documents, that during the last ten years, the consumption of ardent spirits in the United States has lessened one-half, notwithstanding the vast increase of our population—that the foreign importation of spirits has been at most not more than one-half what it was before, while the home manufacture has been diminished at least three-fourths—that at least one-half the fires of perdition burning in distilleries have been put out—and that, in the state of New York alone, not more than one-sixth of the establishments of this kind, which existed ten years ago, are now in operation—that notwithstanding many undeniable cases of relapse, 15,000 reformed inebriates are among the monuments of the benign effects of the spread of Temperance principles. It was, however, to be regretted that the manufacture of home-made wines, from the most pernicious materials, was still carried on to a great extent, as might be perceived from the fact that the quantity thus made was ten times greater than the quantity imported. And what was greatly to be deplored, it was now unquestionable that vast quantities of the same deleterious stuff was manufactured in England, and imported to this country as the pure juice of the grape, of which, in fact, it contained not a particle. Again, to say nothing of the corrupt practices of brewers, and the injurious effects of the beverage which they palmed upon the community, it was lamentable to think of the immense amount of bread-stuffs which were worse than wasted in the fabrication of alcoholic drinks. It was not to be doubted that the distressing scarcity of provisions during the last winter, which occasioned so much suffering to the poor, was owing mainly to this cause. More grain had been actually consumed in these vile establishments, than would have sufficed to supply the wants of the whole population where the distress was experienced! Yet there was great room for felicitation in the progress of the Temperance cause. It had undoubtedly saved to the country during the last year, in added labour and increased economy, fifty millions of dollars: and had its principles and practice been universal, what immense losses during the present pressure of the times might have been prevented! These losses have indeed been great and overwhelming; but it may be doubted whether, if they were all put together, they would amount to so much as the annual loss accruing to the country from the worse than useless consumption of ardent spirits. Among the greatest hindrances to the further success of the cause, was the apathy of Christians, and especially of Christian ministers. Of the latter, however, it was but justice to say, that nine-tenths of them throughout the country were the warm, decided, and pledged friends of the Temperance reform. Of the remaining tenth the influence was peculiarly unhappy, because, although they might not be intemperate men, yet their example of indifference was counted to the side of the opposition. The speaker closed his remarks by adverting to the dangers to which ministers of the gospel were exposed from the use of intoxicating drinks; in connexion with which he read two interesting letters from Rev. Drs. Miller and Woods, of the theological seminaries at Princeton and Andover."

The following resolution was offered and sustained by Rev. Mr. Brainerd, of Philadelphia, and Rev. Mr. [redacted], of Alton, Ill.

Resolved.—That as the press has ever been among the most powerful instruments of awakening the public mind to the evils of intemperance, and advancing our great cause, it is a subject of congratulation that the Union

have established at Philadelphia a national journal, on the only correct principle, total abstinence on all that intoxicates.

Mr. B. said if we had nothing more to do in reforming and saving the world than to come up to these heights of Zion and mingle in these delightful anniversaries, our work would be comparatively easy and pleasant; but we had other and more arduous labours to perform; we must go forth and reach every neighbourhood and family in our land, and in this work we need the aid of the press; we want a periodical of correct principles, interesting details, and cheap; which we can scatter like the leaves of the tree which are for the healing of the nations. Such, he believed, was the Journal of the American Temperance Union. He rejoiced in its establishment. And when such a machinery was set in motion, he felt it incumbent on the friends of Temperance throughout the land to sustain it. He did not believe that a Temperance Society could live and flourish without such a periodical, any more than could the natural body without food. Mr. B. turned from the point to contemplate a moment the distress of the times. He carried out, with great ability and deep feeling, a contrast between the actual suffering of the families of the land from the loss of 100 million from failures and the waste of more every year on intoxicating drinks; between the suffering from 5 or 10,000 broken merchants, and from 300,000 broken down and miserable drunkards.

Rev. Mr. Graves made some interesting statements from Illinois. Scarcely a year has passed since the first Temperance action in Illinois, and now they sustain a state agent at an expense of \$1000; have expended some thousands for Temperance publications, and have a vast subscription to the Temperance pledge. Four out of six of the hotels in Alton are, said Mr. G., on true Temperance principles.

Alvan Stewart, Esq., of Utica, moved the adoption of the following resolution:—

Resolved. That the act of the British Government in permitting the introduction of four millions of Tons, an appeal from the friends of Temperance in America to the inhabitants of Great Britain, DUTY FREE, while it reflects honour on that Government, affords great encouragement to us to press onward in our work, and to spare no labour in causing the whole world to feel the effects of our benevolent institutions.

Mr. Stewart said, that after hearing the letter of Mr. Buckingham and the note of the Chancellor of the Exchequer, it was not necessary for him to say one word in support of this resolution. The whole thing spoke for itself. Had any one, when this Temperance reform commenced in our school houses and small villages, and when it was the subject of sneer and ridicule and contempt, laughed at as a narrow-minded cold water concern, predicted that the time would come when it would attract the regard of foreign nations and foreign governments, and be viewed by the wise and the noble as essential to the great interests of mankind, he would have been scouted as the wildest of enthusiasts and fanatics. He could not but indulge his feelings one moment in contrasting this with events in the memory of us all. But a few years since these two nations were at war, sending into each other's borders arrows, firebrands, and death. Now, breathing toward each other a spirit of good-will, and interchanging without money or price the means of reform and blessedness to mankind. In this there is a moral sublimity which the world has seldom witnessed. Mr. S. spoke feelingly of the encouragement to press forward in our enterprise, and trusted that no means would be wanted, even in these difficult times, for the accomplishment of the noble object now contemplated.

Rev. Thos. P. Hunt closed the meeting with a speech of much point and humour in support of the following resolution:—

Resolved.—That the Temperance Reformation is not a failure.

That this was a failure had been boldly declared; and the enemy knew the force of such declaration. But what, said Mr. H., is the state of this country and other countries? In the pious and sober part of the community, in nearly all our mechanical shops and manufacturing establishments, among agriculturists and mariners, the work of Temperance is nearly triumphant. But we see a great deal of drinking in our taverns and steamboats, and all along our streets, and drunkards are multiplying and opposition increasing!—And what if we do? Mr. H. Is it not so in cleaning out a spring or fountain? Can you not bring up all the mud and filth, so that it appears that you are doing more harm than good. Let us

alone, and we will soon show you the white sand and the pure spring water; and then you will thank us for our labours. We have done a great deal, but we have a great deal more to do, and we know it. Public sentiment is fast setting against the rum traffic, as doing far more injury to society than counterfeiting and other deeds, which are not to be borne. Mr. H. trusted the friends of Temperance would be united and firm, and especially be active in bringing up the rising generation in the way they should go.

The meeting was deeply interesting to the friends of the American Temperance Union. We trust it is the commencement of a series of anniversaries which shall even from generation to generation both proclaim and advance the temporal and eternal interests of men.—*Journal of the American Temperance Union.*

SCOTLAND.—We are happy to perceive by a letter from J. Dunlop, Esq., of Greenock, that the cause of total abstinence is advancing rapidly in Scotland.

A Roman Catholic Missionary, stationed at Pubnico, N. B., is a zealous and successful advocate of Temperance.

BOMBAY.—A Temperance Society has been formed at Bombay, and the first annual report been published at the American Mission press. It is gratifying to find that the leading stimulus in this cause, proceeded from the publications sent there from Edinburgh and this country. It has already excited so much interest that societies have been formed at Poora, Nuzer, Deesa, Ahmedabad, Belgaum, Trichonopoly, Secunderabad and Columbo, which number over 1500 members. The Society has published and circulated the last year 13,500 copies of eight different tracts. The following extract from the report will give some little view of the state of temperance feeling in this distant portion of the world:—

"In reference to the actual number of members who have signed the pledge of the Society, your Committee think it important to observe, that this is far from being a measure of the real good done, or the extent of the influence of the Society; for experience has taught them, that for every member who has actually signed the pledge, there are multitudes of others, who are in a greater or less degree, under its influence. And your Committee believe, that they are warranted in stating, that it has leavened society from the very top to the bottom. The spirit-stand is nothing like so frequently produced, (as it used to be scarcely two years since,) upon the evening table, in any rank of society. And what is most important of all, the Secretary has received information from a source on which he places great reliance, that the practice of setting spirits upon the evening table, has been abandoned by almost all the families in the fort, civil and military, corresponding with the rank of warrant officers. This change is a very great blessing; for it cannot fail to be attended with the most beneficial effects. On the whole, notwithstanding some disappointments and relapses, your Committee have great reason to be thankful to the goodness of God for the success that they have already met with; and they have no doubt, but that if the higher orders would come forth more generally, and support the cause more cordially, it would be crowned with more success."

CHINA.—At the late meeting of the British and Foreign Temperance Society, the Rev. Mr. Medhurst from China, drew a fearful picture of the consequences of intemperance in that country, resulting from the immoderate use of opium. It enervated and degraded all the mental and physical powers of those who indulged in it; stirred up the worst passions of the human heart, and excited to deeds of frantic fury and destruction. The opium shops he represented as dens of vice; as ante-chambers of hell. Upwards of 20,000 chests of that villainous drug were smuggled into China, chiefly by Englishmen. He would that he could rouse the English to petition Parliament to forbid the injurious importation. He who sent one case of opium to that country, did more to injure the missionary cause, than all his contributions and prayers do good. The Chinese often ask how it was that a people who had a religion which was said to be so good, could furnish a product which was so diabolical.