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THE CANADA Temperance Advocate.

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

No. IX.

MONTREAL, JANUARY, 1836.

VOL. I.

Selected Articles.

THE TEMPERANCE REFORMATION.

It seeks to advance no private interest, purposes to promote no selfish view, designs to be influenced by no political feelings—but aims at higher, nobler objects. It wishes to rid this land of the free and the brave,—this clime of liberty,—this asylum of the oppressed,—of one of the greatest and most alarming evils which ever befel a nation. It would restore to society the lost and degraded drunkard.—It would light up with joy the fireside of the poor! It would dry up the tears of the suffering, the weeping, the broken hearted wife. It would rescue from the den of infamy, from the abode of vice the intemperate father, and restore him to the bosom of his family. It would snatch from an untimely grave the aged mother, and render the evening of her life calm and smooth! It would keep in the even tenor of his way the wandering son and lead him to honor and to greatness. It would arrest the commission of crime—reduce the causes of insanity, and diminish the amount of pauperism. These then are the objects to accomplish. What a blessed cause! What a glorious work! O that the influence of man might speed its progress; the prayer of the widow render it hallowed; the tears of the orphan bear evidence of its utility; the services of the poor be enlisted in its behalf. Let it have the father's support, the mother's protection, the wife's assistance, and with the blessing of God Almighty, it must, it will be triumphant.—*American Paper.*

THE WAY TO DESTRUCTION.

From Dr. Beecher on Intemperance.

But of all the ways to hell, which the feet of deluded mortals tread, that of the intemperate is the most dreary and terrific. The demand for artificial stimulus to supply the deficiencies of healthful aliment, is like the rage of thirst, and the ravenous demand of famine. It is a famine; for the artificial excitement has become as essential now to strength and cheerfulness, as simple nutrition once was. But nature,

taught by habit to require what once she did not need, demands gratification now with a decision as inexorable as death, and to most men as irresistible. The denial is a living death. The stomach, the head, the heart, and arteries, and veins, and every muscle, and every nerve, feel the exhaustion, and the restless unutterable wretchedness which puts out the light of life, and curtains the heavens, and carpets the earth with sackcloth. All these varieties of sinking nature, call upon the wretched man with trumpet tongue, to dispel this darkness, and raise the ebbing tide of life, by the application of the cause which produced these woes, and after a momentary alleviation will produce them again with deeper terrors, and more urgent importunity; for the repetition at each time renders the darkness deeper, and the torments of self denial more irresistible and intolerable.

At length, the excitability of nature flags, and stimulants of higher power, and in greater quantities are required to rouse the impaired energies of life, until at length the whole process of dilatory murder, and worse than purgatorial suffering, having been passed over, the silver cord is loosed, the golden bowl is broken, the wheel at the cistern stops, and the dust returns to the earth as it was, and the spirit to God who gave it.

These sufferings, however, of animal nature are not to be compared with the moral agonies, which convulse the soul. It is an immortal being who sins and suffers; and as his earthly house dissolves, he is approaching the judgment seat in anticipation of a miserable eternity. He feels his captivity, and in anguish of spirit clanks his chains and cries for help. Conscience thunders, remorse goads, and as the gulf opens before him, he recoils, and trembles, and weeps, and prays, and resolves, and promises, and reforms, and "seeks it yet again,"—again resolves, and weeps, and prays, and "seeks it yet again!" Wretched man—he has placed himself in the hands of a giant, who never pities, and never relaxes his iron gripe. He may struggle, but he is in chains. He may cry for release, but it comes not; and, lost! lost!

may be inscribed upon the door posts of his dwelling.

In the mean time these paroxysms of his dying moral nature decline, and a fearful apathy, the harbinger of spiritual death comes on. His resolution fails, and his vigorous enterprise, and nervous irritation and depression ensue. The social affections lose their fulness and tenderness, and conscience loses its power, and the heart is sensibility until all that was once lovely and of good report, retires and leaves the wretch abandoned to the appetites of a ruined animal. In this deplorable condition, reputation expires, business falters and becomes perplexed, and temptations to drink multiply as inclination to do so increases, and the power of resistance declines. Now the vortex roars, and the struggling victim buffets the fiery wave with feeble stroke, and warning supplication, until despair flashes upon his soul, and with an outcry that pierces the heavens, he ceases to strive, and disappears.

SPIRITOUS LIQUORS.

The wholesale manufacturers and dealers in this poison are the poisoners general of the community; and neither expediency nor any other considerations of the kind, should keep us, as men, as citizens, or as ministers of the gospel, from uttering the whole truth in regard to this iniquity. As men, we should feel for the happiness of our fellow men; as ministers, we should remember God's own words. "We unto him that giveth his neighbour drink, that putteth the bottle to him, and maketh him drunken."—*Salem Landmark.*

WHAT IS A TEMPERANCE SOCIETY?

A DIALOGUE.

Child.—Father, I heard two men talking today about a temperance society. Will you please tell me, what is a temperance society?

Father.—Well, my son, it is a number of persons who have agreed not to use any ardent spirit, and who have signed their names to such an agreement.

C.—Does ardent spirit do any injury to men who drink it? I thought it made them

strong, so they could work, and helped them to bear fatigue and exposure much better.

F.—Yes, it does a great deal of hurt. A great many men who use it become drunkards. You know what a drunkard is?

C.—Yes, Father. It is a man who drinks so much rum as to make him stagger and fall down in the street. I saw one to-day when I was coming home from school, lying on the ground, and he muttered to himself, and talked very silly and bad. But do all men who drink rum become drunkards?

F.—No, not all. Yet it has been found by men who have taken a great deal of pains to inquire, that one out of every forty who use ardent spirit becomes intemperate.

C.—How many drunkards are there, father, in the United States?

F.—O, a great many; probably three hundred thousand; perhaps more.

C.—And don't drunkards die? I should think they would fall down in the road, and the waggons run over them and kill them.

F.—A great many intemperate men die every year; one out of every ten, or thirty thousand in all. Some are killed by waggons; some fall into the river and drown; and some fall into the fire and are burned to death.

C.—But, father, what becomes of his family when the drunkard dies?

F.—O they become paupers.

C.—What is a pauper?

F.—It is any body that is unable to procure food and clothing for themselves, and therefore, they are maintained by the public. Many cities, and counties, and towns, have houses built on purpose for the paupers, where they all are sent and clothed at the public expense.

C.—All paupers are not drunkards, are they?

F.—No. But many of those in the United States are the wives and children of drunkards.

C.—Will father tell me how many paupers there are in the United States?

F.—Not far from two hundred thousand, it is supposed; and one hundred and fifty thousand of these are relatives of men whose intemperance has reduced their families to poverty.

C.—But is this all the hurt ardent spirit does?

F.—No, my son. Many men, when they are drunk, lie, and cheat, and gamble and swear; and some steal, and rob, and murder. A great many men are in state prison, who stole when they were drunk, or committed some other crime.

C.—Does father know how many are in the state prison who were once drunkards?

F.—Not exactly. A great many thousands, though.

C.—Who first thought of a temperance society? I wonder if it was a minister?

F.—No, my son. I believe it was a doctor, in the state of New York. The Temperance Magazine says it was.

C.—How long ago was it?

F.—It was in the year 1808, that is twenty-five years ago. That doctor lived in the town of Moreau, in Saratoga county.

C.—What made him think of a temperance society?

F.—He says, it was because he knew that ardent spirit did no one any good, and he saw so much of it used, that he thought it his duty to try to do something to prevent the practice. You may read his letter on the subject, in the 2d number of the Temperance Magazine.

C.—But, father, I don't see why folks need sign a paper. Cannot they leave off drinking without that?

F.—I suppose they could. But they all sign a paper to show the world they are all agreed in one thing, and to encourage and support each other in the resolution not to use ardent spirit. You have read about the declaration of independence, and you remember that Washington and Jefferson, and a great many others, signed it. Do you not suppose they could have resisted the King of England, and gained their independence without signing that paper?

C.—Do children join temperance societies?

F.—Yes. I know of a great many little boys and girls who have joined; and in some places they have societies of their own. Some school teachers recommend all their scholars to join a society, and they form one in the school.

C.—I recollect now, when cousin James was here, he told me that they had a temperance society in the school district where uncle lives, and that all the men and women and children in the district had joined it. And he said, too, that the town he lived in was a temperance town, for there was no tavern or store that kept liquor.

F.—There are a great many school district societies now in the United States. I think it a very excellent plan, and wish every district had one.

C.—Do people have to pay any thing who join a temperance society? I heard Giles Johnson say, that it was all a speculation, a scheme of some leading men to get money.

F.—No, my child; no one pays a cent who joins a society; & Giles Johnson is a

man who loves and uses ardent spirit, and is therefore opposed to total abstinence.

C.—Father, may I join the temperance society at the next meeting?

F.—Yes, if you think you understand the subject, and will always refrain from drinking spirit.

C.—But I cannot write my name. Will father write it for me?

F.—Certainly, if you wish it; or you can ask the secretary, Mr. Mills, and he will write it.—*Temperance Almanac.*

ON DRINKING HEALTHS.

Abridged from a publication by John Dwyer, Esq., of Greenock.

The practice of drinking healths at dinner, may appear at first sight very innocent, though manifestly a most unmeaning practice, (for what connexion can there be between drinking wine and wishing "good health" to an individual?) but when it is considered that the customs and practices of gentlemen are copied with various modifications by all ranks of society, it will no longer appear so innocnt.

We are convinced that if a miracle could cure the intemperance of the lower classes in one day, it would soon be as formidable as ever, if the upper ranks continued to use wine as the symbol of courtesy and good will.

It is exceedingly dangerous to cloak a bad thing with good motives, for it becomes almost impossible to destroy the evil, without appearing to attack the good. Men do not admit that they drink for the love of drinking, oh no, they drink, to show courtesy, to beget or improve friendship, to keep up hospitality, to remember their country, or to honor some great man. In fact, their drinking is to serve a great many good purposes, now when we attack the depraved appetite for intoxicating drinks, the common sense of mankind goes along with us; but when we attack the modes in which it is indulged, they appear to have such good objects in view, that it is very difficult to shew their tendency in true colours. Now, we venture to affirm, that if intoxicating liquors had been left to make their way alone, and only had man's appetite for unnatural excitement to work upon, they would have made very trifling inroads on the well-being of society. But they have unfortunately been aided, and their evil nature in a measure concealed by the good motives to which we have adverted, and thereby gained the greater part of their victories under false colours.

If we look through society, from the highest to the lowest rank, we will find that some intoxicating liquor is the universal instrument of courtesy and compli-

ment: and it is a great mistake in the upper ranks, to suppose that courtesy and forms of civility are less regarded by the lower classes than by themselves. In fact some etiquettes are much more binding on the lower classes than among their superiors; and in no case is the tyranny of fashion more palpable than in the regulations of drinking. That workman, therefore, who refuses to join a temperance society, on the ground that he can either drink or not as he pleases, is under the greatest mistake; he supposes himself a free agent, but he is not so. The most pitiful tippler that crawls the streets can force that man to drink, not, doubtless, by pouring liquor down his throat, but by assailing him on some of the foregoing etiquettes and customs, when, so far from being free, he will prove himself a slave to the most servile principles of imitation and conformity; and it seems now generally allowed, that the influence of these rules and customs, more than any physical craving causes intemperance.

When a gentleman asks a labourer, servant or mechanic to join a temperance society, he, in his ignorance, believes that he merely requires this individual to give up whiskey; but he, in fact, asks him to go in the face of usages which are in general exceedingly difficult to break through; for the new temperance member must not only refrain from his usual beverage, but in the course of a week has perhaps to reverse many rules and customs of drinking, while the said gentleman, by continuing his own wine courtesies, maintains the very system which the working man finds difficulty in combating.

It seems absolutely necessary that ladies and gentlemen should give up the complimentary use of liquors themselves, if they would see the country reclaimed from intemperance. Louis XIV had the sagacity to perceive the link between the complimentary use of strong drink and national inebriation, for he banished health drinking from his court. It is a pity that the dictate of the general assembly of Scottish divines was not followed, whose wisdom led them to enact a similar regulation, which is now not only obsolete, but considered impertinent and useless.

Original Articles.

The traffic in ardent spirit is immoral, except for medicinal, manufacturing and chemical purposes.

"Most of the powerful vegetable poisons, such as benzene, hemlock, thorn apple, prussic acid, foxglove, poison sumack, &c., have an effect on the animal system,

scarcely to be distinguished from that of morphia and nicotin, or opium and tobacco. The operation of alcohol is also very similar. These poisons produce nausea, vertigo, vomiting, exhalation of spirits for a time, and subsequent stupor, and even total insensibility; and so does alcohol.

They impair the organs of digestion, and may bring on fatuity, palsy, delirium or apoplexy; and so may alcohol. These effects usually follow in a slight degree from spirit, because the alcohol is so much diluted. Even spirit of proof contains but 50 parts of alcohol in 100, yet seven drams introduced into the stomach of a rabbit, produced death in an hour and a quarter; and six drams proved fatal to a robust dog in three and a half hours; nor are the cases rare in which alcohol thus diluted, has proved fatal to men. Now all the virulent poisons if mixed with other substances, so as to be less concentrated, may be used for a long time, even habitually, without seeming to produce any very injurious effect. A horse may take a dram of arsenic daily, and continue to thrive; and a very small quantity seems not to affect a man.

"On every organ they touch" says an eminent physician, Ebenezer Alden, M.D. of Massachusetts, "ardent spirits operate as a poison. To a man in health, there is no such thing as a temperate use of spirits, in any quantity they are an enemy to the human constitution; their influence upon the physical organs is unfavourable to health and life. They produce weakness, not strength; sickness, not health; death, and not life."

"Does a healthy labouring man need alcohol? No more than he needs arsenic, corrosive sublimate or opium."

"Sir Astley Cooper, of England, states that spirits and poisons are synonymous terms; and Dr. D. Drake, of Ohio, speaks of them as a deadly poison. He says, "Ardent spirits are a great quickener and disturber of the animal system; a warm and irritating poison; in moderate doses imparting an unnatural excitement; in excessive draughts suddenly extinguishing life; thus resembling in their effects a number of deleterious substances, such as stramonium, hemlock, prussic acid and opium, which we label as poisons."

"In the bill of mortality of the city of New York, it is stated that seventy-six were killed by intemperance the last year."

"The College of Physicians in Philadelphia, after a careful examination, have given it as their opinion that seven hundred deaths were occasioned by intemperance in that city; and the physicians of Annapolis have given it as their opinion, that half the men over eighteen years of age who died in one year in that city, were killed in the same way.

"The subscribers physicians of Boston having been requested by the directors of the Boston society for the promotion of temperance to give their opinion in regard to the effects of ardent spirits, hereby declare it to be their opinion that men of health are never benefitted by the use of ardent spirits; that on the contrary, the use of them is a frequent cause of disease and death, and often renders such diseases as arise from other causes, more difficult of cure, and more fatal in their termination.

Similar declarations have been subscribed and published by more than three thousand physicians in Great Britain and the United States.

These facts then are distinctly made out. 1st. Alcohol, and of course the liquor of which it constitutes a large portion, is a poison. 2d. Death in countless instances and in horrid forms is the consequence of its use. 3d. The dealer knows these results.

Yet in full view of these facts he persists in the trade. On the rigid principles of law and justice then, he is accessory to these deaths, says Hawkins, in his plea to the crown, "If a man does an act, of which the probable consequence may be, and eventually is death; such killing may be murder, although no murder may be primarily intended. And when the dealer does such an act, of which the probable consequence may be, and eventually is death, such killing may be murder, though no murder was primarily intended."

Suppose a merchant of our city has ordered a large quantity of flour: when it arrives he ascertains that a quantity of arsenic has been mingled with it. In some of the barrels there is very little, perhaps not enough to destroy life; in others, there is sufficient to ensure certain death to consumers.

The trader does not know the particular individuals who will be killed by the use of the flour; he does not know but some of it will be used by the bookbinders for paste, in which case the poison will hurt no one; but he does not know, that if he sells that flour indiscriminately, many will die in consequence. He hesitates; if he sells it, he becomes accessory to murder. If he does not sell it, perhaps he will be ruined, his family will suffer, and he must become a bankrupt. He does not wish to kill any one, but he does wish for the money consequent on the sale. He does sell it; twenty or a hundred persons die in consequence.

Is that right or wrong? Is that transaction moral, or immoral? Is the immorality of it lessened by the fact that the merchant who perpetrates so foul a deed is a ge-

tleman, supports his family and pays his debts, is free from licentiousness and profanity?

Now I beg the objector to the doctrine of the immorality of the traffic in ardent spirits, to point out to me the difference in principle, between that transaction and the sale of ardent spirit.

Ardent spirit and the poisoned flour will both destroy life

The seller of both articles knows that such will be the consequence

In neither case does the seller know the individuals who will be destroyed.

In neither case has the seller any malice towards the individuals who are destroyed.

In neither case does the individual wish to kill any one, or sell for the purpose of killing.

In both cases, for the sake of money they sell that, the certain result of whose use they know will be the death of some of the consumers.

In principle the cases are precisely parallel. If the seller of the flour would be branded as a murderer, the seller of rum must take his place by his side. If one transaction is immoral, both are.

G.

THE
Canada Temperance Advocate

MONTREAL, JANUARY, 1836.

NEW YEAR'S DAY.

We wish our friend's a happy new year, but that our wishes may be fulfilled, we hope they will not follow the old custom of drinking in every house they visit, and making every one drink who comes to see them. Especially, we trust that the practice of "first footing," which has particularly disgraced the Scotch, may be abolished for ever.

They will say, New Year's Day comes only once a year, and the advocates for every anniversary festivity have the same argument, but a great many occasions for drinking, though each occur only once a year, will soon make drunkards. And we are sure they will consider the mad excitement (we cannot call it pleasure) of these occasions, dearly bought at the risk of making some of their friends tipplers or drunkards for life.

We have much cause of thankfulness to the Author of all good for the prosperity and success which have attended the temperance cause during the past season, the sobriety only, it is to be hoped, of what will be the result of the operations of its friends in the coming year.

In May last, the present periodical was commenced, and although under many disadvantages, it has been kept up with the prospect of greater circulation. The societies in this place, which had for some time past been existing but in name, have been united, the cause receiving an impetus, which it is the intention of the committee to increase by a wide circulation of tracts in the province, a frequent issue of short notices on the subject in its vicinity, and the agency of talented men in lecturing.

Exclusive of the Temperance Advocate the number of sheets, handbills, almanacks, &c. received and distributed, or ordered, is upwards of 20,000; and the money subscribed to the funds of the society amounts to nearly £150.

But what is this to the extent of exertion required? The use of intoxicating liquors, we are prepared to prove, is burdening the province with a dead weight of at least one million pounds annually.—What a load has the community to be freed from. What sluices of misery, poverty and crime to be stopped. What causes of sin and spiritual ruin to be removed.

Let the friends of temperance therefore, with the new year, begin persevering exertion in furthering the cause by the means successfully used during the past season.

In an object so important, though not directly religious, we however look up for the guidance and blessing of God, convinced that all who do so will have abundant reason to be satisfied with the results; and expecting these we go forward, sure that the cause will prosper.

POPULAR ERRORS ANSWERED.

To meet the scruples of some conscientious individuals, we wish to state our views especially with respect to two points.

1st. *The Pledge.* Some evidently mistake the nature and design of the pledge ordinarily used by temperance societies, it is considered as a kind of vow or oath, and therefore its propriety is questioned.

The temperance pledge is simply a written declaration of one's intention, on a certain subject. An individual, from the facts and arguments presented to his mind, comes to the conclusion that it is best for him entirely to abstain from the use of intoxicating drinks. He resolves upon such abstinence. In such a conclusion and resolution, surely there is nothing wrong, even if it be supposed founded on mistake. But if there is nothing wrong in forming the purpose of entire abstinence, there is surely nothing wrong in expressing that design on paper, he may either make a written declaration of his intention in a letter which

he sends to a correspondent, or in a private memorandum book; or, if he chooses, he may place his written decision in a public book, in hopes that others may thus be led to form the same purpose with himself. The mere fact of writing one's purpose, does not make that purpose sin. The additional fact of placing the written decision where it may be read by all men, does not prove the purpose wrong, any more than writing it in a letter to a single correspondent.

Such then is the pledge: it is merely a written declaration of one's intentions relative to the use of intoxicating drinks. It partakes no more of the nature of an oath or vow than the ordinary intentions stated in our correspondence.

2d. *In what sense the temperance society is a religious society.* There is one society or form of organization which is distinctly christian. The Church is a christian society. The temperance society never claimed to be a christian, or religious society, in the sense in which the church is such; had this claim ever been advanced, every christian, I trust, would have sternly rebuked the blasphemous presumption.

But religion admits, and even requires various subordinate forms of organization for the purpose of effecting more readily the wishes of benevolence. We find a certain form of human misery occasioned by sickness, combined with poverty. To relieve that, we form an association, build a hospital, and supply it with funds. We find another form of destitution which consists in entire ignorance of the word of God. To relieve this, we organize another association for the purpose of putting bibles into the hands of the destitute; and this we call a Bible society. We find another form still of human suffering, which can be met by the Temperance society. We form it. In short, our societies or organizations may be as numerous, if we please, as the forms of human vice and suffering.

In a subordinate and inferior sense, these associations may be termed religious societies; The objects to be secured by them are such as religion approves. In this sense, the temperance society may be termed a religious, still there is no need of strife about words and names. If it should be thought that the terms christian society or religious society, should be exclusively applied to the church, let it be so, and let the term be scrupulously refused to all other forms of organization.

In these inferior forms of organizations, it is desirable that all men, of every party and character, should aid. Whether a man be a christian or not, we are equally willing that he should give us money for the erection of a hospital, or the purchase

of bibles; so, whether my neighbour be christian or infidel, it is desirable that he abstain from the use of hurtful drinks. If he has concluded so to do, he has the same right with ourselves to express that purpose in a written declaration. The christian no more compromises the character of religion or the welfare of the church, by allowing his name to stand on the same book with that of the infidel to a declaration on the subject of temperance, than by putting his name side by side with his, to a petition to parliament, or on a subscription to the hospital.

We hope that these explanations will remove the scruples already alluded to; and that this form of benevolent enterprise will meet the favourable and personal influence of all who wish to benefit mankind.

A CALL TO OUR TEMPERANCE FRIENDS.

What are our friends in Quebec and the Eastern Townships doing, that no reports are received from them? We need not remind them of the anxiety of the committee to make this paper the vehicle of local intelligence on the subject of temperance. If they hold meetings, therefore, it is hoped reports will be sent us as soon as possible; and if they are inactive in this great cause, we beg them to wake up and go forward in it.

THINGS AS THEY SHOULD BE.

Contracts which will amount to about D.4,000,000 are advertised for the great Erie rail-road, and the enlightened directors stipulated that they shall be fulfilled without the aid of strong drink.

What a mighty engine to make men sober! four millions of dollars to go into the hands of temperate men, to be expended for the general good of the community, instead of going, as the greater part of such sums formerly did, to the whisky shop.

TEMPERANCE GROCERS, &c.

We beg to recommend temperance grocers and temperance boarding houses to public patronage; unless they be encouraged, how can we expect that others will be induced to follow their example?

NEVER GIVE DRINK TO A CHILD.

Some parents give their children a little toddy or negus every now and then, especially when they have been good, or got their lessons well. They learn to think it a good thing, and like it at first for its sweetness, but they soon learn to like it for the excitement it produces, and long for it; so that they grow up predisposed to be inebriate.

The families of many respectable men have gone to ruin from this single cause.

THE LIQUOR TRADE.

Many of the grocers and spirit dealers in Montreal declare, that they are heartily sick of the liquor trade, which after all that is said, they do not believe to be a profitable one, if the quantity that is given away, the quantity that is drunk by the clerks and storemen, and the quantity that is lost in bad debts be taken into account. Some of them add that they would very willingly give it up if others would do the same. This is always something gained.

SHOEMAKERS AND TEMPERANCE.

A master shoemaker told us the other day, that if we could only persuade his men to join a temperance society they might every one become rich; but they seldom worked more than three days a week now, and besides injuring themselves, forced him almost continually to disappoint his customers.

Anecdote.—An advocate for temperance societies, when under the hands of a dentist who doubted the correctness of their principles, remarked that in the course of his operations the dentist was very careful to examine every speck and spot that appeared on the teeth. "We are much more particular now" said the dentist, "than we used to be. Some years ago, we only filled those places where the caries had made considerable progress, but now we attend to the smallest symptoms of disease, and thereby save many a long and painful operation, and many a valuable tooth altogether." "That is precisely the system of temperance societies," replied the patient, "for eighteen hundred years ministers and good men have tried to cure the disease of drunkenness when it had made considerable progress, we now think it necessary to attend to the smallest speck."

PROGRESS OF

The Temperance Reform.

LOWER CANADA.

MONTREAL.—The Montreal Society for the promotion of Temperance still continues to make progress. During the past month, subscriptions have been taken up in several parts of the city, and although much ignorance and insensibility regarding the objects of the society have been met with; the results have been in a measure satisfactory, as will be seen by the following statement:—

Amount of subscriptions given last paper, £117 5 0
Do. do. obtained since, 90 11 0

	147 16 0	
1st pledge	2d do.	Total
Number of members stated last month,	32	117
Added since,	92	64
	124	181
		305

The first pledge is from spirituous liquors only; the second from all intoxicating drinks.

EASTERN TOWNSHIPS.—The third annual meeting of the County of Sherbrooke temperance society will be held at Lennoxville on the 4th January, at one o'clock P.M. [It is hoped the Secretary will not fail to send as soon as possible, a full report of the meeting, with a summary of the reports of the different societies in the county.—*Ed. Temp. Adv.*

NEW GLASGOW.—*Extract of a letter from the President of the New Glasgow Temperance Society, dated Dec. 9, 1835.*

Our first attempt was like many others to abstain from distilled liquors, which scheme proved fruitless & abortive, & soon dwindled into nothing, becoming such a mockery on Temperance, that even the true friends of the cause became so ashamed of its inutility that the association was allowed to die. In January, 1834, a few young men associated themselves together on the principle of total abstinence from all intoxicating drinks, and on the principle that union is strength. They received young and old, male and female, into their association that by their joint influence and example they might discourage and discountenance the baneful practice of drinking intoxicating stuffs.

Our association now numbers ninety-six, and we fondly hope in dependence on Him who has the hearts of all men in his hand, that the vile traffic shall cease amongst us and that a conviction of the unnatural, hurtful, and depraving practice of drunkenness shall soon become odious, unfashionable, and extinct.

UPPER CANADA.

BRANTFORD.—A neat circular has been received from this society stating that a meeting took place on the 4th Dec., in that place, at which it was resolved to hold an anniversary meeting there on the 8th January, 1836, and during the recess to meet together at the "Temperance House" for dinner; all beer, wine and cider to be

excluded from the table. The price of the dinner tickets was fixed at one dollar. Doctor F. Stimson, of Dumfries, was to be solicited to address the society in the morning at ten o'clock; and in the evening a meeting was to take place at six o'clock, when any desirous would have an opportunity of making an address.

The following might be a standing motion for every society in the country.

Resolved—That this society regrets its lack of zeal in the temperance cause, but is as firmly convinced as ever of the utility of temperance societies; and is resolved to be more diligent in the promotion of its interests.

An account of the meeting will no doubt be furnished, which we will gladly transfer to our columns.

FIRST ANNUAL REPORT OF THE RICHMOND UNITED TEMPERANCE SOCIETY.

Agreeably to adjournment, the annual meeting of this society was held in the Township of Richmond, on the 25th July, 1835. Mr. C. Stratton being called to chair, the meeting was opened by singing and prayer by the chairman, when the following report was unanimously adopted:—Our committee, in making out their first annual report, regret to say that a great laxity has been manifest in some of the society for the past year. But while we have reason to lament the coldness of some, we cannot forget the exertions of many who have been alive to the interest of the society, and benefit of their intemperate neighbours; and have by their utmost exertions brought many under the influence of this society, who have cast off the old man and his deeds, and reformed from habitual drunkards to be warm and faithful members in the temperance cause; and by their example, a goodly number have been added to our list, as will be seen by the following statement:—

When our society was organised, it consisted of only six members, who held part of the offices, our number being too small to appoint a committee; since then our society has been gradually increasing. At our present annual meeting we had in society 75 members, during the year 69 members have been obtained, which allowing one has withdrawn, and five expelled, leaves now in society 69 members. It is true that we have not made as rapid progress as some other societies we have accounts of, but nevertheless, we are not discouraged, but rather rejoice that so much can be done with so little exertion. The temperance cause is still pressing forward, a goodly number have renounced the use of ardent spirits in our vicinity, (as well as other parts of the world,) and embraced

the principles of temperance; and have joined with us in raising their voice against the destructive evil of intemperance. We have no reason to be weary in well doing, but rather encouraged by the success which has attended our efforts. After which, the following persons were chosen officers of the society for the ensuing year.

Messrs. AMOS SCHARMERHORN, *Presdt.*
CYRENNUS STRATTON, *V. Presdt.*
F. A. OLIVER, *Secy.*

Committee.—A. Caton, Esq., F. Grange, R. Oliver, P. Windover, G. Long, A. Oliver, Jr., J. Dulyea, G. C. Roblin, S. J. Sager.

By order from the Committee,
F. A. OLIVER, *Secy.*
Richmond, Nov. 24, 1835.

TORONTO.—Pursuant to notice previously given, a meeting of the *Toronto Temperance Society*, was held in the Wesleyan Chapel, Newgate Street, on Wednesday evening last. It was not so numerously attended as it probably would have been, had the audience not been disappointed the two preceding evenings by the non arrival of Mr. Mr. Turner, the Agent of the New York State Temperance Society, who was detained on the other side the lake by stress of weather.

After the Divine blessing had been invoked, the President of the Society, M. S. Bidwell, Esq., addressed the meeting, pointing out the necessity of increased exertion on the part of the members, and closed by introducing Mr. Turner who lectured at considerable length, and in his own peculiar style, on the evils of intemperance, illustrating his positions from time to time by appeals to facts which had come under his own notice, which were not without effect; and then advocated the principles and objects of the Temperance Society, and refuted numerous objections which are made to signing the pledge.

At the close of the address, the good impression made was manifest by the addition of thirty names to the society.

RIVER TRENT.—Pursuant to public notice, a meeting was held on the 31st August, in the school house on the east side of the River Trent Village, when, after the meeting was opened by prayer, the Rev. David Corey was called to the chair, and Richard Youmans requested to act as Secretary. The meeting was addressed by the Rev. C. Jones, of Belleville, and others, who ably advocated the cause of temperance, and clearly and forcibly exhibited the evils of intemperance. The usual pledge of abstinence from ardent spirits was adopted, and thirty-eight persons

gave in their names as members of the temperance society.

The Society now numbers sixty-six, (but a part of them belong to other societies,) and is steadily progressing forward. Our meetings are monthly, the last Monday in each month; & annually, the last Monday in January; and at each meeting we receive from five to ten or twelve additional members; much light is thrown on the subject, many prejudices are removed, and the way is fast opening for the prevalence of temperance through the country,—year throughout the world: and we hope soon to see the alluring, the destructive stimulus banished to its proper place—the shop of the Apothecary and Druggist. May the Author of “every good and perfect gift” speed the good; the philanthropic, the blessed work, till all shall become not only members of temperance, but of Christ’s church militant, to be translated to the church triumphant.

The following are the officers of the Society, viz:—*President*, Sheldon Hawley, Esq. *Vice Presidents*, Mr. Peter N. Traver and Dr. David Corey. *Secretary*, *Christian Guardian*.

NOVA SCOTIA AND THE OTHER BRITISH COLONIES.—None of the exchange papers have been received, and we are unable to make further addition to the satisfactory intelligence in our last from that quarter

UNITED STATES.

NEW YORK CITY.—The committee of the New York city temperance society attributes much of the very signal success which has attended their efforts for the last year, to the influence of occupational associations, “It was,” say they, “reserved for the mechanics & patriotic workmen, by taking the cause into their own hands to invest it with an interest never before felt in this city.—These meetings called by mechanics, and chiefly sustained by them, were continued by adjournment from place to place, until with but little abatement of interest, they compassed the city. Our largest churches were found insufficient to receive the vast multitudes drawn out on these occasions; and the four, five and six hundred signatures to the pledge in an evening, is an evidence to their utility, and the progress of temperance principles among the producing classes in our community.

Statistics.

From official documents, it appears that the expenses of the city for the year 1832, were D.895,587 29; the support of the criminal, pauper and civil establishments for the same period, cost D.315,782 98;

and the cholera, exclusive of individual expenditures and the disbursements of public and private charities, according to the comptroller's report, cost D.102,575 85. Making D.418,358 83. It is demonstrable by official reports and the concurrent testimonies of distinguished civilians and jurists, whose attention has been directed to the subject for a series of years, that a great proportion of this expenditure is the necessary and inevitable result of licensing about 3000 spirit vendors, who for the odious privilege of dealing out the poison to the spirit drinking public, paid into the city treasury, the paltry sum of D.22,157. Again, if one-half the expense of the cholera, five-sixths of the expenses of the criminal, police and pauper establishments, with half of the salaries of the officers, be the legitimate results of this vice, they exhibit an aggregate of D.302,099 15, paid as a tax for licensed vice. For every ten dollars paid by the dealer into the city treasury, D.100 are taken out of the earnings of the temperate and industrious. If government is instituted to protect the natural rights of its subjects, is not here a direct violation of those rights, and consequently of the immutable principles on which all government is founded? Can that legislation be deemed just and moral which sanctions oppression and legalizes this prolific source of wretchedness and crime?

But for a more full and satisfactory proof of the direct tendency of the license system to debase, demoralize and impoverish our population, the committee would exhibit a brief summary of the official statistics of pauperism and crime in this city, and the enormous expenditure consequent thereon, as reported by the comptroller and the commissioners of the city prison, bridewell and almshouse for the past year. As the facts are presented on authority which no one can reject, they commend themselves to the serious consideration of the political economist, the philanthropist and christian.

The number of persons committed to the city prison and bridewell during the year, for various misdemeanors and disorderly drunken conduct, according to the report was 6089, more than three fourths of which was certified by S. M. Jaques, deputy keeper, were intemperate. The number supported and relieved at the almshouse for the same period, was 23,329; and on the certificate of E. M. Guion, clerk of the establishment, more than three fourths of this number were made paupers by intemperance. Here then is exhibited on unquestionable authority, the annual total of the police and pauper establishments of the city, making an aggregate of

30,398; three fourths of which is 23,548 persons who have been plunged into vice and wretchedness by habits of inebriety. Reckoning, therefore, as is the fact, it appears susceptible of mathematical demonstration, as every man may satisfy himself, that a tenth part of our population are made felons or paupers by intemperance; and that there is an average of nearly nine paupers and felons for every licensed liquor store in the city. And the pernicious influence of the system appears to be annually augmenting. The increase to bridewell alone, as compared with the preceding year, is 161. A proportionate increase of commitments for vagrancy and pauperism would require an additional tax of twenty thousand dollars per annum for their support

At the last two meetings of the New York State Temperance Society, the executive committee were directed, with hardly a negative, to take the highest ground and advocate the principal of entire abstinence from all intoxicating drinks — *Amer. Intelligencer.*

Simultaneous Meetings.—The last Tuesday in February, 1836, is to be observed by the temperance societies throughout the United States, as a day of simultaneous meetings.

From the last report of the Prison Discipline Soc.
Of 125 convicts in the State Prison of Vermont, there were 90 who had intemperate parents, and 73 who were in intemperate habits when they came to prison. All except five of these 73, acknowledge that intemperance influenced them to commit the crimes for which they were imprisoned.

Of 200 convicts in the Connecticut prison, more than three-fourths have been intemperate. 88 out of the 200 committed the crimes for which they were convicted, while under the influence of intoxicating liquor, and nearly every crime involving an act of personal violence, was committed under the same influence. No temperate and industrious farmers, mechanic or owner of real estate was found among the 200.

Of 747 convicts in the Auburn prison, on the first of August last, or committed since that time, there were excessively intemperate, 267
Moderately intemperate, 274

Intemperate,	561
Temperate drinkers,	137
Total abstinent,	9
Intoxicated when they committed crimes,	448
Had intemperate parents or guardians,	283

ENGLAND.

Preston.—The total abstinence men of Preston are nobly and courageously urging onward, in the midst of opposition, but without discouragement, their great work. A correspondent of the Penny Magazine, speaking probably in accordance with the received opinions of a majority of the people of England, condemns their principles. "It may be said," writes this man "that malt liquor is as good a beverage as can be used. Taken with meals habitually by all classes, and especially the laborious, it is very salutary." This bold assertion will be bound up in many thousand sets of the Penny Magazine, and will afford a few years hence a convenient reference to any who may wish to illustrate the trite maxim, that *times change and we change with them.* The same writer records his very unqualified condemnation of ardent spirit. How few the years that have elapsed since it was thought not only proper, but even necessary for men to drink distilled liquor in moderation? Many of the English periodical publications contain notices or articles, which evince clearly that the subject is fully before the mind of the people. Of discussion and the accompanying diffusion of information, the inevitable result may be easily foretold. It is manifest that the age of universal or even general drunkenness has passed away. The moderate use of intoxicating liquor by persons in health, will not probably be continued unless some hitherto undiscovered benefit, something else than habitual drunkenness and all its appalling consequences can be shown to flow from that custom.—*Amer. Intelligencer.*

IRELAND.

Temperance tents are making their appearance at the fairs in Ireland. Tea, coffee, and bread are served out instead of whiskey.

If ardent spirits be necessary to health and activity, how did the world get along without it for forty-eight hundred years? How could the Roman soldiery withstand the frightful onset of Hannibal, with nothing to drink stronger than vinegar and water? Take a soldier of the present day, clothe him with heavy Roman armor, and give him the pilum and short sword, weapons which "conquered the world;" and it will soon appear what blessings we have derived from alcohol. The modern Archilles cripples under his load, unable to raise from the ground the instrument with which he is to meet his foe.

Poetry.

INTEMPERANCE.

BY MRS. SIGOURNEY.

Here sprang a tree of deadly name
Its poisonous breath, its baleful dew,
Seem'd the green earth like lava-flame
And every plant of mercy slew.

From clime to clime its branches spread
Their fearful fruits of sin and woe;
The Prince of Darkness lov'd its shade,
And toil'd its fiery seeds to sow.

Faith pour'd her prayer at midnight hour,
The hand of zeal at noon-day wrought;
And armor of celestial power
The children of the cross besought.

Behold! the axe its pride doth wound;
Through its cleft boughs the sun doth shine,
The blasted blossoms strew the ground.
Give glory to the Arm Divine.

And still Jehovah's aid implore,
From isle to isle, from sea to sea,
From peopled Earth's remotest shore,
To root that deadly Upas Tree.

Miscellaneous.

WATER DRINKING.

I had once the opportunity of inquiring into the habits of the workmen of a large glass factory; they generally wrought for 24 or 36 hours at a time, according as the furnace continued in a proper state, and I found, during this time, which was technically called a "journey," that to supply the waste caused by perspiration, they drank a large quantity of water, in the quantity of which they were very curious; it was the purest and the softest water in the district, and was brought from a distance of three miles. There were three men out of more than a hundred, who drank *nothing* but water, the rest drank porter or ardent spirits, as men of the lower class usually do when they are not under any religious restraint; the three water drinkers appeared to be of their proper age, while the rest with scarcely an exception, seemed ten or twelve years older than they proved to be. In short, were I to form an estimate of the effectiveness of a labourer, I would place as little reliance on the *strength* as I would on the *courage* which strong liquors gives there is no certainty, nor holding out in either; both are plants of a forced, sickly and ephemeral growth.—*A Dublin Physician.*

Notices.

The present being the Ninth number of this paper, will excuse us for pressing on such of our country subscribers as have not

remitted their subscriptions, to forward the amount as soon as possible, they being payable in advance. We need but to remind the friends of this undertaking, that its continuance requires considerable pecuniary support. No profits are sought for, whenever the returns are above the expenses, the surplus will be devoted to the promotion of the cause, or the paper will be reduced in price.

To CORRESPONDENTS.—The remainder of the address by the Rev. T. C. Wilson, is unavoidably postponed.

It is intended to send the following circular to every temperance society in the province. Should, therefore, a copy not be received by any Secretary, he will please avail himself of the present, and oblige the committee by attending to the contents.

MONTREAL, Jan. 1. 1836.

To the Secretary of the Temperance Society.

SIR,—The Executive Committee of the Montreal Society for the promotion of Temperance, having considered it advantageous to call a Convention of the different Temperance Societies in the Province, to be held at Montreal, on Tuesday, the 23d day of February next, at Ten o'clock, A.M., respectfully requests your Society to send thither one or more delegates.

The following questions are proposed for consideration, the committee requesting that should no delegate attend on the part of your society, an answer will be transmitted, in time for the meeting.

I beg to state that the services of a popular speaker from the United States have been requested for the occasion.

I am, Sir,

Yours respectfully,

JAMES COURT, Secy.

I.....When was your Society formed?
II.....What extent of country is included within its operations?

III.....What are the names of the Office bearers?

IV.....How many members does it contain, distinguishing between those who abstain from ardent spirits only, and those from all intoxicating liquors?

V.....How frequently are your meetings held?

VI.....Does your pledge exclude the use of fermented liquors?

VII.....How many drunkards have been reclaimed within the limits of your society?

VIII.....How many persons have withdrawn from your society?

IX.....How many have been expelled for violating the pledge?

X.....What amount of spirituous liquors

was consumed annually within the limits of your society at its formation?

XI.....What amount is now consumed annually?

XII.....How many distilleries and breweries were there at the formation of your society?

XIII.....How many now exist?

XIV.....What may be the quantity of liquor manufactured annually?

XV.....How many inns and taverns licensed within the extent of the operations of your society?

XVI.....How many taverns without licence?

XVII.....How many temperance inns and boarding houses or groceries, and where situated and the name of the keepers?

XVIII.....How many stores are there which retail spirituous liquors?

XIX.....How many buildings are erected annually without ardent spirits?

XX.....How many deaths are supposed to occur yearly from the use of ardent spirits in your neighbourhood?

XXI.....How many murders have been committed since Jan. 1835, from the same cause?

XXII.....What accidents have happened from the use of ardent spirits?

XXIII.....Has there been a perceptible improvement in the morals and happiness of your neighbours since your society commenced operations?

Advertisement.

GRATUITOUS DISTRIBUTION OF TEMPERANCE PUBLICATIONS.

THE Executive Committee of the Montreal Society for the promotion of Temperance, are happy to inform those interested in the diffusion of Temperance information, that 10,000 copies of an Extra to the Canada Temperance Advocate, containing the Eighth Report of the American Temperance Society have been received; and as they purpose furnishing every family in the province speaking the English language, those desirous of obtaining supplies for carrying this resolution into effect, will please make application to the undersigned, at his office, St. Joseph Street.

JAMES COURT, Secy.

Jan 1, 1836.

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