

occasions as they formerly were; and a friend is not now considered less your friend because he does not insist upon your getting intoxicated at his expense. The habit of serving them out to labourers has also in some places been done away: the idea too that vessels could not be navigated without them has been successfully combated, and proof abundant may now be had of vessels being navigated in all climates, in all seasons, and every kind of weather, without any detriment from the disuse of them; and that sailors can undergo more hardships and better withstand the effect of climate without them, than in their habitual use. And to say nothing of the benefits which have resulted to individuals through means of Temperance Societies, this change of public opinion alone is well worthy of all the efforts that have been made, because from this foundation much future good will result. And let it be borne in mind that the exclusive original object of the Temperance Association, was to prevent the sober from becoming drunken, and to cause the rising generation to grow up a temperate race. If therefore not one drunkard had been reclaimed, it could not be said that Temperance Societies had failed in the object for which they were intended.—If Ardent spirits were at all necessary, or if they could be used in moderation without danger of overstepping that boundary; then surely the use of them would be as proper and allowable as any of the luxuries of life which habit has almost rendered necessary. But who that has thought on the subject has not been fully convinced, that from moderate drinking—especially the habit of regular drinks at stated intervals—has proceeded all the evils of drunkenness;—all drunkards were once moderate drinkers.

To judge properly of the value of Temperance, we must look at the effects of drunkenness: but they are too plain before our eyes to need any recital to make us detest and endeavour to prevent them. A drunkard deprives himself of reason,—he is exposed to many dangers and temptations—he wastes his property—he destroys his bodily and mental powers—he wastes his reputation—he ruins his family, and he ruins his soul. To every threatening his ears are closed; and to every promise his heart is insensible. Thus, sin becomes his business, and he is hastening to destruction with his eyes closed to the dangers of the precipice on which he stands. It has been truly said that drunkenness is not peculiar to any place or any class of individuals. “It is found in the cottage and in the palace; in the study of the philosopher, and in the sacred desk; in the hall of council and in the courts of Justice; and contrary to what would seem the dictates of nature, as well as delicacy, in the female sex.”

Such being the evils of drunkenness, does it not, I repeat seem reasonable that all thinking persons should unite for its suppression? But from different motives many stand aloof. The moderate drinker and the drunkard ought to join the society: the one because he may thus be rescued from danger; the other, because he will reap a present advantage. The temperate man, the man who does not use liquor at all, ought to join because his influence, and example will have more weight when combined with others, than he can have individually; and he will feel the satisfaction that is afforded by the consciousness of having done his duty to his fellow men, by pledging his efforts for their benefit. The patriot, not less than the philanthropist, is summoned by his love of country to take part in this good work: and to stimulate him, let him call to mind how many have been lost to their country through intemperance. How many natives of this Province are there who in their youth bid fair to be respectable, and honoured in their various situations in life, who were the hope and delight of their parents, friends,—but who have become lost to them selves, to their country, and to the world. Many have been hurried to an untimely grave—many still remain miserable objects of pity and compassion: and some who were born to rank and station, may be seen companions of the lowest and most worthless, and doing the meanest drudgery to earn the means wherewith to gratify their raging appetite for drink. Meanwhile the places they were entitled to are filled by strangers. How humiliating is the consideration, and ought it not to rouse into active exertion the feelings of all who love their countrymen and feel an interest in their country's welfare!

To those who have already united with us I would say; a crisis seems to have arrived,—either we must put forth fresh energy, or we must be content to see much that we have gained wrested from us. It cannot be denied that the cause we advocate is not as prosperous as it has been. Our own Society is not in as flourishing condition as it has been: and what is the cause? Is it that the object is not worthy of the exertions that have been made in its favour: that it is against God and therefore “should come to nought?” I think none of you are prepared to say this. Is it not rather that we have become too lukewarm in it, and have ceased to make that exertion, and feel as ardently in its favour, as once we did. And shall we be contented with this state of things; shall we sit down quietly and see the ground we have taken, pass again into the hands of the enemy, and Intemperance resume with redoubled vigour that power which it formerly had,—and our land be inundated with all the evils which follow in its train? Shall we not rather rouse from our lethargy, take fresh courage and strive by all legitimate and proper means to prevent so lamentable a catastrophe?

Although some have left us, and we have to lament the defection of others,—still I am convinced there are enough good and consistent members remaining, to bring about a better state of things; were each, individually to exert himself as much as he might in furtherance of the objects of the Society; to attend regularly its meetings, and at all proper opportunities, support its principles:—then, by the grace of God, would success attend us, and we would experience that happiness which arises from the consciousness of having benefitted our fellow creatures.

Let us then be firm, and consistent: let us not listen to any thing that would have a tendency to make us be “weary in well doing,” but let our answer be, we are pledged to one another, to ourselves, and to the world, to abstain from the drunkard's draught.—“We will never under its brutalizing influence bring down the grey hairs of an old Father to the grave; no miserable Mother shall watch and weep over us in pain and sorrow; the drunkard's beverage shall never diminish our respect for the wives of our bosoms, nor lessen our devotion for the girls of our hearts; no anxious and unhappy children shall sustain our tottering steps from the dramseller's door; our sleep may be in the field of battle, or in the pathless sea;—but never, never in the drunkard's grave!” And when duty calls, if so it should, to defend our country in the hour of danger—we will evince to the world, that our lives, our property, and liberty will be secured:—not by an army of drunkards; but by the bravery, prowess, and cool-headed discipline of Temperate men!

COMMUNICATIONS.

For the Colonial Churchman.

THE AFRICAN SCHOOL.

Messrs. Editors,

I have lately had the pleasure of paying a visit to the African School at Halifax, under the care of Mr. Gallagher, and I was so well pleased with the progress and improvements which these poor coloured children are going through, that I determined to express my satisfaction in your paper, offering at the same time the few reflections which the occasion suggested to my mind.

First,—it was peculiarly interesting to see forty or fifty African offspring taught in the best method of Reading, Writing, Arithmetic, and even the more refined sciences of Grammar, History, and Geography. I was astonished to find what an excellent pronunciation they had acquired, which must reflect the highest credit upon their teacher (whose patience I am sure, must be very nearly as great as that of Job); for they seemed to me to have lost all their broken and foreign ways of speaking, and to have got into the real pure English accent. Such teach-

ers as Mr. G. are much wanted in many parts of our province, where the people speak broken English, owing to their being either of Dutch or French origin.

The next thing which struck me was religious knowledge which they receive along with other learning. May the day be far off, may it never come, when education without religion, may be thought sufficient for the training up of the youth of a nation! In my opinion, learning to a man who has no religion, may be the means of making him ten times worse than he was before. I was therefore exceedingly pleased to see how these too often degraded children read the Bible with the most intelligent attention and care, very correctly answering questions on what they have read, and evidently quite interested themselves in the facts or lessons which were brought before them. I saw a more lively concern in the reading of the Bible during five minutes only which I spent near one class in the African School, than I had ever beheld in any other school, even of white children! Let this fact speak for teachers and scholars of other institutions. It would be well if most of our common school teachers spent a fortnight with Mr. Gallagher, learning to copy the whole system, but especially his patience and perseverance. Children also should always see in their teachers the religion of their Bible and Catechism reduced into practice. I do not remember having ever met with a child strictly brought up in all the principles of religion, and carefully nursed by parents, who did not answer their expectations; why should not school-masters look for the same reward?

But there is yet another point of view under which I like to consider an African School, conducted on our excellent national system:—it is because our coloured population must consequently become more and faithful subjects. Here they are disciplined in the strictest rules of subordination, brought up in the principles of the Established Church, and therefore taught to revere and uphold the paternal government under which they live. Here they learn duty to God, their Queen, and their neighbours in the most minute manner; and from these nurseries of sound principles they will no doubt go forth into the world, and tell their children and their children's children, how that a good Providence brought them out of evil in behalf of those who once were snatched from their native land and cruelly enslaved by white men, who have now become their benefactors.

Let us hope that our venerable Diocesan, as his son, Charles Inglis, Esq. who, I understand, have bestowed much pains and trouble in establishing and supporting this school, will be abundantly rewarded for their labours.

Nov. 15th. 1838.

To the Editors of the Colonial Churchman.
Gentlemen,

If you have thought a former communication of mine deserving a place in your paper, you will perhaps find room for some additional remarks.

Finding myself recruited by my journey, I determined to proceed farther and spend a few days in the province of two brother clergymen, the friends of former years. From Windsor my course was over a rough road, through a part of the country, much of which is now barren, to the shores of the Atlantic.