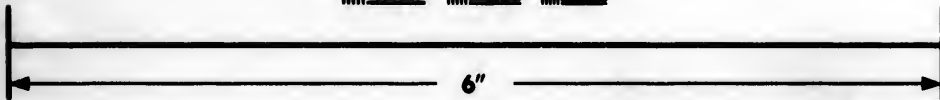
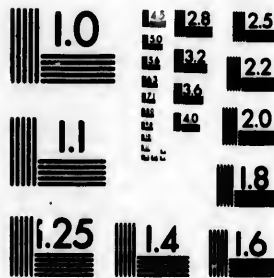


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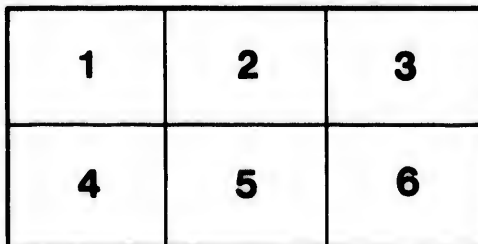
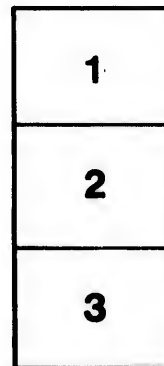
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PERSONAL NARRATIVES;

WITH

REFLECTIONS AND REMARKS;

BY

JOHN G. MARSHALL,
RETIRED JUDGE, ETC.

.....

HALIFAX, N. S.:

PRINTED BY T. CHAMBERLAIN, 176 ARGYLE ST.

1866.

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NOTE.

THIS WORK is intended chiefly for the members of a large family circle, and for numerous Christian and Temperance brethren and other friends and acquaintances; some of whom have expressed a wish for certain portions of the narratives from the Author's hand.

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INTRODUCTION.

Of all the varieties of literary works for public inspection, that which is called *Autobiography*, is almost invariably the most difficult of successful or satisfactory performance. This arises from several special considerations and causes; some of them relating to the author himself, some to his relatives and friends, and others to the public, whose attention to the work, is, by the act of publication invited. As regards the Author, there is the liability to the objection, of his not having occupied such a prominent or influential position in society, or not having been the actor in any important or uncommon events, relating either to general or special affairs, or interests, such as to warrant a call for public attention to the narratives submitted. Again, there is the liability and danger of even undesigned exaggeration in composing them, and of attaching undue importance to the events they disclose, or the effects which these are described, or are supposed to have produced. There is, also, the imperative demand for frankness, candour, and the whole unalloyed truth, as regards not only the principal facts, but the attending or connecting incidents of the narratives, so as to exhibit their true character on all points; and free of all such embellishments in description, as would suggest or warrant a charge of egotism or vanity. With refer-

ence to relatives and friends, all the requisites just mentioned, as applying to the writer himself, are to be borne in mind and carefully fulfilled. There must, also, be the avoidance of all such narration, or particulars, as are evidently uninteresting to the public, or destitute of useful information or instruction, so that the persons thus connected with the writer, may not be in any degree pained, or offended, by the just censure of any part of the work, either as to the facts, sentiments, or disclosures, or the *spirit* or *manner* in which they are exhibited.

As regards the public, there is, *first*,—the consideration, how far it is *excusable* or proper, or may be *useful*, to call their attention to such personal memoirs, and the reflections or inferences of the writer concerning them? In their construction, there must be the earnest endeavour to make them of such a description, both as to all their incidents and circumstances, and the language and manner of exhibiting them, as will serve to manifest the fixed design of the writer, to inculcate or explain some useful truth, or effect some generally interesting or valuable purpose. It is obvious, that these various important essentials, belonging to such a species of literary composition, render its satisfactory performance a work of extreme delicacy, and of anxious thought and care. How far I have succeeded, in the following memoir, in fulfilling any or all of the specified requisites, only the judicious and candid reader can fairly determine. As to personal memoirs, in general, it may be remarked, that there is in the history of every individual, what may not improperly be called—a secret or *hidden life*, of which many particulars of conduct, as well as mental exercises and purposes, are known only to himself. By a fair disclosure, some of these private engagements of thought or activity, may serve as lessons of instruction, or as warnings and guardian restraints, or

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directions for conduct. The experience of others, in the cares and struggles of life, and whether the course has been one of *wisdom* and *prudence*, or of *error* and consequent *disappointment* and *unhappiness*, may always, if properly contemplated, be productive of some degree of benefit; especially in one of the former description. Instances of providential favours and blessings; of success in persevering efforts for the attainment of useful or laudable objects; of patient and honest struggles with adverse and painful circumstances; of fortitude and resignation under severe and trying events; and of deliverances in seasons of peril, or distressing anxiety, are well adapted to afford that encouragement and stimulus to well-directed activity, which all need, in passing through this state of probationary discipline.

Of my own protracted life, upwards of 57 years may be said to have been of a *public character*, in several lines or forms of activity. These are known not only to a large family circle and to many friends, but to a considerable extent, to the public in this my native country; as also to great numbers in several other lands, in which a large portion of my most active efforts have been employed. Should there be any disposition to enquire, or desire to know, the reasons or motives which have induced me to publish this memoir, I think I can afford not merely an *excusable* answer, but one which will be *satisfactory* to every unprejudiced and candid mind. First, then, I will say, that I think it is not only allowable, but a becoming duty; and most probably will be useful to some, to record thus publicly my grateful thanks to my Divine Benefactor, for His very many gracious dispensations towards me, in the performance of my various public engagements; for His merciful and watchful care and protection, throughout my very extended journeyings in different lands; and above all for the numerous preservations and deliverances

He has afforded me in seasons of extreme difficulty and peril. The most of these instances of providential mercy—and some of them of rather an extraordinary nature—will be found in chap. 1, entitled, —“Perils and Preservations.” The providential *leading* and *determining events*, as to succeeding life, given in the next chapter, will, I am well aware, be viewed very differently, by various classes of readers. The *sceptic*, or *unbeliever*, as to any *special providence* of a *personal* nature; and the *reckless* or *careless wayfarer* in the journey of life, will, most probably, as a matter of course, disbelieve and reject the inferences and conclusions drawn from the events and circumstances described; and will consider such inferences to be the offspring of fanaticism, or of mere imaginative and delusive views and suppositions, rather than the conclusions of an intelligent and discriminating judgment. But, by the christian believer in such a *personal providence*, the instances of the kind which are given as my own experience, will, I am confident, be properly estimated and regarded; and may lead him to call to mind, with grateful and instructive emotions, some instances of the like providential and favorable guiding and determining events in his own history; or serve as a fresh incentive to seek for such guidance in any season of doubt or perplexity. These, and other appropriate considerations, will furnish a justifiable reason for the publication of this portion of the memoir.

The *judicial* experience, given in the next chapter, was to a great extent, of a special or uncommon description, owing to reasons and circumstances which are there stated and explained. Several of the instances related, will serve to show most remarkably, the operations of a Divine providence in the detection and punishment of atrocious crimes, while some others will exhibit a like special but

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restraining and favouring providence, in the prevention of intended criminal acts.

The next chapter, narrating my long continued journeyings and efforts in behalf of the Temperance Reform, in various countries, with the numerous events and incidents mentioned, if not interesting to the public generally, will, I am confident, be especially acceptable to a very extended circle of the friends and supporters of that excellent cause, to whom, in all those countries, I am known, either personally, or by general repute. It is proper I should here mention, that the *expressed desire* of several of those friends of the reform, that I would afford a narrative of my efforts for its advancement, together with my own earnest inclinations still to do what I can, in any and every mode, to favour it, have been the chief reasons for my publishing this part of the memoir.

In a *lesser* number of copies of the work, I have added a chapter, comprising the chief facts and circumstances of my *religious experience*, with several passages of Scripture relating to experimental christianity; also reflections and remarks on that most important of all subjects. These copies are intended, chiefly, for the perusal of those who have experienced the vital and transforming power of inward religion, and are living under its daily exercises and influence; or are sincere and earnest seekers of the gospel salvation. Many of the incidents and particulars related in this chapter, are of such a very special character, as cannot fail to be *interesting*, and, it is hoped, *profitable* also, to readers of both those classes of spiritually exercised persons.

The varieties of the subjects comprised in the memoir, may serve to engage the attention, and afford, at least, some temporary gratification or benefit, or possibly enduring advantage, to various classes of readers. There are *adventures*, *perils*, and *escapes*,

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for those who feel interested in *exciting* scenes and events ;—there are facts and incidents to suggest useful reflections to the thoughtful mind, regarding *providential* dispensations ; there are, also, I feel convinced, interesting and useful information, as well as pleasant recreation, for friends and other readers in the temperance circle. In the judicial experience, some facts or remarks may possibly excite instructive reflections, or afford hints for assistance in the discharge of official duties of a legal description. Lastly, the facts and exercises related in the chapter on the *religious experience*, may profitably serve, for close and careful examination and reflection, by the serious and genuine christian.

The approval of any goodly number of readers of these several classes, together with the favourable opinion of personal friends, which I feel sure of obtaining, will more than compensate for any unfavourable remarks, which in this age of *close and universal criticism*, it may be thought proper, or *not too condescending*, to offer concerning the Work.

Now, at the close of my eightieth year, and with a grade or degree of reputation, long established, and so generally known, in rather an extended circle, not only in my native land, but in several other countries, any hostile criticism can produce but little if any effect, either as regards my own feelings, or the sentiments or opinions of friends, or personal acquaintances.

Hoping the memoir may, at least, afford some fair degree of interesting and useful information and instruction, I now offer it to the public attention.

J. G. MARSHALL.

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CHAPTER I.

PERILS AND PRESERVATIONS.

The first remarkable instance in my experience, belonging to this title, occurred, if I remember rightly, in the year 1798, when I was between 11 and 12 years of age. My eldest brother was then in the employ of a firm of merchants in Halifax. By the kindness of my parents, who resided in a distant county-town, I was allowed to take passage in a coasting vessel, to visit my brother, and see the attractions of the Capital. As well as I can remember, it was in the month of April. There were other passengers, one of whom was a military officer, a friend of my father, who placed me under his charge, and with whom I was to remain while in the town. The owner of the vessel, an elderly gentleman, was also on board. Nothing material happened, until the last day of the voyage, when, in the afternoon, and within a few leagues of our port, rather a heavy eastern storm of wind and snow, came on. As we approached the harbour, night was setting in, and while endeavouring to make for a narrow inlet in the harbour, by which coasting vessels at that time generally entered, either through a fault in steering, or some other mishap, the vessel went ashore on the coast, outside of the passage, where she was exposed to the whole force of the sea, which had then become so boisterous and heavy, and the night had become so dark, and the wind so violent, that it seemed useless to endeavour to get ashore in the boat. I had got into my berth, either shortly before, or after the

vessel struck, and very soon a heavy sea burst through the cabin windows in the stern, and a portion of the water came over me. The dead lights were speedily got in, the hatches and entrance to the cabin made as safe against the sea as possible, and other needful measures taken towards our preservation. We all then betook ourselves below the decks, over which the sea was from time to time breaking. Very few words passed among us, for doubtless all felt that our situation was most dangerous. The Captain began to weep, whether through fear of death, or feelings of disappointment at not gaining the harbour, I cannot say. The conduct of the owner seemed then—and often since when thinking of the disastrous event, has appeared to me—most unaccountable and astonishing. Not a word did he speak to any person, but drew over his whole head and face, a long white cotton night-cap, and lay down in his berth; and to my recollection, neither spoke or moved the whole night. Whether he was unconcerned as to life, or death, or whatever else were his thoughts or feelings, none but himself could tell. Our situation was indeed most perilous and alarming. During the whole of the long and dismal night, the heavy seas were constantly lifting the vessel up, especially her after-part, and each time, down she came on the rocks, trembling as though about to part asunder. Most probably the rocks were of a smooth surface, and, therefore, the less dangerous as to the breaking up of the vessel. Happily, also, she was quite new, and must have been of good materials, and well put together, or she would certainly have gone to pieces under such long continued and *terrible* pounding. Had she been broken up, some, or all of us, would doubtless have perished in the waves. The storm continued the whole night, and in the morning, by a signal we made, our distressed situation was perceived at some of the military stations, and boats well

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manned, cast down from several of them, and as the storm had somewhat abated, by fastening ropes from the vessel, to the bows and sterns of the boats, and taking the proper advantage of the retreat and flow of the waves, the boats were drawn through the *surf*, and thus we all escaped safe to land.

At the time of this providential preservation, I thought little of it, if at all in that view; but in my latter years, and under religious feelings, it has often occurred to me, as one among the many deliverances from extreme peril, which in the course of my long and varied life, I have experienced from a gracious and watchful Providence.

The next special instance of personal danger and deliverance, occurred in the autumn of the year 1808, on a journey on horseback, from the Capital of the Province, to the County-town where my parents resided, distant about 150 miles. With reference to time, and other circumstances, being desirous of shortening the journey as much as possible, I concluded to take a route but seldom travelled, leading through several new settlements, in a central part of the Province. Accordingly I proceeded in the most direct course, and at the close of the second day, reached a private dwelling, near to the border of a very extensive tract of uncultivated and dreary country, over which I had to pass. At this house I was hospitably entertained for the night, and received the best information as to my journey onward to the next settlement. The distance was about 40 miles, and without a single inhabitant, for nearly the whole extent. At the house where I stopped, I was kindly furnished with suitable provision for mid-day refresh-

ment, and some oats for the like assistance to my horse. I commenced my solitary journey shortly after sun-rise, and for about the first 24 miles, though the road was rough, found no serious difficulty, as it was through a wooded country, and over a firm soil. But then my troubles and dangers commenced, for I entered upon a vast extent of what is generally called *barrens*, reaching in some directions 10 or 15 miles, and in others even far more, over which the fires had raged for a long succession of years, destroying everything in the form of a tree, and even the bushes, and in most parts of it, what light surface soil it once possessed, leaving scarcely any thing but small *slaty stone*. In passing over this dreary waste, I had to keep my eye on the very slight marks which indicated the line of what had at first been marked as the road, and often found it difficult to ascertain and keep it. In many places it was scarcely discernible from the rest of the barren. Of necessity, therefore, I was obliged to proceed very slowly; and in consequence, when night arrived, I was still on this unfriendly region. I was, therefore, obliged to halt, and having fastened my horse by the bridle, to the root of a fallen tree, I took off the saddle-bags and saddle, to serve as a pillow. In this particular of comfort, if such it can be called, I was indeed better off than the Patriarch Jacob, who, on his journey from home, had only a stone for his weary head. I selected the best place I could find for repose, near to my horse, and occasionally lying down for rest, and at other times gazing at the starry heavens, or walking about, I passed the long night, chilly and comfortless. It was endured *supperless*, both by myself and the horse, as we had consumed all our provisions in the course of the day. At the earliest morning light, I saddled and mounted my steed, and again commenced groping my passage over the desert. In several places the way led for brief spaces, over causeways, and

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through thickets of undergrowth; and these I knew to be on the proper line, but in several places, there was no appearance of a road. Happily, I recollected having heard my father speak of marking out a line of road, by cutting a chip out of the side of a tree, which is called *blazing*; and now, more than once, I had no other *safe sign* as to a road, but a stump partly burnt, which had the appearance of having received that mark. Several hours were thus passed, anxiously and wearily, *feeling* my way along. At length I parted with the barren, and after passing through a short well-wooded tract, came to a stream, which I then supposed was one of the branches of the river, near which was the settlement of which I had been told, and which I expected to reach on the previous day. Here I permitted my horse to refresh himself with the wild grass at the border of the stream, but there was nothing for my empty and craving stomach. The stream was crossed with little difficulty, as it was narrow and not very deep. I now anticipated getting, almost immediately, at the end of my troubles, by reaching the desired settlement. But it was not so, for hour after hour passed, as I hastened along the rough road, through the woods, and it was not until about 12 o'clock, that I came out to a log habitation, where I found a woman, who, to my astonishment, answered my enquiries in a language which I then had no recollection of having previously heard. I began rather to marvel as to the region in which I had arrived. Her only language was *Gaelic*, but I soon made her understand that I was very hungry, and she immediately set to work and prepared a large wheaten cake, of which, when well buttered, and with a bowl of fresh milk, I scarcely need to say, I joyfully and largely partook, to my stomach's perfect satisfaction. Shortly after my arrival, the woman called her husband from the field, who was also of the *Gaelic* race, and I made

out between them, that I was on the road to the principal village in that part of the country, and which I reached that afternoon. I ascertained afterwards, that the part of the barren where I spent the night, was within a very few miles of the place where I had expected to arrive at the close of the day; and that soon after commencing my journey the ensuing morning, I had—at some junction of the two lines of road, invisible to me,—passed into the wrong one, and that the stream I crossed, instead of being a branch of the river near the place I intended to reach, belonged to a river through a different part of the country. The place where I first arrived was called the Ohio, inhabited chiefly by Scotch Highlanders. On the rest of the journey, I had not the least difficulty, as the road was fair, and there were habitations near it the greater part of the distance.

For this second marked preservation, I have also lasting cause for thankfulness to a gracious Providence, for it will readily be seen, from the circumstances stated, that had I at any time lost the line of road, over that dreary and extensive barren, I must,—humanly speaking—have inevitably perished there. It could not have been travelled, but very seldom,—if at all,—during the winter, and in other seasons, probably not more than two or three times in a month.

In the winter following the preceding instance of peril, I passed through another season of rather severe trial, which, though not so dangerous as those already described, it may be interesting to relate, if only to show the difficulties which so frequently attended travelling, especially on foot, in remote and

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thinly inhabited parts of the Province, upwards of 50 years ago, in the depth of winter. I was residing in a town where I had shortly before commenced the practice of my profession, and in the month of February, in the year 1809, I set out on a journey for a county-town, nearly 100 miles distant, where a term of the courts was soon to be held, in which I always had many professional engagements. A friend was going on the same route for a certain distance, and we agreed to travel together. As the snow was very deep, and the roads but partially kept open, we concluded to travel on *snow-shoes*. The first day we proceeded—chiefly in that mode—only about 15 miles. My companion became so injured in one of his feet, by the snow-shoe, that he was unable to travel any further, and I was obliged to proceed alone, which I did the following day about 10 miles, part of the way on the snow-shoes, and at times carrying them on my back, together with a bundle of needful apparel. This days' journey was over the ice of a harbour, where the snow was in many places deep, and in others soft with water, which had flowed into it from cracks in the ice, so that on the whole, the travelling, though not actually dangerous, was heavy and fatiguing. I was then, however, in early and vigorous manhood, and thought and cared but little about difficulties or dangers, when any object of desire, whether of business or of pleasure, was in view, or pursuit. The next day I again went forward on my solitary and toilsome journey, and as before a part of the time on the snow-shoes. About noon I had advanced 10 or 12 miles, and halted for rest and refreshment, at the house of a Clergyman, where *then*, and often afterwards, I was received with a kindly welcome. Indeed the old gentleman, or *Father*, as he was almost universally called, was ever so kind and free, in receiving and entertaining travellers of every class

and creed, that, after a time, some of us became accustomed, *humorously*, to call his mansion the very best *Inn* on the road. I took dinner there on this occasion, but delayed longer than I should have done, and as I had concluded to get forward about 11 miles more, there was scarcely enough of the day remaining to accomplish the distance, even if the travelling had been good. The first 4 miles of it was indeed a very fairly beaten track, through the snow, and with habitations nearly all the way, but the remaining 7 miles were through a thickly wooded tract, without an inhabitant. There was generally, but little travelling on that branch of road, in the winter, and very seldom in any other way than on foot. At this time, the snow being very deep through this tract, there was, nearly all the way, only *one line of footprints*, on which a few travellers had been travelling; and if one of these prints was missed, the traveller sunk to the knees, or deeper, in the snow. There was a heavy wood on each side of the very narrow line of road. It was late in the afternoon, when I entered this dreary wilderness, and I soon found that owing to the inequalities of the surface, from the footprints, there was much difficulty in using the snow-shoes; and as it was equally, if not more difficult to get forward with them, through the woods on either side of the track, I slung them over my shoulders, and went on, but often with an unsteady gait, and but slowly, treading in the footprints of the few who had preceded me. It may readily be supposed, that my progress in this mode was most difficult and tiresome. Night came on while I was yet in the woods, but happily there was star-light sufficient to enable me to keep on the line of the road, but there was no possibility of keeping to the footprints, but I often missed them, and sunk deep in the snow. Under these laborious and trying circumstances, I began to get extremely fatigued and

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weak, but still struggled on, knowing that if I did not get out of the woods, I would most probably, through the intense cold, perish there in the course of the night. While in this extremity, but still persevering, I at length emerged from the woods, and discerned the glimmering light of a dwelling, and mounting on my snow-shoes, descended a hill, and reached the cottage which contained the light. I was so much exhausted, that soon after entering, such a fainting sensation came on, as I do not recollect having ever experienced either before or since. During the three following days, to the end of my journey, I experienced no circumstances of danger, though some of difficulty, and also of severe pain on the last day, when one of my feet became so wounded by the snow-shoe, as to compel me to a limping gait for a considerable time. The whole of the wearisome journey was performed on foot. Such were some of the particulars of danger and hardship, which foot travellers not unfrequently experienced, in those early days of the now few remaining persons of that generation. The snow then fell much more heavily than now, and the roads were not kept open, as in recent times, by constant travelling. Most especially was journeying, *then*, arduous and wearisome, in the winter, between the small settlements, in the least populous parts of the Province.

A far greater peril befel me in the autumn of the year 1811. I was then residing with my small family in the same town where I had commenced the practice of my profession, as already mentioned; and in the month of October went to the same county-town referred to in the last instance, to attend

to the defence of a cause which was to be tried there, before one of the judges of the Supreme Court, under a Special Commission, and also to attend the Court of Common Pleas, which was to be held there shortly after. A day or two after that trial in the former court, by far the most tremendous gale of wind, which, during my advanced life, I have ever witnessed, swept with the fury of a *tropical hurricane*, over the greater part, if not the whole of the Province, and, more especially, in that eastern division of it. As this gale was the cause of my perils in the wilderness, which I am about to relate, it will not be considered a digression, to describe some of its more terrible and destructive effects. It commenced in the afternoon, from a southern quarter, and soon became of the most furious description. I was busily engaged in preparing writings, in cases in which I was engaged, depending in the court which was to meet in a few days. Feeling the house shaking rather violently, I raised my eyes to the window in front of my seat, and perceived that the Parish Church, which stood on a hill a short distance off, was totally prostrate, and its lighter materials were flying about like so many feathers. I hastily secured some bundles of papers in my pockets, and partly for personal safety, as well as to witness the immediate effects of the hurricane, went out of the house, but soon found that I could not keep my feet without some kind of support, and, therefore, got hold of a young willow sapling, which, though it was constantly bending near to the ground, was sufficient to prevent my being blown down. While in that situation, I saw a vessel which was lying at anchor in the harbour, her sails down, and under the partial shelter of a line of beach, suddenly turned over; and in about five minutes, no part of her could I see, but a few feet of the top of one of the masts. I heard afterwards, that while the crew were endeavouring to make their

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escape in a boat, one of them was drowned. A vessel which was coming up the bay, must have gone down with all on board, as none of them were ever heard of. Some on the land, also, I heard, were killed, and others seriously injured in the destruction of their dwellings, or otherwise. The flocks of geese were blown from the land into the water, as their own feathers would have been by any ordinary wind. A large part of the roof of a dwelling house, near to the one in which I was lodging, was carried into a field several hundred yards off, and driven like a plough-share into the soil. Many severe gales of wind have I been in, both on land and at sea, during the 54 years since, but none of them of scarcely more than half the violence of the one I am describing. The appearance of the water on the harbour, I cannot more fitly compare, than to the drifting of the snow in the most severe winter storm, so violently was it raised by the wind, and driven along, in one sheet of white and sparkling foam and spray.

When setting out, soon after, on my journey home of about 100 miles, it was useless to think of travelling on horseback, for nearly the first half of the distance; and, therefore, I commenced it on foot, with a companion, a young gentleman who had been on a visit to his friends. On passing along the road, through the farms on the first 9 miles, to the head of the river, I saw that many of the buildings had been entirely blown down, others unroofed, or otherwise partially destroyed, and very few but were more or less severely injured by the gale. From the head of the river, where we remained the first night, there was a region of heavily wooded land, for many miles around the direction of our journey. There were, or rather had been, two roads to the village about 25 miles onward; and we concluded, by advice, to take that one of the two routes, which, on the whole distance, had the lesser portion of wilderness. The

first part, however, of this route, was thickly wooded for about 13 miles, and without an inhabitant. Our friends, at the county-town we had left, had kindly provided us with some cakes, and other little *eatable comforts*, and each of us carried a bundle, containing some absolutely needful articles of apparel. We took a very early breakfast, and a little after sunrise, set out on our arduous, and as it proved, *perilous* journey. Neither of us had ever been on the route, and previous to the gale, the road had been but narrow, and but very imperfectly opened. Immediately on entering it, we found the heavy trees blown down from the roots, and entangled in every direction, so that we could scarcely get on more than a dozen paces, without being obliged, either to creep under the fallen trees, or clamber over and through their heavy branches. We persevered, however, in the best way we could, and hour after hour passed in the same laborious struggle onward. Often when mounted high on the branches of the trees, there seemed, as far as the eye could reach, but little else than one entire mass of fallen and entangled wood; in some places scarcely a standing tree within the compass of an acre or more. At one time I was so much at a loss for the line of the road, and fearing to lose it, that I descended to the ground from the boughs of the fallen trees, and felt for the gravel or small stone, by which to ascertain that we had not gone astray. We partook of our cakes, &c., as we needed, and consumed all towards the latter part of the day, still hoping to get out to the settlement, whither we were journeying, before night arrived. But in this we were grievously disappointed; for darkness came on while we were yet in the wood. We halted by the side of a small brook, that we might have water; and having prepared a place for repose, with some bushes and other materials, the most suitable we could find, concluded, of necessity,

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to abide there for the night. After a short time the moon rose so large and bright, that I thought it would give light sufficient to enable us to pursue our course, get clear of the wood, and reach the desired village. But again were our hopes disappointed, for after struggling on for a short time, we lost all trace of the line of road, and became so completely enclosed within a narrow space, by the large fallen and entangled wood, that we were compelled to remain there the rest of the night. In the morning the first difficulty was to find the line of the road, which I knew ran nearly *north* and *south*, and as we had no compass, I practised the expedient of passing alternately, for suitable distances, *east* and *west*, like a vessel beating to windward; and thus after some time found a spot, which I knew to be a part of the road. We then went forward, but with the same difficulties as on the previous day; and it was not until nearly 12 o'clock that we reached the first house in the small village called Tracadie, chiefly inhabited by the French Acadians. Before our arrival, the lower garment of my companion, now called *pants*, but then *trowsers*, had become so tattered and torn, that they seemed *irreparable*, and he cast away the *wreck*, and supplied the needful with a pair which he had in his bundle. My condition was not quite so ragged and unsightly, but on reaching the house, after laying in bed for a short time, while a girl made some temporary repairs, I was enabled to make a tolerably fair or becoming appearance. While this repair was being accomplished, a comfortable meal was provided for us, and I can well remember, that the large *pie*, composed of water fowl, and other good things, which was the chief dish, was amply partaken of, with the keenest relish. No further serious difficulty occurred, on the remaining 4 or 5 days of the journey home, as the storm had not been quite so violent in that section of the country,

and the inhabitants had turned out and made the needful temporary clearances on the roads.

From the particulars I have given, it will readily be seen, that this instance also, of preservation through such serious perils, afforded me further cause of grateful thanksgiving to a benign Providence. Had we at any time entirely lost the line of road, it is not at all unlikely, that one or both of us would have wandered for days more in that wilderness, or probably have perished there.

A scene of rather extreme danger, through which two of my daughters and myself were providentially preserved, occurred in the summer of the year 1833. We were passengers in a schooner bound from Halifax, to Sydney, in the Island of Cape Breton. The master was not well acquainted with the harbours on the coast, and his crew was deficient as to number and ability. On the second or third day after we left Halifax, a violent storm of wind from the south-east came on, with torrents of rain, which compelled us to seek the first place which might serve as a harbor. This was a small place on a part of the coast called Torbay. The ordinary passage for entering it, was narrow, and between two ledges of rocks, fronting the whole sweep of the ocean, and on which the sea was then dangerously breaking. Probably, owing to some defect in steering, we were obliged to make a tack or two, to get through the passage, and in doing so, the vessel did not answer well to her helm, and as she was falling away towards one of the ledges, an anchor was let down, which brought her up, but only for a few minutes; and as she began to drift nearer

to the ledge, and when quite close to a part of it, a second anchor was dropped. The two kept her from being entirely driven on the ledge; but several times as she veered in different directions, with the violence of the wind and sea, her stern grazed a part of it. The storm still increased, and the rain and spray of the sea were drifting violently. Our Captain seemed stupified, or paralysed, either from fear, or some other cause. One of the crew and a boy, seemed of very little service, and the remaining seaman was partly lame, but I think I may truly say, that he and I were the most collected, and usefully active in this season of extremity. The small fishing craft were all rapidly making for the harbour, and I hailed several of them, and offered a good reward for their assistance, but they all kept on, and passed us, except one of the boats. Two or three men from this one were prevailed on to come on board, and they advised,—as the most practicable and safe mode for saving the vessel,—that a kedge anchor should be obtained from a person in the harbour, by which the vessel might be drawn off, so as to weigh the two anchors, and thus get her clear of the ledge. This advice being adopted, in order to expedite the fulfilment of the plan, I went in the boat with some of the men, to the place in the harbour where the kedge was to be obtained. It was readily got, and as may be supposed, I was, both going and returning, most anxiously watching the vessel, fearing she would be forced on the ledge before my return. Providentially, this did not occur, and the kedge being dropped a sufficient distance from the vessel, she was drawn off, the two anchors were raised, and lastly the kedge, and by the assistance and skill of the fishermen who came on board, the vessel was wore round the rock, and piloted through a narrow and rather unfrequented passage, into the harbour. The gale, however, continued so fierce, that she was there

driven ashore from her anchors, but without any risk of life. My daughters and myself found a safe and not uncomfortable refuge in the dwelling of one of the hospitable fishermen. The next day it was found that the vessel was so injured in the after part, that she could not proceed without repair, and accordingly we had to remain part of two days, while that was being done. We then proceeded on our voyage, and arrived at the end of it, safely, the second or third day after.

In this instance, also, I recognize a gracious providential deliverance, for had the vessel been driven on the ledge, she must, inevitably, have soon been wrecked and sunk, and it is not improbable that some of us would have found a watery grave.

In the winter of 1837, when residing in Sydney, in the Island of Cape Breton, I made a journey by land to Halifax, a distance of about 300 miles; and on my return, experienced even a more imminent personal peril than any of the preceding; and through which, also, I was providentially preserved. The object of the journey was, to make arrangements in the Capital, for the publication of the first edition of my work, for "*the guidance of Justices of the Peace and other public officers;*"—a work which for upwards of two years previous, I had been laboriously, and almost constantly, employed in preparing for the press, and which was soon after published under a vote of the Legislature. That first journey was attended with some most extraordinary circumstances as to weather, which caused great delay in my reaching the Capital; and, consequently, made my return so much later in the season than anticipated. At

Year of birth of John George Brown. Later Sir John C.

that later period, the roads, as usual, became in a worse state, and the ice more dangerous than in the previous part of the season, when, but for that delay, I would have been returning. As those untoward circumstances tended, in some degree, to produce the personal peril I am about to relate; and as the weather on that first or onward journey was so *very uncommon*, it may not be considered out of place, but even prove interesting, to give some of the incidents, as to my difficulties and delays in performing it. The snow was as deep as usual, or rather more so, when I left home, but I found little difficulty in reaching, in the usual time, a county-town about a third of the distance. But then my troubles began. Heavy falls of snow commenced, which prevailed for nine days and nights *in succession*, and confined me for all that time at that stage of my journey. The weather having partially cleared off, and the snow falling but occasionally and lightly, I set out with three companions, who had also been detained there, though not so long as myself. The snow then must have been on an *average* or *level* at least *upwards of three feet*, and many heavy banks of drift. The roads were filled with it, like all other parts. We were nearly three days, gaining only about 33 miles, to another town. The snow then commenced again to fall very heavily; and the roads onward were already filled with it so deep, that we were obliged to halt, and wait for the weather to clear up, and for the opening of the roads, by the daily travelling of the inhabitants. We were again disappointed, and detained, by the constant falls of snow, for *eleven days more*, concluding nineteen out of twenty-three days, during which, either by day or night, or both, the snow had been more or less thickly falling; and for the first seventeen days *in succession*, within some portion of every twenty-four hours. At the end of those eleven days detention, the snow had

become so deep, that it was impracticable to travel either in *sleigh* on *horseback*, or on *foot*. Having learned, when a youth, to walk on snow-shoes, I concluded to proceed in that manner, and, on trial, found that I could use them as freely as ever. A gentleman in the town was so kind as to lend me those needful supports, and having become wearied of the long detention, I set out on the snow-shoes, with a person carrying my baggage, which was not very burdensome, and in company with the postman, also on snow-shoes, carrying the mail. We made out about thirteen miles in an afternoon, a part of the distance being over a very hilly region. My three first companions, who could not get forward after that fashion, I left at the town where we were last detained. Immediately on my arrival, with the postman, in the settlement at the end of the thirteen miles, I forwarded by him, a message for a sleigh to be sent to convey me on several miles further that evening, which was accomplished with little difficulty, as the roads in that more populous quarter, had been kept sufficiently open. In a few days more, by *sleigh conveyance*, I reached the Capital safely, having been, in all, about a *lunar month*, on a journey, which *now*, during the same season, is usually performed in 4 or 5 days; and by the regular stage conveyance in a less time. Some weeks more were spent in the Capital, in completing the arrangements with the Legislature, for the publication of my work, at the public expense, and under my own inspection. All those unforeseen and unavoidable delays, brought the time of my *return journey*, later in the season than I at first anticipated; and the ice over which, in parts of the Island of Cape Breton, I had to pass, as was usual, was becoming less secure than in the earlier part of the winter. However, I experienced no serious difficulty or inconvenience on the journey, until I came within

about 7 miles of my home, when the scene of my extreme peril commenced. I was on horseback, and alone, proceeding rather slowly, on the ice of Sydney river, with a heavy overcoat on, as it was freezing keenly. Suddenly, I felt the hinder part of the horse going down through the ice, and instantly threw my feet out of the stirrups, and rather *rolled* than sprang off the horse. I had the presence of mind, at the moment, to bring the reins of the bridle over the head of the horse. When I reached the ice, on my feet, and with the bridle in my hand, the whole body of the horse was through the ice, and floating on the stream, which was running at the rate of probably three or four miles an hour. The animal made a few strong efforts to get on the ice, but failed, the ice giving way, after he had once or twice got his knees upon it. As this was passing, I retreated, still keeping the bridle in my hand, at the full stretch, so as to keep the horse from being carried under the ice. The poor animal, after making those unsuccessful efforts, gave some deep groans, and as if in despair, seemed to give himself up to death. I looked around for some prospect or means of relief, but there were none. Thick woods were on each side of the river, and not a single habitation in sight, and it was nearly sunset. There I stood, in these perilous and distressed circumstances, in danger of the ice giving way under my feet, but determined to preserve the horse as long as possible, and if the ice should be failing under me, then, of course, to let the horse go and endeavour to save myself. I remained in that situation, probably six or eight minutes, when I observed a man, nearly a mile below, crossing the river. I *shouted* to him as loudly as possible, and waved my hat, but for some minutes he did not see or hear me, and proceeding on his way, had got within but a very short distance of a wooded point, which, in a few moments would have

hid him from my view ; but, most providentially, he suddenly stopped, having seen or heard me, and judging as to my danger, he gave an alarm to some of the inhabitants near the shore, whither he was going, and immediately came running to my assistance. So soon as he reached me, I gave him the bridle to hold, and then crept round to the side of the horse, and reaching my hand down in the water loosed the girths of the saddle-bags and saddle, and drew them off. Shortly after this was accomplished, three or four men arrived, who had heard the alarm, and one of them had the prudent forethought to bring a rope. And then was performed an act, or rather *feat*, which I had neither witnessed, nor heard of, before. A running noose was made on one end of the rope, which being placed round the neck of the horse, and rather tightly drawn, as it began to choke him, and draw him up, he made a desperate effort, and safely reached the ice on his feet. After thanks to the friends, the horse was saddled, and I proceeded on the wet seat, chilled with cold, and reached my home some time after dark.

In this instance, more signally indeed, than in any of the instances previously related, there was the interposition of a gracious Providence, in my preservation throughout that season of peril. When the horse was going rapidly down, had one of my feet become entangled in the stirrup, or my hand or arm in the rein of the bridle, I would have gone down with the horse, and, almost to a certainty, have been drowned. Or had the man crossing the ice, not observed my situation, but passed behind the wooded point, I would have been obliged to part with the horse. All the time he was in the water, he was kept from going under the ice, merely by the throat band of the bridle, not near as large as my little finger. I may be permitted to say, that had I been obliged to let him go, a part of the property on

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his back would have been a *public loss*, for it consisted of the whole of the manuscript of the work I have mentioned, amounting to upwards of *thirteen hundred pages*. I had no other prepared copy, and had it been lost, it is not very probable I would have undertaken the arduous and protracted labour, of again preparing the work.

The next scene of danger, of a special nature, through which I was providentially preserved, occurred a few years after the one last described; and though not one of such extreme or imminent peril, yet it seems to require a place here; and may be interesting to some readers, and will serve to show some of the difficulties and uncertainties of travelling, in comparatively new countries. I was again on a journey between the same two places, mentioned in the preceding narrative. It was early in the spring, when the drift ice from a northern quarter, invariably comes down on most parts of the coast of the Island of Cape Breton. Arriving late in the afternoon of Saturday, at the Strait of Canso,—which separates that Island from the main land of Nova Scotia,—I felt desirous to get across the ferry, immediately, and spend a quiet Sabbath on that side; and as the drift ice was constantly passing along the Strait, I was apprehensive that if I did not then get over, the ice might be brought down more closely and heavily, and so block up the passage, as to prevent my getting over for some days. The ferryman was from home, and there was no boat at the place, but I was told there was a boat nearly a mile up the coast, which might serve to carry me over. Accordingly I proceeded to the place, and found the boat high up on

the beach, with two rather insufficient oars. Having obtained two men, as rowers, the boat was launched, and we set off. All was done so hastily, to save time, that it was not until we had got a short distance, that I perceived the boat was very leaky, and that both of the men were, what is commonly described as "the worse for liquor,"—in fact, they were *intoxicated*. The wind was blowing strong, and the current running at the rate probably of 5 or 6 knots, or more, an hour, carrying the ice in scattered and dangerous clusters into the Strait. There was a small tin measure in the boat, which I kept in constant use, in hopes to keep the water in the boat so low as to reach the opposite shore in safety. It kept, however, constantly increasing; and as we drew near to our intended place of landing, the wind and current were so strong against us, that we were carried below it, and close under a high and thickly wooded cape, which rises almost perpendicularly from the sea, and where it was impossible safely to land with the boat, and get to the road at the ferry place. Finding that we could not, against wind and current, reach any safe landing place, I directed the men to pull the boat round, and make for the side of the strait we had left. As this was being done, a cake of ice was driven against one side of the bow of the boat, which threw her round, so as greatly to endanger her being upset. Happily, however, that calamity did not occur, but after proceeding a short distance on the return, finding the water in the boat still increasing, and that it had gained nearly a third of her depth, I took off my hat and employed it in discharging the water, during the rest of the passage back. One of the men said to me, "Oh Sir, don't spoil your hat," to which I gave some such answer as this, "You stupid man, do you suppose I will suffer myself to be drowned here, rather than injure or destroy a hat." Even this mode of discharging

the water barely sufficed for our preservation, for when we reached the shore,—more than a mile below where we had started,—there was still a considerable depth of water in the boat. On the following Monday I got safely over, and pursued my journey. This preservation was another instance of the protecting care of a merciful Providence.

CHAPTER II.

PROVIDENTIAL EVENTS OF A SPECIAL NATURE, MATERIALLY AFFECTING MY SUBSEQUENT HISTORY.

There is scarcely any subject on which there is more general unbelief, and often open denial, than that of there being any special or particular divine direction, or providential interference, in the the conduct or affairs of *individuals*. Even among professors of the true religion, the belief of such providential interposition, of a *personal* description, is far from being universally admitted. Whether this state of mind is attributable to its native blindness and pride, and the strength and perverseness of the *will*, or to other causes, it may be of little use to enquire, and will, indeed, be very difficult to ascertain, with anything like certainty. Most persons, it is true, except those who altogether disbelieve and reject divine revelation, will, in a general way, admit a Divine overruling government in the affairs of *nations*, and of the *world at large*; but as to any similar government, or rather of direction, or influence of any kind, with reference to *personal* concerns, or conduct, they are generally inclined to be *incredulous*, or are decided *unbelievers*. And yet, if the subject of a Divine Providence in the govern-

ment of the world, is seriously and justly considered, it must be evident, that a providential interference as to *individuals*, is not only as reasonable and credible as one of a *general nature*, but that such overruling government of the whole, does, in reality, either directly or indirectly, involve and include such providential interposition, or interference of an individual description. In all mental and moral acts and results, and throughout the natural world, every *whole*, or *aggregate*, is formed, and consists of the combination of distinct and separate parts, or particulars. The very terms, *general* and *whole*, always imply a union of constituent parts. Any contrary idea would be an absurdity. But all doubts or merely human reasonings, or inferences, on the point, should be superseded and silenced by the records of Divine truth. These declare, that,—“a man’s heart deviseth his way, but the Lord directeth his steps;”—that “man’s goings are of the Lord, how, then, can a man understand his own way;”—that “the lot is cast into the lap, but the whole disposing thereof, is of the Lord;”—that though “the horse is prepared against the day of battle, yet safety is of the Lord;”—that “he putteth down *one*, and setteth up *another*.” Now it will be observed, that all these pointed and express declarations, as to providential interference and decision, are applied, not as to *nations*, or other *bodies* of men, or even of rulers, or other eminent characters, divinely chosen, or permitted to occupy exalted stations, for the purpose of accomplishing certain special providential designs, whether religious, or merely secular; but they expressly relate, and apply, to *individuals*, of every *class* and *degree*; and throughout all the varieties of human life and employment. In truth, every seriously thoughtful person, who, from time to time, looks back on his career in life, as all ought to do, will be led, more or less clearly and broadly, to see

marked instances of *determining events* in his history, which have occurred, either contrary to his designs, or expectations, or to which his own intentions or pursuits, did not seem to lead, or produce.

Several of such instances, of a very marked description, have occurred in my personal history, both of a *private* and *public* character, which have most materially affected the course and events of my protracted journey in life. A few of such instances I will here relate, in the hope that they may not only prove interesting to some who read these pages, but may induce them to call to mind, material occurrences in their own histories, which serve to mark the designs and influence of a special and gracious Providence towards them.

The first of such instances in my own experience, which I can recollect, as requiring mention, has reference to my entering into the marriage relation. When a little over 20 years of age, and while pursuing the studies of my profession in the Capital, I will candidly confess, that in desiring and seeking after enjoyment, I was quite as ardently pursuing courses of folly and vanity, as most other young men, and in association with companions of similar desires and pursuits, was exposed to becoming involved in more serious evils. To say the least, I was, at that critical period, in danger of forming habits, which most probably would have proved very materially injurious to my future welfare and happiness. Shortly after entering on this dangerous course, I became acquainted with her who has been the companion of my joys, and cares, and sorrows, in the path of life, for upwards of 56 years. She was about my own age, and was handsome in personal appearance, and possessed of many other superior attractions. I confess it was these personal attractions of my companion, which first drew me so ardently towards her; but in the course of our very protracted union, it has been made fully

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manifest, that she possessed many qualities of an *enduring*, and a far more *estimable* character. So soon as our mutual attachment was formed, I was by the power of this virtuous affection, withdrawn from my previous improper associations and pursuits; and spent the greater part of my leisure hours, in her company, and that of her amiable sister, or in the circle of their respectable friends and acquaintances. I have often since viewed this attachment, at the particular period when it was formed, as a special and gracious providential event, restraining from youthful dangers; and moreover, powerfully serving to stimulate me, to diligent and persevering study, to acquire a competent knowledge of my profession, and for its early successful practice, in order to our speedy union, and subsequently, for the adequate and respectable support of a family. There was this further benefit from that withdrawal from dangerous companionships and pursuits, and from the forming of that affectionate attachment, that I was led to think of the disadvantage I would experience when admitted to the practice of the profession, from the want of a sufficient number of legal Treatises, before being able to obtain the means to purchase them. To relieve, therefore, as far as possible, that prospective want, I employed myself, at leisure hours, during more than a year previous to my admission, in transcribing in a condensed form, into several blank books, which I got prepared for the purpose, the decisions in all such cases,—reported in the English books, in the library of the gentleman with whom I was studying,—as were at all likely to apply as authorities, or precedents, in the Provincial Courts. It is quite probable, this would not have been done, had there not been those *special motives* mentioned, to stimulate me to the utmost endeavours, for early and successful professional practice. I frequently found those *transcriptions* very useful, in the way of

reference, and, therefore, strongly recommend the like employment, to students in the profession, who, as it was with me, have not the means of procuring a sufficient library at the commencement of their practice. Some time after I was withdrawn from judicial duties, the 3 Volumes of those manuscript cases, were purchased from me by one of the profession.

The place where I first established my residence for the practice of my profession, I have often thought, was also determined on, through providential influence and guidance, though, at the time, nothing of the kind occurred to my mind. Immediately on my admission at the Bar, in the Michaelmas Term of the Supreme Court, in the year 1808, I set off on a journey, as it were at a venture, on a horse, with the needful appurtenances given to me by my kind and generous father, and with about £4 in cash, and a good stock of apparel. On reaching the town of Truro, about 62 miles from the Capital, I made enquiries, and obtained the best information within my power, as to the probability of my gaining any establishment in practice *there*, but after remaining a few days, and finding little to encourage me, I went forward to the county-town of Amherst, in the northern extremity of the Province. There I remained about a fortnight, and having received only a guinea or two, during the time, and judging from information I received, and the circumstances which came to my knowledge, that the prospect there of early success in practice, was rather discouraging than otherwise, I determined to depart for the town of Pictou, a large commercial place in the eastern division of the Province. Accordingly I repaired thither, in the early part of November, in the same year, and took up my abode in the principal hotel in the town. There I waited for professional employment, but it was more tardy in appearing, than

the anxious and impulsive ardency of my feelings desired. The courts were not to be held there until early in February. As this time drew on, engagements commenced, writs were issued, defences undertaken, and *retainers* made their appearance, to a much larger amount than previously anticipated. At that sitting of the civil and criminal courts, I made my first essay as a barrister, and had reason to think that I succeeded pretty fairly, for at the close of the term, I was enabled to discharge my bill at the hotel, and all other claims, and had to the good, a *surplus* of nearly as many gold pieces as *one* of my hands could contain. Immediately after, I set out on my *pedestrial* travel for a county-town about 100 miles distant, the description of which arduous journey has been given in the preceding chapter. In the Courts there, in the succeeding month, I had very numerous engagements, and good success. Soon after my return to my place of residence, I found myself in possession of a *surplus* of gold coins, to contain which *both hands* were required. And here,—thanks to a gracious Providence,—I may say, that I have never since known any really pressing want for money, for any needful and proper purposes; and further, that never since my admission at the bar, have I drawn, or received, any sum from my father, or any of my relatives or friends.

Now, this detailed personal narrative, is intended to serve as introductory to the conclusion, which all the circumstances of it have impressed on my mind that there was, throughout, the interposition and guidance of a benign and favouring Providence. The reasons for that belief are chiefly these:—Had I made my residence for professional practice, in either of the two towns I first visited, more especially in the latter one, I would have been so far distant from the county-town last mentioned, and soon after, from another newly established place for holding

Courts in the same County, in both of which I always had a large practice, that I would have been unable conveniently, or with equal pecuniary advantage, to attend the Courts in that County, as I constantly did, from the town where I established my residence. Moreover, for the same reason, as to the distance of the two places first visited, from that County where I had such lucrative practice, it is not at all probable, I would ever have become a member for that County, in the Provincial Parliament. In the third year after I had become resident as already mentioned, I succeeded my venerable father, as such member for that County. This honorable and responsible situation I held for 10 years; and it chiefly influenced, or induced, my removal to the Capital, and to a far more extensive and lucrative practice; and subsequently, to my judicial appointments for the Island of Cape Breton. These offices I held for 18 years, until withdrawn from all judicial duties, and placed upon a life pension, at the time those offices, and all others of a similar kind, in the Province, were annulled.

The circumstances under which my election as a member of the Provincial Parliament took place, form another, and indeed, the most marked instance in my history, of the influence and determining results of a *particular Providence*. My venerated father, was what is generally termed a *popular person*, and deservedly so, for he was benevolent in his feelings towards his fellow-men; and ever frank and upright in his intercourse and transactions with them. He had been one of the members for the county in which he resided, for 14 years, down to

the year 1811. As he was always affectionately and generously desirous, to assist towards my honorable advancement and welfare, he suggested, and it was fully arranged, that at the election for members which was to take place in that year, I should be offered as a candidate instead of him. A gentleman residing near to my father, and intimately connected with one of the most influential families in the county, was also to offer. Until the day that the election was to commence, it was not known to a certainty, that Mr. C——, who, in the last Parliament, had been the worthy colleague of my father, would again come forward. However, on the morning of the day for opening the poll, he made his appearance, and signified his intention to offer. An interview and communications were immediately held, between my father and him, and the other candidate, and his friends, at which I was not present, being engaged elsewhere; and they all concluded, that to avoid the uncertainty, expense, and other evils of a contest, it was for the best, that I, and the other intended new candidate, should refrain from offering, and that my father and Mr. C——, the previous members, should again be elected. It is most probable, that my father was induced to acquiesce in this arrangement, from a knowledge of the uncertainties of contests in such popular elections, and the expenses attending them, which evils he was desirous, and felt it proper, I should avoid incurring. On hearing of this arrangement, just before the proceedings for the election commenced, I was, as may readily be supposed, most sensibly disappointed and annoyed. On retiring to my father's house, I indulged, I must confess, in some hasty and doubtless improper expressions concerning the matter. This was done in the presence of my venerable mother—a woman of superior understanding and discernment, and who was fondly attached to me. As I was pacing the

room, and expressing my displeasure and annoyance, she said to me very calmly and emphatically—and I have never forgotten the exact words, “Well John, why not offer now.” Such a thought ~~had never occurred to me,~~ but it *impressed* me most forcibly, and I instantly adopted the suggestion. Proceeding immediately to the Court-house, where the election was being held, I found that the proceedings were being delayed, until the close of an hour, after the last of a few votes had been taken, at the end of which, the old members would have been declared duly elected. I called aside my eldest brother, who was ever ready to do any thing for me, and requested him to propose me as a candidate, and he did so. I made a very short address to the electors, and my brother, and as far as I can recollect, one or two others having voted for me, I demanded of the Sheriff, the removal of the poll to the next place, then, by law, appointed for conducting the election. Of this adjourned holding of the poll, 10 days previous notice was required to be given by the Sheriff. It had so happened, that the writ for holding the election, was returnable within those 10 days; and, therefore, the Sheriff declared to the effect, that it would be useless to proceed any further; and that he would return the writ, as required, and obtain another, with sufficient time for perfecting the election. He thereupon declared the proceedings closed.

Now, it is true, that my thus offering myself, may, at first view, seem like an opposition to my father; but it was not intended, nor was it really so. There was no law, or rule, to prevent *both* of us being returned; and whatever opposition I designed at the time, was certainly not to my father, but to the other candidate. Moreover, as I knew the election could not be concluded under that writ, I wished to gain time to confer more deliberately with my father, on

the subject, than I had been enabled to do on that occasion, and thus to come to some satisfactory conclusion. He did not *express*, and I am confident did not *feel*, the least *displeasure*, at my conduct; and before the close of the day, perfectly consented to withdraw in my favour, and afford me his utmost support on the next occasion. During the month or more preceding the day appointed for commencing the election, under the second writ—after making a short visit to my home,—I set out on my second electioneering tour; and made it one of a very special description. I travelled on horseback through the greater part of the County, calling at private dwellings, and attending public meetings, making myself, and my views and intentions, on the whole subject, more fully known to the population generally. My brother, whom I have mentioned, was Adjutant of the battalion of Militia, of which my father was Colonel, and as the meetings of that force were taking place at the time, I often attended on those occasions, and at the close of the exercises, addressed the people on the subject of my visits. By all these means, and through the exertions of my friends, my interest in the County was so greatly increased, that there remained little or no doubt of my success. The same gentleman already mentioned, who had at first intended to offer, on the previous occasion, was again making interest for appearing as a candidate. On the day of commencing the election under the new writ, the same Mr. C——, the former member, again came to the county-town, where the poll was to be opened, but most probably, from finding that his prospect of success was not equal to that of the other candidate, and my own, or for other reasons, he declined the final contest, and the other gentleman and myself were declared, and returned, duly elected. I may here mention, what, perhaps, seldom occurs in the case of opposing candidates, on

such occasions, that throughout these proceedings, no breach of the previous intercourse, and mutual regard, between Mr. C—— and myself was made; and very shortly after, he became my worthy and esteemed colleague, for several years in the Representation of the County. In the latter period of his life, more especially, he added to his other estimable qualities, a deeper and more *active piety*, and has long since passed away to the *mansions of the blessed*. The Parliament into which I was elected, continued to sit for 7 years, the full duration then by law allowed. Two years previous to the expiration of that period, the gentleman with whom I had studied my profession, and who was Speaker of the House, was appointed a Judge of the Supreme Court. He had always been my extremely *kind, firm, and generous friend*, and on his appointment, he suggested to me, that I should enter into partnership with his nephew, who had shortly before, been admitted at the bar; and that we should enter on the extensive and lucrative practice he had left. The proposed arrangement was speedily concluded, and a few months after, in the year 1816, I removed with my family to the Capital; and entered upon the greatly extended, and far more trying and arduous sphere of professional duties. In this enlarged practice, I continued from 1816 until 1823; and for all but two years of an intervening portion of that period, was a Representative, as before, for the same County. In that year, 1823, I was appointed to judicial offices for the Island of Cape Breton, as previously mentioned. I have carried out this long narration, to show, that viewing it throughout, it forms a sufficient, or at least a *rational* foundation, for my firm conclusion, that as to several of the results of the proceedings and events related, there was the influence, or guidance, of a *particular* and I may further say, on the whole, of a gracious and

favouring Providence. The following are some of the reasons for that conclusion. First—Had I not *immediately* acted on the suggestion mentioned, and which led to the delay of the election in 1811, and which afforded the time and means of afterwards obtaining a seat in the Parliament, it seems most probable from several circumstances which need not be mentioned that the arrangement which caused my removal to the Capital, would not have taken place, but I would have remained merely a “country practitioner;” and for the seven years mentioned would certainly have remained without a seat in the Legislature; and possibly, might never have obtained that influential position. And I may further say, that my being in the Parliament, together with my professional standing in the Capital, there is reason to think, contributed in some considerable degree, to my obtaining the judicial offices in Cape Breton. These several most important events in my history, may, under all the circumstances mentioned, be viewed as the results of my immediate action on the suggestion of offering as a candidate on the occasion first described. Had there been less than even half an hour’s delay of compliance with that suggestion, no such action as described could have been taken upon it; and consequently, the results mentioned would not have occurred; and of course, very different would have been the events, and the character, of my subsequent history. It is an old saying, and has often been repeated, that “there is a *tide* in the affairs of men;” but this opinion, if formed independent of any view to a providential interposition, is, in reality, but the product of a *presumptuous scepticism*, as to revealed truth on the subject. That truth shows with sufficient precision, and clearness, that both as to *individuals* and *nations*, the *current* is under the direction and control of an Almighty and wise Providence, but whether for *weal* or for *woe* in

the results, depends on the conduct of those concerned. And well it is for all, that there is such a providential interposition and control, for were it otherwise the condition of our blind and sinful humanity, would surely be far more criminal and distressed than it really is, and piety and virtue would be more frequently persecuted and oppressed; and irreligion and vice be more daringly prevalent and injurious.

Another rather marked providential event in my history, occurred in the year 1841. By a law passed in the Provincial Parliament, in that year, the offices, which three other gentlemen and myself, held, as Chief Justices in the Courts of Common Pleas and General Sessions, were abolished, and we were placed on pensions for life; the first mentioned Courts being at the same time annulled. That law provided for the appointment of an additional Judge of the Supreme Court, and made any one of *us*, so withdrawn from the bench, eligible to that additional office. I immediately applied for it, and as I was the senior Judge of the *four*, and except one, who did not desire the office, was by many years the oldest as a barrister, had the then Lieutenant Governor consulted his Council, as he should have done, I would most undoubtedly have obtained the office. But instead of doing so, *before* even giving his assent to the bill, whereby it became a law, he wrote a note, which I saw many years after, annexed to a public paper, in which note, as an act of *mere favoritism*, he made an offer of that additional appointment, to one of the other gentlemen, who forthwith accepted it. His Lordship's answer to my

application, is comprised in this brief sentence,—
“I exceedingly regret, that I have it not in my power to comply with the request contained in your letter.” This was indeed *literally* true, after his premature offer just mentioned. For several reasons, indeed, I had not much inducement or even desire to obtain the office; but my family and friends thought I was entitled to it, and wished me to make the application. Very soon after this disappointment, if such it may be called, circumstances and events occurred, which led to the conviction I have ever since retained, that there was, in that failure of again being placed in a public office, a *providential* interposition and direction, as to the subsequent course and employments of my life; and on the whole, of a favorable description, as to my public usefulness, and personal satisfaction. Had I obtained the judicial office, I might, indeed, have been usefully occupied in the discharge of its duties; and probably, even to the present time; which would have been a saving to the Provincial revenue, of some *thousands of pounds*. But it has long been my decided conviction, that I have been very far more advantageously employed in promoting the welfare of my fellow-men, in the various pursuits and engagements in which my attention and exertions have since been engaged. Most especially, may I be permitted to say, have those exertions been useful in the Temperance Reformation, as will clearly appear in the section of this work, which sets forth my labours and experience in that great movement, so extensively promotive of the interests of religion and morality. Had I obtained the judicial office, its constant duties would have almost entirely prevented me, from affording my public advocacy to that excellent work, as also from giving assistance on some other subjects of benevolence and religion, on which, I feel convinced, I have for many years past, been even more usefully employed, than I would have been in the fulfilment of judicial duties.

The last instance I shall here give, and the only remaining one I remember, showing a *marked* providential interposition of a *personal* description, occurred in the year 1840, when I was residing in Nova Scotia. A general election of members for the Provincial Parliament took place in that year. Very *inconsiderately*, as I was soon after convinced, I formed the intention of offering as a candidate on that occasion. On making that intention known among some of my friends and acquaintances, one of them, who had extensive influence in a small constituency, where many of the electors were of the same religious denomination, as himself, voluntarily offered to employ that influence, to procure my return for that township. Had I complied with the offer, circumstances which afterwards came to my knowledge, but which it is needless to mention, convinced me, that my election would have taken place, and most probably without opposition. But I declined to act on that offer, and concluded to proceed to the Island of Cape Breton, where I had resided for many years, as a Judge, and had many friends, and to offer as a candidate for one of the counties there. Accordingly I hastened to the Capital, and after some delay in procuring a conveyance to the Island, embarked on board a coasting vessel, bound for the chief town of the county for which I intended to offer. From the time of our departure, the winds and weather proved unfavourable, and a day or two after we sailed, in attempting to enter a harbour, the vessel got aground for a time, and was so injured, as to cause delay for needful examination and temporary repairs. She continued leaky during the rest of the voyage, and the wind still rather ahead; and it was not until the second or third day after the accident, that I arrived at that county-town. But these were but slight impediments and discom-

forts, compared with those I am about to relate. Knowing that a very large portion of the influence in my favour, regarding the election, was in a remote part of the county, I set out on horseback to visit it, and consult with my friends there. There were two ferries to be crossed before I could reach the place. When I commenced my journey in the morning, the weather was fine, the sun shining brightly, and no signs of a storm; but about two hours after, snow began to fall, and rapidly increased, with a strong wind in my face; and when I reached the first ferry place, about 17 miles from where I started, the snow-storm was so extremely violent, and drifting; and the cold so severe, that the passage across could not be made; and I was glad with the utmost haste, to get the nearest, and but very poor accommodations, for myself and horse. The storm of wind and snow raged during the whole night, and in the morning it was found, that the boat for ferriage had been driven ashore, and so wrecked, as to be unfit for use. Even if this had not occurred, the passage could not have been effected, as a heavy gale was still blowing, in an adverse direction. Under all these impediments and discouragements, which it seemed probable might continue for a day or two more, I concluded, because of time, and other circumstances, to forego that intended visit, and accordingly hastened back to the county-town as soon as the weather permitted. As the day for commencing the election drew near, not having had time to consult with, or hear from my friends in distant parts of the extensive county; and knowing that an opposing candidate was strongly supported; and was a gentleman of popular talents and influence; and, moreover, having known by sad experience, on several occasions, the uncertainties and heavy expenses of elections in large counties, I concluded to decline the contest; and accordingly on the opening

of the poll, made an address, declaring my withdrawal, and the gentleman I have alluded to, was duly elected. It seemed, however, that he and his influential friends were somewhat alarmed as to the result of a contest, for a number of public houses were opened to accommodate his supporters, which most certainly I would not have done. My own expenses were only those on the jounries by land and water, going and returning, and the short one on which the snow-storm arrested me. Directly after that close of the election, I embarked in a very comfortable vessel, on my return home; and during all the short voyage, the wind and weather were fair and moderate, so much so, that I could sit and take all my meals, without any disturbing motion, and nearly as comfortably in other particulars, as if taken in my own dwelling. Indeed, on the whole of the return, I experienced no impediment or discomfort whatever.

It now remains to mention, some of the facts and reasons which soon after the close of those occurrences, fully convinced me, that this last, with perhaps one exception, was a more *marked* and *impressive* instance, than any of those previously mentioned, of a *providential* intervention and guidance, and on the whole, of a description the most favorable to my *comfori* and *usefulness*. I am not so *presumptuous* or *fanatical*, as to suppose that the winds and weather, and other particulars related, were providentially arranged, *purposely* to hinder, or *specially* bear on my design, but, in reality, they so operated, as to produce the results I have mentioned.

For about two years previous to the events related, I had, almost constantly, and with rather extraordinary success, been engaged in the public and gratuitous advocacy of the great Temperance Reform, throughout every section of the Province, and

continued the same efforts nearly three years subsequently, until the summer of 1846. At that time, chiefly for reasons relating to the welfare of my then reduced family, we all departed to Great Britain, where we remained for nearly 4 years. During the whole of this period, also, I afforded my gratuitous efforts in the same excellent work of Reform, throughout England and Scotland, a part of Wales, a large portion of Ireland, and the Islands of Jersey, Guernsey, Orkney, and Zetland, thereby assisting to add many *hundreds*, or possibly *thousands*, to that noble and truly beneficent cause. After my return from Great Britain, in 1850, I employed myself frequently in the same excellent work, for two succeeding years, and then repaired to Western Canada, through nearly all of which highly favoured and fruitful region, I spent the greater part of two years more, in the like efforts, and with extensively beneficial results.

Now, I will briefly advert to some of the effects which would inevitably have followed, had I obtained a seat in the Parliament, in 1843, on the occasion mentioned. It would have prevented my visit to Europe, and my useful exertions there, in the Temperance cause; and most probably in Canada, as well as have *limited* my labours and usefulness in the same cause, in Nova Scotia, and the other British Colonies in North America, in all times after that election. It would also have limited, if not entirely prevented, my exertions in other departments of usefulness, in which I was engaged, in all those subsequent periods. Moreover,—and what would have been disagreeable and unfavorable to me in many respects,—I would, of necessity, have become involved, more or less, in the—generally, worse than profitless—cares, discussions, and contentions, of the *political arena*; and with my naturally *ardent* feelings, and I think I may say *independant* mind,

would often have been annoyed and disgusted, with the unjust and selfish designs and proceedings, of some unscrupulous and clamorous politicians, without my being able, through party strifes, to assist at all materially, towards effecting any really important and beneficial public measures. From all these impending, or threatened evils, I was saved, I am fully convinced, by the intervention and *controlling* power and direction of a favouring Providence; and instead of comparatively *profitless* political anxieties and labours, I was, by the exertions mentioned, enabled to accomplish no small portion of good of a benevolent, moral, and even religious description, and with *cheering satisfaction* to my own mind.

CHAPTER III.

JUDICIAL EXPERIENCE.

In the year 1823, I was appointed to the judicial offices in the Island of Cape Breton, which have been already mentioned. The commission required me to reside in the Island, and accordingly I removed there, shortly after my appointment, and established my residence at Sydney, the principal town. The first criminal case, of any serious nature, which was tried before me was in that town in the same year. It was a case of the very worst description of violence on the person of a female. The prisoner was convicted, on the most satisfactory evidence, and I sentenced him to two years imprisonment in the Bridewell at Halifax, and he was put on board one of the colliers bound to that port; and under the charge of two peace officers, as guards, who were sufficiently armed, to prevent his escape, and the

prisoner being confined in irons in the fore-castle of the vessel. The vessel had to take in her cargo of coal, about 9 miles from the town, and near to the mines. At that time, there was a large proportion of the miners, lawless and violent characters, countrymen of the prisoner, and of the same religious faith. These having heard of the conviction, and adjudged punishment of the prisoner, about 40 of them—as reported—conspired to rescue him, and effect his escape. Accordingly, while the vessel was lying at the wharf, taking in her cargo, a large number of the lawless band, with their faces disguised, rushed down the *Shute*, as it is called, by which the coal was being conveyed into the vessel, seized and secured the guards, carried away the prisoner to a blacksmith's shop near the mines, had his irons taken off, and set him at liberty. He was never afterwards captured, or suffered the punishment adjudged. This transaction gave me fully to understand what sort of people I had to deal with, as a Magistrate and Judge, in that part of the County; and I may further say, that in other parts of the Island, at that time, there were not a very few, who were of a similar lawless disposition and conduct. I have reason to think, that for many late years, the proportion of such reckless characters has been very considerably reduced.

The next criminal case of a highly important nature, in which I had to act officially, came before me in the autumn of the year 1824. It was a case of piracy and murder, of a very atrocious nature, and the circumstances which attended it throughout were of rather an uncommon description. Several of the particulars manifested, also, the accomplishment of a just and *retributive Providence*. The following are the principal circumstances:—A vessel had returned to Boston, in the United States, from a voyage to some port in South America; and a part

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of her cargo consisted of boxes containing either specie, or uncoined silver. Soon after that return, she commenced a voyage to some port of Europe. The persons on board were, the Master, a mate, three seamen, and a cook. Two of the three seamen, formed a conspiracy, to murder the Captain and mate, and take possession of the vessel. Accordingly, at a late hour in the night, shortly after commencing the voyage, the Captain being asleep in his berth, the mate also asleep on a hen-coop on the deck, and the seaman and cook who were ignorant of the plot, being also in their berths in the forecabin, the two villains being the watch on deck, one of them, with an axe, dispatched the mate, and threw him overboard. One, or both of them, immediately went into the cabin, and in like manner murdered the Captain, and threw him into the sea. Previous to all this, they securely fastened the entrance to the forecabin, where the two men were, and in the morning when the fastening was removed, and the men came up and enquired about the captain and mate, the murderers said they had killed them, and thrown them overboard, and that if *they* did not submit and be quiet, they would serve them in the same manner, or some other threatenings to that effect. These two men retained their innocence and integrity, as to the diabolical transaction, and the cook was even so bold as to tell the murderers, that if an opportunity offered he would inform against them. It seems probable, that they were tempted and induced to commit these horrible crimes, from knowing that the specie had been in the vessel on the previous voyage, and supposing that some, or all of it, was still on board. They took possession of the property of the captain and mate, and divided it between them. A few days after, finding, it would seem, that they had not the requisite skill to navigate the vessel across the Atlantic, they scuttled her

when a short distance off the harbour of Louisburg, in the Island of Cape Breton, and departed with the two other men in the boat, and left the vessel to sink. This soon took place, and in a few hours they all arrived at Louisburg. Soon after their arrival, although the two murderers took measures of *watchfulness*, to prevent the departure of the others, one of them early made his escape, and gave information of the case to some of the inhabitants, who immediately exerted themselves to arrest the murderers, as they were striving to escape. They secured one of them, but the other got off, and proceeded up the coast. A messenger was immediately dispatched to Sydney, a distance of about 30 miles, to inform me of the case. So soon as I received the account, which was late in the afternoon, I set off for Louisburg, with the sheriff and other assistants, and by travelling nearly all the night, reached there very early in the morning. There I found the man who had been arrested, in the safe custody of a number of the inhabitants, and I immediately sent off one party of men by land, and another party in a boat, along the coast, in the direction the escaped murderer had taken, to search for, and arrest him. I then proceeded to take the examinations of the two other men as witnesses. It was a late hour of the night before their testimony was completed, and the prisoner was making his voluntary statement, and had reached that part of it which described the murderous acts, and was exculpating himself, and charging them altogether on the one who had escaped, when suddenly the man appeared in the room, in custody of the land party, who had gone after him, and who found him about 10 miles up the coast, in the very first house they entered, where he had stopped for refreshment and rest. On his entering the room of examination, such a solemn and melancholy scene ensued, as I never witnessed before

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or since. Each prisoner commenced charging the other with having singly committed the murders, each vehemently asserting, "It was you, it was you." I observed a sudden convulsive movement in the prisoner under examination, immediately on the entrance of the other; and this last one, threw himself prostrate on the floor, crying out in an agony of distress,—“Oh my poor mother, my mother.” They were both young men, neither of them being more than about 24 years. The examinations as to this last one were taken in the usual manner; and before closing the proceedings, to avoid the possibility of an escape, or rescue, I despatched a messenger to Sydney, to procure a party of soldiers, as a guard for the safe conveyance of the prisoners to the gaol there, and on the arrival of the soldiers, this was accomplished. I immediately informed the Lieut.-Governor of the case, who made it known in the proper quarter in the United States, as the vessel and all the parties concerned, belonged to that country. After a time, one of our Ships of war conveyed the prisoners and witnesses to Boston, where the former were tried, convicted, and sentenced to death. One of them hanged himself in his cell, the night previous to the time appointed for execution; the other suffered according to the sentence, and thus ended this horrible and melancholy tragedy. Sir James Kempt, the Governor, was pleased to convey to me, his thanks for my conduct throughout the proceedings.

On viewing the whole of the circumstances of the tragical case, it will manifestly appear, that in *this*, as in so many other instances of murder, there was the operation of a Divine Providence, for the detection and punishment of that atrocious crime; and fulfilling the awful Scriptural declaration,—“Be sure your sin will find you out.”

The next important case, I recollect, in which I found it needful to act in the earliest legal proceedings, occurred a few years after the preceding instance. A ship from Great Britain, bound to a port in one of the North American Colonies, with a very valuable cargo of goods, was wrecked on the coast of the Island of Cape Breton, not far from Sydney, where I was residing; and means were being taken to save as much as possible of the cargo. A boat laden with some of the goods was proceeding to Sydney, and in passing up the mouth of the harbour, near to the grounds where the coal mines were situated, a band of the lawless labourers there, went off to the boat, and after threatening the persons in charge of the goods, to throw them overboard, if they resisted, they carried off the goods, and made their own use of them. On the occurrence being made known in Sydney, a warrant was issued to search for the property, and apprehend the robbers. When the Sheriff with some assistants arrived at the mines ground, with the warrant, he found a large band, with various arms, prepared to oppose him, a part of their defences being a small mounted swivel, ready for action. The Sheriff, seeing there was no hope of succeeding, returned to Sydney in the afternoon of the same day, and informed me of the affair. I immediately called on the Commanding officer of the garrison, for a party of 20 riflemen, to assist the civil power in the execution of the warrant. He offered to accompany us with his men, and we arranged to commence our expedition about 11 o'clock that night, and to reach the mines ground at the first day-light, the distance being about 10 miles. The whole party numbered nearly 30. We departed in two commodious boats, and landed within about 4 miles of the mines, and proceeded that distance by land; and at early light, emerged from a copse of wood, upon the open space

near to the mines. On the instant of our appearance, two of the robbers who had been stationed as watchmen, near to the skirt of the wood, fled in different directions, one of them giving an alarm by *whistle*. I directed a rifleman to fire over the head of the nearest one, and on his doing so, the fellow fell on the ground, as though he had been actually shot; and on our picking him up, and securing him, we found that he was one of the band of plunderers. We immediately proceeded to the village of the miner's cabins, and while the soldiers were ranged along as a guard, we of the *civil force*, thoroughly searched their dwellings for the stolen property, but found nothing. None dared to offer any opposition, or hindrance. We then returned with our prisoner, who was committed to jail for examination and trial. The other man who fled, escaped to the woods, and being a desperate villain, of the Robin Hood, or Jack Sheppard tribe, he prepared himself a hut in the woods, and being a very powerful man, and armed with a variety of formidable weapons, none dared to approach him. It was said, that when his *larder* required replenishing, he helped himself from the store at the mines, or elsewhere, or to a lamb, or other provisions from the folds, or fields, of the surrounding farmers. Through fears of violence, or for other reasons, none cared or ventured to take any measures to bring him to justice, for his misdeeds, or in any way to meddle with him. What were the closing scenes of his career I never heard.

That visit, however, to the miners, had such good effects, that ever after, the laws could be as readily and peaceably enforced in that locality, as in any other quarter. And here, I may remark once for all, that my long experience in legal proceedings against public offenders, and in measures to secure and maintain the peace of society, has convinced me that either one or other of two methods, or courses of

action, must be pursued, according to the moral habits and character of those to be governed, in order the most effectually to limit the number and aggravated character of criminal offences; and thereby secure to the greatest extent, the social welfare. If the people of the community, or country, are generally of moral or peaceable habits, and open to the motives and influences of religion, or reason, legal preliminaries, and sentences, and punishments for offences, may, in general, be rather of a *lenient*, than of a *severe* description. But, if, on the contrary, they are, in a large proportion, of a *lawless* and *turbulent character*, and regardless of moral considerations, the most safe and proper, as well as just course, in the administration of criminal law, is to assign such strict and fully *adequate punishments*, as will serve to *warn* and *restrain* from the commission of crime. Both Divine justice, and the peace and welfare of Society, demand such a strict and restraining procedure, in the case of every community of the last mentioned description. By steadily pursuing this course, with the assistance of my brethren in the Magistracy, I am persuaded, that many who were disposed to crime and violence, were in some degree intimidated and restrained, and the peace of the communities more generally preserved, than it would have been, by a different administration of the law. As an instance of the advantage of such a strict method of proceeding, I may mention, that one day perceiving near my own dwelling, a number of persons engaged in a fight, I hastened among them, and seizing hold of a *stahwart Paddy* who was raising his *shillala*, he instantly let it down, and the whole party immediately scampered away in various directions.

I must now give the particulars of a criminal case of a most atrocious and dismal description, in which I acted officially, and where the intervention and actings of a special Divine Providence were most signally manifested. In a small seafaring and trading community, a few miles from my residence in Cape Breton, a tavern was kept, by a man and his wife, both of whom were disreputable characters, and their house, as might be supposed, was the place of resort of dissipated and disorderly persons. The woman, who had once or twice been before me, charged with offences, was far worse than the husband. Indeed, I do not recollect having ever seen a female, who bore so palpably, in her whole visage, the *index* of a *vicious* and *violent* character. The man, from his tavern profits, and other sources, had accumulated £100, which he kept in his own possession, locked up in a small trunk. At the time of the commission of the murder, the particulars of which I am about to relate, two sailors were boarding in the tavern; and there could be little doubt, but one or both of them had adulterous intercourse with the woman. As in nearly all such cases, there was a desire of these guilty parties, to get rid of the husband, and obtain possession of the money. Accordingly, they planned and concluded, that the two men should murder him, at some early and convenient time. On the examinations of the witnesses, taken before me, the following particulars appeared:—The evening previous to the commission of the murder, all the parties were together in the house, and the woman said to one of the men,—“ Now see that you do that in the morning, or never show your face to me any more,” or some such words, to which he answered, promising compliance. They were to receive from her £40, for committing the deed. The one to whom she so spoke, slept with the husband the same night, and very early in the morning, these two went out to a

pasture field, partly wooded, to look after some cattle. Very shortly after their departure, the other man followed to the same field, with an axe, as if for the purpose of using it to repair the fence of the field. He joined the others near the wooded and remote part of the field; and there, as afterwards appeared, the two villains fell upon the husband, and he was felled, or rather *hewed* to the ground, and his head split open with the axe, and one of his arms, and other parts of him, horribly mutilated. They then dragged the dead body into a close and swampy thicket, in the field, and very shortly after dug a shallow hole, and deposited the body in it, placing some mossy substances, as a covering, to give the place a *natural appearance*, as before; and also plucked some branches of the small trees around, and stuck them in that mossy covering, to show like *native early unærgrowth*. These devices for preventing the discovery of their atrocious deed, were by a special Providence, like plans and practices in other cases, for concealing the like crime, made to serve as the chief means by which their guilt was discovered. On returning to the house, directly after the murder, one of them brought in a straw hat, of the deceased, and threw it down as though he had found it. Here, artfulness was remarkably wanting, as has so often been the case in similar instances, for this was one of the circumstances which created suspicions of their guilt, in the woman's daughters, who were inmates of the house. On the return of the murderers, and no doubt after their having privately signified to the woman that they had fulfilled the murderous plot, she also committed herself by saying in the hearing of one or more of the daughters,—“Now we can sit down and have our breakfast in peace.” The guilty parties reported abroad, that the husband had absconded, by reason of debt, or other cause, but suspicions were aroused

against them. A few days after the man had disappeared, one of the daughters who had a quarrel with her mother, went to a magistrate in the neighborhood, and gave him information of the above, and other suspicious circumstances, which he inserted in her deposition, and sent it to me, requesting my opinion and instructions how to act in the matter. I lost no time in directing him to issue a warrant for the apprehension of the three parties, and advised him as to the best precautions and means for accomplishing their arrest. He acted with the utmost promptness and skilful management, and had all of them arrested the same evening, and sent to me in safe custody. About midnight the party appeared at my dwelling, and I committed the prisoners to the jail. So soon as these occurrences became publicly known, the people in that neighborhood went out in parties, to search for the body of the man. On the day following the committal of the parties, all the persons who could serve as witnesses were brought before me, on the examination of the case. While this was going on, the search for the body was diligently prosecuted. In the latter part of the second day of the search, two of the persons engaged in it, were looking through the thicket in the pasture field mentioned, and in passing over the spot where the body was deposited, one of them pulled up a small stalk from the mossy surface, without having any particular design or intention, but on looking at it, perceived it had no *root*, but was merely a sprig plucked from a tree. Several others, placed in like manner, were found around the spot, and an old log of wood was observed to have been removed. On their clearing away the moss, and a slight covering of earth, they found the body, in the frightful condition already described. A messenger was immediately despatched to inform me of the discovery. At the time of his arrival, the

three prisoners were in the dock before me, and I was taking the examination of one of the woman's daughters. All of the prisoners had, hitherto, with seeming indifference, boldly asserted their perfect innocence; the woman more especially and repeatedly, in the most unfaltering manner, doubtless thinking, that as her hands were not actually employed in the bloody deed, whatever might come out, *her life* would be safe. The moment the finding of the body was announced by the messenger, the prisoners became visibly agitated, each one asserting innocence, and criminating the others. On closing the examinations, and taking the voluntary statements of the prisoners, denying any guilt, they were fully committed for trial. On that trial, they were all convicted and sentenced to death. They subsequently confessed their guilt, and at the time appointed, there was exhibited in the vicinity of the small county-town, the awful scene of the execution of the three criminals at the same moment, and on the same gallows.

On any serious, or even slight view of several of the particulars of this deeply tragical case, especially of the minute circumstances which led to the discovery of the body, surely none can fail to perceive the hand of a wise and *retributive* Providence. Here, as in so many other instances, these revealed and awful truths were signally fulfilled:—"God bringeth to light the *hidden things of darkness*;" "The wicked shall fall by his own wickedness;" "The *heavens* shall reveal his iniquity, and the *earth* shall rise up against him."

The next instance, or rather instances, for special description, were of a complicated nature. In these, I had the satisfaction of being instrumental in preventing impending scenes and acts of the most tragical character. For causes not needful to be mentioned, a quarrel arose between the Lieutenant and the Surgeon of the small detachment of soldiers stationed in the town, in Cape Breton, where I was residing; and it was arranged that a duel should take place between them. It was in the winter of the year 1834. Late in the evening preceding the morning appointed for the meeting, I received an anonymous note, informing me of the particulars of the affair. Immediately I communicated with the Sheriff, and we concluded to go out very early in the morning with several constables and intercept the parties, and prevent the duel. Accordingly we all sallied forth in due time, and a most *bitterly frosty morning* it was, in the depth of winter. We dispersed ourselves in different directions, around the barrack ground, so as to accomplish our purpose. As I was proceeding thither, I perceived the Surgeon's second, hastening in the same direction, along another street, and thinking it most probable, that the meeting would take place at a small and uninhabited point of land not far from the barracks, I hurried towards the place. The Sheriff and constables proceeded towards the barracks in other directions. The parties, consisting of the two principals and the Surgeon's second,—the Lieutenant not having one,—perceiving that they were watched, rushed down the steep bank, in front of the barrack enclosure, and hastened on foot, over the ice, for the opposite side of the river, distant nearly a mile. This occurred in the view of the sheriff and constables, but not in mine, an intervening hill, and some buildings, preventing it. The sheriff sent a messenger to inform me of the circumstance, and the

constables, and,—if I recollect rightly,—the sheriff also, immediately followed the parties on foot. On receiving the message, I hastened to the street in front of the river, where several spectators were assembled, and providentially finding a friend's horse in readiness, I instantly sprung into the saddle, and at the utmost speed, made for the place whither they had gone, the snow on the ice being nearly a foot deep. In the meantime, the duellist party had chosen the spot for their encounter, a short distance from where they had crossed, and just as I approached the place, they had taken their stations but a *short distance apart*, and were in the very act of raising their pistols, when I shook my whip at them, and commanded them to desist, and in the same moment rode my horse directly between them. They immediately concealed their weapons, and I had them taken into custody, by the peace officers present, who had previously been looking on, without any forcible interference. And here, I may say, that I think it nearly certain, if my arrival had been *one minute later*, the Surgeon would have fallen, for I perceived as I approached, that he was greatly agitated, most probably with anger; but the Lieutenant was raising his pistol in the most cool and deliberate manner. And now, another violent scene occurred, which gave rise to the second instance of my favorable interference, and prevention of a second meeting of the same kind, as will presently be related. On my taking the Lieutenant in charge, the Doctor's second, a Mr. M——, instantly drew from under his coat, a horse-whip and began striking the Lieutenant with it across his shoulders, on which the latter struck at him with his fists. As promptly as possible, I parted them, and the three offenders, without any further forcible interruption or difficulty, were conveyed to my office; the Lieutenant, however, vehemently and frequently declaring that he would shoot the man who had

struck him, even at the altar, or in the bosom of his family. I bound them all in high penalties, with sureties to keep the peace, and be of good behaviour for 12 months. The commanding officer of the garrison, on being informed of his Lieutenant having been struck with the whip, requested me, by an official letter, to convey to him the particulars concerning it, which I did in a written answer, assuring him that the Lieutenant had promptly and forcibly resisted, and repelled the indignity to the utmost of his power under the circumstances. Some time after he was charged before a Court Martial, concerning it, and I have reason to believe that my official letter just mentioned, explaining all the particulars of the affair, prevented his being dismissed from the army.

But the story, as yet, is but half told. In the ensuing spring I removed with my family to the Provincial capital, and the detachment of troops, with the two hostile officers, were also removed there. In the month of February, in the ensuing year 1835, I set out by land for Cape Breton, to hold the Courts there, and very shortly before my departure, I heard that the Lieutenant who had been struck, and a brother officer, were missing from the garrison, having secretly departed, and it was reported that it was not known whither they had gone. As it was close upon the expiration of the year, for which the Lieutenant had been bound to keep the peace, I concluded that he had gone for Sydney, to have a duel with the man who had so unfairly and treacherously struck him. On my journey, I enquired if they had passed along the road, but heard nothing concerning them, until I came within about 40 miles of Sydney. At that place I halted, Saturday evening, at the house of a friend, to remain over the Sabbath, and proceed to Sydney on the Monday, to be ready for opening the Court on Tuesday. Late in the afternoon of Sunday the father of my friend

came in to see us, and in the course of conversation mentioned, that he had shortly before, seen two persons who were strangers in that quarter, passing in a sleigh towards Sydney. I immediately concluded that they were the Lieutenant and his second, for the intended duel, and requested my friend to procure me a trusty person as a messenger, which he speedily did. I gave the man a letter to the Sheriff, informing him of the affair, and directing him to take immediate measures to prevent any hostile meeting, by having the party taken into custody. I charged the messenger to proceed rapidly, and to pass the sleigh, without speaking to the parties, and if his horse failed to get another, and to reach Sydney as long before the sleigh as possible. He faithfully performed the duty, soon passing the sleigh, and riding through the night, delivered the letter early in the morning. The Sheriff lost no time in fulfilling the direction, and by, indeed, some stretch of authority, on the ground of the statements in my letter, immediately issued a process against Mr. M——, the other intended combatant,—the person who had struck the Lieutenant,—and had him safely imprisoned. When the officers arrived, and found they were disappointed of their purpose, they speedily set off on their return to Halifax, over a second 300 miles. They had gone more than two-thirds of the first journey by water, and had a long passage, in consequence of which I got ahead of them. As they left Halifax about a week or more before I set out, had they proceeded the whole distance by land, they would have reached Sydney long before me, and, in all probability, the intended revengeful encounter would have taken place; and as they were both men of determined spirits, and fired with resentment, they would doubtless have persevered until one or other had fallen. In that delay on their journey, there was a special and merciful Providence

towards them, as there had been on the previous occasion described, when I was made the happy instrument, of preventing the deadly effects of revengeful passions.

The next important case for relation, is one of malicious and deliberate murder. It occurred in the same town where the preceding instances took place, and in the night, in the year 1837, when the town was *illuminated* because of the coronation of our present Sovereign, Queen Victoria. A suit at law, concerning a small debt, had shortly before been decided between a labouring man in the town, and another in a distant settlement, and the judgment was against the former. The other man happened to be in the town, on the night of the illumination, and the former seeing him on the street, which was crowded with persons, viewing the brilliant spectacle, he hastily provided himself with a heavy bludgeon, and prompted by his revengeful spirit, watched for a favorable opportunity, and sprung upon his victim, and with one blow upon his head, with the weapon, felled him to the ground, threw away the stick, rushed down the street, and soon disappeared below the bank at the river side, and made his escape. Some of the people on the street, who witnessed the occurrence, immediately ran to lift up the man, and others secured the stick, and this gave time to the murderer to get away. I was in another street at the time, and was immediately informed of the occurrence, and hastened to the house where the man had been carried. Two surgeons were sent for, who examined his head, in my presence, and both declared that there was not any fracture of the skull.

The man was able to stand while this took place, but immediately retired to bed, and in about 36 hours after, *expired*, the skull having indeed been fractured, as afterwards discovered, and which, as declared by the Coroners inquest, was the cause of his death. Immediately on the flight of the murderer, my brethren of the magistracy, on the spot, assisted me in placing persons on all the different roads, leading from the town, to intercept and arrest him; but with the assistance of some of his relatives, he succeeded in getting beyond the watchmen. The following day it was ascertained, that he had fled to the coal mines, about 10 miles off, where there were a number of his lawless countrymen. On the Sheriff going there, with a warrant for his arrest, he failed to get hold of him. Being determined to do my utmost for his apprehension, I applied to the Commanding officer of the garrison, and obtained a sufficient party of soldiers, and late in the evening of the same day, went with them, and the Sheriff and other assistants, and through the night searched around the mines' ground, and in the vicinity, to discover and secure him. In the course of our search we were told of a disreputable house where spirituous liquors were clandestinely sold; and that there was a cellar under it, having a trap door from the floor, and that it was probable he was concealed there. I proceeded with the party to the house immediately, and got there about midnight. It was lighted, and having first stationed a soldier at a window in the rear of the house, I looked through an opening in the door, and saw three or four noisy fellows, sitting at a table playing cards, and one lying drunk on the floor. I then stationed the other soldiers, with fixed bayonets, pointed towards the door, and on requesting entrance were, after some hesitation admitted. The party seemed very *savage*, and disposed for resistance, but by a few threats, they were soon quieted; and after

removing the drunken man out of the way, we searched the cellar and the house, but the murderer was not there. In the afternoon of the ensuing day, I set out in a boat, with the party, as though on our return to the town, but after nightfall, we landed some distance up an arm of the river, and there secured our boat; and returned secretly, by land, to the place we had left. We put up there, at the house of a person who was favourable to our purpose; and—putting up blankets at the windows of our room, to prevent being seen, and to make it appear as if unoccupied,—we remained there, awake, during the remainder of the night. At morning light, we sallied forth in two parties, and taking different directions, I with one of them, hastily proceeded up one road, which after a short distance led through the woods to the mines ground, while the other party took the only other road leading there. I had not proceeded far, when I met a man who, on enquiry, informed us, that on his way only a few minutes before, he had met Ormond, the murderer. We went on as rapidly as possible, but he must have taken to the woods and concealed himself, directly after meeting the man, for on pursuing our search quite to the mines, and around there, we failed to discover him. In the evening we returned to the town, having been constantly engaged about the search, two nights and days. Most probably he very soon got away in some vessel, for no long time after our search, I heard of his being arrested at a town in New Brunswick, on the information of a person who knew of the murder, and who saw him there; but while being conveyed to prison, either through the carelessness, or connivance, of those who had him in custody, he again made his escape. A length of time after, I heard of his being the driver of a public carriage in Quebec, in Lower Canada, and immediately gave information of this, to our Provincial

Government, who communicated it to the Government there; and some time after, I received an official letter, stating that he had left Quebec, and proceeded up the country, and probably had gone into some part of the United States. I never heard any thing further concerning him. He thus escaped the *judgment of man*, but an infinitely greater and *eternal* one awaits him.

The next instance in my judicial experience, which seems *worthy of narration*, is, in many of its particulars, of a singularly remarkable description. I do not perfectly recollect the year in which it occurred, but I think it was in or about 1836. The precise time, however, is of no importance. To commence at the origin of the whole affair, and to show how I became judicially concerned in it, some introductory facts must be given. They are these:—A woman in one of the county towns, in the Island of Cape Breton, in her dying hours, solemnly required her husband, to have her body laid beside the graves of her parents, in a place distant about 40 miles. He complied with the request, and rather a large party set out with the coffin containing the body. Several of them belonged to Scottish Highland clans, bearing different names. I need scarcely mention, that, as a matter of course, they took strong liquor more or less frequently, for the purpose, as they doubtless thought, or would say, for absolutely needful refreshment, and to maintain their bodily strength. It would seem, that either from some immediate provocation, or old *clan or family strife*, or bad feeling, a quarrel, while on the way, arose between these two parties, which being *intensified* or rendered more

violent by the action of the strong liquor on their own naturally ardent passions, from words they proceeded to blows; and for a part of a day kept up a kind of running battle along the road; during which they *battered* and *bruised* each other most severely. At the ensuing term of the court, in that county, a number of what may be called cross, or opposite indictments, were found against several of the combatants, belonging to each party, and a considerable portion of the term was taken up, in trying those cases. Several of the offenders were convicted, and I will confess, that viewing the violent and disgraceful nature of their conduct, in passing the sentences, I dealt out to them, respectively, the *full measure* of the pains and penalties which the law warranted, and their offences, under all the *aggravated circumstances*, so fully deserved. On the close of the term, I commenced my journey, on horseback, for home, distant nearly 120 miles. It was late in the autumn; and also late in the day, when I set out, and I was alone. The weather was moderate, but rather threatening an unfavorable change. In accordance with the plan of my journey, I proposed to reach in the early part of the night, a house about 15 miles down the coast, where I had frequently stopped. At that time, there were no houses on that part of the road, for the comfortable accommodation of travellers, which deserved the name of *inns*. Very shortly after I commenced my journey, snow began to fall, and kept rapidly increasing; and by the time I had got 9 or 10 miles, it was nearly up to the knees of the horse. I think I never knew so much fall in a like time. This part of the road was through a wood, and therefore the snow did not incommode me much, as it was *dry*, and no *drift*. But when I came out on the open country, the wind had commenced blowing very strong, and the snow was still coming down as thickly as before, and

drifted violently, and partly in my face, from time to time, according to the variations of the road. Night had now fully set in, and fearing that from the depth of snow,—the violence of the storm,—bad bridges, and other dangerous circumstances, I would not be able to reach the intended place of rest, about two miles on, I rode up to a comfortable looking house, to obtain accommodation for the night, but just as I got to the door, the thought arose, that the family belonged *by name*, or even more intimately, to one of the fighting parties at the funeral; and on whom I had, as already mentioned, so heavily and justly laid my *judicial hand*. I paused a few moments, without seeking admission, and knowing from several occurrences, that there were some very violent characters in that neighbourhood, and thinking that if I stopped there, some evil might befall me or my horse, I concluded to go on for the house I had intended to reach. Accordingly, I drew up the reins for the purpose, and as I was turning the head of my long-tried and faithful steed, to my surprise he did what I never knew him do before, he *bit* at one of my feet in the stirrup, thereby seeming to say,—“are you, indeed, so cruel, both to yourself and me, as to think of proceeding any further in this violent storm.” I disregarded, however, his *rude suggestion*, and went on, struggling through all the difficulties, and safely reached the desired habitation. *There*, before a glowing wood-fire, I soon obtained a repast, or plain but comforting fare; and with the *luxury*, in that neighbourhood, of a *feather bed*, prepared on the floor, in front of the fire, passed, what, under all the circumstances, may be called a comfortable night. Early the next morning, I set forward, through snow nearly a foot deep, on an average, and in many places deeply drifted. Nothing further of importance occurred during the rest of the journey, and on the second or third day after, I safely

reached my home. This journey, however, I may say, with its trials and difficulties, was not the most disagreeable or dangerous, through which I passed, while performing my judicial duties in the Island of Cape Breton. A score of times, or more, during the 18 years of performing my circuits there, when the weather was stormy, and not being able to reach the proposed end of my journey, or get to a comfortable private house,—there were no suitable inns,—I have been obliged to find a refuge in some very humble dwelling, and pass the night on the floor, not even on the bed of *feathers*, but on plain *straw* brought from the barn. But at such times, with a good wood fire kept up, I have passed the night without any real discomfort. But without that favorable addition, or when the fire *declined*, and I had to arise, and *replenish* and *revive* it, the bodily feeling, as may be supposed, was considerably otherwise. During many of the *earlier* years of those judicial circuits, large portions of my journies were performed in *Indian canoes*, in which I have sometimes passed a great part or the whole of the night, occasionally *paddling* to lessen *chilliness*, and to afford the poor tired *Squaw* a partial relief. On one of such journies, for reasons of apparent convenience, I took a shorter route, for the most distant county town, and one I never passed before, and never attempted again. The whole distance was about 100 miles, and nearly two-thirds of it were performed with the Indians in the *bark canoes*, and during the whole of the journey, *of three days and nights*, I never parted with an atom of my apparel, except *hat* and *boots*, and getting what repose I could obtain, at night, on the floor, under circumstances similar to those described. In the *latter years* of those journies, all particulars as to accommodation were much improved, but still, in many respects, occasionally, rather far from what is generally termed

comfortable. But through all these journies I was of middle age, and in vigorous health, and cared little about any such discomforts, having during 15 previous years, been often obliged to *rough it*, when travelling, as a barrister, on the circuits in other parts of the Province. During many of the last years, all the principal roads in the Island of Cape Breton have been so improved that travelling over them could always be performed in carriages, and public inns have been established at suitable stages, and affording fair accommodation and comfort.

An instance of my *judiciary* duty may here be mentioned, some of the particulars whereof, were quite of a *ludicrous* description. About the midnight hour, when I and all my family were enjoying our slumbers, we were suddenly aroused by the bursting open of our front door, and the violent *battling* of persons in the hall, with loud cries of distress, as if murder was being committed. Immediately I and nearly all the rest of the household sprang out of our beds, and in our night dresses, rushed down the stairs, where,—though all was darkness,—we ascertained that parties were struggling and fighting on the floor, just at the foot of the stairs. The front door was wide open, and the loud screams of distress, and cries of murder, were still continuing. So soon as a light was obtained, there appeared the scene, of two men prostrate on the floor, the undermost one had a thumb of the other firmly between his teeth, while this one, with his other hand, was holding his adversary down, by a grip on the throat, and still crying out, murder, murder, “Oh my Judy, my Judy,” or some such

name,—being that of his wife. On their becoming somewhat composed, after my parting them, I found that both of them were intoxicated, the undermost one held by the throat, being the worst. On enquiring into particulars, I learned that they had been drinking together, and as they were passing along the street, they commenced quarrelling; and when they came near my house, the man uppermost in the fight, violently seized the other, declaring he would take him to the Judge, to be dealt with, for assaulting him, or for being drunk. The other resisted, and in the struggle together, at the front door, it was burst open, and both of them fell on the floor, and grappled each other in the manner described. I sent for the jailer, and committed them to his custody for the rest of the night, and when they were brought before me, in the morning, I bound them over in the usual manner, to keep the peace, and be of good behaviour.

On reading some of the foregoing instances of my *actings*, regarding the *arrest* of offenders, it may be thought rather strange, that *I* was thus engaged, as in the strict legal order of proceedings, in general, it was not my duty, but that of the Sheriff, or some other *executive officer*, to be so employed. This is perfectly true, but in highly important and difficult cases, and with reference to the rather *peculiar* circumstances of the community in which I resided, and around it, some of which have been mentioned; and as the criminal portion of the duty of the Magistracy, was almost entirely left to me; in order to the more certain execution of the laws against the most heinous offenders, and more effectually to preserve the peace of the country, and *restrain* or *intimidate* the lawless and violently disposed, I thought it well thus to act, even *beside* and *beyond* the line of duty, which, *in strictness*, could be required of me. By this course of proceeding,

however, some, it would appear, were led to think, that I was the first, or most proper person, to be called upon, in every case where any offender, in the slightest degree, was to be dealt with. Accordingly, if even a slight squabble, or disturbance took place in the street, or a dwelling, the *Judge* was sent for, to interpose, and set matters right. But, even, far beyond the line of *legal action*, at length, for one reason or other, it came to pass, that I was generally thought to be, such a *universally public character*, that if a man and his wife were at serious variance, I was called upon to endeavour to restore harmony. Even once, when a neighbouring female fell into a state of nervous agitation and weakness, and was afraid of dying, being conscious that her spirit was not prepared for the change, although there were ministers in the place, I was sent for, to act the *parson*, and pray with, and for her, and administer the needful spiritual consolation and advice. From all these particulars it will, at once, be seen, that my situation was no *sinecure*, but often annoying, even in the vacations of the regular terms of the civil and criminal courts in which I presided.

Before closing my statements belonging to this title, it is proper to mention,—and to give a few instances in proof of the fact,—that all through my judicial experience, I found,—as has been the same with every Judge,—that the great proportion of crimes, of every degree, with which I had to deal, were more or less attributable to the use of intoxicating drink. Of *eight murders*, and other cases of homicide, which were committed within about *ten years*, in merely that section of the Province in which I officiated as Judge, *six* of them, if not more, were by persons under the immediate influence of intoxicating liquors; and of *eleven* of such cases, in a further course of years, *eight* of them occurred through the same cause. *Two* of them, by *young men*; and

under very distressing circumstances, occurred within a few miles of my own dwelling, and within about *four months*. In the first case, the person killed, was a youth of about 20 years, who was stabbed in the bowels, by a companion of a lesser age. They had previously been on the most intimate and friendly terms. They belonged to the same vessel, and through the fatal indulgence, by both, in the maddening drink, the quarrel arose, which terminated so awfully. In the other case, the individual killed was rather an old man, with a wife and eight children; and the persons by whom he was so barbarously beaten, as shortly resulted in his death, were rather young men. They had no previous malice against the man they murdered, probably had never seen him before, and received *no provocation*, to excite them to their brutal conduct. It was the infuriating drink alone, which prepared for, and induced the horrid deed. These two were the only murders committed in that section of the Province, or, as I believe, in any part of it, during that year.

In one *special* term of a court which I held, two young men, and a lad of about 16 years, were tried and convicted of two separate robberies. The two young men I sentenced to two years imprisonment in the Provincial Bridewell, and the lad to one year in the county jail. They were the only cases tried during the term, and it was evident from all the circumstances disclosed, that both of the offences were committed in order to obtain the means of gratifying the appetite for strong drink.

Of many hundreds of cases of breaches of the peace which came under my investigation and decision, during the whole period of my performance of judicial duties, at least *seven-eighths*, I may confidently say, were traceable, chiefly to the use of *intoxicating liquors*.

CHAPTER IV.

TRAVELS AND EFFORTS IN THE TEMPERANCE
REFORMATION.

As well as I can remember, my first serious and connected thoughts regarding the great Temperance Reform, arose very shortly after its commencement, either in 1831 or the year following. I had been on a visit to the United States, and while waiting in the city of Boston for a passage home; and occasionally looking over some of the book stands on the streets, I met with Dr. Beecher's celebrated sermons on intemperance. I bought them, and read them with deep interest, having from my youth, and more especially in later years, had much cause to know the truth of his statements, and of his eloquent and powerful arguments and appeals, concerning the strong drink traffic, and its innumerable afflicting and deadly effects. On my first entering upon the office of a magistrate, in the year 1823, feeling conscientiously bound,—by the oath I had taken,—to carry into effect all the laws against evil doers, as far as empowered to do so; and seeing upon our Provincial Statute book, the law against all *open drunkenness*, and daily seeing drunkards about the town where I resided, as well as occasionally in other places, within my jurisdiction, I commenced the performance of my official duty, and convicted and fined all whom I saw in a state of drunkenness; at times convicting 4 or 5 in a day, so prevalent, formerly, was open drunkenness. In this performance of public duty, I persevered for 7 or 8 years, during which time, I convicted and fined *several*

hundreds, in all, and on one or two occasions, ordered old and *incurrable* offenders to the stocks. Here, some may be ready to ask, did not all this *strictness* of proceeding prevent the exhibition of drunkenness *in public*? I answer, no! probably, not in the least degree. The only benefit I can, to a *certainty*, say was effected, was, that of increasing the funds for the support of the poor; as the fines for drunkenness, are, by law, appropriated for that purpose.

After reading Dr. Beecher's sermons, and hearing of the formation of Temperance Societies, I at once concluded to try that method of limiting the cases of drunkenness, and the other ruinous effects of the strong drink system, within my immediate jurisdiction. Accordingly, on my return home, in concert with some religious and benevolent friends, a Temperance Society was formed, on the *first* and only pledge, then taken, that of abstinence from *ardent spirits*. Several years previous to this, and before a Temperance Society, from the present entire abstinence movement had been anywhere formed,—I think in the year 1824,—I gave up altogether the use of ardent spirits, of every kind, and have never since on any occasion partaken of them, in the smallest measure, nor have they since entered my dwelling, as a *beverage*. Before any long time had elapsed, some good effects were found to result from the efforts of the society mentioned, in the permanent or partial *reclamation* of a few of the intemperate; and some diminution of the drinking customs, within the limited sphere of the Society's operations.

Immediately after the close of my judicial duties, I removed with my family from the Island of Cape Breton; and we took up our residence in one of the most beautiful villages of Nova Scotia. Having, through all the previous period of manhood, been actively employed in public duties, I soon found

myself quite at a loss, for what I considered *useful occupations*, to fill up my time; and being then only a little over middle life, and in bodily and mental vigour. When about three months had passed in this state of feeling, a Mr. K——, whom I had known for several years, came along on a temperance mission, and spent a short time at my house. It was about the latter end of August, and the weather was very fine, and the roads in excellent order for travelling in a carriage. He told me of his plans for lecturing on the temperance subject, and for getting forward on his journies. This last object was to be accomplished, chiefly by the friends of the cause conveying him forward, from place to place. The thought readily occurred to me, that it would be an advantage to him, as well as to the benevolent mission, to carry him on in my carriage for some days of his journeyings. As my wife had never been in that section of the Province, whither he was going, and which is one of the most fruitful and beautiful parts of it, I proposed the excursion to her, and we soon concluded to fulfil the design. Our carriage was *double-seated*, and our horse stout, strong, and trusty. As Mr. K—— was quite of the heavy bodily organization, probably about 220 lbs. *averdupoise*, it was arranged that he should have the *hinder*, and most honorable seat, entirely to himself; and that my wife and I would occupy the *forward* one, which would bring the carriage on an *equilibrium*, or somewhere about a suitable balance. We commenced, and continued our journey throughout, in conformity with this safe and prudent arrangement. The weather was rather uncommonly sultry, and consequently, as will readily be supposed, quite *melting* and *oppressive* to our *corpulent* and *ponderous* friend. In delivering his several orations, after suitably introducing his benevolent subject, and making some brief and appropriate remarks concern-

ing it, during about 9 or 10 minutes, he concluded in some such terms as these :—" Here is my friend Judge Marshall, who, in his official capacity, has known very much of the crimes and other evils of the use of intoxicating drinks, and he will tell you all about them." I was thus put forward to declare my judicial experience, and other information on the subject, and continued to do so, at the several meetings, on the journey of nearly a fortnight, during which we carried our friend forward on his excellent mission. I think I may fairly say, that on the whole, I did the larger portion of the *talking* part of the work.

On our return home, after parting with our friend, who proceeded on his mission, I was led into a train of reflections on the important and excellent character of the temperance movement, and at once perceived, that it afforded a wide and most benevolent sphere, for that useful employment of my time and energies, which, as already mentioned, I had been earnestly desiring. I did not suffer the impression and conviction to depart, but during the autumn of that year, and the ensuing winter, addressed a number of temperance meetings, in and around the place of my residence. At this time, I may say, commenced my temperance advocacy career, in which excellent work of reform, during nearly 22 succeeding years, I was more or less actively engaged in various countries, as will presently be shown. And here, I may further say, that from the circumstances just stated, regarding my introduction into the extended public advocacy of the cause, and from other particulars, which need not be mentioned, the impression first made on my mind, very soon advanced to a *perfect conviction*,—which has never been weakened,—that I was as *specially* called, by a wise and benevolent providence to labour as I have done, in this excellent cause, as ever a minister of religion

was divinely called to act in his far more exalted and important mission. My long legal experience in public speaking, and the habit which it generally forms, of close and connected reasoning, and also my independence as to pecuniary circumstances,—which throughout my advocacy enabled me to render it *gratuitously*, in all particulars,—gave me special qualifications,—especially the latter,—for obtaining for that advocacy, in general, rather a large measure of public acceptance and success. Having become perfectly convinced, as to the christian and moral duty of extending my public efforts in the excellent work, I yielded to that *ardency* which has always been a part of my character,—at times injuriously so,—to engage *actively*, in any purpose decidedly formed; and early in the spring succeeding the journey just mentioned, in the year 1842, commenced *alone*, my first long and arduous journey, for the advocacy of the cause. It was about the last of March; and as the roads were then in such a state, that it was both difficult and uncomfortable to travel in a carriage, I performed the whole journey on horseback. Some time previous to setting out, I wrote on to the Secretaries of Societies, throughout the route, to have meetings appointed, at which I would lecture. Accordingly, I went on from place to place, over bad roads, and often in stormy, and always uncomfortable weather, and fulfilled all the appointments. On my return home, on summing up the main particulars relating to the journey, I found that during the 42 days of its continuance, I had travelled about 620 miles, through parts of 9 counties, had addressed 38 public meetings, and had been instrumental in forming some *new* societies, *reviving* old ones, and in adding to the cause about 685 new members. My health continued good throughout the journey. This success afforded much encouragement, and an increased *stimulus* to further efforts of the

like description. In order to carry them out, in the most ample and thorough manner, I divided the whole Province into districts, or rather *circuits*, as is the case with the courts; and accordingly, I planned out my *eastern*, *western*, and *shore circuits*, so as to comprehend all the county-towns, and all the other principal places in each circuit, for my visits and lectures, every year. I had a small but strong four-wheeled carriage built, according to my own plan, with leather coverings in front, and behind, so as effectually to protect myself and baggage; and thus, with the addition of oil-skin covering for head and body, I could travel through any ordinary rain-storm, without any serious discomfort, and be always able to fulfil my appointments. Thus fully *fitted* and *harnessed* for a continuance in the benevolent and laborious work, I steadily pursued it, for upwards of 4 years, in all, visiting and lecturing throughout the Province, each year, in the manner, and to the extent already mentioned. At the meetings I attended in each succeeding year, several hundreds, in all, were brought under the abstinence pledge, and added to the Societies; until at the termination of the period mentioned, they amounted to *thousands*. During the same course of years, I *twice* visited and lectured in like manner, in several parts of the Province of New Brunswick, and the Island of Prince Edward; and at the meetings I attended in those colonies, some converts were gained to the same cause. In performing those circuit and lecturing visits, I think I must have travelled at least 1800 miles, in each year.

Before commencing the relation of my journies and efforts in the same cause, in the United Kingdom and other lands, I think it well to mention, a few of the special instances of the good effects which followed from the meetings in which I lectured, in those years, in Nova Scotia. On my first long and

successful journey—if I remember rightly—in the spring of 1842, I had arranged to deliver a lecture at the head of a river, in one of the western counties; and on reaching there at the time appointed, and consulting with the school-master, he informed me, that shortly before, an inhabitant of the place, had brought a barrel of *Yankee rum* into his house, and continued drinking of it to such excess, that he killed himself; and that the people around, were so impressed with the fatal event, that it was a good time to hold a temperance meeting. The school house in which it was held, was indeed crowded to the utmost, and at the close of the lecture, 47 persons took the pledge of abstinence, for the purpose of forming a Society. When lecturing there, the next year, I found that the Society had been formed, and then numbered 196; and I was informed, that during that year, only about 10 barrels of that vile liquor, just mentioned, as well as could be ascertained, had come into the place, instead of about 100 barrels, which, previously, had each year been imported. On that second journey, I was proceeding to a meeting to be held near the same place, in company with a man whom I had not before known; and as we were walking leisurely along, I said to him, chiefly for conversation to fill up the time, “To what church do you belong?” and he answered, “To the Baptist church, but I should never have belonged to any church, but for you.” “How can that be?” I replied, “I never saw you before now.” He then said, “You may remember giving a temperance lecture, at a school-house at the head of this river, about 18 months ago; I had been a drinking man before, but took the pledge on that occasion, and soon after, the Lord converted my soul.” These words were so accurately impressed on my mind, at the time, that I can never fail to remember them.

On this same journey, as well as I can remember, and some miles further on, but in the same township, I halted at the divergence of two roads; and being at a loss which to take, I enquired of a woman standing at a door, and immediately after answering and directing me, she began speaking about the temperance cause, probably knowing that I was the person who had lectured at the school-house, as previously mentioned; and in the course of her remarks, lifting up her hands, she said, "There is no telling the good the temperance cause has done in this place, we,"—meaning her husband and herself, "formerly sold it, and often I have gone to that red store,"—pointing to it,—“to draw off the rum for the boys, who would not work at the fish, unless they got it; and I have felt as if I could dash it on the ground, knowing the evil it was doing; now, we have given up the sale of it,” and I think she added, "there is none sold now by any person in this settlement," or words to that effect. The woman seemed quite relieved in her mind, and rejoicing that she had got rid of the destructive traffic.

An instance of *moral*, and also *religious* good, to a whole family, from the abandonment of the traffic, may also be here related. A tavern had been kept for many years, in a small village, on one of the main roads of the Province; and the keeper of it, through long continued excessive drinking, had become greatly disordered and enfeebled in body. He was also embarrassed with debt, and his house and premises had fallen greatly to decay. While such were his circumstances, I made a visit to the village, and delivered a lecture, in which *providentially*—as I believe—I was led to speak very fully of many of the crimes and other evils of the traffic; and probably with more point and force than usual. The wife of the tavern-keeper was present, and shortly after the close of my lecture, she told the

female who informed me of it, that while I was treating of those evils, she felt as if she would *sink to the floor*, or some such expressions. The woman must, indeed, have been very much impressed on the subject, for the very next evening, she followed my route, and attended at another lecture I then delivered, at a place several miles from her home. Doubtless, she used her influence with her husband, to abandon the traffic, and keep the inn on the 'abstinence principle, and this was speedily done. Having been informed of these circumstances, on my next lecturing visit to that village, I spent part of a day and a night at their inn; and when the woman came in to prepare the table for refreshment, she said, "You bore very hard upon me, Sir, when you were here before, but it was all true." I ascertained that the man had abandoned his drinking habit, and was looking after his affairs, and endeavouring to get rid of his embarrassments. But far the best of all, *divine worship* had been established in the dwelling, as I found with the most gladdened feelings, by hearing in the morning, the sounds of *praise* and *prayer* in the family circle.

In the same village, and throughout several communities around it, the Temperance Reform, in the course of a few years, had so extensively advanced; and the inhabitants, in consequence, had so improved in their circumstances, and in religious liberality also, that one of the ministers of religion in that quarter, pointing to a large and commodious place of worship, just before erected, said to me, "We may thank the temperance cause for that building."

In the autumn of 1846, I went with my family to Great Britain, to procure for one of them, the best means of instruction in the medical profession; and with the fixed intention of employing my gratuitous efforts there, in the same work of the temperance reform. We landed in London, the great metropolis

of that *first of nations*. I soon became acquainted with several of the principal official characters, conducting the cause in the city, and I think it was about the third evening after my arrival, that, by invitation, I appeared on a platform, as a speaker, at a meeting, composed chiefly of *gas stokers, coal whippers, and coal heavers*, and others, following the most laborious employments. The meeting had been called for the special purpose, of refuting an article contained in one of the London papers, in which it was contended, that those classes of persons, could not endure, and efficiently perform their extremely arduous labours, without using the *porter*, or other *strong liquors*. The *reformed* ones among them seemed to resent the imputation, and they selected persons of their respective classes, to speak at the meeting, and declare their experience to the contrary of that assertion. Accordingly, several of them most energetically addressed the meeting, in its *refutation*, giving facts and circumstances in support of their position and arguments. One man commenced his animated and interesting address, by saying, that he had now a better *appetite* for his breakfast, and other meals, than when he was indulging in the drinking habit. And they all declared to the effect, that they now got through the same, or even a greater amount of work, than before they took the pledge; and with less feeling of fatigue or exhaustion, at the close of their daily labours. I there briefly delivered my first temperance address in Europe, and told them something about the abstainers among the working and most laborious classes in our own Province. Often, and often since, have I spoken in the great city, in temperance assemblies of every size and description, in buildings of various kinds and dimensions, as well as in the open space.

My stay in London, at that time, was but short, and when leaving with my family, to take up our residence in Edinburgh, a letter of introduction was given to me, from the Secretary of the National Temperance League, to a Rev'd. gentleman, who was a leading person in the cause, in that city. He immediately introduced me to the Temperance Society there, and I became one of its members, and forthwith commenced my public advocacy of the cause, in its meetings; and continued it from time to time, through nearly two succeeding years, during which our home was in Edinburgh. So soon as it became somewhat generally known among the abstainers in Scotland, that I worked *gratuitously*, and paid all my expenses of every kind, the applications for my services in various parts of that country, rapidly increased, occasionally several in a day. I very seldom declined them, but in complying with the invitations, made the best arrangements I could, to economize time and travel; but even in doing so, was kept almost constantly going hither and thither, far and near, and even within the first year, from the English border, to nearly the northern extremity of Scotland. So *closely successive* were my journies, that I remember an instance, in which, after an absence of about a week, lecturing in various places, on returning home in the morning, I found an invitation to lecture in the evening, at a town in a different direction from Edinburgh, to that from which I had returned. I hastened off and fulfilled the request.

In the year after I took up my residence in Edinburgh, I received an invitation from the Abstinence Society in the city of York, in England, to lecture there. I complied and delivered several addresses; and while there, invitations were given and arrangements made for my lecturing in a number of towns in Yorkshire. These, also, were fulfilled during that tour. Other invitations from various parts of Eng-

land followed, from time to time in that year, and the early part of 1848, while having my home in Edinburgh, all of which were carried into effect, and always with more or less of good results.

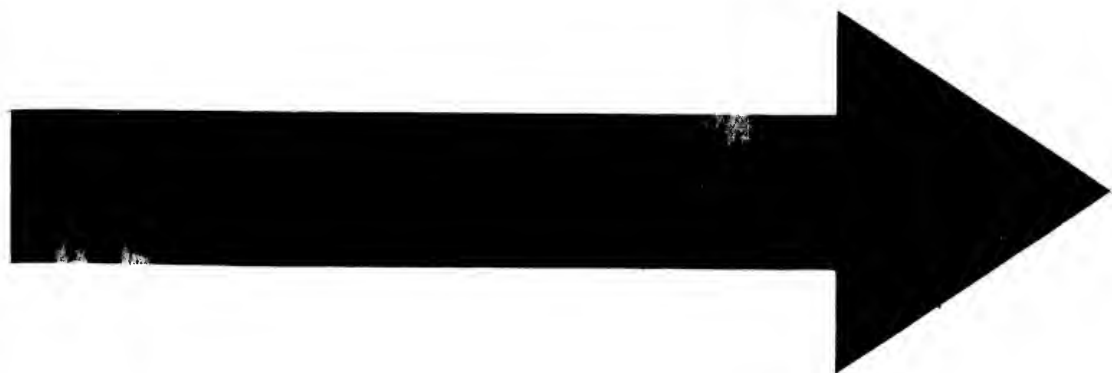
Here, once for all, I may mention, that there were three or four chief considerations or reasons, which, I am confident, gave me an advantage beyond *ordinary* lecturers on the subject, with reference to obtaining general acceptance with the people addressed, and their favour to the cause;—an advantage which no native or acquired ability could give me. They were these:—I had been a Judge for many years,—*a character*, or *dignitary*, who has ever been viewed by the people of Great Britain, as one entitled to, and commanding the utmost awe and reverence, next indeed to *royalty* itself. Again,—I was far advanced in years, and it was justly concluded, that from my long continued professional engagements and duties, I must have acquired extensive knowledge of the manifold and great evils of the drinking system, more especially as to crimes. Next,—I was a native of British America, and *this*, though perhaps chiefly from mere *curiosity*, induced many to come out and hear me, who would not have taken a step to hear one of their own countrymen, unless he was among the first class of talented and popular lecturers. But, lastly,—and what perhaps with many, not attached to the cause, was the chief consideration or motive for attending at my lectures—*I gave my efforts altogether gratuitously.*

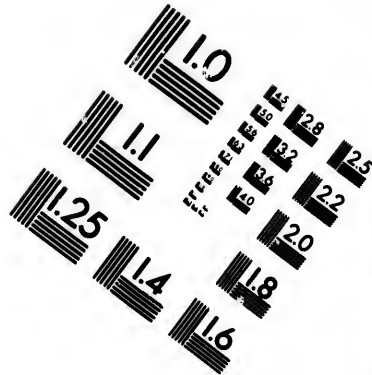
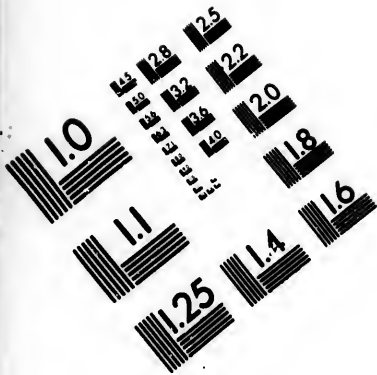
As an instance of the first mentioned qualification, or exciting and attractive circumstance, I may mention, that when the invitation was given for my first visit to York, the Secretary of the Society, proposed to his pious and kind mother, that I should be the guest of the family, during my brief stay in the city. Though they were in very comfortable and respectable circumstances, and the worthy lady was not at

all deficient in hospitality, she was *amazed* and *alarmed* at the proposition, and answered her son, in some such terms as these: "Oh Thomas, it will never do, you must not think of such a thing, we can never entertain a Judge." Thomas, however, who took an enlarged and practical view of men and things, persevered and overcame the mother's scruples and difficulties; and I enjoyed their hospitality on that visit, and occasionally afterwards; and the kind old lady found, by experience, that, in reality, I was not such an *awful* character, as she had imagined; and that I could *eat, drink, and sleep, and talk, and walk*, and in all other respects, conduct myself like other plain and common sense persons. Here I think it right to mention, that this same son Thomas, was for years before that period, and has ever since been, the zealous, active, and christian advocate and supporter of the temperance cause; and moreover, is the identical Thomas Smithies, now of London, who, for some years past, has been, and I think still is, the Editor, or one of the literary conductors, of that useful and widely circulated paper,---"The British Workman." Early in the summer of that year (1848) I visited North Wales, and lectured in several towns there, and also made my first visit to the Orkney Islands, where I remained about 10 days, and delivered about as many temperance addresses, in various parts of the Islands, several of them in the very ancient town of Kirkwall, the Capital.

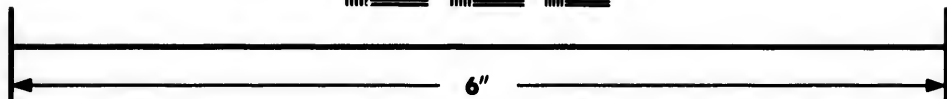
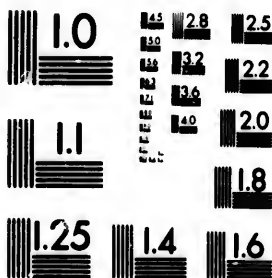
Regarding the people of these Islands, I may here mention, that they are, in general, the descendants of the Danes; and are an orderly, kind, and moral people. I do not recollect hearing an oath, or any offensively improper expression, during either of my visits among them. I may also remark, that I never saw in any country, not even in Ireland, so large a proportion of females with fine complexions, and

those well proportioned and regular features, which form a handsome or beautiful visage. These islands were most probably in very early ages, first inhabited from Denmark, and other parts of Scandinavia; and afterwards, though but partially, from the adjacent parts of Scotland. There are in several parts of the Islands, extensive *remains* which belonged to the *Druidical heathen worship*, similar to those at Stonehenge in England, which are so generally known, and have so often been described. I visited the locality where the most extensive and numerous of those *remains* appear, several miles from Kirkwall, and could trace, by ancient stone pillars,—some entire, and others partly broken,—a line of way, upwards of half a mile in length, which terminated at a large circular artificial *mound*, or *tumulus*, comprising about an acre; with a row of stone pillars, roughly hewn, around the border of the mound; and there had evidently been a deep trench, encircling nearly the whole of the lower part of it. The pillars were similar to those on the line of procession, some broken, and a few entire, and still nearly perpendicular. They were of various dimensions; the largest of those standing unbroken, seemed to be about 10 or 12 feet high, and between 3 and 4 feet in width, and about half a foot in thickness. They must be very deep in the ground, having stood for so many ages, most probably more than *two thousand years*. I saw in a gentleman's house in Orkney, some rough stone vessels, which he said had been taken from excavations in that *mound*; and in which, it was supposed, had been deposited the ashes of human bodies, consumed by fire, either after natural death, or as victims, in *religious offerings*. That there were such *human sacrifices*, under the ancient *Druidical* system of worship, in Great Britain, and other parts of Europe, sufficient evidence has been afforded, to warrant a full belief. There





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was pointed out to me, in a thicket of undergrowth, near to the *Grampian hills* in Scotland, a large flat stone, erected on rough stone pillars, which had the marked appearance, of its being a prepared place for such *human sacrificial offerings*.

In the month of August, 1848, I went with my family to the city of York, where we remained about 3 months. During this period, also, I was actively and almost constantly engaged in lecturing in cities and other places, in various parts of England. In the autumn of that year, I went with my family to the city of Aberdeen, called the northern capital of Scotland, where we remained until the summer of the ensuing year, 1849, a little over 9 months. During the earlier part of this period, I lectured in many of the towns and villages, in different directions, and as far north as Inverness.

In the spring of 1849, I made my first visit to Ireland, the land of my father's birth, going by steamer from Liverpool to Dublin. In this city I remained about a week, and lectured twice in the large chapel of the Rev'd. Dr. Urwick, a talented minister, and a zealous and faithful friend and supporter of the temperance cause, from its very commencement. I have since frequently met with him, on great temperance occasions, both in Dublin and in England, the last time, at the "International Temperance and Prohibition Convention," in London, in 1862, when his age I think was about 80; but he was able to preside effectively, in one of the sections of the Convention, and seemed as energetic and *animated*, as when I first met with him, about 13 years previously. This *tells* as one instance, in favour of entire abstinence from all intoxicating drinks.

From Dublin, I proceeded by railway, to the large commercial city of Belfast, passing over the river Boyne, near where William fought and conquered

James, and through the important towns of Drogheda, Armagh, and Portadown. At this time, I remained about a week in Belfast, and delivered a temperance address, every day but one. By invitation and arrangement, I proceeded next to Ballymoney, near Port Rush, passing by Carrickfergus, Antrim, and Ballymena. In these places, and others around them, the great and well known revival of religion took place, in 1859, and which for a considerable time, continued to extend through nearly the whole of the Province of Ulster, the northern portion of Ireland. And here, I must not omit to mention, that from the *commencement*, and *throughout that revival*, the people brought under its gracious influence, were led, with deep aversion, to abandon the use of *intoxicating liquors*. Many taverns were closed, for want of custom, and several *publicans* became the subjects of converting grace, and immediately withdrew from the demoralizing sale and use of those liquors. All this affords the most pointed and *manifest evidence*, that a God of *holiness* and *benevolence*, views with very high disapproval and *condemnation*, that *pernicious traffic*, and the *practice* which originates and sustains it.

While at Ballymoney, I visited the celebrated Giants' Causeway, a few miles distant on the sea shore. To those who have not seen it, or any other place of the kind, I cannot give a better idea or description of the surface of the rocks adjoining it, than to say, that it resembles a *checker-board*, only the figures are not all *squares*, but are in various forms, yet the external lines in all of them, are drawn with *marked precision* and *exactness*. They are on the face of the flat and shelving rocks which run down into the sea; and as far as the eye can reach into it, you discern the same *checkered* appearance. At Staffa, on the opposite coast of Scotland, about 20 miles distant, there are similar

appearances ; and it is reasonably supposed, that the same lines of rocks, thus singularly marked, extend quite across the channel. On the high cliffs, extending far around the causeway, and which run up perpendicularly, from the sea, there are numerous projecting and lofty pillars, bearing the like checkered figures, and which suggested to me a likeness to the pipes of an organ. The whole of the scenery was singularly grand, picturesque, and impressive. A boat and suitable persons are always at hand, to take visitors into the watery cavern, when the sea will permit. I, and some of the party who planned the excursion for me, went in the boat, some safe distance into the cavern, and we could hear, far inward, the hollow noise of the flowing and receding water. It is said that the cavern extends about a mile in from the sea, and that the place where it terminates has been ascertained. I remained several days at Ballymoney, and each evening addressed a public meeting, and delivered three temperance discourses on the Sabbath, two of them to Sunday Scholars. My closing lecture was one of the longest I ever delivered, having, through the expressed desire of the people, been continued for nearly three hours, so zealous and enthusiastic were they, in favour of the good cause. Parting with these warm hearted friends, I proceeded by coach, still northerly, through Coleraine, and other principal places, to the old town of Londonderry, celebrated for its most courageous defence, throughout its protracted and severely distressing siege. During the eventful struggle for the Sceptre, between James and William. Here, among kind friends, and warm supporters of the cause, I remained two days, and lectured on each evening. Thence I proceeded by Strabane, and through a dreary *peat country*, to Omagh, the county town of Tyrone; near which town my venerated father was born, and his pro-

genitors and relatives for many generations. In this town I lectured with *peculiar feelings*, on the evening of my arrival.

On my return to Belfast, I had the pleasure of attending with the officers of the several temperance societies in the city, at the annual meeting and public demonstration of all the societies. It was truly a *magnificent* affair. There were 7 or 8 distinct societies of Protestants and Roman Catholics, blended together in this benevolent cause, and in the utmost harmony; numbering many thousands in all, with their rich *silken banners*, with appropriate emblems displayed, not heralding *war, desolation, and death*, but *good-will, humanity, and peace*. They drew together, at the appointed central and most convenient part of the city, and then passed in procession, through most of the principal streets, the inhabitants by thousands, after thousands, pressing forward to behold it, and apparently with high satisfaction. We then passed out of the city, and repaired to the open country, where, by previous arrangement, several suitable spaces had been procured, for speakers to address the different assemblages. It was said the distance from the city was upwards of two miles. As we were entering the place, I stood up in the carriage in which I enjoyed the favour of being conveyed, with some of the principal officers, and looking back over the distance mentioned, I could not discern at the border of the city, the end of the vast multitudes, who were eagerly wending their way towards the appointed places. Many vast crowds have I beheld, on various occasions, but none even approaching to equality with this, except the far greater multitudes assembled when the Princess Alexandra of Denmark, made her first public entry into London, as the *bride elect*, of His Royal Highness, the Heir Apparent. After public addresses had been delivered by a

number of popular speakers, and temperance refreshment partaken of by those who wished it, the line of procession was again formed, and we returned to the city in similar order as before. In the evening a *soiree* took place, in one of the large halls of the city, at which *ardent* and *thrilling* speeches, such as Irishmen are capable of giving, were made by selected orators, from each of the *two* denominations. This benevolent and innocently joyous anniversary was thus brought to a close, free of that intemperance and dissipation, and subsequent reproaches of conscience, which are so often the concomitants of anniversaries, and other meetings, at which the intoxicating liquors furnish one of the principal means of sensual enjoyment. Immediately after that great demonstration, I lectured at Portadown, Newry, and other places in that section of the country. On the evening of my departure, the leading friends of the cause in Belfast, were pleased to honor me with a festive entertainment, and to present me with an address of thanks for my exertions during that visit to the country; and a large number of them accompanied me to the steamer in which I took passage to Scotland. If I had never before heard or known of the *warm-hearted hospitality* of the Irish, I would have been fully convinced of it, by my constant experience during this pleasing, and I trust useful tour.

Shortly after returning to my family in Aberdeen, I again set out on a temperance tour, and visited first, the towns of Wick and Thurso, at the very northern extremity of Scotland; and after delivering several addresses at each place, made a second visit to the Orkney Isles, and lectured in several of them, during about a week; and as on the previous occasion, several took the pledge, and were added to the Abstinence Society.

From the Orkneys, I proceeded by steamer to the Islands of Zetland, and landed on the principal Isle, at the ancient town of Lerwick, the Capital. I was most cordially received, and treated by the numerous temperance friends; and lectured frequently in Lerwick, and in several other parts of the Island, during my visit of about ten days. At the meetings here, also, several were added to the Societies. I had here, for the first time, the pleasure—if such it may be called—of riding several short journies, on the real Zetland *ponies*, mostly at the rather uncomfortable *short trot*; but when the rough roads, and absence of steep hills would admit, of a *canter*, all was pleasant enough. In these Islands, as well as in the Orkneys, there are no trees, except here and there a few of *foreign origin*, ornamental to gentlemen's dwellings. The surface of the earth in both, except in the comparatively few cultivated parts, is composed of light mossy substances, with slender low bushes, in some places, and *underneath*, in all parts, there are large portions of the various qualities of the decayed and compact vegetable matter, called *peat*. This is, indeed, a most valuable providential provision and mercy of the beneficent Creator, for if destitute of this, these islands could scarcely be inhabited, as the dark and wintry season is so long, and the great body of the population so poor, and the soil, in general, so unfavorable to tillage, that they could not afford to procure fuel from other lands. The native inhabitants of Zetland, are, in general, of Norwegian origin, having been first visited and possessed by that people; a part of the coast of Norway being at no very great distance. Like the native inhabitants of the Orkneys, they are, in general, of moral and orderly habits. A large proportion of the young men, natives of the Islands, go abroad, chiefly in the sea-faring line, numbers of them in the Greenland fishery. Most

of the vessels engaged in this fishery, stay at these Islands to complete their crews, and for other purposes. These Zetland men have the reputation of being the very best hands for the whale fishery.

This one thing in Zetland I did not like;—the labour of conveying the peat, is almost entirely performed by the women. They will carry it for miles, in large baskets or *creels*, slung conveniently on their backs; and they seem to be so industrious that while passing along with the baskets *empty*, or occasionally even when *loaded*, they are employed in knitting various woollen articles. I saw lines of them, thus loaded and employed, coming into Lerwick. I presume there is rather a necessity for their performing such burdensome work, as the men, in general, are almost constantly employed in their usual fishing occupation.

They have in these Islands a breed of sheep, different from any I have seen elsewhere. They are, in general, very small, and of a light brown colour, with fleeces of the most delicately fine quality. By some process, however, they are made most beautifully white. Of this wool, all kinds of garments are made, some of them of the finest texture possible. Some of these were shown to me, which I was told were for Her Majesty. There were shawls which would nearly, if not quite, rival the celebrated *Cashmere*. I purchased, and also received as presents for my family, several of these productions of female skill and industry.

The wintry season is long, but on the other hand, though the summer is but short, the light of day is *then* extremely long, and for a time, it is never entirely absent. One night—if such it must be called—on returning to my lodgings, after a lecturing excursion, I took up my little Bible, of small print, and could see to read it, about 12 o'clock, by the light of the previous day. The dawn of the next speedily appeared.

Shortly after my return from Zetland, I removed with my family from Aberdeen, and we commenced our second residence in the city of York, in England. Here the family remained for nearly a year following. During all this time, I was quite as constantly engaged in travelling and lecturing, as in any previous period, in many scores of cities, towns, and villages, in various parts of England, and as far south as Falmouth, near the land's end; also, in the Islands of Jersey and Guernsey. A large number, in all, were added to the Societies, at the numerous meetings I addressed during that period.

In the month of August, in that year, (1849) I had the gratification of attending in Paris, as a member of the World's Peace Congress, composed of about 400 delegates, chiefly from the United Kingdom; several of them, very eminent persons. It was indeed, a most noble and impressive Assembly; and the Government of the present Emperor—then Consul—treated us with the *utmost distinction*, opening *freely* to our visits, all the Palaces, and Public buildings, gardens, &c., even to St. Cloud, the Consul's residence; and the Minister of State for Foreign Affairs, the celebrated Mons. DeTocqueville, gave us a magnificent evening *festive entertainment*.

In the course of my Temperance journeyings, I thrice visited the very ancient seaport town of Whitby, where my affectionate and beloved mother was born, full 100 years before, and passed many of her youthful years. As may well be supposed, it was with very *peculiar feelings*, that I lectured there, and paced the pavements over which she had passed, and visited the extensive ruins of the old Abbey, founded nearly 800 years ago; of which I had so often heard her speak, and relate the legends concerning it. It is indeed one of those institutions of the very oldest date, and among the first of those

ancient and dilapidated edifices in England, of which there are the most *extensive* and *perfect remains*.

The last place in England in which I lectured, during this first sojourn, of nearly 4 years, in Great Britain, was the city of Oxford, the seat of the University of that name; and the most renowned for extent, and on some other points, of all the similar institutions in the United Kingdom. The use of the City Hall was procured for the occasion. I had previously been informed, that the Students, or "Gownsmen" as they were called—probably only the youngest and most thoughtless ones—had, almost invariably, more or less disturbed the temperance meetings. There were a number of them present at my lecture, and during the whole of it, for upwards of an hour, they were perfectly quiet, and behaved with all proper *decorum*. The person who had informed me of their previous noisy behaviour, in moving a vote of thanks to me, for the lecture, very injudiciously remarked on their orderly conduct, as so different to what they were accustomed to exhibit, on such occasions. Immediately, they commenced their loud vociferations, and tumultuous behaviour; and the more *he* endeavoured to be heard, the louder and more fierce was *their* clamour, to drown his speech. This scene, so unseemly and improper in both, continued for several minutes, until after a few attempts, I prevailed on the speaker to stop, and take his seat, and then the clamour and disturbance ceased, and the proceedings were quietly closed.

Shortly after, I returned to my family in York, from this last tour, we repaired to Edinburg; and soon after to Glasgow, where we took passage by steamer for New York, on our return to Nova Scotia, and safely arrived in Halifax, about the last of July, 1850, after an absence of nearly 4 years.

On summing up the principal results of my travels and lectures in the United Kingdom, and

parts adjacent, during those years, I found that I had lectured in about 350 different cities, towns, and villages, from the extreme south of England, down to the northern extremity of Scotland; in the Channel, Orkney, and Zetland Islands, and in various parts of Ireland; had delivered nearly 600 public addresses; travelled in all, chiefly by railways, probably near *forty thousand miles*, during about 700 days, in all, of journeying; had been mainly instrumental in adding more than a thousand members to the Temperance Societies; and very probably, materially assisting, in leading very many more, to take the Abstinence pledge, or refrain from the further use of the ruinous drinks.

During that sojourn in Great Britain, I wrote and published two pamphlets, in support of the Temperance Reform; the first entitled, "No Bible Sanction for drinking intoxicating liquors, but the support of the Total Abstinence cause, a Christian duty;—addressed to Ministers and Members of Churches." *Six thousand* copies of this one were printed, all of which, with the exception of a few, which I gave to friends, went into circulation, at a small price; the societies in several places taking them by *fifties* and *hundreds*, for distribution. The other pamphlet was of a much larger size, with the title, "An Earnest Appeal on behalf of the Total Abstinence Reform, addressed to Ministers of the Gospel, and other Religious Professors, on Scriptural Authority." In this pamphlet, I arranged in appropriate sections, all the passages throughout the Scriptures, in which *wine* and *strong drink* are mentioned, and gave comments on each, in support of the *position* I took, and still maintain, that there is *no Scriptural authority*, for the use, as a *beverage*, of *intoxicating wine*, or any other *fermented* and *intoxicating liquor*. There were *two thousand* of this pamphlet published, all of which, except a solitary copy which I retained

for myself, were also disposed of, in a similar manner with the other. I also composed, and had printed, and freely distributed, 6 or 7 tracts on various topics of the temperance subject, in different numbers of copies, to the amount, in all, of about eleven thousand. I feel confident, that throughout those journies and efforts in the temperance cause, I was highly favoured by a gracious Providence. My health remained as usual, though often I was greatly fatigued, from exertions in meetings, held in almost constant succession, on some long journies. This may readily be supposed, when I state, that when my home was in Edinburgh, on one tour in England, of 27 days, I delivered 28 public addresses; many of them to large assemblies; each lecture of at least an hour and a half, on an average. To the best of my recollection, I never failed to fulfil an appointment; and never met with what is generally called an accident, in travelling; or with a loss, except at the great demonstration in Belfast, described on a previous page, when I lost an old silk handkerchief, probably worth 9 pence sterling. Neither do I remember of ever meeting with any improper interruption, except on one occasion, during a lecture in a town in England, when a person in the body of the hall, apparently under the influence of liquor, twice stood up, and requested me to state the names of persons and places, connected with facts and incidents I was mentioning. I answered him that I never mentioned any such names, when the facts or circumstances I was narrating, were of a discreditable character, lest they might affix a stigma or reproach, on the person or place; and that to avoid this, in all such cases, I made the statements in *general terms*. The audience were indignant with the man, and with another who gave him countenance, and soon put them down. At the close of the interruption, the first man came forward to me, and

said in a low tone,—I can tell you something in favour of your cause; “My father was a total abstainer for many years;” to which I merely answered, “It is a pity but his son had followed his good example.” I then finished my lecture without any further interruption. Strange to say, it was delivered in a large room, or hall, in the principal hotel in the town; which the owner let for public meetings, and to the temperance people, the same as to others.

During the two years, succeeding my return from Great Britain, I frequently lectured on the temperance subject, in various parts of Nova Scotia, but I recollect no incident, or circumstance, deserving of special notice.

In the summer of 1852, all my children having ceased to be inmates of the family, and doing for themselves, I and my wife went to Upper Canada. This removal was in pursuance of the intention I had formed, of spending a year or more, in that rich and beautiful country, in assisting the temperance cause, in the same manner I had been doing it, in other countries. My plan was, to establish my residence first, at one of the principal towns, at the eastern, or lower part of that portion of the Province, and move all around it, in an extensive circle, and lecture at all the principal places within it. And when that purpose was fulfilled, then to advance to some other principal and central place, and from that, to *radiate* in like manner, bordering below, on the *first circle*; and so on, to another and another; and as many as requisite, so as to extend my lecturing visits, quite to the upper portion of the whole region; and to all the chief settlements, at the greatest distance northwardly from the great lakes. In pursuance of this design, we fixed our residence first, in the city of Kingston, at the foot of Lake Ontario, formerly for a time, the Capital of

the Upper Province. There, I purchased a horse, and a light four-wheeled carriage, and other articles of the needful travelling equipage; and during the month of our residence there, I lectured repeatedly in Kingston, and in a number of the chief towns and villages around, agreeably to the plan I have mentioned. One of the Episcopal clergymen in Kingston, was a zealous and active supporter of the temperance cause, and if I recollect aright, was the President of the Society. There were also a few other influential persons, who were officers and members of it; but its numbers were not large, and the cause *then*, was not strong in the city, but rather otherwise. It is probable, that, in a great measure, this was owing to there being a very large *whisky distillery* directly in the suburbs. A few days after my arrival, arrangements were made for my delivering a lecture;—and the most public notices concerning it were given; the city hall was procured for the purpose, and the Mayor consented to preside. On the evening appointed, and a little before the hour for meeting, I repaired to the hall, with the worthy Rector, and another clergyman, and other friends; but a number of the whisky party were there before us; and the band of them was speedily increased, till they numbered probably about 120, or more. We afterwards ascertained, that many, if not all of them, had been prompted and induced to assemble there, by the *publicans* and other adversaries in the city; and it was said, that a considerable quantity of spirits had been furnished to them, to stimulate, and duly prepare them, for their intended and subsequent outrageous conduct. No doubt they were all friends of the great *distillery*; and in one way or another, interested in its support and success. The Mayor did not make his appearance, at the hour appointed; and after a short time, the elder clergyman, the President of the Abstinence Society,

commenced an introductory address, but instantly a *roar*, or rather *yell* broke forth from every part of the room, so as to drown his speech. Several of us made the best efforts we could, to allay their passions, and get an end of the tumult, and obtain some hearing, using reasonable and moderate persuasions, and appeals for the purpose, but all in vain. Indeed, the more we endeavoured to pacify them, the more loud and vehement they became, in their vociferations and shouts throughout the room. The seats were piled up at one end of the hall, probably done by the rioters, for more surely effecting their purpose; and all were standing; and the hall was rather closely filled. The fellows were infuriated, and doubtless determined on *fight*, if forcibly opposed; and therefore, although the peaceable party were the most numerous, it was thought best not to endeavour to expel them, by force, thinking the consequences might be desperate or deadly. They still persevered in their *vociferous ragings*, and after about three quarters of an hour, the *dapper* little man, the Mayor, made his appearance, and began addressing them, to calm them down, but all without any quieting effect; for with their shouts, and insulting utterances, they treated him with as little regard as the others who had striven to calm them. I have thought that the scene very much resembled the violent tumult we read of in Sacred Writ, which occurred at the renowned city of Ephesus, when a similar mob, though much larger, finding their *craft*, and its friends and supporters in danger, cried out incessantly, "for the space of two hours,—great is Diana of the Ephesians." These whisky-inspired Kingston rioters, were also *idolaters*, only of a different class; and though not in precise words, yet by similar tumultuous shoutings, they seemed to say, "*Great is the whisky distillery of Kingston.*" As those at Ephesus procured their gains by making

shrines for *Diana*, so these Kingston fellows, made their gains also, some of them by making the *malt*, and the *casks*, and other articles for the distillery; and others as *publicans*, or in various other modes, in assisting to fulfil its *deadly operations*. I have often seen riotous mobs, and heard their noisy demonstrations, but I never remember witnessing one of such a long continued, and incessantly vociferous character. In this particular, according to my personal view and evidence, Kingston had then the distinguishing and *discreditable preeminence*. However, I afterwards lectured several times in the city, in other places, without the least interruption. I have recently heard, that the distillery became a failure, and the owner a bankrupt.

Having completed my plan of lecturing, in the region around Kingston, I set out, by land, for the city of Toronto, distant about 175 miles. I forwarded notices to have arrangements made for my lecturing at all the principal towns and other places, on the road; and accordingly, fulfilled every appointment, during a fortnight spent on the journey. In that very beautiful, pleasant, and rapidly growing city, we made our abode for about seven months, until the month of May in the ensuing year. During that period, I was almost constantly engaged in lecturing excursions, throughout the *second* arranged and extensive circle of country, around Toronto; some of the places in which I lectured, being about 50 miles in the interior, from the City and the Lake. Also, in the city, I delivered several lectures, and a discourse on the *religious aspects*, and various results of the whole temperance subject; and did the same, in several other parts of the region around. I may here mention, once for all, that there were *then*,—as I trust there are still,—temperance organizations of one kind or another—chiefly divisions of the Sons of Temperance—in nearly

every community whether large or small. Within this circle of my efforts in the cause, never did I meet with the least interruption, or improper behaviour, and indeed, I must say the same, as to all the meetings I addressed, during the whole of my journeyings in Canada, subsequent to the boisterous scene at Kingston, lately described. Numbers united with the cause, from time to time, at the close of the meetings.

In the month of September, in the same year 1853, I established my residence in the city of Hamilton, about 47 miles by land above Toronto, and at the head of Lake Ontario, which, in its extreme length, is upwards of 220 miles. In this city,—which to the eye, is far inferior to Toronto, and as a place of sojourn, or residence, is not nearly so interesting and pleasant,—I and my wife had our abode, for about 7 other months, until the spring of 1854, when we finally left that noble and fruitful land of Western Canada, and returned to Nova Scotia. During this last period, I was, as before, almost constantly journeying from place to place, delivering lectures, throughout even a far more extensive region than the one around Toronto, having travelled to the city of London, westwardly, upwards of 80 miles, from Hamilton, and in a northerly direction, about 60 miles, to the towns of Guelph, Fergus, Eremosa, and Elora; and southwardly, about the same distance, to Drummondville, near the Falls of Niagara, and Lundy's Lane, where the severely contested battle, of that name, was fought between the British and American forces, in 1814. I also lectured in several places bordering on the Welland Canal, and Lake Erie.

Through the whole of my sojourning and travels in Western Canada, I lectured in upwards of 100 cities, towns, and other places,—delivered about 150 lectures and religious discourses, on the temperance

subject, and was instrumental in adding many hundreds to the good cause. I had previously lectured in Quebec and Montreal, in Lower Canada.

I may here remark, that one of the greatest hindrances to more extensive favour and prosperity to the temperance cause, in Western Canada, is the fact, of the great number of distilleries, where the farmers find such ready sale for their grain, and at good prices; scarcely any of them, I believe, for *conscience sake*, refraining from so improperly disposing of it.

In the summer of the year that I returned from Canada, I visited the Island of Newfoundland, for the first time. My sole object was, to assist the temperance cause, by lectures and other means within my power. I remained in the Island about three weeks, and delivered, in all, upwards of 20 lectures and religious discourses on the subject, several of them in the city of St. Johns, the Capital, and the others in most of the principal parts and places, on the Eastern coasts of the Island. Nearly all the inhabitants are, in one way or another, engaged in the fisheries. A very full attendance was given at nearly all the meetings, and not the least opposition or disturbance, at any of them. Several of the principal and influential persons in the communities I visited, are either directly united with the temperance cause, or give it their countenance and favour. About 350, in all, took the abstinence pledge, at the close of the meetings I attended. The people engaged in taking and curing the fish, are almost universally in plain and humble circumstances, many of them, I believe, considerably embarrassed with debt. With such of them as are not abstainers, this, no doubt, is owing, chiefly, to their habitual use of intoxicating liquors,—mostly ardent spirits. Nearly every part of the Island is so rocky and barren, that the laborious classes of the population,

derive but little of the means of livelihood from the soil; but are compelled to obtain them, almost entirely from the fishing occupation, and get nearly all the agricultural productions they need, from other lands, especially from the other British North American Colonies. In closing these brief remarks concerning Newfoundland, I must, in justice, say, that I experienced much hospitable attention and kindness, during my stay in the Island.

In the following year, 1855, and the early part of 1856, I continued to lecture and otherwise employ myself in assisting the temperance cause in Nova Scotia, and other adjacent parts; and with fair degrees of success, as to numbers joining the societies. In the first-mentioned year, I published in one of the Halifax papers, a course of letters on nearly all the various topics and aspects of the "Total Abstinence Subject," and embodied them all, in a large pamphlet under the title of "The Strong Drink Delusion, with its Criminal and Ruinous Results, exposed by numerous Facts and Arguments; with Examinations of Remedies." One of the main designs of the letters was, to show that no instrumentalities or measures, will avail to prevent, or even to limit in any extensive degree, the drinking system and its crimes and other evils, but the legal prohibition of the *ordinary traffic* in the liquors.

Having heard of the great United Kingdom Alliance, established in Manchester, for the suppression of that pernicious traffic; and of the extensive support and successful operations of that Alliance; and judging that from my long *legal*, as well as *temperance experience*, I could materially assist that excellent movement, I determined, for that purpose, again to visit those parent countries, for some lengthened period, if spared, and favoured with sufficient health and strength. Accordingly, early in the autumn of 1856, I and my wife again pro-

ceeded to England. Shortly after our arrival, I made myself known to some of the official persons conducting the operations of the Alliance, and offered them my *gratuitous* services, to assist their movement in any way, and in every quarter, where they might wish them to be afforded. The offer was readily accepted, and I at once entered upon the gratifying and useful employment.

In order to economize as to time and travelling, and to make my exertions in this arranged sphere of active effort, the most extensively useful, I concluded to take up my residence *successively*, in some of the larger cities, and centres of population, in England, and to move around them in various directions, for such periods as would admit of my delivering lectures, in all such important places, as the Executive officers of the Alliance might wish my efforts to be rendered. Accordingly, I first fixed my temporary residence in the great manufacturing city of Manchester, where the Head offices of the Alliance are situated. There I remained nearly three months; having ready and constant communication with the Secretaries and other officers of the Alliance. During this period, and on many afterwards, the worthy Secretary, Mr. Thomas H. Barker, suggested the appointments for the delivery of my lectures, and had all requisite arrangements made concerning them, as well as in all practicable instances for my respectable accommodation in the various communities. I here, also, think it right to mention, that similar arrangements were afterwards most faithfully and successfully, as well as kindly performed, by my friends Mr. J. G. Thornton of Bristol, and the Rev'd. Dawson Burns of London. In January, 1857, I went into Scotland as one of a deputation from the Alliance, to visit several of the principal places in that country, and to lecture on the legal prohibition of the public sale of the intoxi-

ating drinks. We fulfilled our mission with a good measure of success, lecturing to large, and nearly unanimous meetings, in the cities of Glasgow and Edinburgh, and the towns of Dumfries, Dunfermline, Paisley, Greenock, Barrhead, Perth, Dundee, Montrose, Stirling, and Galashiels.

During that sojourn in Manchester, I delivered in 20 different towns, including Manchester, Sheffield, Derby, Oldham, and Bradford, upwards of 30 public addresses on the Temperance and Prohibitory subjects; including several sermons; and had the honor of being Chairman at a great meeting in the spacious and beautiful Free Trade Hall, in Manchester, for attendance at which, it was said, about 5000 tickets had been issued.

Having thus filled up that period of residence in Manchester, early in February, 1857, we removed to Bristol, in pursuance of the arrangement mentioned; and remained in that city, nearly *three* succeeding months. During this period, I lectured in about 25 different cities and towns, including Bristol, Birmingham, Bath, Exeter, Plymouth, Gloucester, and other large English towns, and several principal places in South Wales.

From Bristol we removed to London; where we remained about six weeks, during which time I lectured in public meetings, in various parts of the city, and in places adjacent, and also in the towns of Ipswich, Chelmsford, and Brighton. During this period, the London Anniversary meeting of the Alliance was held in Exeter Hall, at which I had the honour of presiding, in place of a gentleman who had been selected for Chairman, but was not present. As on similar occasions, the spacious and celebrated Hall was crowded with thousands, and eloquent and impressive addresses were delivered by Neil Dow, Esq., the zealous and indefatigable advocate of the Total Abstinence cause, and the originator of the

law in the state of Maine, for the suppression of the intoxicating liquor traffic; and several other able supporters of the cause, including a written address by the Earl of Harrington, one of the House of Peers.

At the close of this sojourn in London, we removed to Liverpool, which was our home for nearly a year ensuing. My lecturing exertions for the objects of the Alliance were continued, with but few and short intermissions, during the whole of the time just mentioned; chiefly in various parts of England. Shortly after returning to Liverpool, I attended at Manchester, as a visitor, at a most important and interesting Convention of Ministers of religion, of various denominations, numbering about 400; all *abstainers* and active supporters of the Temperance and Prohibitory cause; and who had assembled to devise and effect measures for assisting to attain its excellent objects. They continued their meetings and deliberations for several days, and passed various resolutions relating to those objects; also earnest addresses to several public bodies and Institutions, claiming and urgently entreating their favour and active assistance.

In the month of July of that year, I went, in company with Mr. Dow and others, on my second temperance visit to Ireland. With these and other advocates of the cause, I took part in addressing two very numerous attended meetings, in the large and fine Hall of the Rotunda, in Dublin, the Lord Mayor of the city presiding. We were all most kindly entertained at a public festival. In the latter part of the same month, I made a visit for about a week to the very interesting Isle of Man; and lectured on the same subjects, several times in Douglas, the capital, and in other parts of the Island. During all the summer, many thousands resort to this Island, from Liverpool and other parts of Great Britain, for

health and recreation. This island, though belonging to the British Empire, has a civil constitution and government of its own, of very ancient date, and of peculiar institutions and ordinances, on many subjects of jurisprudence and civil regulation and authority. Here I witnessed a striking instance of the *weak and insatiable*, and nearly *universal propensity* or desire,—like the Athenians of old,—to “tell or hear some new thing;” and indulge in what is commonly called “*sight-seeing*”, however vain or unprofitable, or otherwise improper, the object may be. There was an uncommonly large *wheel*, forming a part of some factory or other building, about 12 miles from Douglas; and multitudes of those visitors to the Island, were daily travelling in various modes from Douglas, to *behold the wheel*, doubtless many thousands in all, during the summer. From time to time, was heard the enquiry from those pressing anxiously forward, to those returning,—“Have you seen the wheel.” I lectured at a place not far from that great object of attraction, and saw the crowds in each direction, and heard the enquiry.

In the same year, 1857, I received from several total abstinence societies, in the county of Cornwall,—through Henry Mudge, M.D., of Bodmin,—a most zealous and active friend and advocate of the temperance cause,—several pressing invitations to visit that county, and lecture in various parts of it. After a short correspondence, it was arranged that I should spend six weeks in the county, for that purpose. Accordingly, having made all needful arrangements, in the latter end of October, I commenced that long period of journeying and lecturing. And here, I must make a small digression,—if such it may be called,—to relate briefly, what was at first a very untoward occurrence, and which threatened very inconvenient consequences during the tour. I packed closely, in a red carpet bag, all the wearing

apparel of every kind, which I thought I would require during the six weeks absence, over and above the garments in which I was clad, at setting out. The whole distance from Liverpool into Cornwall is more than 350 miles. I had at first intended to remain for a few hours at Birmingham, where the train was to stop, and to go on to Bristol by an afternoon train, and remain there the first night; but before reaching Birmingham, I concluded to proceed direct to Bristol. But as my ticket was only for Birmingham, I had to renew it *there*; and the train having been *over time* for arrival, but a few minutes were allowed for stopping; during which I had to hasten up a long flight of steps, to get my new ticket. On my return, meeting on the platform the porter whom I had directed to change my baggage to the proper carriage for Bristol—having told him of what it consisted,—I asked him if he had done it, and he said, “Yes, all *right*, Sir, all *right*,” and I immediately stepped into the carriage, at the moment the train commenced moving, having had no time to examine if all was indeed *right*. Providentially, I had kept in my own possession, a small leather bag, in which was the money for my expenses on the whole tour, and some private papers and miscellaneous articles, but *all personal apparel*, as already mentioned, was in the *red bag*. The only other item of baggage, was a small black trunk, containing books, pamphlets, &c. During this last part of the journey, I had no opportunity of ascertaining whether the bag was on the way; but on arrival at Bristol, about 100 miles from Birmingham, the black trunk duly made its appearance, but after the most diligent search, the red bag was absent. I sent immediately a *telegram* to Birmingham regarding it, but by the last train that night, the answer was still unfavorable. I had neglected to affix to it any ticket with *name* and *destination*, and there was

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nothing to distinguish it from any other red bag, but a few folds of white thread on one of the handles; the remains of what, at a previous time, had served to attach to it, a card of ownership. The next forenoon, at Bristol, still no favorable tidings came by the trains from Birmingham; and in the course of the day I proceeded to Plymouth. The following day being the Sabbath, I remained there until Monday; and until late in the day made enquiry, from time to time, at the railway station, for the missing property, but without success. As I had an appointment to lecture that Monday evening at Liskard in Cornwall, about 16 miles from Plymouth, I purchased several articles of apparel, immediately needed, and left a memorandum with a friend, to enquire daily at the station concerning the bag; and if obtained, to forward it to me at a place named in Cornwall; and then by the last coach for Liskard—there being no railway—I went on and fulfilled my appointment. I continued fulfilling the daily appointments arranged, and had nearly abandoned all hope of recovering the bag, but about a fortnight after my arrival in the county, it reached me at one of the places of appointment, free of any disturbance or injury. Whether it had been remaining quietly at Birmingham, or traversing the land, I never ascertained. Was there not, ultimately, a gracious Providence, even in this comparatively small affair? I was engaged in a mission of benevolent duty, *importantly* bearing on the interests of religion.

My arranged lecturing tour of 6 weeks, in that very interesting county of Cornwall, was duly fulfilled; during which time I delivered public addresses on the prohibition of the liquor traffic, in 20 different places, including the principal towns of Liskard Bodmin, Truro, Falmouth, Penzance, Redruth, and down to a small place called Saint Just, at the very southern extremity of Great Britain, or "land's

end," as it is generally called. In some of the places I lectured repeatedly. I had very frequent intercourse with the *mining* and other working population of Cornwall, and I here think it right to say, that from all which I witnessed among them, I think they are the most moral and well behaved people of any part of England; and I have travelled in every section of that great country, and had intercourse with its various classes. This superiority of the Cornwall people, as to moral behaviour, is doubtless owing in a great degree, to their being, more generally, *abstainers* from the use of *intoxicating liquors*; and also, because, in proportion to population, there is a smaller number of public houses for the sale of those liquors, and less drunkenness than in any of the other counties. In consequence, they have also, the like superiority as to the commission of criminal offences. All these facts in their favour, were clearly shown a few years ago, by statistical tables, contained in an elaborate and most able Report, made to Lord Granville, as President of the Committee of the Privy Council for Education, by Mr. F. Bentley, the oldest School Inspector in the Kingdom, under the National System, on that subject. He also showed in the same tables, that there was a less number of school houses, and a more limited literary instruction in Cornwall, in proportion to population, than in any other county of England. From these facts, and others which might readily be produced, it is evident, that *literary* or *secular instruction*, of *itself*, is not sufficient to prevent, or even materially limit drunkenness, and other criminal offences, or produce, generally, moral and orderly social conduct.

Perhaps, there is no other part of England, where the people have, to so great an extent, retained their very earliest habits and manners, as in Cornwall; which may partly be attributed to their remoteness

from nearly all the great centres of population, and their being engaged to such a great proportionate extent, in merely the two occupations,—*mining*, in the interior parts, and *fishing*, on the coasts.

Whether Saints, *true* and *false*, formerly abounded in Cornwall, more than in any other part of England, I have had no means of ascertaining; but certainly, I did not find in any other county, so many places with the *saintly* appellation prefixed. I lectured in four of them—St. Austell, St. Ives, St. Just, and St. Colomb; and there are a number more, which I had not the gratification of visiting.

In the latter end of January, in the following year, I commenced a tour, for a course of lectures on the same subject, in some of the eastern and midland parts of England; and continued it nearly 7 weeks. During this period, I delivered about 30 lectures, in upwards of 20 different cities, towns, and villages, in the counties of Nottingham, Lincoln, Leicester, and Warwick. The meetings were very well attended, some of them, most numerous; no opposition was shown, on any occasion; and several were added to the Societies.

Through the ensuing spring, I continued to lecture, with the like favorable results to the cause, in various parts of Lancashire, also in the adjoining counties of Yorkshire and Shropshire.

In May of the same year, 1858, we made our residence the third time, for nearly two months, in the ancient city of York, and during that period, I lectured in many parts of Yorkshire, including York, Whitby, Scarborough, Ripon, Wakefield, Richmond, and Beverley, and in several towns and villages in the adjoining county of Durham.

In the month of July, we returned to Halifax, and again resumed our residence in that city. On reviewing my journeyings and exertions in the Alliance cause, for procuring the prohibition of the

destructive liquor traffic, I found that during those nearly two years, from 1856 to 1858, I had lectured in upwards of 100 different cities, towns, and other places in the United Kingdom, in several of them frequently; delivered between 250 and 300 public addresses; travelled, probably, not less than *twenty thousand miles*—chiefly by railway;—and I feel highly gratified at being able to say, that during that period, I was instrumental in bringing many hundreds to adopt the total abstinence principle, and condemn the traffic.

And here, I record my grateful acknowledgments to a merciful God, who in His benign Providence, preserved me not only in safety, through those years of extended journeyings; but afforded me such a constant measure of health and strength,—though over 70 years of age,—and such favorable circumstances in travelling, that I was enabled to fulfil all my numerous appointments, with only one-exception, from an unavoidable hindrance; in which solitary instance, however, I procured another advocate to perform the service. I may further mention, that I experienced no loss of property, on any of my journeys, nor did I meet with any insulting or improper interruption in any of the meetings I addressed. In employing those exertions in conformity with the christian principle of endeavouring to benefit my fellow-beings, I experienced, indeed, that according to the divine promises, the path of *duty*, is that of *safety*, and of an *approving conscience*.

In the summer of 1862, I again visited England, going gratuitously as a delegate from Nova Scotia, to attend the great "International Temperance and Prohibition Convention," held at that season in London. It was, indeed, a noble and most interesting, as well as influential exhibition of the extensive progress of the temperance cause, in very large portions of the civilized world. There were, in all,

upwards of 900 enrolled as members of the Convention, about 400 of whom attended during its sittings as delegates from different countries in Europe and America. Several of the members of the Convention were of high rank, and many of official or social distinction. Of these classes, there were some Peers of the Imperial Parliament, a few Dignitaries in the Established church, and Baron DeLynden, a nobleman of Holland, one of the Chamberlains of the King of that country. A very considerable number of ministers of the various religious denominations, also, were members, many of whom attended the sittings of the Convention. At the commencement, the Convention was divided into the following seven sections:—Historical and Biographical—Religious and Educational—Band of Hope Operations—Social and Sanitary—Scientific and Medical—Economical and Statistical—Political and Legislative. Each of these sections, had a President, and several Vice-Presidents and Secretaries. The meetings of the Convention continued three days, during which, numerous addresses were made, and papers read before the several sections, and in the united Body, on the various special subjects, relating to, and comprised within, the two great *general subjects*, named in the title of the Convention. I had the high honor of being one of the Vice-Presidents of the Convention, and of reading before it, a Paper on the Liquor traffic in Nova Scotia.

On the two subsequent visits which I made to England, in the years 1863 and 1864,—respecting my two published answers to the infidel writings of Dr. Colenso,—I addressed several Temperance and Prohibition meetings in London.

Having thus given a somewhat detailed narration of my journeyings and efforts in the Temperance Reformation, through upwards of 22 years, and in various countries; in bringing to a close, this section

of my book, with a view to advantage to the cause, as regards some of my readers, I think it right to offer some facts and remarks, relative to the sale and use of the intoxicating liquors, and concerning that excellent Reform. And first, as to the use of those liquors, may briefly be noticed, their injurious effects on the bodily system, as declared by those, who, from their studies and professional experience, are best able to judge on the subject; and as innumerable instances have constantly, and often, most deplorably shown. On this point, some thousands, in all, of *medical men*, and many of them of the highest skill and reputation, have declared that *alcohol*, which is the intoxicating ingredient in all of those liquors, is of a *poisonous* nature, to all parts of the animal system. In accordance with this judgment, they have all asserted to the effect of what has been stated by one eminent man of their number, that, "There is scarcely a *morbid affection*, to which the human body is liable, which has not, in one way or another, been produced by them,—that there is *not a disease* but they have *aggravated*, nor a *predisposition to disease*, which they have not called into action; and although their effects are, in some degree, modified by age, and temperament; by habit and occupation; and by climate, yet the general and ultimate consequences are the same." This testimony has been fully corroborated and confirmed, by the British House of Commons, in the year 1834, by the adopted Report of its Committee, which states regarding the use of the spirituous liquors, "That the following are only a few of the evils directly springing from this baneful source:—destruction of health; disease in every form and shape; premature decrepitude in the old; stunted growth, and general debility and decay in the young; loss of life, by paroxysms, apoplexies, drownings, burnings, and accidents of various kinds; delirium tremens; para-

lysis; idiocy; madness; and violent death, as proved by numerous medical witnesses, who have made *this*, the subject of their long and careful investigation."

Through all ages, and in every land, where the intoxicating liquors have been used, the same direful effects have resulted, in greater or less degrees, according to the extent of their consumption. This, as regards diseases, and sudden and premature deaths, may at once be accounted for, and must ever be the case, from the testified fact, already given, that they act as a *poison* to the animal system. For this reason, it has been repeatedly stated by eminent physiologists, in such terms as these; that the *habitual* use of alcoholic liquors, in *moderate*, or even *small quantities*, is not merely *unnecessary* for the maintenance of *bodily* and *mental vigour*, but is *unfavorable* to the *permanent* enjoyment of health, and becomes to the *average man* positively *injurious*, if protracted for a sufficient length of time, to allow of the development of its effects." As one proof of the poisonous nature of those liquors, I may mention, that in the course of my journies in Nova Scotia alone, not less than 7 or 8 well authenticated instances have been made known to me, of very young children dying immediately, from taking very *small quantities of ardent spirits*. But to all the great evils already mentioned, must be added, the myriads of crimes of every degree,—the pauperism, destitution, and suffering,—the waste of useful property,—the extinction, or debasement of moral feeling,—the violation and extinguishment of natural affection,—the profligacies and cruelties,—the neglect and rejection of religion,—the Sabbath desecration,—the degradations and dismissals from churches,—and the numerous other forms of *misery* and *ruin*, which have constantly afflicted humanity, from the same prolific cause of evil; and both as to *time* and *eternity*.

On the other hand, and in marked and *happy contrast*, to those enormous and abounding crimes and afflictions from the *use* of these liquors, there have been plainly exhibited, *by universal admission*, myriads of instances of the excellent and happy results of the *Abstinence Reform*. These have been every where manifested,—in reclaiming drunkards,—vast multitudes in all,—and preventing that deplorable evil in far more numerous instances;—in the restoration to health—preservation and prolongation of life—the prevention and reduction of crime and immorality,—the prevention and removal of pauperism, destitution, and suffering,—the introduction of comfort and harmony into families, where before, through intoxicating drink,—strife, outrage, and unhappiness, almost constantly prevailed. With reference to the acquisition and preservation of property, and thereby increasing the ordinary accommodations and comforts of life, these advantages have also been secured beyond calculation, by the *direct*, as well as *indirect* influence of this reform. Embarrassments have been removed, and the principal branches of industry,—the true source of a country's political welfare,—have, from the same cause, been revived, and have flourished, and rendered whole communities independent and prosperous. Several instances of this description of good have come to my knowledge. Through the same excellent reform, in numerous instances, clearness and vigour of intellect have been restored, or increased, moral feeling, and the kindly affections, permanently improved, respectability of station and character restored, and the *good* instead of the *corrupting* example, influentially exhibited.

But by far the most valuable of all the benefits and blessings which have followed this reform, are those which have *directly*, and *indirectly*, resulted to the cause and interests of our holy and benevolent

religion. Numerous and well authenticated instances of the kind, and in several countries, have been repeatedly published in various forms, most of them by ministers of religion, who witnessed or vouched for their truth. I have personally known of several instances in my native land, of direct advantages to the cause of religion, from this reform; and have been authentically informed of many others, in different countries where I have advocated the good work. In a number of such instances, the drunken and intemperate were reclaimed, and shortly after became *pious*, and were received as members of churches, and walked *consistently*. One Presbyterian minister informed me, that he had undergone more trouble with the members of the church under his charge, during about *three years previous* to the introduction of the abstinence reform among them, in preventing or settling controversies and dissensions, than he had experienced during about *sixteen years subsequently*; although the number of members in the latter years had much increased. Another minister informed me, that within the sphere of his ministrations, when the abstinence cause *declined*, and but a partial and temporary *increase* of the use of strong liquors took place, the attendance in the places of worship *fell off*; but so soon as the abstinence reform again *prospered*, the attendance, very visibly, became more *numerous*, and the people more *attentive* during the religious services. A minister of another denomination informed me, that during a rapid and general *advance* in the *abstinence cause*, in the part of the country in which he officiated, many members were added to the Societies; and that soon after a *revival of religion* took place in the same quarter; and that the *whole number* of those, who, on that occasion, were added to the church, were *from among the persons* who had previously joined the abstinence societies, during that revival

of the cause. These are only a few, among the very numerous instances, of advantage to the interests of religion, which have occurred in every country, in which this excellent reform has been established, and succeeded in any good degree.

Viewing then, the crimes and deaths, the destitution and other afflicting evils; and especially the deep and diversified injuries to the churches, which have constantly been resulting from the use of intoxicating drinks; and on the other hand, the advantages and blessings, particularly those connected with religion, which have always attended the abstinence reform, surely, the assertion may confidently be made, that it is the *imperative duty* of every minister, and other professor of our pure and benign christianity, to do his utmost to advance such a benevolent and valuable reform. But, unhappily, the great majority of such ministers, and other members of churches, in nearly all denominations and countries, with those facts and results before them, either through *prejudice*, or some other quite *inexcusable cause*, still refrain from affording this reform their support and countenance; and some of them are even yet opposing it. Many of them endeavour to justify or excuse such conduct, by saying, that the principles and precepts of christianity, are sufficient to prevent those existing evils, and effect the desired reform; and therefore, that Abstinence Societies, and their operations, are not at all needed. To this seemingly plausible objection, this plain and decisive answer may at once be given:—It is perfectly true, that our holy religion, if rightly understood and duly appreciated, in all its solemn *threatenings* and *warnings*, its gracious *exhortations* and *promises*, its wise and imperative, as well as salutary *precepts*; in all its means and pure ministrations, and in the *sanctifying* and *benevolent spirit* which it breathes, is perfectly sufficient

to make every individual all that he ought to be, not only with regard to the subject in question, but in every other particular—and both as to time and eternity. But christianity has been established, and its means and ministrations have been in operation for upwards of 1800 years, and yet, during nearly the whole of this period, all the same mighty obstacles have been impeding its progress, and the same complicated and destructive evils have been afflicting the church, *through the use of intoxicating liquors*. Yet, assuredly, there has been no deficiency in our divine religion itself, with regard to preventing or removing those evils. The defect, or rather the *fault* and *blame* have rested with *inconsistent* ministers and members of churches, who all along, most erroneously, seem to have thought, that the use of strong liquors, was in accordance with the spirit and precepts of the gospel. *Here* has been the fatal *error*, the awful *delusion*, and consequently, religion has not prevented those evils, even in the *church*, but they have still been perpetuated, and were increasing from age to age, throughout society, until the commencement of the Temperance Reformation. Had the gospel been truly imbibed in its *spirit*, and its pure and *spiritual precepts* been rightly regarded, those who *profess* to believe and obey it, would never have indulged in the use of those ensnaring and ruinous liquors; and, consequently, abstinence societies, with reference to the church, would indeed not have been needed. By reason, however, of the erroneous and fatal conclusion just mentioned, such societies, not only as to the *world*, but even for the benefit of the *church*, have not only been justifiable and proper, but *highly expedient*.

Here, some scripture passages may be shown, and remarks offered, in the way of a brief answer to the erroneous opinion, that the sacred records sanction

the *ordinary or habitual use of intoxicating drinks*. In the first place, those who contend for such sanctioned use, must surely admit that none of the *ardent spirits* now in use, nor the *fermented liquors* from *grain*, are allowable under that authority, for no such liquors are mentioned, or referred to, in any part of the Scriptures. The discovery of their production, was not made, until long after the scripture canon was closed. As to *these liquors*, therefore,—and which produce by far the greater part of the evils,—any such sanction for their use is altogether out of the question. On their own ground, then of Scripture—all those persons pleading that authority, should at once abandon the use of all ardent spirits, and all *malted* intoxicating liquors. The *unrighteousness* of their manufacture and use, is manifest, among many other reasons, for *this one* especially, that they are produced by the destruction of grain, and other products, given by the beneficent Creator, for *food* and other *necessaries* for his creatures; by which destruction a constant injury is inflicted on the labouring and poorer classes, by the prices of those needful things being thereby kept at higher rates than they otherwise would be. To this must be added, the *temptation* and *snare*, to which the licensed public sale of those liquors expose *those classes*, even more especially than the rest of society.

As to the *vinous* liquors, neither is there any Scriptural sanction for the *common* use of such of them as are of the *intoxicating* quality. It is evident, that there are *two* different kinds of wine mentioned in Scripture,—one of the *fermented* and *intoxicating* description, and the other of the *opposite nature*, and refreshing and healthful. This distinction perfectly *harmonizes* the several passages of Scripture, where wine is mentioned as a *divine blessing*, and its use recommended; and those

passages where it is spoken of as a "mocker," and fatally injurious, and its use expressly prohibited. Such opposite language, under any other view or construction, will make inspired Scripture contradict itself, which can never be the case on any subject.

Of the *unfermented* and *healthful* kind, we find the following passages:—"Thou shalt furnish him, (the Hebrew servant,) liberally, out of thy flock and out of thy floor, and out of thy wine-press, of that wherewith the Lord thy God hath blessed thee," Deut. xv., 14.—"Thou didst drink the pure blood of the grape," Deut. xxxii., 14.—"Honour the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Prov. ii., 9, 10.—"Thus saith the Lord, as the new wine is found in the cluster, and one saith, destroy it not, for a blessing is in it," &c., Isa. lxxv., 8. Now, it is certain, that neither the "*pure blood of the grape*," nor the "*new wine*," when *flowing out* into the vessel of the "*press*;" nor when in the "*cluster*" of the *grape*, is of an *intoxicating* description, but it is in the *fermenting vat*, that the noxious quality is produced. Similar passages as to the *unintoxicating* and good description of wine, are contained in Deut., xviii., 4, xxxiii., 28.—Nehem., x., 37.—Jer. xxxi., 11.—Hos. ix, 2. The *passover wine*, and that used at instituting the Ordinance of the Sacrament, by our Lord, were *unfermented* and *unintoxicating*. He called the latter, "the fruit of the vine." And on the former occasion, all *leavened* and *fermented* articles were *strictly prohibited*. As to the wine and other liquors of the *intoxicating* quality, there are numerous Scripture passages, which *prohibit* and *condemn their ordinary or habitual use*. The following are most express on the point:—"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not

wise," Prov. xx., 1.—"Be not among wine bibbers," Prov. xxiii., 20.—"Look not thou upon the wine when it is red, when it giveth its colour in the cup, when it moveth itself aright; at the last it biteth like a serpent and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things," &c., Prov. xxii, xxix, 35.—"Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink," Is. v., 22. If we are not even to "*look* on the wine," because of its ensnaring appearance, and intoxicating quality, most assuredly we must not *drink* it. In short it may confidently be asserted, that there is no passage, either in the Old or New Testament, which sanctions the common or *habitual* use of *any kind of intoxicating* drink. Many learned Divines, and others, have taken and maintained this position, in their publications on this Scriptural wine subject. I have often written rather at large, in pamphlets concerning it, and maintained that ground; but the intended limit of this section of my book, will not allow of my now going farther into the subject than I have here done. But if that position were fairly *questionable*, even on the principle advanced by the inspired Paul, as to *lawful* things, namely, "If meat make my brother to offend, I will eat no meat while the world standeth, lest I make my brother to offend." "It is good neither to eat flesh, nor drink wine (intoxicating,) nor anything whereby thy brother stumbleth, or is offended, or is made weak;" on this principle, I say, every Minister and other Christian, should altogether abstain from the use of *intoxicating* liquor. The Apostle further declares, that when by the use, even of lawful things, a christian causes a weak brother to offend, he *sins* against *him*, and also "sins against Christ." With reference then to *example*, all such persons who use intoxicating drinks, violate the precepts as

to living *righteously* and *charitably*. The influence of *example*, whether for good or evil, is always more or less extensive, often indeed quite incalculable. All persons, therefore, are as strictly accountable for their example, as for all the other means and modes in their power, for influencing others. Christians are commanded to let their "light," (or *example*,) "shine before men," that they may thereby be led to "glorify God," and further as we have seen, are solemnly and charitably warned, not to put a stumbling block, or cause of offending, in the way of a brother. The more elevated any individual is, as to station or employment, or the more he is respected or esteemed for *talents, learning, or piety*, the more is his example influential and important. Hence, Ministers and Members of Churches, are most especially and extensively *responsible* for the *example* they exhibit. Their whole conduct and demeanor are observed and examined among themselves, and frequently with reference to *imitation*; and are viewed with a watchful and scrutinizing eye, by mere worldly persons. Not only will the latter avail themselves of any such example, which seems to give them *countenance* in any sensual gratification; but unhappily, many among their brethren, are too readily inclined to act in like manner. Hence, the use of intoxicating liquors by such Ministers and Members, has ever been extensively pernicious, especially among youth, and other weak or unwary persons. Several instances of ruin and death from such example, have been brought to my knowledge, and doubtless multitudes of them have occurred, during the history of the drinking customs.

But, further, one of the *primary* duties to which christians are Scripturally called, is that of "living godly." This expression, most especially includes, the whole of the duties of worship and spiritual service, with all the various acts and exercises more

immediately towards our God, and Saviour, to which we are called, and in which we should ever gladly and gratefully engage. In order that such worship and service may, through the medium of the great atonement, be acceptable to Him who is an infinitely holy and heart-searching Spirit, they must, as Scripturally declared, be rendered in "Spirit and in truth," and "in the beauty of holiness." Christians are further enjoined, to "watch and pray" that they may "not enter into temptation;" to "lift up holy hands;" and to "pray without ceasing." By these, and similar injunctions, they may clearly understand, that both with regard to their *inward emotions*, and *outward behaviour*, they should constantly endeavour, through the assistance of grace, to acquire and retain a *spirituality* of the highest degree, so as to be thereby qualified for fulfilling those constant and all important duties of *holy worship and service*. They are called to be, and are denominated,— "Kings and Priests unto God;" and therefore, like the priests under the preceding dispensation, they should always abstain from every kind of intoxicating liquor, so that they may never be surprised into any degree of that *unhallowed excitement*, which such liquor so directly tends to produce. Moreover, the christian should earnestly strive to be always in the *spirit of prayer*; and should ever be so *watchful* and *circumspect* in all his thoughts and demeanour, that he may be prepared at all times, and under all circumstances, to engage outwardly in that solemn exercise, with the utmost *clearness of understanding*, and the highest state of *spirituality of perception* and *feeling*. Every description of conduct, therefore, which has any tendency to prevent or impair, though but for a time, those requisite qualifications for such spiritual and acceptable worship, should ever be scrupulously avoided. Now, it may well be affirmed, that no act or practice can be named, not

openly and glaringly sinful, by which such spirituality of mind, and feeling, will be more readily and effectually prevented, or weakened, than by the use of intoxicating liquor. Its nature has an immediate tendency to produce disturbing and irregular action; first, through the *bodily powers*, and next on those of the *mind*; often causing, for a time, more or less of *obscurity* of perception and judgment; and always impairing or preventing, if not entirely extinguishing, *spiritual or holy desires*. This true and beautiful sentiment was recorded of old, by one of the pious of Israel:—"Wisdom is a pure and loving spirit, and will not abide when unrighteousness cometh in." No, nor will she enter, or abide, where *sensuality* of any kind is cherished or indulged. If then the man of vital and experimental religion, partakes of intoxicating drink, he will inevitably, from time to time, be thereby *ensnared*, and from the nature of the liquor, often from misapprehension as to its strength, from the invitations or enticements of company, and from various evil associations and influences, he will be brought into such a state of *excitement*, or incipient *intoxication*, that the Holy Spirit will be *grieved and depart*. His own *conscience* will condemn him, and testify, that while in this state he is unfit to engage in prayer to an omniscient and holy God; and then, this Scripture will truly and piercingly apply to him,— "Beloved if our heart condemn us, God is greater than our heart, and knoweth all things." Let the christian, then, above all persons, ever avoid the use of intoxicating drink. Multitudes in all, who once held communion with God, and stood fair in the church and society, have fallen and been lost from this cause;—very many, indeed, even within the favoured enclosure of the sacred ministry. Cases of degradation and ruin among *these*, though less exposed and better guarded than others, have been

far from uncommon. "Let him" then "that thinketh he standeth, take heed lest he fall." Let him not trust his *heart*, his *resolution*, or *prudence*, but carefully "abstain from all appearance of evil," and shun *this* and every other approach to it. With reference to each and all of the divine injunctions, to "live soberly, righteously, and godly," the use of intoxicating drink is not only dangerous and ensnaring, but decidedly evil, and should, therefore, be entirely avoided by all who profess to be guided by the spirit and precepts of the gospel. The infinitely wise and benevolent God, has exhorted and commanded His people, to take to them the whole armour He has provided for them, and to "walk as strangers and pilgrims here, as children of the light," abstaining from "fleshly lusts which war against the soul." If the professed people of the self-denying Saviour, would indeed act consistently with the numerous warnings and exhortations He has given them, and be influenced aright by the hope of the glories and happiness of eternity, setting their "affections on things above," and desiring and looking for these as their treasure; if they would duly estimate communion with the Father of their spirits, while passing through this vale of evil and sorrow, they would view not merely with disregard, but with decided *aversion*, the ensnaring practice here treated of, with every other of a merely *sensual* description, having a tendency to withdraw their minds and affections from the infinite sorces of *pure* and *eternal enjoyment*.

But, further, Scripture declares, that the design of the Saviour in giving Himself for us, comprehends that His professed followers shall be "purified unto Himself," and be "a peculiar people, zealous of good works." They are reminded that they are not their own, but are "bought with a price," infinitely precious, and are therefore commanded to

“glorify God in their bodies and spirits which are His;” and whether they “eat or drink,” to “do all to the glory of God.” They are, therefore, required on every occasion, and under all the varieties of circumstances, to endeavour to ascertain what course of conduct will most effectually serve to promote the cause of their Lord, by the prevention or restraining of *evil* of every kind; and the promotion of every thing *virtuous* and *good*; and by *word*, *deed*, and *example*, to strive to lead others to the Saviour, and to edify, strengthen, and improve one another. But can *they* be said to be acting in harmony with that gracious design, and those exalted and benevolent duties, who are partaking of those ensnaring and debasing liquors, by the use of which, such myriads of souls have been lost; such multitudes are kept from attending on the ministrations of the gospel, from imbibing its spirit, and experiencing its saving power; through which use, such innumerable crimes have been committed, and such grievous afflictions and miseries have been brought on the human family? Let such carnal and inconsistent *professors*, no longer refer to the opinions of *selfish* and *sensual* men, or to any *human standards* as to right and wrong; nor seek for a justification or excuse, by a reference to what are weakly and erroneously termed the “*courtesies* of society;” much less, by pleading and following the example of the *multitude*. But rather let them examine themselves on the subject, as in the presence of a heart-searching God, and by the revealed light of *His Spirit and Word*. By so doing, they will assuredly find, that instead of promoting as they are required to do, the holy and benevolent cause of Him, whom they call Redeemer and Lord, they are in reality wounding Him “in the house of his friends,” and in the presence of His enemies;—marring his gracious designs; hindering the progress of his glorious

gospel, and often contributing to deprive Him of its *trophies*. Having given Himself as the Redeemer of His professed followers, He has required them to be "a peculiar people." By this, of course, is meant, that they are to be peculiarly different in *motives* and *designs*, in *desires* and *affections*, in *hopes* and *fears*, and other inward *emotions*, as well as in outward demeanor and *actions*, from those who are appropriately denominated "the people of the world." If they are indeed purified unto the service of the Saviour, they will not only possess such inward *peculiarity*, but will manifest it throughout their daily history. Unhappily, however, a divinely forbidden conformity to the *world without*, by such multitudes *within* the churches, is one of the most marked proofs of the very limited degree of *vital piety* in the present age. We are told in Scripture, that "if any man love the world, the love of the Father is not in him;" and that "the lust of the flesh, and the lust of the eye, and the pride of life, are not of the Father, but are of the world." The "people of the world," as a matter of course, breathe its spirit, conform to its maxims, and are seeking enjoyment, in one or many of its vain or corrupting pursuits. *They* possess no zeal for the glory of God, or the saving of souls; *they* are not watching and praying, that they may not enter into temptation; *they* are not careful or anxious to preserve and apply a fair portion of their worldly substance, for the propagation and support of religious truth; nor are *they* scrupulous as to the effect their conduct may have upon others, in regard to *example*. Consequently, their use of intoxicating liquor, as one of the means of gratifying a mere *fleshly appetite*, may be readily accounted for; and is quite in character with all other parts of their conduct. But, surely, an opposite course might well be expected from those who profess to be

influenced by a different spirit, and by the exalted motives already intimated. It is, however, a melancholy truth, that in most countries, the great body of such professors, both of *ministers* and *laity*, are still partaking of those drinks of the sensual and the worldly, whereby crime and poverty, disease and death, and eternal ruin, are constantly occurring. They are thus most blameably, and injuriously, failing to exhibit in this particular, that *peculiarity*, for which they are so expressly and affectingly required to be distinguished from the *irreligious* and *careless* around them. They are also required to be "zealous of good works." Now, it has been most convincingly shown, and is, indeed, all but universally admitted, that the Abstinence movement is a truly *good work*. Some of its excellent results have, in previous pages, been briefly exhibited, and wherever it has been introduced, they have been more or less apparent on the very face of society.

But some are still so blind and prejudiced, as to object to an Abstinence Society, that it is of an "anti-Christian character." To this *rash* and *false* imputation, this answer may in the first place be given,—that it is evidently the design of the Divine Author of all good, not only that we should have the well-grounded hope of *eternal* happiness, but that *moral* evils of every description, with all their consequent afflictions, while in this *temporal* state, should be prevented or removed; and that we should possess all that positive comfort and enjoyment, which are consistent with our fallen and imperfect condition. Hence, every institution and measure, adapted, or tending to effect these gracious designs, as to those temporal blessings, are not only allowable and proper, but commendable, and deserving of support. Now, it will scarcely be denied, even by those who view such societies with aversion, or indifference, that they have been extensively instrumental,

in reclaiming the intemperate, — restraining from crime, restoring health to individuals, comfort to families, preventing the waste, and directing the proper application of property, with many other advantages of a temporal nature. These good results are admitted by all, and they are in direct accordance with the revealed design of that benevolent Being, who wills our happiness both here and hereafter. So far then, from abstinence societies and their operations, being *anti-Scriptural*, directly the reverse is palpably and emphatically *true*. Of course, it is not pretended, that the institution of such societies is enforced, or even hinted at in the Scriptures; but the same may be said as to Bible, Tract, and Missionary Societies, and all the numerous benevolent institutions; and those for moral improvement, now in active and beneficial operation. Christians of every denomination are, very laudably, and without any scruple, assisting the operation of *these*. As *negative* particulars concerning Abstinence Societies, *these* may be mentioned, that,—they are not endeavouring to effect, nor are they producing, any injury whatever, to any of the interests either of individuals or society. They are neither desiring, or endeavouring to undermine, or alter, the laws or the constitutions of governments; or to effect any change in creeds, or institutions, formularies, or ministrations of religion; or in the least degree to disturb any ecclesiastical or civil establishments; nor can it with truth be said, that the effects of their operations are ever of an injurious description, in any form whatever. Their efforts are for *good*, and the results are for *good alone*. It is true, they do not profess to be religious societies, in the strict sense of the term; but while instrumental in effecting a *great moral reform*, they are thereby, also, subserving the paramount interests of *religion*. The friends of this reform know, and will as readily ac-

knowledge as those who refrain from assisting them, that no human device or efforts can, of themselves, avail to change the *heart*, or radically alter the principles, or conduct, with regard to genuine religion; but they do contend, and have good reason to do so, that abstinence societies, through the means and operations they employ, may be instrumental, and have been so, in innumerable instances, in placing individuals under more favorable circumstances than they were before, for attending on the ministrations of religion, and for receiving its truths, and being influenced by its precepts. By abandoning the use of intoxicating drink, an individual is, just so far, complying with these divine exhortations and commands:—"Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord." "Cease to do evil, and learn to do well." "Forsake the foolish, and go in the way of understanding;" with numerous other precepts of a similar description. It has already been shown, that one good effect of the abstinence reform, has been a more general and serious attendance on the ministrations of religion. By forsaking this one dangerous and injurious practice of using strong liquors, very many have been led to abandon other fascinating ways of transgression, so generally attending it; and while acting in this way, have been met with the invitations and encouragements of mercy; have been induced to *read* and *hear* the message of *salvation*; and, ultimately, have been brought to experience its regenerating and saving power. In such cases, the gracious promise is realized—"Whoso confesseth and forsaketh his sins shall have mercy."

It is also objected to the societies, that some of their numbers hold infidel or heretical opinions. Admitting that there are a very few of them of that character, it would scarcely seem courteous or right, to refuse them the privilege of uniting with Chris-

tians, in the promotion of a work of such *general benevolence* and *usefulness*. In the course of such united exertion, these persons might receive some good to themselves, with regard to religion, by observing the more exalted principles and motives, and the superior zeal and persevering activity; exhibited by *orthodox* christians, in carrying forward this excellent work. Even with reference to the *Gospel itself*, the inspired and discriminating Paul has said:—"Some indeed preach Christ, even of *envy* and *strife*, and some also of *good-will*; what then, notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice." If *orthodox professors* would silence the reproaches, and weaken the influence of those who are unsound in the faith, there is a ready and scriptural way of effecting these purposes. Let them actively engage and *take the lead*, in this and every other movement for promoting *morality* and *happiness*, and assisting *religion*; and thus they will most effectually prevent such reproaches, evince the sincerity of their profession, and show that they are, indeed, the redeemed people of the Lord, "zealous of good works." But what shall be said on this subject, concerning the *thousands* of Christian ministers, and the vast multitudes, in all, of members of evangelical churches, enrolled in the Abstinence Societies, and assisting their efforts? Undoubtedly, some deference and importance should be afforded to *their judgment* and *conduct*. It will scarcely be pretended that *they* are careless as to the spread of *infidel* or *unscriptural* opinions, or indifferent to the interests of true religion, and gospel morality. Even those others, who oppose the abstinence cause, or refrain from assisting it, must readily admit, that many of these ministers and members are among the *wise and excellent of the earth*. *Their* decision and conduct,

therefore, on the subject, should induce such others, very strongly to suspect that themselves are indeed in a *wrong position*. It is very well known, that the use of intoxicating liquors has, in numerous instances, led to the adoption of *infidel sentiments*, and *irreligious* and *immoral conduct*, but no instance can be produced in which the adoption of the abstinence principle, or the operations of the societies, have, of *themselves*, produced any such sentiments or conduct; nor have they the slightest tendency to cause any such evil results.

Scripture declares, that, "it is good to be zealously affected always in a good thing;" and we are commanded to "abound in good works;" and to "do good unto all men, especially unto them who are of the household of faith." Now, abstinence societies form an instrumentality in active and efficient operation for *good*, and *good alone*. There are still many drunkards to be reclaimed, *some* even in the *churches*;—many of the young and unwary, with those fast verging towards intemperance, to be warned and preserved from ruin;—many women and children to be delivered from want and suffering;—many hearts to be relieved from piercing and pining anguish;—and finally, many souls to be saved from eternal death, through the intoxicating cup. Surely, then, it is the duty and well worthy of Christians, to endeavour with all their zeal and energy to accomplish these exalted and benevolent purposes, by all the lawful ways and available means within their reach. It is one of the *special* objects of their calling and redemption, to be as *salt* to the earth, and as *lights* to the world, ever watching and labouring to restrain all manner of *evil*, and encourage and promote every description of *good*.

Finally, if Christian Ministers would act in accordance with their high and holy vocation and duties, they should exhibit the *example of constantly abstain-*

ing from all intoxicating liquors, and also refrain from furnishing them to others; and further, from the pulpit, and on other occasions, and in every suitable and available mode, zealously warn and exhort against their use, as being not only dangerous, but decidedly improper. All other professors of our self-denying and benevolent christianity should abstain in like manner, and according to their ability; and the means in their power, endeavour to promote the abstinence reform, and for the suppression of the ordinary traffic in the destructive liquors. Such conduct will in both classes be in full harmony with their high and holy vocation; and will exemplify to a selfish, sensual, and unrighteous world, that they are, indeed, a redeemed and "peculiar people, zealous of good works."

Before concluding this subject of the Temperance Reformation, it may be well, to offer some remarks and arguments, concerning the legal prohibition of the public retail traffic in the intoxicating drinks. The experience of the many years of the Temperance movement, in various countries, has clearly shown, that the means employed under a course of moral suasion, and rational argument, although having accomplished in a vast number of instances, the most excellent results, yet are quite inadequate to relieve society altogether, from the mischiefs and miseries continually proceeding from that prolific source of evil. *That experience, has further made evident, that for the welfare of society, the entire prohibition of the public sale of those liquors, as common beverages, is indispensably requisite. In proceeding to examine some of the chief points involved in this question of legal prohibition, it will be proper, in the first place, to introduce, in a general way, some principles and strictures, on the nature and consequences of the manufacture and sale of those drinks; and the true position of the persons engaged in those employ-*

ments, with relation to the rights and interests of society. On these points, it may confidently be asserted, that every individual partaking of the protection and other advantages of the civil state, is bound to contribute, in return, a fair proportion of his time, abilities, and exertions, towards promoting the prosperity and improvement of society. This is, indeed, a well understood maxim; and is declared by writers on jurisprudence to be one of the primary fundamental principles which lie at the very foundation of the civil union. One of the most learned among jurists, and whose authority none will venture to deny—the eminent Judge Blackstone, when treating on this point of individual responsibility to society, has employed these terms:—"Municipal law is also a rule of civil conduct, and regards him as a citizen and bound to other duties towards his neighbours, than those of mere nature and religion; duties which he has engaged in by enjoying the benefits of the common union; and which amount to no more than, that he do contribute, on his part, to the peace and subsistence of society." Now, holding in view these two most important requirements, it may confidently be affirmed that, so far from the manufacturers and venders of intoxicating drinks fulfilling that responsibility, they have entirely and most wickedly failed in both of these essential particulars of civic duty. Concerning all engaged in these occupations, it may be said, without any hesitation, that they neither produce nor put anything into the common stock or market of society, contributing either to its subsistence or peace; but directly on the contrary, one class of them is unceasingly engaged in destroying some of the principal means of *subsistence* and *comfort*; and at the same time, by such destruction, producing and sending into society the most powerful and malignant means of destroying its *peace*. The other class, also, is as

constantly employed in putting into the widest and most virulent operation, the same fruitful means of crime, destitution, and destruction. The poor American Indian, and others of the coloured and half civilized tribes, who bring into the markets of various countries the fish and the game, or furnish from the forest the baskets, brooms, and other small but useful articles, may justly say that they contribute to the subsistence and welfare of society. But far otherwise with the manufacturers and venders of the intoxicating drinks. They furnish nothing which contributes either to subsistence or peace or other good to society. In short, theirs are occupations which form one unmitigating and constantly enduring curse and scourge, as regards the general prosperity and happiness. Yet they and their families subsist, and some of them even become rich in gains derived from the productive toils of the great majority of the rest of the population. Even those who conscientiously abstain from the pernicious liquors, are compelled to bear some of the injurious consequences which result from those vicious and destructive occupations, in the form of taxation, or other pecuniary contribution, through crime and pauperism; and often by effects of the most distressing descriptions. Yet, although the doings of these transgressors, form one invariable instrumentality for public injury, now that their unrighteous occupations are threatened with legal prohibition, they are everywhere raising the cry of "oppression!" of "invasion of natural and civil rights!" and in many places are confederating and employing means of various descriptions to enable them still to pursue their pernicious employment and secure their iniquitous gains. Away with all such selfish and preposterous cant about invasion of rights. Has any person, it may be asked, a right, natural or civil, to follow a business, the consequences of which are continually

inflicting all forms of injury and distress upon every class of their fellow-beings around them? These manufacturers and traffickers, and their patrons and advocates, may safely be defied to show any ground or authority for such pretended claim of right based on the laws of nature, or on any of the fundamental principles on which the civil union is founded. They cannot now say that the articles they produce and vend are at all needful or useful for ordinary beverage, as many millions of persons of all ages, and in all classes and climates, are most advantageously abstaining from their use; and therefore it is perfectly manifest that all the rest of the human family may observe similar abstinence with equal advantage. It is true they may urge, but it is a sorrowful fact, and one which should never have existed, that, for many ages, and in civilized countries, they have been legally licensed to manufacture and vend the intoxicating liquors. But this plea does not at all meet or answer the arguments here advanced on the ground of the laws of nature, and the primary and essential principles which form the true foundation of the common union. We know full well that in very many countries, and some of them the most enlightened—and whose civil constitutions have been the most matured or perfect, laws have, from time to time, been passed, subversive of the religious, natural, and civil rights and interests of the general population; and deeply injuring and afflicting them. In all such instances, as the one under discussion, it may appropriately be said,—hoary-headed error and unrighteousness are not, on that account venerable, or to be legally sanctioned or longer permitted to exist.

Having briefly shown that the manufacturers and venders of the intoxicating drinks have not, in any degree, discharged their responsibility and duty, as a part of society, by contributing—in the words of

Blackstone—to its subsistence and peace, it may be useful to employ a little time and attention in examining this point of a legal license for their unrighteous doings. It will here be argued that such license is not only contrary to the rights and interests of society, but, on the other hand, that it is the *duty* of every legislature and government to prohibit and suppress the common or indiscriminate sale of intoxicating drinks. In maintaining these positions, it will be requisite to penetrate below the surface of the erroneous notions commonly entertained as to the natural and civil rights of individuals, and the powers and duties of legislatures and governments, in relation to sanction or prohibition, as to matters directly and materially affecting the general welfare. On these points, also, it is proper to advert to some of the primary and immutable principles on which civil society is founded. And here, again, Judge Blackstone may be properly cited, as one of the most enlightened and valid authorities. In treating of the nature of laws in general, and while referring to the will of the Creator, and man's duty to obey it, he thus writes:—"This will of his maker, is called the law of nature;" and he goes on to say:—"As the Creator is a being of infinite wisdom, He has laid down only such laws as were founded in those relations of justice that existed in the nature of things, antecedent to any positive precept. These are,—the eternal immutable laws of good and evil. Such, among others, are these principles:—that we should live honestly; hurt nobody; and should render to every one his due." Now, let us apply the test of these eternal and immutable laws of good and evil to the manufacturers and venders of intoxicating drinks, in order to judge whether any legislature or government is acting right or wrong in granting them license to follow their respective occupations. And, first, as to these persons acting honestly towards the

rest of society. The word "honestly" must here be understood in its most enlarged signification, and be held to mean conscientiously and uprightly. Surely, it must at once be said, that they are not so acting, but quite the reverse, while instead of contributing, in any way, to the peace and subsistence of society, they are constantly furnishing the most virulent and effectual means for injuring and afflicting it. One class of them is constantly taking from society, in vast quantities, the bounties of a gracious Providence, given for bodily nourishment and comfort; and by their destruction, furnishing and sending into use articles absolutely pernicious, as to health, morality, peace, and all the other public interests. By such destruction this class is acting with palpable *dishonesty*, in enhancing to society the prices of those needful means of subsistence and comfort; and the other class is acting with even greater dishonesty by constantly putting into extensive use the means which are the most actively instrumental in causing pauperism and crime, and all other forms of distress and ruin throughout society. While both of these classes, by the gains they draw from the great drinking portion of the community, secure a comfortable, and, in many instances, even a luxurious subsistence for themselves and families, they, by their occupations, contribute nothing in return, either for subsistence or for promoting the well-being of society in any other form. And, thus, they may truly be said to be constantly violating that primary and immutable law, both natural and civil, as well as divine, which requires all to live honestly and uprightly towards their fellow-beings. Applying, as a test, the next eternal and immutable principle, which requires that we "*hurt nobody*," their offence against society appears still more flagrant and injurious. They may rather truly be said to be hurting every body; for, in one form or more, every individual in

society is made to feel the injurious and afflicting effects of their unrighteous and destructive employments. By the operation of natural and immutable laws, and under the retributive providence of the Moral Governor of the universe, they and their families are very frequently brought to experience heavy afflictions,—through intemperance, as well as by the ruinous effects of corrupt example,—by distressing bereavements,—by the pangs of a guilty conscience,—and often by the terrors and despair of an untimely death. As to hurting society, it would be a mere waste of words to go about proving it in any detailed or extended manner. The crimes and deaths; the destitution and pauperism; the diseases of body and mind; the corruption of morals; the impiety and open profligacy; the bereavements in families; the widows and orphans; the begging of helpless and suffering children from door to door; and the thousand other forms of sin and wretchedness most loudly proclaim, as with one piercing wail, that so far from those manufacturers and venders hurting nobody, they are incessantly, more or less severely, hurting and afflicting the whole of society. As regards the third test to be applied to them; that of the immutable principle to render to all their *due*, what has been already said, in relation to the other two principles of “living honestly,” and “hurting nobody,” will be quite sufficient to make perfectly evident that those persons are not rendering its *due* to the rest of society, but entirely the reverse. Divine laws, of universal obligation, ought, surely, to be of paramount authority with parliaments and governments in every country denominated Christian. Among the first of these laws, we find the commands to “love our neighbours as ourselves;” to “do to others as we would they should do unto us;” and even to “abstain from all appearance of evil.” It must,

surely, be evident to all that these manufacturers and vendors are directly violating all these divine and benevolent precepts.

The foregoing condensed, but imperfect view, of the enormities of the spirituous liquor business, has been given, not so much for the purpose of passing condemnation on the persons engaged in those unrighteous employments, as with the design of preparing the way for remarks on the palpable inconsistency, as well as grievous impropriety, of giving any legislative license to those occupations. It may, indeed, boldly be asked, can a legislature, in any country whatever, more especially in one called Christian, be at all justified or excused in affording its direct permission to occupations so deeply injurious to the morals, the prosperity, and peace, and all the other interests of society. Surely no other than a negative answer can be truly and conscientiously given. But yet, by a blind forgetfulness or infatuated perversion of the very first principles of society, and of civil legislation, those pernicious occupations have, for ages, been legally licensed. It is not requisite here, to scrutinize or inquire minutely into the motives which have dictated and influenced such perverted and injurious legislation; but it may be sufficient and quite justifiable to assert that if it were not for the pecuniary gain, both public and private, derived from this source of mischief, together with the cravings of merely sensual and depraved appetite, in defiance of truth and reason, its public sanction would not be suffered to exist for a day in any country upon earth.

Some investigation will, here, be appropriate, and may not be useless, as regards the right or legitimate power of a legislature to license occupations so deeply and unceasingly injurious to the public peace and welfare. And, here again, reference may be

had to the same learned jurist, whose authority has already been adduced. In treating of the law of nature, or the eternal and immutable principles of good and evil, and which law he defines to be "the will of the Creator," he writes as follows:—"This law of nature being coeval with mankind, and dictated by God himself, is, of course, superior in obligation to any other. It is binding over all the globe, in all countries, at all times. No human laws are of any validity, if contrary to this; and such of them as are valid, derive all their force, and all their authority, mediately or immediately from this original." He further declares, "Upon these two foundations,—the law of nature, and the law of revelation, depend all human laws; that is to say, no human laws should be suffered to contradict these." In treating of municipal law, in its widest signification, he says:—"It is properly defined to be a rule of civil conduct, prescribed by the Supreme Power, in a state commanding what is right, and prohibiting what is wrong." And in discoursing on the essentials of good government, the perfection of which he justly states, "is among the attributes of Him who is emphatically styled the Supreme Being," he describes the grand requisites of such government, to be these three:—"wisdom, goodness, and power; wisdom, to discern the real interests of the community; goodness, to endeavour always to pursue that real interest; and strength or power, to carry this knowledge and intention into action." Applying, then those primary and immutable principles of good and evil, right and wrong, and bearing in mind the true designs and purposes of civil and municipal laws, namely to *command* what is *right*, and *prohibit* what is *wrong*, it may safely be asserted, that no legislature or government has any legitimate right or power to license the manufacture and common sale of intoxicating drinks; and, in effect, thus

inflict upon society the innumerable mischiefs and miseries which the use of those liquors has so abundantly produced. By such procedure, so far from prohibiting, they directly encourage and promote, what is radically and essentially wrong as regards society, whose interests and welfare they are appointed to guard and advance. To some this may, probably, seem rather presumptuous language; but bringing it to the test of the primary and righteous principles already adduced, and adverting to the whole truth on the subject, it will plainly appear to be not only excusable, but perfectly warranted. It may, indeed, truly be said, that by such legislative license, there is neither manifested true "wisdom" to discern, nor a sufficient measure of "goodness" to endeavour to promote, the real interests and happiness of society.

If the constitutional right of an English parliament to prohibit the free manufacture and sale of intoxicating drinks had ever been doubtful, such right was fully decided and declared by the proceedings on the subject in the House of Commons in the year 1834. In the celebrated report of the committee of the House on the whole subject, at that period, there are the following clauses:—"That the right to exercise legislative interference, for the correction of any evil which affects the public weal, cannot be questioned, without dissolving society into its primitive elements." "That the power to apply correction, by legislative means, cannot be doubted." In a subsequent page, the report suggests the following prospective or ultimate remedies for the evils described:—"The absolute prohibition of the importation from any foreign country, or from our own colonies, of distilled spirits in any shape." "The equally absolute prohibition of all distillation of ardent spirits from grain;" and "the restriction of distillation from other materials to the purposes of

the arts, manufactures and medicine; and the confining the wholesale and retail dealing in such articles to chemists, druggists, and dispensaries alone." The report further suggested that "the government should publicly declare its determination to introduce, early in the ensuing session, some general and comprehensive law for the progressive diminution, and ultimate suppression, of all the existing facilities and means of intemperance, as the root and parent of almost every other vice." The whole of the report was adopted by the house, and thereby made its own act, and was ordered to be printed and circulated for the information of the public. The power and right of a British legislature to prohibit the manufacture and sale of all intoxicating liquors for ordinary and indiscriminate use, was a few years ago, further confirmed by the royal assent, expressly given, to such a prohibitory law for the province of New Brunswick.

But, now, even this higher stand and more enlarged position must be taken, namely, that it is the positive duty of a legislature to lay its strong prohibitory hand upon the whole of that enormous instrumentality for vice and ruin, and bring it to an end at once and forever. And here, again, one of the principles of municipal law, namely, to "prohibit what is wrong," must be brought into application. As regards this point of the duty of a legislature, the learned author, already so frequently cited, after having treated of the right of the supreme power to make laws, goes on to say, "but further, it is its duty likewise." With reference to the subject here treated of, that truthful position must, of course, be taken in connection with the general principles previously laid down, of commanding what is right, and prohibiting what is wrong. It is not, therefore, a matter of opinion, or policy, or expediency to observe and carry out these original and essential

principles of legislation and government, but is one of strict and imperative *duty*, having reference to the public welfare, and the true designs and purposes for which legislatures and governments have been formed and appointed. Although, with reference to these cardinal principles, mistakes and perversions frequently occur—like as here on the subject under discussion—still those are recognized as the principles by which legislatures and governments, under all liberal or free constitutions, profess to be guided and determined in all their deliberations and measures. As it has, therefore, been so invariably evident that the sale and use of intoxicating drinks inflict innumerable and the very heaviest wrongs and afflictions throughout society, no further reason can be needful, to show that, as soon as a brief experience had exhibited those pernicious effects, it became the imperative duty of the legislative power, in every country, to prohibit and remove the causes which produced them.

If it be required to show examples and instances of legal prohibition, in anything like similar cases of public injury, they can be abundantly produced. Under our British constitution pugilistic prize fights and bull-baiting, public gaming and lotteries, profane publications, and indecent exhibitions, are legally prohibited; yet none or all of these evils, if not so restrained, would produce an amount of crime and immorality, or of mischief and affliction in society, to be compared with that which is constantly resulting from the sale and use of intoxicating drinks.

The sale of tainted or unsound provisions is also legally prohibited, but if such sale were permitted, although the extremely poor might be occasionally tempted and induced to purchase such provisions, at greatly reduced prices, and be somewhat injured in health, yet it cannot be imagined that, in the ordi-

nary circumstances of society, evils would result, either private or public, to be at all compared in number or affliction with those which the use of intoxicating liquors is constantly producing. Numerous other instances under this, our comparatively free constitution, might be adduced of legal prohibition, as to various occupations and pursuits; and it may truly be said that, as regards injuries to society, the whole of them are far from being equal to this one of the traffic in intoxicating drinks. How is such marked inconsistency as to prohibitory legislation to be fairly accounted for? With reference to the design of the present discussion, it is not at all needful, nor, probably, would it serve any useful purpose, to attempt here to answer that very natural and important question. But truly it would not be a very difficult task to accomplish.

The increasing agitation, in different countries, for the prohibitory measure, has given rise to the outcry, from various quarters, of "invasion of natural rights," and of "arbitrary and unjustifiable interference as to matters of diet." All such unfounded objections may be met and fully refuted by the answer that only the manufacture and sale of those liquors for ordinary beverage, is sought to be prohibited. And further, it is altogether improbable that any more extended prohibition will be proposed in this country, or any other enjoying a free constitution. Under the legal prohibition which is here contended for, should individuals be so foolish and wicked as to manufacture within their private premises any of the intoxicating liquors, merely for their personal and sensual indulgence, or that of their households, no such prohibition will reach them. They will only be prohibited from furnishing those liquors to injure their neighbors and society.

It will be seen that among the several positions advanced and maintained here, the principal are

these three :—that the manufacturers and venders of intoxicating drinks, so far from fulfilling their natural and civil responsibility and duty to society, by contributing to its subsistence and peace, or its welfare in any other particular, they are, by their occupations, incessantly and deeply injuring and afflicting it. Next, that the pernicious results to society from the common or general sale of these drinks having ever been so aboundingly manifest—holding in view the original and immutable principles on which civil society and municipal law are legitimately founded—such sale of those liquors should never have been legally licensed or permitted. And, lastly, that, in accordance with the invariable legislative duty of guarding the interests of society by prohibiting what is wrong, that unrighteous and destructive occupation should, by every legislature and government upon earth, be immediately prohibited and brought to an end.

In close connection with this subject of the entire legal prohibition of the common sale of those pernicious drinks, or rather as a branch or part of such legislation, may be mentioned a measure, which within a few years past, has been suggested by that excellent Society, entitled, “The United Kingdom Alliance, to procure the total and immediate legislative suppression of the traffic in all intoxicating liquors.” The measure proposed, is an Act of Parliament, providing, that where two thirds of the rate-payers in any town, borough, or other specified district, or locality, shall, by their votes at a public meeting,—duly called and held for the purpose,—signify, that they are unwilling that any license shall be granted, for the common sale of intoxicating drinks, within such locality, or place, *then* no such license shall be granted, except for medical, or other specified and limited purposes. This is, *substantially*, the meaning, or object, of the proposed measure.

It has been submitted to the British House of Commons, and as might have been expected, has met with a first refusal, but it will, with the strictest justice and propriety, be still urged for Parliamentary enactment. It is in perfect consistency and harmony with the natural and civil rights and interests, and the Constitutional principles, which have here been advanced and treated of. And further it is strictly just, in itself, and in full accordance with various acts of British Imperial legislation, many of which, allow mere majorities, either to pass or disallow, regulations or measures, of a corporate or other civic nature, intimately relating to, and affecting, the interests and welfare of society. Here, may be closed, these extended remarks and arguments, regarding this corrupt and destructive liquor traffic, the most gigantic and deadly opponent of the noble and benevolent work of the Temperance Reformation.

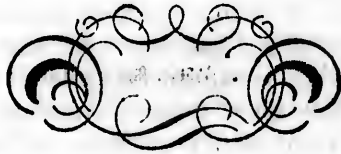
It may be allowable, and probably useful, before closing this chapter, to mention some circumstances of a personal nature, showing the advantages of a protracted abstinence from all intoxicating liquors. For more than 40 years, I have been an abstainer from all ardent spirits; and for about 24 years from wine, and all other fermented drinks; and for many years previous, had used these latter, but very occasionally and sparingly. I am, now, at the close of my *eightieth year*, and am in sound bodily health, and am not conscious of any abatement in the capability of exercising my mental powers, as fully and effectively, as at any period of my life; probably more so, having the advantage of more enlarged knowledge and experience. In proof of this assertion, I may mention, that during the two last years, down to the present date, I have for a large portion of the time, and often for weeks together, written 8 or 10, and occasionally 12 hours of the 24; and

much of it, *original composition*, and on various topics. Now, I am fully aware, that I am but an ordinary man, both as to bodily and mental powers, but under the mercy of a gracious Providence, I attribute my favourable state, as just described, chiefly to an entire abstinence from intoxicating drinks, and from *tobacco*, in every form and to temperance on other material points. Many with whom I have been acquainted, who set out in the race of life, about the same time as myself, and not a few, at various periods after, have, years ago, passed into the eternal world, some of whom, it is certain, shortened their days by intemperate living, and chiefly by the use of intoxicating liquors. There are others still on the stage, far behind me in years,—some of them, not much older than my oldest children,—who I see, infirm, or shaken, and weak in bodily frame, from some, or all, of the same irregularities of living. Myriads of instances, through ages, have invariably shown, that the habitual use of intoxicating liquors, has been injurious to the bodily functions; and by engendering and aggravating disease, of one kind or other, has shortened life. There are certain laws of the bodily organization, which like those of the mind, and of morals and religion, cannot be violated with impunity. Nature, though strenuously resisting, must ever suffer injury from every outrage or encroachment, on its essential and established laws of healthy action.

I have mentioned my abstinence from the use of tobacco. The habit of using this poisonous article, which, of late years, has been so rapidly increasing, is one of the most sensual and inexcusable, as well as pernicious modes of injuring bodily health, as well as mental vigour; and of impairing, or preventing, a sound, rational, and discriminating judgment. So prevalent has the use of this noxious drug now become that even children of 10 or 12 years, may be seen

using it, both in the pipe and in the mouth. Unhappily, there are professing christians, and some even in the sacred ministry, who set them the evil example, and thereby encourage, and help to confirm them, in the baneful practice. Of all the forms of sensuality, and low animal indulgence, this does, in the view of reason and temperance, seem to be the most inexcusable and offensive.

Perhaps I may be somewhat in error, but I have often thought, that if persons of healthy parentage, always lived according to all the laws of true temperance, the average of life, exclusive of what are called casualties, or accidents, would not be less than 90, or even 100 years, and with such a freedom from bodily suffering, as is now far from being generally enjoyed. The Scripture truly says,—“he that shall love life, and see good days, let him eschew evil, and do good.” And this instruction of infallible wisdom, applies not only to religion and morals; but to natural principles, and laws, with their regular and appropriate application and employment.



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CHAPTER V.

RELIGIOUS EXPERIENCE.

The subject on which I am now entering, is, in every view of it, very far more important than all the others which have preceded it in this memoir, and demands from me the most solemn and searching deliberation and faithfulness, in describing its Scriptural characteristics, and personal anxieties and disclosures. I am to treat of the special and *direct* operations of the Author of my existence, on that intelligent and immortal spirit with which he has endowed me. It is true, there are some who think they possess a genuine knowledge of the scriptural plan of salvation, and of all the essentials of the Christian religion, and yet deny that there is any such *direct influence*, in the work of spiritual regeneration. Others, there are, who admit that there is such a *direct divine operation*, but yet judge of it as not to be *consciously* felt, or known by those on whom it is wrought. Now, contrary to all such real ignorance on the subject, the *direct* operations of the Holy Spirit on the several powers and faculties of the human spirit are plainly revealed throughout the inspired volume. Not only from plain declarations of scripture, but from sound reason, and the true scriptural philosophy of the whole subject, it is certain, that such a direct and conscious testimony of the Holy Spirit, is a perfectly valid and consistent doctrine. Very many passages of scripture, not only promise that it is attainable by true penitential believers,—testifying of their pardon and peace with God;—but further show, that it is the privilege of

all such characters, to possess and enjoy it in a *feeling* and *unmistakable* manner, in a greater or lesser degree, according to the measure of their *faith*, and their loving and active *obedience*. The following are but a few of such passages:—"The Spirit itself beareth witness with our spirit, that we are the children of God." Rom. 8, 16.—"Now we have received not the Spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God." 1 Cor. 2, 12.—"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you." 1 Cor. 3, 16.—"Who hath also sealed us, and given the earnest of the Spirit in our hearts." 2 Cor. 1, 22.—"In whom also after that ye believed, ye were sealed with that Holy Spirit of promise which is the earnest of our inheritance." Ephes. 1, 13—14.

In the first passage here cited, there is mentioned, a *witness* of the Holy Spirit with the spirit of man. Now a *witness*, is one who reveals or makes known certain facts to others; and surely in every such instance, the person to whom they are communicated, must, at the time, be conscious of the *reception* of the knowledge imparted. In two of the other passages, an "earnest of the Spirit" is mentioned. This expression is in allusion, or analogy, to something given as a *pledge* for performance, or as *part payment*, in the case of some covenant or agreement between parties; and in every such instance, surely, the party to whom the pledge is given, or payment made, cannot but know that he receives it. In the case of the gracious witness borne by the Holy Spirit, as an "*earnest*" of future blessings, a *conscious knowledge* of receiving that earnest, is equally evident to the person to whom it is given. In another of the cited passages, a question is put, as though they to whom it was addressed, could not but know by the *inward* spiritual revelation, or *testi-*

mony of the sacred and truthful witness, that their "bodies" were his "temple." Now, this precious gift of the Holy Spirit, is not anywhere mentioned in such terms as to confine it to the members of the Roman, the Corinthian, the Ephesian, or any other Christian churches; or to the *early* or any *other* age or ages of christianity. In that first period of the Church, that gift did not *necessarily* confer on any who possessed it, the power to work miracles. It is always mentioned in the scriptures as the *common privilege* of all believers; and there is abundant scriptural authority to show, that such divine *inward* testimony is given to all true and obedient believers, throughout all ages of the Church. In many texts, the Holy Spirit is called "the Spirit of Christ," because His gracious influences have been purchased, for the good of all, by the righteous and atoning work of that almighty and compassionate Redeemer. It is written:—"If any men have not the Spirit of Christ, he is none of His." These words are of the very widest application. They clearly mean, that any man, professing christianity, in *any age*, or *country*, holding any creed, or system of doctrine, however *orthodox*; or under any mode or form of church institution, government, discipline or worship, or any other *external* particulars, if he have not the "Holy Spirit,"—the "Spirit of Christ,"—he does not really belong to Christ; or in other words, he is not a member of Christ's mystical body, a *real Christian*. Viewing all these cited passages, and the many others of the same import, it may be repeated, that he who possesses the influence of that gracious spirit, witnessing, as scripturally declared, that he is *pardoned* and *accepted*; and that Christ is thus "formed" in him, "the hope of glory," cannot but know it, for it is written,—“Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates.” So intimate is that spiritual union

between Christ and *true believers*, that scripture declares (Ephes. 5, 13),—"We are members of His body, of His flesh, and of His bones; that is, of His mystical body,—*the Church*,—all the members of which are, by the operation of the Divine Spirit, in the exercise of *faith*, united to Him. Now, although this scripture testimony is perfectly sufficient to show the truth of this *inward* witness of the Holy Spirit, in every genuine believer, yet as *sound reason*, and *true philosophy* have been referred to in relation to the subject, it may be not altogether useless, as to certain descriptions of persons, to examine it on these grounds also. We are clearly informed in the inspired word, that the eternal God is a *Spirit*,—a purely *Spiritual* Being, who is "the Father of the Spirits of all flesh," as the scripture declares; and of every other description of spiritual existence;—that He is everywhere present; and that in Him "we live and move and have our being." He created and *breathed* into man, an immortal essence, or spirit. He constantly sustains and preserves that spirit, while here; and he has told us, that it will exist forever. Now, it may truly be said, that it is in full accordance with all *sound philosophy*, as applied to the subject, that He who so formed the human spirit, can by the operation and influence of His *own* spirit thereon, *quicken* and *enlighten*, or *elevate* and *strengthen*, or *depress*, and *afflict* that human spirit; or *sustain*, *cheer*, and *comfort* it, and cause it to rejoice, in a thoroughly convincing *consciousness* of the *pardoning mercy* and the *favour* of Him who called it into being, and continues its existence. Surely, all this is perfectly *rational* and *consistent*, as well as plainly *scriptural*. Even that philosophical and speculative theologian, Dr. Paley, in treating of this inward testimony of the Holy Spirit, to a person relieved of his burden of sin, declares, that he might as soon forget his escape from a *shipwreck*, as not

know that he had experienced that *testimony*. He will know, and can call to mind, the *time*, *place*, and other circumstances of that precious comforting witness of pardoning mercy, and divine acceptance. We are all fully conscious of the natural feelings of *love* and *aversion*; of *anger*, *envy*, *ambition*, and the various other passions and emotions, which arise or dwell within us. Certainly then, on the ground of *reason alone*, a person cannot but be conscious of the presence and direct witness and effects of that gracious Spirit, who is essential *love*; and who, as the scriptures declare, bestows on the hearts and spirits He regenerates, His own fruits of "*love*," "*joy*," and "*peace*," making these to "abound," in all *confiding* and *obedient* believers. They are solemnly warned and exhorted not to "grieve" nor "quench" the spirit of God, whereby it is said, they are "sealed unto the day of redemption." Every believer constantly requires the strengthening and comforting assistance of that blessed spirit. Let all, therefore, continually and earnestly seek His gracious influences, and cherish and obey all His intimations and leadings. Then shall their "peace flow as a river," and their "righteousness as the waves of the sea;" and the light of "the sun of righteousness" shall shine upon their pathway of life, "more and more, unto the perfect day."

The foregoing Scripture testimonies have been given, and corresponding remarks offered, in order the more fully to prepare and direct the reader's mind, regarding the *personal disclosures* which will now be submitted.

As the first instance in my experience, of any consciousness of sin and feeling of guilt, I may mention, that when I was a child of about five or six years, I was alone in a retired place, engaged in making some toy or article for amusement, and either injured my hand with the knife I was

using, or marr'd the work, and in a sudden impulse of vexation and annoyance, I cast down the knife, if I recollect rightly, and uttered some very profane expression. Immediately I was struck with alarm, or even horror, at the wicked exclamation, and stood *silent* and *astounded* with conscious *guilt*. Whether this proceeded from a direct divine operation, or was only the result of the powerful action of that natural conscience which all possess, it is impossible for me to say; but the effects on me at the time were most remarkably solemn and impressive, and very often has the whole occurrence been brought to my mind, in connection with thoughts on my religious experience.

I remember nothing else having any relation to that experience, until I was about 15 years of age, and while attending the public Grammar School in Halifax. I was boarded in a private family, the members of which were not particularly regardful of religious exercises or duty, but were moral and well-behaved persons in the ordinary meaning and acceptance of the terms. From the commencement of this period, I was very diligent in my literary studies, and exercises, and consequently made rather rapid progress; but for a time was as unconcerned, as youth in general, regarding religion. As well as I can remember, I stately attended some place of worship on the Sabbath; but cannot say that from any sermon, or other public religious ministrations, I experienced any *special* awakening or concern respecting my spiritual interests.

Some five or six months after the commencement of this period, and without any *special* moving cause, or occurrence, that I can assign, or even conjecture, I became deeply and most distressingly convinced of my native guilty condition, and of my actual sins and transgressions, and consequent exposure to Divine wrath and punishment, in a future state. I

had frequently the most awful and terrifying dreams, and night visions, and the anxieties and distressing concern as to my spiritual interests and safety, kept daily increasing. I betook myself to earnest and persevering private prayer, bought a small pocket Bible, and commenced diligently reading it, and searching into its sacred contents for guidance and instruction, more especially in the Psalms. Day after day, so soon as the school hours ended, instead of going, as before, with youthful companions, into scenes of recreation and amusement, in which, previously, I had ever been among the most forward, or reading light or merely amusing books, I retired with the Bible to my private chamber, and there spent many hours together, in reading that precious book, often on my knees, and in fervent prayers and supplications, with tears of deep distress. Often in the late hours of the night, and in the wintry season, have I raised myself on my knees, with the bed covers around me, and poured out my distressed feelings in anxious and fervent petitions, for some conscious relief to my burdened spirit. I was then, it is true, praying, as it were, to an unknown God; but still I had an innate feeling, or conviction, that the great Being, the author of my existence, knew all things concerning me, and I kept cherishing the hope that He would, in some way, remove the burden of guilt, and afford me a conscious evidence of His pardoning mercy, and that *rest* and *peace* which my troubled spirit was so anxiously longing and striving to obtain. As to human assistance, or sympathy, I was alone in my distressed feelings, with the exception of one aged and truly pious Christian, who I only occasionally met, and to whom I partially made known my anxieties and distress. Doubtless, he gave me suitable advice and encouragement, but these did not lead to the repose or comfort I was seeking. Once, also, I called on an aged, evangelical

minister, and informed him of my spiritual anxieties and desires; and from him also, as far as I recollect, I received some advice and direction, but without experiencing any permanent relief.

By these severe spiritual distresses,—continued through several months,—together with very close and studious application to my school exercises, but chiefly through the former, my bodily health became much enfeebled, and I returned home for a season. During this interval, from a variety of causes, but which I am unable particularly to assign, those feelings of anxiety and distress wore off, but there remained on my mind, the firm impression, or rather *conviction*, which was never after removed, or even weakened, that they were the effect of the *direct* operations and influence of the Divine Spirit; and further, that the *conscious* sense of pardon and spiritual repose I was seeking, were really attainable while in this life, and might be permanently enjoyed. After remaining a few months at home, I returned to the same school, and became one of the boarders in the family of the master, a clergyman. Here I remained the greater part of another year, and pursued my scholastic studies with renewed ardor and diligence; but without any of those spiritual and distressed feelings I had previously experienced. At the end of that period, I again returned home; and in the following year was placed by my father, with one of his friends in the capital, to pursue the usual course for admission into the legal profession. Here, I must candidly acknowledge, that during the four years I was so engaged, I was about as thoughtless, and careless, concerning my spiritual interests, as other young men, in general. But further, for at least, the *earlier* part of the time I was pursuing a vain career of worldly pleasures, until, in providential mercy, I was withdrawn in a great degree, from that ensnaring and dangerous course, by the origina-

tion of that virtuous affection for my present beloved companion, which I have referred to in a previous section of this memoir.

When admitted to the practice of the profession, and married, and resident in one of the county towns, as mentioned in a previous chapter, I was surrounded and enchained, as it were, by associations and influences altogether unfavorable to the inception and cultivation of any truly pious feelings, or of due attention to religious observances. With some few, with whom I had social intercourse, there was indeed a "form of godliness;" but little, if any, real spirituality of mind, or demeanor, was to be seen in any of the places or circles in which I moved from year to year. All were involved, and ardently engaged, in the pursuit of worldly gain, or of ambition, or pleasure, or of some, or all, of these ways of error and delusion. Very much like others, I gave my mind and strenuous endeavours, for many years, to the two modes of *ambition*, and worldly scenes, for obtaining gratification and enjoyment. But, even during these years of delusion and folly, I was often arrested with serious thoughts and reflections, concerning my spiritual interests, and frequently on the Sabbath, in retirement, pondered on religious and eternal subjects, with anxiety and a degree of alarm, from a conscious feeling of unfitness for death, and a divine scrutiny and judgment. On such occasions, I said, as it were, to myself,—“this careless and sinful course you are following, as regards religion, must, if persisted in, end most fatally.” *Conscience*, and a rational judgment, as well as a recollection of my *former convictions*, assured me that a thorough change of spirit and conduct, was essentially requisite, not only with reference to happiness in the eternal state, but for real and permanent satisfaction of mind while *here*. These reflections and feelings, however, were for a long period, but occasional and

transient, and I still kept on in the same infatuated and dangerous career.

In the third year after commencing practice as a barrister, I was elected for my native county, a member of the Provincial Parliament. This introduced me into additional scenes of temptation, and enlarged the sphere of mere selfish desires and pursuits; which, to *me*, at that time,—and as, indeed, is always the case,—was quite unfavorable to the origination of spiritual feelings, and to the observance of truly religious conduct. The first Parliament in which I sat continued for seven years; and in five of its annual sessions, I attended them, in the capital, away from my family, which absence, in various ways, was injurious in regard to serious and religious reflections and duties.

In the year 1818, when these seven parliamentary years expired, a general election of members took place, when I offered as a candidate for the same county; but after a very arduous and protracted struggle, against many adverse influences,—some of them from another county,—brought against me, I was unsuccessful. For some time, I felt this as a heavy and most grievous blow to my ambitious desires and prospects. The disappointment, however, only continued for about two years, at the end of which, another general election was held, which afforded one of the many instances of the wayward fluctuations and changes of *popular opinion* and *favour*, for on that occasion, with scarcely any special influence or exertions used, I was most triumphantly chosen for the same county.

But to return to religious experience. I must here particularly describe, what I consider, the commencement of that *really spiritual change* in my feelings, and conduct, which through divine grace and mercy, has never since been *effaced*, or ceased to *operate*. In the autumn of the year 1819, while en-

during the political disappointment just mentioned, and when on a journey, alone, and as I well remember, and can never forget, my thoughts,—without any particular originating cause, or occasion, that I can assign,—were led on *continuedly*, and most *connectedly*, regarding the Divine Being,—my accountability to Him,—my native sinful state, and absolute need of a spiritual change, and on various subjects and particulars, bearing on religious doctrines and duties, and *eternal realities*. From the clear and connected train of these thoughts, as well as their deeply *impressive character*, and from the whole of my mental exercises, and religious and moral feelings at the time, I felt convinced, that I was under a *supernatural* influence. It has, indeed, ever since recurred to me, under the same aspect, of a manifestation of divine mercy; and further, I feel convinced, that under all the *then* existing circumstances of my worldly situation and prospects, it was a more favorable time than almost any previous period, for the commencement of a real and permanent change in my *spirit* and *conduct* as regarded *vital* and *practical religion*. These impressions and convictions were not suffered to decline; but continued to become more and more deep and influential, as to determination of mind and conduct. I immediately commenced, and fervently and anxiously persevered, in importunate prayer, for spiritual enlightenment and direction, and for a *conscious* sense of divine forgiveness. I read, and assiduously studied the sacred scriptures, with constant and sincere petitions to understand them aright; and became a more frequent attendant than before, on public religious means and ministrations,—and with earnest desires, for instruction, and other blessings, to attend their observance. Simultaneously with these, and other devotional exercises, I felt and regarded the imperative duty of forsaking every species of *external*

behaviour, which *conscience*, and the *divine word*, informed me, were sinful, or injurious to piety and righteousness; and which would interfere with my desires and endeavours to obtain the removal of the feelings of guilt and fear, and to be gladdened with a *conscious sense* of divine forgiveness. Accordingly, I at once abandoned all open Sabbath violation, especially all *travelling* on that sacred day; also all *games*, and *scenes*, of sensual and sinful amusement; the reading of fictitious and other improper and hurtful *publications*; and the various other modes and exhibitions of vanity and folly, and waste of time and energies, by which the irreligious, and the votaries of mere worldly pleasures, are so generally captivated and held. In many of these ensnaring and pernicious ways and scenes, I had previously often indulged, and sought for enjoyment. For nearly two years, I strenuously and anxiously persevered in this course of seeking spiritual relief from all distressing apprehensions, through a clear *inward testimony* of the divine forgiveness. I all along felt,—as the scriptures so plainly declare,—that this inestimable blessing was really *attainable*, and I was fully convinced, that without it, my constantly agitated and burdened spirit, could find no permanent satisfaction or repose. During this period, as for several previous and subsequent years, my professional engagements, in various parts of the Province, caused my absence from home, for several months; but whether in the *domestic circle*, or in the distant *hotel*, my religious desires and exercises, and spiritual anxiety and disquietude, continued of about the same frequency and character. Of the religious works which I was now led to peruse, the *two* which instructed and interested me the most impressively, were, Doddridge's "Rise and Progress of Religion in the Soul," and Scougall's "Life of God in the Soul of Man;" both of which encouraging and

excellent Treatises, next to the Sacred Scriptures, I here strongly recommend to all who are seeking a thorough spiritual change, and desiring direction, for obtaining divine assistance and consolation. During that period of distressed feeling, and search for spiritual deliverance, I occasionally experienced some transient gleams of comfort, under or shortly after attendance on the public means of grace, or in other religious exercises, but, still no *decisive testimony* of divine forgiveness was obtained. At length the ardently desired blessing, *suddenly* and *richly* came, "in demonstration of the Spirit," and with *unmistakeable* and *consoling* power. It occurred in the morning, when I was about passing from my chamber, to the room to which I was accustomed to retire for private devotion. It was a *witness* to the very depths of my immortal spirit, *as instantaneous as the lightning flash*; and at the moment, all the previous burden of sin, and fear of death, and of divine displeasure and judgment, were *entirely removed*; and the sense of the pardoning mercy, and the love of my God and Saviour, took such full possession of my heart, that in performing my private devotions immediately after, their whole character was sensibly altered. Instead of the previous *burdened* and *distressed feelings* and supplications, I *could* and *did*, with the flowing tears of *genuine contrition*, and with *love* and *confidence*, look up unto God, as my reconciled Father, and gracious Saviour and benefactor, and experienced that hallowed *communion* and *peace* with Him, which alone can afford true enjoyment and repose to the human spirit.

It was in the summer of 1822 that the happy deliverance just described took place. All the means of grace, both public and private, now became to me most precious and *delightful*; and were, indeed, as "wells of salvation," from which my soul

was refreshed with the "water of life." The inspired oracles were read with greatly increased *light* and *enjoyment*; while my heart was ardently drawn out in contemplations on the greatness and goodness of the Lord; more especially in his transcendent work of *redeeming grace* and *love*. The Sabbath, especially, was, indeed, a high day of spiritual enjoyment. One special instance in my experience, of the spiritual and comforting application of the divine word, I cannot forbear to mention. I had been walking alone, in a retired quarter, on a week-day, engaged in pleasing religious meditations, and had purposed to return in time, to attend a forenoon public religious service, but had extended my walk so far, that when I returned, the service had been for some time proceeding, and I felt rather displeased with myself, and disappointed, because of the failure; when *suddenly*, this passage of the divine word, was *applied*, or, as it were, *spoken*, from the heavens into my breast, "All my springs are in thee." I had not been reading or thinking of the passage, nor did I know or discover in what part of the Scriptures it was contained, until some considerable time after, when I found it in Psalm lxxxvii. 7. I was confident at the time, and have never since doubted, that it was the same divine and gracious spirit, who first gave and recorded it, who thus gave me to experience its *consoling* application. I may here also mention, a similar, but still more impressive instance of relief, by the application of the Divine Word, which I experienced some years after, when passing through very severe spiritual exercises and trials. On that occasion, the following Scripture passage,—as if spoken from *above*,—was most powerfully applied to my distressed spirit:—"The Lord redeemeth the soul of his servants, and none of them that trust in Him shall be desolate." These *gracious* and *encouraging* words, were repeatedly

thus applied, in rapid succession, and I feel perfectly confident, that my divine and compassionate Saviour, was, by His blessed Spirit, so applying them, for my support and consolation. As on the previous occasion, I had not been reading, or thinking of the words; and did not discover until some time after, that they form the last verse of the sublime and beautiful xxxivth Psalm. These, are instances in fulfilment, of what is promised in Scripture to spiritual believers; "tasting the good word of God, and the power of the world to come."

In reflecting on these several seasons of deep anxiety and spiritual distress, through which I passed, I have often been ready to wish, that those multitudes of professors, who appear "at ease in Zion," and are living in *worldliness, unwatchfulness, and comparative carelessness*, could experience something like the same piercing alarms and distress I have undergone; for I cannot but think that if they had passed through any similar painful exercises, they never afterwards, could be content to remain in that destitution of spirituality, and that state of *worldly desires and pursuits, and carnal security*, in which they are now so deeply and dangerously involved and reposing.

Throughout every period of spiritual distress, or trial, I have never been left to despair of mercy, or to cease from imploring it; and have ever found the Divine compassion,—when fervently sought,—ready to deliver me, and adding to those numerous instances, which have shown, that man's *extremity* is God's most *fit opportunity*, to manifest his abounding grace and goodness.

And, now, I deem it proper to say, that I am far from thinking, that in any case of spiritual conversion, it is requisite that the person at any stage of his religious exercises, should experience feelings of distress, as severe or protracted, as those through

which I passed; or should obtain such special Divine manifestations, as in so greatly needed and abounding mercy were granted to me, on the several occasions of spiritual deliverance which have been related. But I do *confidently* maintain, that in every case of genuine conversion, the individual *must*, and invariably *does*, in the earliest, or some other stage of his experience, feel more or less of the evil and burden of his sins, and is anxious and disquieted, or distressed, while at *first* seeking, or at any time *deprived* of the *inward* evidence of divine pardon and favour. No such true convert, will, at any time, be satisfied to remain without spiritual communion with his God and Saviour; and a conscious sustaining and comforting sense, that he is, indeed, one of "the household of faith," and an "heir of everlasting life," If any individual professing Christianity, to whatever church he may claim to belong, has never *experienced* any such *feeling* of his sin, and *evidence* of divine pardon and acceptance to favour, and is not earnestly seeking these blessings, he is still in a state of *guilt* and *condemnation*, and has yet to learn and know what real *spiritual conversion* means. My own *experience* of consciousness of sin, of fears and distresses; and also of divine forgiveness, and spiritual deliverance and happiness, as I have plainly and without exaggeration described it, was, certainly, of a most singular and remarkable character. Viewed, as a whole, it forms no rule or standard, by which to judge or determine, as to genuine conversions *generally*. But yet, I repeat, that in every case of *true conversion*, there must, and will be, some distressing degree of a *sense* of sin; and also an earnest seeking of the *evidence* of pardoning mercy, and more or less of anxiety and disquietude, until this blessing is obtained. Where *none* of these spiritual exercises have been experienced, in any degree, *real conversion*, and the

character of a *genuine Christian*, have not yet been attained, but *guilt* and *condemnation* still remain, and the person, though in church membership, is living at an awful venture. Let him examine the New Testament scriptures carefully with prayer, especially the following passages, and he may find, before it is too late, that such is his state of *spiritual destitution*, and consequent *danger* and *exposure*:—Matth. 9, 12; 11, 28; Luke 17, 21; John 3, 3-5; Rom. 8, 9; 1 Cor. 3, 16; 2 Cor. 1, 22; Eph. 1, 13.

In returning to the subject of my personal experience, I must expressly remark, that I have given those most uncommon particulars of that experience, for the information and benefit of *certain classes of character only*. Certainly, not for the *irreligious*, or plainly *immoral*; nor for the mere *worldling*, seeking his happiness, in some, or all of the ways and forms of the “lust of the flesh, the lust of the eye, and the pride of life;”—the votaries of *pleasure*, or *mammon*, of *ambition*, or *vanity*. All these, of course, will treat the account, either with ridicule, or with declared disbelief and contempt. Neither has it been given, for the self-satisfied, mere *formalist*, who, as the scripture declares, has “the form of godliness, but denies the power thereof.” As these persons do not believe in any such direct spiritual illumination, and convincing and comforting influence, of course they are not desiring or seeking such blessings; therefore, are not at all likely, even to understand the nature of such spiritual exercises and enjoyments; for as scripture declares,—“the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.” (1 Cor. 2. 14.) I have given the narrative, for information, and for *sounding an alarm* to those multitudes, who, though professedly members of evangelical churches, have never entered by the

“strait gate” of spiritual conviction, and heart-felt sorrow and repentance for sin; but have got into the *fold*, by “climbing up the wall,” or obtaining an entrance in some other *unscriptural* and delusive way; and that the persons of that description, into whose hands this narrative of my deep experience may come, may be induced to examine themselves on the whole subject, by the infallible light and tests of the divine oracles. By this scriptural and prudent course, and feeling conscious that they have never passed through any such alarming and distressing experience of sin, and attained a conscious witness of the divine forgiveness, they may probably be aroused from their state of guilt and danger, and by earnest persevering prayer, and the diligent use of the other appropriate means, be led to seek that *inward* and inestimable sense of pardoning mercy and acceptance, which alone can make them true, and happy, and useful Christians. Remaining destitute of such experience, they are, as regards real conversion, and spirituality, but *dead*, while they profess and seem to be *alive*. They are, in effect, saying to themselves,—“peace, peace, when there is no peace;” and are cherishing that hope of the *self-deceiver*, which as the scripture declares, is as the feeble or “broken reed,” or “spider’s web;” and which will surely and utterly fail them, when strong support and consolation are most urgently needed. From what I have seen and known for very many years, in various denominations, called evangelical, I am firmly convinced, that there are, indeed, in church fellowship, a vast proportion of such *self-deceived* and *debased* professors. And to add to the evil and danger of their state, they seldom, or ever, hear the pointed and searching voice of *pastoral exhortation* and *warning*, as to their *carnal security*, and being “at ease in Zion,” and regarding their mere *worldly conformities*, and open extravagant

displays of *vanity* and *folly*, and their numerous forms of forbidden *sensual indulgences*.

Here it may justifiably be remarked, with reference to the *female* portion of such professors, that there is now, almost universally, those vain displays and scripturally forbidden *worldly conformities*, not only on their own persons, but also on their children, when present in the public worship, and attending on the Sunday school; thereby encouraging and fostering the native youthful *vanity* and *pride*, instead of discouraging and restraining those evils, as far as possible, as christian duty so plainly and urgently requires. Such inconsistent and divinely prohibited conduct, both as to themselves and their children, doubtless forms one of the causes of the very defective and dangerous state of such professors, as regards any vital or *inward piety*, or religious experience.

Among *male* professors, also, other modes of forbidden *worldly conformity*, and *sensual indulgence*, now so greatly prevalent,—especially the use of *intoxicating liquors* and *tobacco*,—produce similar injurious, and often ruinous results.

In further adverting to my own spiritual distresses, and subsequently happy experience, I may say, that it has been so fully described, more especially for the encouragement and assistance of the *true* servants of the Lord,—*experienced Christians*,—whose lot it may be to pass through somewhat similar distressing trials; that *they* may be stimulated to hope, and in faith and patience, to persevere in fervently praying and striving to obtain that gracious and joyous deliverance, which so many divine promises declare, shall surely be the result of such a confiding and becoming course. Let one and all of these, be ever encouraged by the following, among many similar passages of the gracious and unchangeable word:—"Wait on the Lord, be of

good courage, and He shall strengthen thine heart ;” “ though He cause grief, He will have compassion, according to the multitude of His mercies ;”—“ He will make darkness light before them ;”—“ If we confess our sins, He is faithful and just to forgive us our sins ;”—and will “ give beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness.” (Ps. 27.—Sam. 3.—Isaiah 42.—1 John 1.—Is. 61.)

And now, I must offer some observations, and cite some Scripture authorities, to show that the severe distresses ; the extraordinary spiritual manifestations ; the gracious deliverances ; and the sudden exchange of burden and anguish of spirit, for joy and love, and peace, described as my own experience on the occasions mentioned, are, not only, not attributable to any *delusion* or *fanaticism*, but are all consistent, and in perfect harmony, with the experience of many of the people of the Lord, as described in Scripture ; and in various ages, under each dispensation of religion.

Every true and intelligent Christian will firmly believe that the Divine Saviour, who possesses all power throughout the universe ; and to whom all things are known, can, if He pleases, apply His precious word to the *sentient* and *moral spirit* of man, in the special and consoling manner I have related, as my personal experience ; or manifest His mercy in any other way, which, in condescension He may be pleased to adopt, for the support and comfort of those, who, in seasons of distress, are anxiously, and importunately seeking to obtain a conscious sense of His pardoning grace. Through the more than 40 years since ; and often amidst spiritual darkness and disquietude, temptations and trials, I have ever remained so perfectly convinced of the nature and *reality* of the who's of that spiritual experience, that if all, throughout the world, who

profess Christianity, were to become *apostates*, it would not, in the slightest degree, *disturb* or *weaken* that conviction; or my belief in that Divine Saviour, or of His presence in the heavens, in His glorified body, or of the inspired truth of the Scriptures. These divine records, both of the Old and New Testament, abound with declarations and descriptions of the inward exercises of the Lord's spiritual people, in all the varieties of the distressing burden of sin, and of the alternations of *fear* and *hope*; as well as of seasons of joyous deliverance, and sensible manifestations of divine support and consolation, and of *love* and *peace*. In the Psalms, especially, we find all the particulars and stages of that experience, from the lowest depths, and all degrees of spiritual distress and darkness; and, at times, of almost utter despair; and through all the variations of fear and hope, into a state of conscious deliverance, and the enjoyment of the tokens of divine forgiveness, and of that "perfect love which casteth out fear." In those precious portions of inspired truth, we hear the earnest and anxious seeker of salvation, at one time, crying out, in anguish of spirit, "Mine iniquities have taken hold upon me, so that I am not able to look up; they are more in number than the hairs of mine head, therefore my heart faileth me;"—"As an heavy burden, they are too heavy for me;"—"The sorrows of death compassed me;"—"Thine arrows stick fast in me, and thy hand presseth me sore;"—"Thy terrors have cut me off;"—"I complained, and my spirit was overwhelmed;"—"Out of the depths have I cried unto Thee O Lord;"—"Bring my soul out of prison, that I may praise thy name." Yet, soon, we hear him saying:—"Why art thou cast down O my soul, and why art thou disquieted within me; hope thou in God, for I shall yet praise Him who is the health of my countenance, and my God;"—"I will lift up

mine eyes unto the hills from whence cometh my help; my help cometh from the Lord, who made heaven and earth;"—"He will not always chide, nor keep his anger forever;" but "will regard the prayer of the destitute, and not despise their prayer;"—"Thou which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth." And his hope and cry have not been in vain, for next, we find him rejoicing in the removal of the burden of guilt and sorrow, and saying:—"Weeping may endure for a night, but joy cometh in the morning;"—"I sought the Lord and he heard me, and delivered me from all my fears;"—"He despiseth not his prisoners," but "fillethe the hungry soul with His goodness;"—"Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling," and "hath put a new song in my mouth, even praise unto our God;"—"O Lord my God, I will give thanks unto thee forever," (Psalms 40, 38; 116, 38; 88, 77; 130, 142; 42, 121; 103, 102; 71, 30; 34, 69; 107, 116; 40, 30.) There is not the least intimation, in any part of Scripture, that such spiritual exercises as these, were to be *limited* to the *primitive* believers, under any one of the dispensations of the true religion; or to the church of God of any particular *age* or *time*; nor have they been so limited; but they have, in varied degrees, *always* been the common experience, of all the genuine people of the Lord. It has *ever* been, and during this state of probation, will *continue* to be, their allotment or heritage, to meet and endure tribulation, for the Lord has said of them, that He "will bring them through the fire; and refine them as silver is refined, and try them as gold is tried;" and will "chasten" them "for their profit," that they may be "partakers of His holiness." If penitent for their sins and follies, and returning in faith and obedience,

to Him from whom they have wandered, they may be encouraged, and enabled to say, in the words of the inspired prophet of old:—"Rejoice not against me, O mine enemy, when I fall I shall rise; when I sit in darkness, the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have sinned against Him, until He plead my cause, and execute judgment for me; He will bring me forth to the light, and I shall behold His righteousness." The Lord will, indeed, ever be merciful to all *true* believing penitents, who thus confess and deplore their offences, and earnestly seek His forgiveness, for "He waiteth to be gracious;" and "forgetteth not the cry of the humble," but will deliver the afflicted, and "save the soul of the needy," and lift upon it again, "the light of his countenance." Thousands after thousands, *in every age*, have had such experience, both of spiritual distress and desertion *through sin*; and of restoration to *conscious* forgiveness and peace. But all such know, that it is, indeed, an evil and bitter thing to forsake the Lord, by walking in vain and forbidden ways. They are sure to find, that, "the way of transgressors is hard." Let them ever remember the "wormwood" and the "gall" of the consequent *spiritual bereavements*, and let all other believers, also, be warned, by such mournful experience, and ever be watchful and prayerful, and walk circumspectly, bearing in mind the gracious and warning exhortation:—"Let him that thinketh he standeth, take heed lest he fall."

My religious experience, during the more than forty years since those special manifestations and deliverances I have mentioned has been very varied. but without any similar extraordinary occurrences. I may here mention, however, that for more than a year, I was almost constantly assaulted by the great *Satanic adversary*, with profane suggestions, and

words, in a precisely similar manner, as *Christian* was assailed, when passing through the *dark and haunted valley*, as described by Bunyan in his "Pilgrim's Progress." I well remember, that it was when on a rather solitary journey, that the distressing evil commenced. At first, it greatly startled, and almost astounded me, but I was soon led to see its true origin and character; and like *Christian*, instead of reasoning and pondering concerning it, I betook myself to constant mental prayer for succour and deliverance, and found this my only available and sure refuge. On one occasion, while passing along the street, I was assaulted with such a torrent of those wicked and horrifying suggestions, that I felt as if bewildered and stupified by them; and immediately hastened to my house, and there poured out fervent supplications to the Lord, and found the needed deliverance. At the close of the long period I have mentioned, these fierce and distressing assaults and temptations entirely ceased; and I have never since experienced any return of them.

I think I can truly say, that during the long period which has elapsed, since I first set out, as already described, to seek a sense of pardoning mercy, and the other blessings of the great salvation, I have never, through divine grace, felt any inclination or even temptation, to commit any of the more *gross open vices* or *immoralities*, or indulged in practices, plainly inconsistent with *Christian integrity* and righteousness. My greatest, and almost only *special* trials and troubles, have arisen from a natural tendency to anger and rashness of expression under provocation, and also in contending against the common and distressing sin of *unbelief*, in some of its various forms; and in fighting "the good fight of *faith*," and maintaining *hope* as divinely encouraged and commanded. Never have I actually despaired of mercy, but have often passed through

seasons of darkness and rather deep anxiety and depression, but never have ceased from *earnest and constant private prayer daily*, at stated times; and as constantly have searched into the sacred oracles, and meditated thereon; as well as attended on the other usual religious means. In so acting, often and often, have I found gracious relief and encouragement: and through the divine mercy and power, have hitherto been kept by faith, in desiring and seeking the blessings of that full salvation and holiness, the Lord has promised; and without which, none can be permitted to enter his eternal kingdom of glory and happiness. I can truly say, from the light of inspired truth, and long and deep personal experience, that I have no thought or hope of attaining to that blissful state, but from the mercy of my God and Father, through the *atoning sacrifice* and *merits* of that Divine and compassionate Redeemer, "who loved me, and gave Himself for me." I adore and bless Him, that He has borne with me as He has hitherto done. He has delivered me in *six* troubles, and in *seven* has not forsaken me; and seeing the numerous and gracious promises given in His infallible word, and remembering all His past mercies and deliverances, I will still look unto Him, and expect from Him, every needed blessing, and shall hope to see Him with acceptance, in His glorious and eternal Kingdom; and unite with all the ransomed Host, in forever celebrating His love and faithfulness.

In one part of the preceding relation of my religious experience, I mentioned travelling on the Sabbath, as one of the evil ways I altogether abandoned, on my being divinely led, earnestly to seek personal salvation. I can truly say, that during the 46 years since that time, I have never travelled the smallest distance, on that sacred day, in the prosecution of any worldly or secular employ-

ment; and on but few occasions, even for only a few miles, to attend public worship, or to assist in its celebration. In the later years of my travelling as a barrister, in circuit practice; and throughout the 18 years of performance of judicial duties; and also during nearly 20 years ensuing, when travelling and lecturing on the Temperance subject,—and often, in all those several periods, under many impediments and difficulties, I have, by a favouring Providence, on the six other days of the week, been enabled *adequately* to fulfil, all the duties and appointments of those several situations and employments. Several of the places where I attended the Circuit Courts, as a barrister, were from forty to upwards of sixty miles apart; and as the courts met at the several places, on the Tuesday of each week, in succession; and frequently, my engagements connected with each term, were not completed until late on Saturday, I was much pressed for time to secure a sufficiently early attendance to my professional employments, at the term in the next county, but I was always enabled to effect it without travelling on the Sabbath.

It may, probably, be useful to some, to give here, a few instances in my experience, to show, that by *prudent* forethought and arrangements, all secular affairs may be safely and fully performed, during the six days divinely appointed for transacting them. The first instance I may mention, of any special description, occurred while in practice as a barrister, and as well as I recollect, in or about the year 1821, I had attended the sitting of the Supreme Court, at Sydney, in the Island of Cape Breton, and left there on Saturday morning, the day after the court closed, in company with the Judges, and brethren of the Bar, on our journey to Arichat, the town where the court was next to be held, distant upwards of sixty miles. We proceeded together that day, about 50

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miles, and halted as the night was closing in. We were then about twelve miles from that county-town, by one route,—half of it by water,—and nearly double that distance in another direction. As I had professional duties to engage me at that approaching term, I concluded to reach the town that Saturday night, if possible, so as to have the whole of the Monday following, to make all requisite arrangements, and be duly prepared, when the court should open the day following. Accordingly, without mentioning that intention to any of my travelling companions, I went around the place at which we arrived, to find a boat and men to carry me over the six miles of water, but did not succeed. At last I came to an Indian camp, and procured two of its inmates to perform the service, with their bark canoe. After one of them had shouldered his vessel across a narrow *portage*, the three of us embarked, and although the passage was on the open ocean, as it was a calm and moonlight night, we passed over without any difficulty. It was indeed so *bright*, that to the best of my recollection, while on the way, I read in my pocket Bible. Immediately on landing I procured a guide, and as well as I can remember, proceeded on foot the six miles to the town, thus completing the day's journey of upwards of sixty miles. After some refreshment, I was comfortably in bed, in the inn, though at a late hour of the night. I spent the Sabbath there, quietly, in rest and religious exercises ; and had the entire Monday to make all needful preparations and arrangements, for my professional engagements at the court. On the arrival of my travelling companions, I was informed, that on the day after my leaving them, the enquiry went round among them, "what has become of Marshall," and in no way could they account for my sudden and unexpected disappearance. How *they* spent their Sabbath, I cannot say ; but I know well,

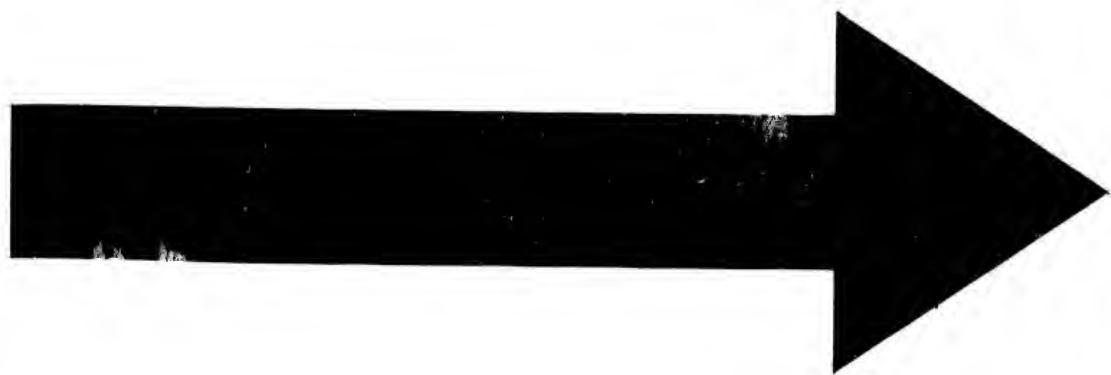
that *their* situation was much less favourable than *mine*, in regard to *religious means and duties*.

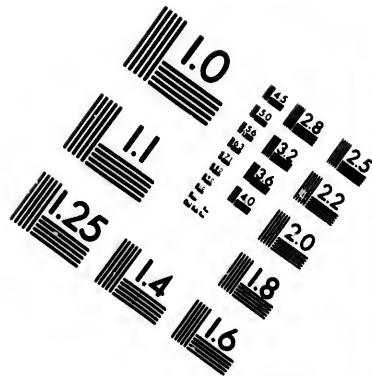
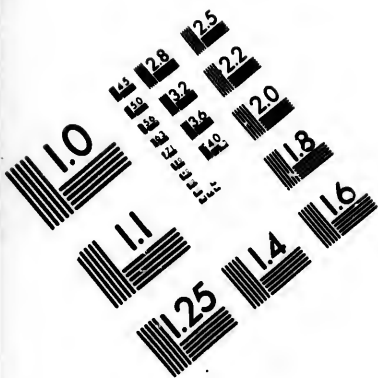
The next marked instance of the like description, occurred either in the same, or the following year. The court had closed, at the place last mentioned, on Friday evening, and was to open at a town distant, again, upwards of sixty miles, by the usual route, and on which there were two rather extensive ferries to be crossed. Another way of getting there, was, by a packet for about twenty miles, and the remainder of the distance,—thirty-two miles—by land, over a fair road. The packet, as usual, sailed in the forenoon of Saturday, from the town where the court closed, for the port at the termination of the 20 miles. Having fully adjusted and completed all my professional business of the term, I took passage in the packet, and was comfortably conveyed to the end of the trip, in the course of the afternoon. Here was a county-town, where *protestant* public worship was regularly performed; and here I remained among some of my relatives and friends, over the Sabbath, and attended that worship, and to other religious duties. On the Monday I rode to the town where the court was to be opened the next day, and found ample time, as before, to make all the requisite preparations, relating to my professional engagements for the term.

Now, let us view some of the particulars of the situation and proceedings of those of the court party, whom I left on the Saturday, as already mentioned. They might have set out on that day, by the same route which I took, and thus could have rested, and attended worship on the Sabbath, and have comfortably reached, early in the afternoon of Monday,—as I did,—the place of holding the ensuing term. As well as I can remember what some of them told me, they did not set out from the town where I left them, until the Sabbath; but even if

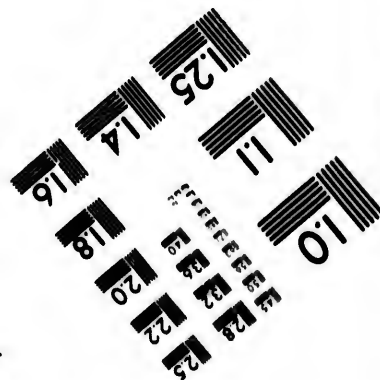
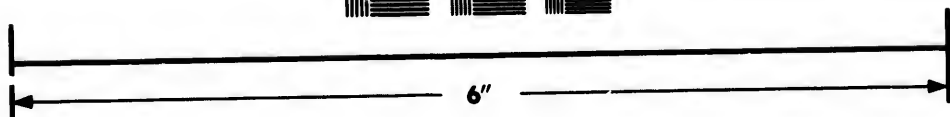
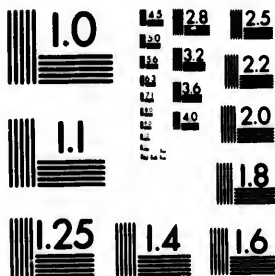
they remained, no *protestant* public worship was held there. They chose the first mentioned route of over sixty miles; and certainly some, if not all of them, travelled a part, or the whole of the Sabbath. After encountering many obstructions, and cross-occurrences, as to boats, horses, &c., it was late in the afternoon of Tuesday, when only *one* of the Judges arrived in town, *jaded* and *annoyed*, just in time to open the court, and have all the requisite formalities observed, and thus *save the term*. Even if they had started on the Saturday, by this route, they might have rested on the Sabbath, and have easily completed their journey on the Monday.

The next instance of a like kind, which I shall relate, occurred while I held the judicial office. The courts in which I presided, met in the three county-towns of the Island, on the Tuesday of each week, *in succession*, early in the spring and late in the autumn, when the roads were bad, and there were other impediments and discomforts in travelling. The towns were about 60 miles apart, and frequently, the business of the term was not finished until the Saturday evening; and my duties as *presiding Judge*, required me to remain until all matters were arranged and completed. Consequently, in all such instances, I had only the Monday, and the morning of Tuesday to get over the sixty miles, under all difficulties,—never in a carriage of any kind,—but at times partly in boats, or Indian bark canoes, and partly on horseback, and at other times, all the distance by the latter mode. It may, therefore, be readily concluded, that I was often hard pressed to gain a county town, and open the court, and fulfil all the requisite duties on the *Tuesday*, but I never failed to accomplish it, during the whole of the eighteen years I held the office, except in one instance; and never did I move the least distance on the





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Sabbath. In that solitary instance alluded to, either from sickness, or other unavoidable cause, I was prevented from reaching the county-town on the Tuesday, but no serious public inconvenience was experienced, as the assistant justices opened the court that day, and attended to all the requisite *early* proceedings, and I arrived in due time, to officiate as usual, in all the cases tried, and in the other matters for disposal, during the remainder of the term.

Now, to turn to the further instance I have proposed to relate, regarding travelling on the Sabbath, the following are its chief particulars:—The court had closed at one of the county-towns, late on Saturday evening, and I was engaged until near midnight, taxing costs and signing judgments. The ensuing Sabbath was a beautiful day, and some, if not all of the barristers who attended the circuit, set off on that day, for the county-town about 60 miles distant, where the court was to open on the following Tuesday morning. I remained, as usual, and attended public worship. During the ensuing night, a heavy storm of wind and snow commenced. I rose from bed some time before day, and after taking some refreshment, mounted my horse at early light, and set off through the storm, which was partly in my face the first seven miles. This distance terminated at rather a wide ferry, which, as the wind then blew, was exposed to the ocean waves. It was judged altogether unsafe to attempt crossing when I arrived, especially with a horse, and, therefore, I was obliged to remain at the ferry inn, until late in the evening, when the storm so far abated, that with some risk and difficulty, I got over with my horse, and as night was setting in, commenced 21 miles of a very rough and muddy road, to gain that place on the journey, which, as to time, it was *indispensable* to reach that night. At a late hour I

arrived there, and after resting for a few hours, and taking some food, I was again, at break of day, on my strong and active steed, and proceeding at the swiftest pace, which another rough road, and a *strong cold north-wester* in my face, would permit, I passed over the 32 miles to the county-town, in about five or six hours; opened the court, and fulfilled all the judicial duties, and made all the arrangements which were requisite, on that first day of the term. Several other times, while holding the judicial office, I experienced somewhat similar difficulties, in getting to the places of holding the courts, but never failed to reach them sufficiently early, though *always refraining* from any journeying on the Sabbath. Also, during about eighteen subsequent years, when travelling and lecturing on the Temperance subject, in the United Kingdom, in Canada, and in all these other North American Colonies, I *never* journeyed on that sacred day, and yet, was always enabled to fulfil my very numerous appointments. These were, often, in almost daily succession, for weeks together, at different places, several of them in the arranged order, from 50 to 100 miles or more, apart. Many good men, at different periods, who have had to perform engagements and duties, far more extensive and urgent than mine, have testified that they have *providentially* been enabled to fulfil them all, without violating that sacred day, by *travelling*, or by any *secular* employment. In this particular of obedience to the Divine and beneficent Lawgiver, as in all others, these, and other gracious promises are fulfilled:—"In all thy ways acknowledge Him, and He shall direct thy paths;"—"Commit thy way unto the Lord, trust also in Him, and He shall bring it to pass."

THE END.

