

TEMPERANCE.—NEW LICENCE LAW.

From the Halifax Temperance Recorder.

"The effect of such a measure politically considered is of little moment; for the increase of revenue,—if a revenue, derived from the vices of the people were even desirable,—will not be the result, of this misjudged piece of legislation. But in a moral point of view it is different, because it has been ascertained, that every additional house which is opened, creates for itself a new set of customers—many of them the friends and companions of the keeper; and in this way other drunkards are created.

It is the granting permission to the places in the country to sell rum by the quart, that stamps the Act in question, with a peculiarly injurious and destructive character; as it will lead to much private drinking in various parts of the country. Another of its vicious features, is the attempt to encourage free licences on roads where there is but little travelling: and without restricting the parties applying for such licences, to the sale of liquors to travellers only;—a measure that might have a beneficial tendency, as many persons are now obliged to sell to the population around them, to be able to pay the price of licence; who would cease to pursue so fatal and dangerous a course, were they relieved from the expense attending the obtaining of licences.

That the Act in question, was intended by its authors to paralyse the exertions of the Temperance Societies, there cannot be a doubt—that it is a gratuitous attack upon them is equally obvious, for not a solitary petition was presented from either of those numerous associations; although we predict there will be no lack of them next year, and couched in a tone not to be misunderstood nor disregarded.

Not only does the Act in question, exhibit the sad spectacle of a Legislature deliberately pandering to the depraved appetites and propensities of men, but the entire measure is at variance with the principles of political economy; as the amount is thus derived to the state in the shape of revenue, far exceeded by the pauperism, crime and lunacy, which the sale of intoxicating liquors every where introduces."

From the Lunenburg Churchman.

TEMPERANCE.—This good cause is not much indebted to the "Reformers" for late enactments. We grieve to find that the new licence law will open (or rather has already opened) wide, the floodgates of intemperance, to deluge the land once more with all the iniquity of which that vice is the fruitful parent. Before, the high price of licences, and the restriction as to the quantity sold, tended greatly to abate the evils arising from the consumption of ardent spirits, and to assist the endeavours of those who were striving to substitute sobriety and independence for drunkenness and poverty in the habits and circumstances of the people. Much was thus saved to the country and to individuals, and an incalculable amount of comfort conferred on families before rendered wretched by the intemperance of their heads. The idle and worthless were thus becoming industrious and useful members of society; and Temperance was bringing in its smiling train—the blessings of peace and virtue as inmates of every cottage in the land. If over such a state of things the heart of the patriot and the christian could not but rejoice, it cannot but be cast down at the prospect now before us of an unhappy reverse. So far from any check being now imposed, upon the vicious propensities of the intemperate, every facility is afforded them by the existing law. The price of the license is reduced one half,—the shop keeper may sell in quantities as low as a quart; the tavern-keeper may sell to the same extent without the limits of his house. The effect of this change has soon appeared in

this quarter, where more licenses, we understand, than ever have just been granted. There are no less than five taverns now licensed in the space of three miles,—thus multiplying the temptations, already too abundant, to spend in rum what ought to furnish bread or clothing to suffering families. Disheartening though it be to see such obstacles thrown in the way of efforts for the release of our land from the worst bondage that can enslave it, we yet trust that these efforts will not be slackened, but rather increased in proportion to the call for their exercise. Let members of temperance Societies be united, persevering, and resolute, in their attack on the fell destroyer of millions. Let every proper and discreet endeavour be used to add others to the ranks, and to discourage in every way the consumption of ardent spirits. Let there be no dividing of strength, already too little to contend with the common enemy; no broaching of new and doubtful plans,—no extravagant or offensive appeals, which have already been so injurious to the cause. By such a course of moderate, but at the same time zealous and well-directed effort, much may under the Divine blessing be accomplished by temperance societies, to stop the breach which has just been made in the wall. And if the laws for the regulation of taverns be likewise duly executed, much evil will be prevented.—If Magistrates will steadily fine every one found in a state of intoxication; and if that clause of the Lord's-day-Act be strictly enforced, which forbids persons belonging to the place to loiter and spend their time in public houses, under penalties upon the parties thus found, and upon the keeper of the house—intemperance will be greatly kept down.

[FOR THE BEE]

MR EDITOR,

Sir,—By your paper of the 16th instant, I am pleased to see that my observations upon popular superstitions, have attracted the attention of at least one countryman. I did not flatter myself that all would embrace my opinions, without contradiction; and as inquiry is now excited, if that spirit can be kept up, the exercise of reason and reflection will, I have little doubt, ultimately sap the foundation of the fabric, and truth raise a substantial edifice upon its ruins.

In as brief a way as possible, we shall now examine the evidence upon which "A Countryman" founds his belief (which is scripture and philosophy), and see how they bear on the question. The first alluded to, Gen. i. 15; here we see the lesser light or moon destined to rule the night, which commission it has performed most faithfully; but not the most distant allusion to its ruling the minds of men;—the rest of the quotation I conceive we have nothing more to do with in this case, but to observe that "A Countryman" says, "Was not this the work of God limited to a creature, and wherefore should we say it is contrary to reason?" If it was understood that I said this or any other work of God is contrary to reason, it was misunderstood. The laws of nature, established by the Creator, at the beginning of time, are binding upon all his creatures. But man has ever manifested a proneness, as it were, to improve upon them; and this power ascribed to the moon, I conceive to be a part of the redundancy. Although not an implicit believer in all the tenets of Pope's creed, I think he is right where he says that God rules not by partial but by general laws, and if any were affected to such a degree as was supposed, all would more or less.

"A Countryman" seems to be at a loss how to account for the beginning and periodical return of that disease. I would account for them just in the same way as other diseases: that God sends them at the time and in the way that he sees meet. Further, "A Countryman" says, "Astrology, as a science, is false, and contrary to religion, but that lunacy is spoke of in scripture, in a positive manner, and really prevailing." I think they are both spoken of much in the

same manner; but any one who wishes to take the trouble, may satisfy himself by comparing Matt. xvii. 15, with Dan. ii. 10.

I expect it will be allowed that the Jews were a little tainted with superstition, as well as the Chaldeans; and though it may be commonly supposed that the Jews considered the disease here spoken of in some way connected with the moon, I cannot draw this conclusion from it at all. What is there made known to us, is, that Jesus cured a child, not that He either approved, or found fault with, the meaning attached to the name of the disease. I am perfectly satisfied that there was a devil cast out of the child, but that the moon was concerned in putting him in, I am sceptical.

I think that Deut. xxxii. 39, is as clear upon the cause and cure of disease, as any yet referred to, and, as it is the last I shall quote at this time, I shall transcribe it. "See now that I, even I, am He, and there is no God with me; I kill and make alive, I wound and I heal, neither is there any that can deliver out of my hand."

We shall now take a look at "A Countryman's" philosophy. In that part of it respecting the ebbing and flowing of the ocean, we agree, and likewise that the changes of the atmosphere have a powerful effect upon animal life; but that these changes are effected by the moon to the degree he seems to suppose, I beg leave to differ. He says: "May we not suppose that the moon in a similar manner as she acts upon the ocean, acts upon our atmosphere (but to a greater degree, as it is fluid, and much more elastic), and thus produce those various changes that take place in it, which affect the animal constitution." I grant that the atmosphere by the law of gravitation and attraction, is acted upon by the moon, in the same way as the ocean, both being fluids; but from the atmosphere not being circumscribed by shores, as the ocean is, it does not fall under our view in such a tangible way; and to me at least the changes of the moon do not materially affect either the temperature or current of the air. Heat is the most active agent in these changes; and I believe there is little of it proceeds from the moon; but this may be thought foreign to our subject—as it is only matter acting upon matter, and it is matter acting upon mind, that we are in search of. Well, we shall try the quotation from the scientific man upon the subject; I agree perfectly with him, that air of a determined gravity is requisite to perform respiration easily; but I would hint to "A Countryman," that this would rather affect the asthmatic and phtisical than the lunatic.

Our friend "A Countryman," had little need to beg an excuse, (which is freely granted,) as any one has a right to use the same freedom; and that he has a right to maintain his sentiments, as well as I to defend mine, is quite clear; but it is just as obvious that our sentiments are not both right, and until he can give some clearer evidence for his opinion, I must consider him something superstitious; and I now leave it to the public to judge who is right, respectively inviting (with Mr Dawson's concurrence), any unprejudiced person, to give the old fabric a tug, and help down with it, as I have but little time and less talent for controversy. Otherwise, unless hard beset, I must let it stand until the long evenings, when, 'tis possible, I may answer more objections (if offered) in my own way.

Yours, &c.

AMICUS VERITATIS

May, 1837.

FRESH GARDEN SEEDS.

A GENERAL ASSORTMENT just received, via Halifax, and for sale by
JAMES D. B. FRASER.
March 29, 1837. Jf