

[FOR THE CANADA TEMPERANCE ADVOCATE.]

Every candid and serious reader of the history of this continent must have observed the mighty influence, for good or evil, which several distinguished men have, by their personal character and policy, exercised over the current events and destiny of its several governments—take, for instance, that of Roger Williams, Champlain, Wm. Penn, Lord Baltimore, Washington, or Adams, and many others. Among the most prominent, stands Wm. Penn, whose upright, merciful, just, and wise policy, the offspring of genuine Christianity, ensured for the Colony, of which he was the illustrious founder, that prosperity, security and peace, it so long enjoyed, and such respect for himself, and it, from the Indian tribes, among whom he founded it, as rapidly to advance that state of the public mind which prepared it for the blessings of civil and religious liberty, now so largely dispensed over the United States, and of which it is one of the principal and most interesting arenas. At that early period of the great Temperance cause, he, with other clear sighted patriotic men, in the midst of much obloquy, embraced every opportunity in which his personal influence or authority, had weight to prevent the use of intoxicating liquors, and, therefore, in all the first regulations of the Assembly of Pennsylvania, strict regard was had to the prevention of the sale of liquor to the Indians, which Penn had studiously all along endeavoured to prevent. Of the evils attendant upon a contrary course, the remarkable history of his eventful and useful life gives painful proof. In 1683, we are informed, that “Penn was pleased to learn, by letters from America, that the members of his own Society had conducted themselves generally well; that they had been careful to prevent the introduction of strong liquors among the Indians, and had held several religious meetings with them.” Other intelligence, however, contained in these letters was far from agreeable. Very serious irregularities had crept in among the Colonies—strong drink, that eternal source of ill, had begun its demoralizing work. Penn, in his letters to T. Lloyd, insisted that the number of drinking houses should be immediately reduced; that all persons who had made the caves (temporary holes in the sand bank on the side of the river for accommodation of settlers arriving late in the season), receptacles for improper company, should be ordered to get up their houses elsewhere. Again, in 1698, we are told, “For some time things had not gone on pleasantly in Pennsylvania. Even Colonel Markham, Penn’s relation, had not acted in such a way as to give Penn and the settlers satisfaction. But things had gone on better there this year. Still, a great deal of evil was caused by drinking, hence the magistrates were instructed to curtail the number of inn-keepers, and to license those only upon whose good conduct they thought they could depend. “Poor creatures,” exclaims the author; “they were not aware thus early, that there is no means of curing or preventing drunkenness, and the vices which it generates, but the disuse of intoxicating drinks altogether.”

On this account, Penn himself does not appear to have been fully aware of the danger of even allowing them to understand that there was risk in the tasting of a single glass, for the historian informs us that “On Penn’s return to Pensbury, another tribe of Indians, which had not gone down to Philadelphia with those previously mentioned, came to him to renew the treaty which he had made with them after his first voyage to these parts, John Richardson, a Yorkshire Quaker, who was then travelling in America as a minister of the gospel, was at Pensbury at the time, and witnessed what was done on the occasion, and has given an account of it in his journal.

One of the Indians observed, that they never first broke their covenants with other people; for, smiting his hands upon his head three times, he said, they did not make them *there* in their heads; but, smiting his hand three times on his breast, said they made them *there* in their hearts. “I am sorry,” says his biographer, “to learn from this account of John Richardson, that Penn gave the Indians some brandy and rum to drink, thus countenancing the greatest bane both of civilized and savage people. But Penn,” continues the historian, “had not learned that what is called the moderate use of those drinks as a beverage, inevitably leads to drunkenness and ruin among savage, and, in many cases, among civilized people as well. He lived under the old dark dispensation on this subject, before the light of the temperance reformation had dawned.”

J. T. D.

CORRESPONDENCE.

Norwood, Dec. 17, 1852.

The 16th of September last was “an high day” in the little village of Warsaw. It was the day of the annual demonstration of the friends of Temperance; it was also a festival, for under the auspices of the Sons, aided by the Daughters of Temperance, who gratuitously provided the confectionery, an excellent dinner was provided. At an early hour the Divisions of the Sons from Peterboro’, Norwood, Westwood, Oakdale, and Pem-a-dash-a-que-ong, began to pour in, until at noon, when the procession of the Sons formed, above a thousand people were collected. After a walk of an hour, the Sons returned, when the Daughters were ready with the good things of this life, to which fully five hundred men, women, and children did ample justice.

As the day was delightfully fine, the tables were laid out in the open air on the lawn, in front of the house of T. Choate, Esq. After dinner at about 2 o’clock, came “the feast of reason and the flow of soul;” then the speaking commenced; the great theme, “the Maine Liquor Law,” which, in all its amplitude, was nobly advocated by most of the speakers, whose names were as follows:—J. Foley, Esq., chairman, Rev. H. Stephens, Rev. W. Hooper; Messrs P. Cannon, James McQue, (whose Indian name is Wah-wanb-schi-bon-ess), Samuel Young, George A. Hill, Peter Pearce, and D. M. McAlcese. The great fault of the speakers was their number; they were too many, thus limiting too much the time of each. The speaking was generally good, and to the point, and to particularize might appear invidious.

One of the speakers, a Capt. H., who is a man *sui generis*, the writer of a most extraordinary petition, from Dummer and Burleigh, lately refused a reading by our Legislature, and of another petition for the abolition of the Sabbath. This famous captain attempted to prove by a syllogism that the moderate drinkers are the great friends of temperance; that they passed the law in Maine, and that if ever it be passed in Canada, they must do it! But as his syllogism was only a sophism, we shall not impose it on your readers. Another of the speakers, Samuel Young, Esq., of Crook’s Rapids, is now no more; he has gone to his reward. In his demise, society has experienced the loss of an upright Christian man, and a consistent and able advocate of the temperance cause.