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THE ABSTAINER.

ORGAN OF THE GRAND DIVISION OF THE
SONS OF TEMPERANCE OF NOVA SCOTIA.

J. M. CRAMP, D.D.,
EDITOR.

Fidelity, Union, Perseverance.

JAMES BARNES,
PUBLISHER.

VOLUME I.

HALIFAX, N. S., SEPTEMBER 15, 1857.

NO. 12.

Essays, &c.

THE CLAIMS OF TEMPERANCE STATED AND ENFORCED.

A SERMON BY THE REV. GEORGE CHRISTIE,
OF YARMOUTH, P. G. W. P. OF THE
G. D. OF NOVA SCOTIA.

HAB. II. 9-13, 15, 16—"Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil! Thou hast consulted shame to thy house by cutting off many people, and hast sinned against thy soul. For the stone shall cry out of the wall, and the beam out of the timber shall answer it. Woe to him that buildeth a town with blood, and stablisheth a city by iniquity! Behold, is it not of the Lord of hosts that the people shall labour in the very fire, and the people shall weary themselves for very vanity * * * * Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness! Thou art filled with shame for glory: drink thou also, and let thy foreskin be uncovered: the cup of the Lord's right hand shall be turned unto thee, and shameful spewing shall be on thy glory."

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness." The Bible contains those doctrines by the knowledge of which we are made wise unto salvation. It is also remarkable for the perfect code of morals which it contains—and not less so for the discrimination which it manifests in the application of these to the various situations and relations of life. Its searching analysis of human character, and the motives which influence different classes of human beings, is so faithful and explicit that none can read attentively without feeling that the description could only have been dictated by Him who "knows what is in man." The progress of vice is often delineated from the first step—when the person is seen wavering and not yet sufficiently hardened in crime even to resolve to do evil—up to the period when he has cast off regard for laws either human or divine.

At other times we have portrayed the motives which exercise such a mighty influence upon the person who is following the way which is not good. And, while the disclosure is by no means flattering to the individual, he is led a little farther, and invited to contemplate the consequences of following the path of evil. He is also warned of the impossibility of escape from the terrible consequences of transgression. "Be sure your sin will find you out."

Keeping before our minds such truths as these, let us direct our attention to that por-

tion of the word of God which has been read as the subject of discourse on the present occasion.

It is not necessary to detain you with an analysis of the topics suggested by these words. Neither do I consider it of importance to conduct you to the same stand point which the Seer occupied when he wrote the words before us. Nor yet would I desire to convey the impression that the evils here depicted, exposed and condemned, presented themselves in the same outward aspect which they have now assumed in connection with the use of intoxicating liquors, and the traffic in them, by which some are enriched, while the victims of the traffic are reduced to beggary. All we desire to impress particularly upon your minds before proceeding to the discussion of the subject is this most evident truth—*That the words of our text set forth those general principles which ought to be admitted as authoritative in all our discussions upon the subject of temperance.* Even thus much secured we are in possession of a citadel from which the enemy could never force us to retreat—however annoying our attacks might be on the different classes who at the present time stand in the way of that social reformation which aims at bringing drunkenness, with its accessories, to a perpetual end.

But we will not be satisfied with appealing to our text for the settling of general principles. Where, except in the writings of inspired men, will we find descriptions so true to life?—or such withering exposure of the hollow arguments by which the traffic in intoxicating liquors is sustained?—or such a conclusive reply to him who pleads the desire of gain as his excuse for trading in this evil?

In fact, the words before us have been selected on account of the abundance of material which they afford for our guidance in the discussion of the subject of temperance.

1. In the first place we have a description of the drunkard—so like the degraded being to whom the epithet may be applied that we instinctively shrink from the contemplation of the picture, as we would from the presence of a fellow being who had thus sunk the man into the beast. Regard for your feelings prevents us from dwelling upon this part of the subject.

2. In the second place, the drunkard maker is brought to our notice in language altogether remarkable and impressive. It contains denunciations vehement and startling.—Against such a woe is uttered. And the language in which it is conveyed reminds us that the God of judgment has weighed the motives under which he acts, and has decided upon their real character. The moving principle is covetousness, or the desire of gain. It is

selfishness, in its least attractive form, viz., where the individual's self is everything, while his brother man is nothing, except as he may be made use of to gratify the rapacious feeling of the selfish man.

Again, the covetous man described in our text is willing to see his neighbour in a state of suffering and shame—provided only that he can thereby advance his personal interests and "set his nest on high." He would go much farther. In order that he may possess the property of him whom he has marked as his victim he will himself form and execute the plot by which he hopes to become the owner of the coveted wealth. And, if you desire to know how far he will go in the infliction of injury rather than miss the object in view, I must refer you to the words before us, v. 10th, "*Thou hast consulted shame to thy house by cutting off many people, and hast sinned against thy soul.*" He will consent to be the instrument for the destruction of many people. And, that nothing may be lacking of the price necessary to purchase present advancement and to "*set his nest on high,*" he would fling into the balance his own soul.

I do not wish to leave the impression that those persons to whom I have now shewn these words may be applied are the only class to whom in reality they are applicable. Unprincipled and unscrupulous selfishness finds a lodgment in too many hearts—and has done so in every age of the world. But after these it is not our present business to enquire. Let us however keep in view the principle embodied in our text respecting selfishness, and we shall be all the more capable of judging character correctly, whatever may be the position of the person upon whom we are called to pass judgment.

3. From the 12th and 13th verses, we may obtain instruction from another point which can scarcely be overlooked in the discussion of the subject before us, but upon which the want of time prevents me from entering very fully at present. I refer to a government selling to any portion of its subjects the right to carry on a branch of traffic, which all experience proves to be destructive of the welfare of a community.

Every government that attempts to create a revenue by duties on intoxicating liquors, or by licensing their sale, should ponder these words: "*Woe to him that buildeth a town with blood, and establisheth a city by iniquity.*"—"Behold, is it not of the Lord of hosts, that the people shall labor in the very fire, and the people shall weary for very vanity."

The Bible says: "Righteousness exalteth a nation: but sin is a reproach to any people."

It is not to be denied, that the revenue

drawn from the manufacture, importation, and sale of intoxicating liquors, has in many countries been immense. It has filled with joy the heart of many a one who judges of the prosperity of a country by the receipts of the exchequer. And wily politicians, following in the wake of such men, have been accustomed to measure the rise in the public chest, that they might send abroad the figures, with the sound of trumpets and congratulations, on account of the wonderful prosperity which, within some specified time, has been visiting the land. Nor are they satisfied with telling of the prosperity already enjoyed. They assume the language of prophets, and speak of a yet brighter future—of a prosperity to go on increasing for an indefinite period. Yes, I would say, to increase, as it has hitherto, so long as the people manifest their usual stupidity and indifference, and neither try to discover the origin and course of the golden streams which empty themselves into the Treasury, nor doubt either the wisdom or ability of those benevolent guardians of the people's welfare who engage to open up new channels from the public reservoir by which this wealth shall flow back throughout the land and bring happiness to every man's door.

But, before we resign ourselves to the pleasing reverie which this syren song is intended to induce, let us, as believers in the Bible, examine these things in the light of God's word, which cannot deceive. It will reveal to you the origin of those riches,—stamping truthfully every shilling. Aye, and let me tell you that even contact with other pieces in the Treasury will not efface the mark. The tales of the nursery have left on many a mind the belief that the blood of the murdered man cannot be washed or wiped out. Let the murderer do his utmost, and yet, to his own eye at least, the stain will be as distinct as ever. Just so, the bloody shilling in the Treasury has on it an indelible stain. The men who handle it may deny that they have any responsibility in the matter and affect indifference. But the Judge of all the earth will lay the responsibility where it ought to rest: and we may not anticipate his decision. Still, it would be well for Rulers in christian countries to act with as much consideration as the Chief Priests and Elders of old, who refused to cast the price of blood into the Treasury. And, if there be already in the place of sepulchres a corner for the poor and unfriended stranger, let them take the funds, not to embellish Public Buildings or to carry on "Public Works," but to feed the hungry and clothe the naked among the broken-hearted wives and mothers, or shivering and despised orphans, whom drunkards have entailed to society—while they, at the expense of soul and body, cast their property into the purple stream, a part of which empties itself into the Government Treasury while on its way to the dwelling of him who supplies the life-consuming potion.

We can conceive of nothing more startling than the highly wrought and figurative language of this chapter, as applied to individuals or Governments that take the money which is the price of blood and apply it as others do the funds which they have accumulated by righteous means. V. 11, 12, "For the stone shall cry out of the wall, and the beam out of the timber shall answer it. Woe to him that buildeth a town with blood and stablishes a city by iniquity!" By a figure of speech not uncommon in the Scriptures the stones and timber of the building are personified. The

imagination of the prophet gives them the voice of man, and they, testifying to the doctrine of a retributive Providence, cry to each other "woe! woe!" as if they already heard the footsteps of justice coming to vindicate the authority of the Almighty Ruler and to show that sin shall not always go unpunished.

The 12th and 13th verses fix our attention more particularly on Governments which accomplish their plans at the expense of human life. But, after all, the oracle does not pass by those whom the Government represents, viz., the people. They have a deep interest in the matter. In fact, it is upon the people that the retribution may be said to fall.

What then is the prospect for the subjects of that Government which attempts to build itself up in the way described in these verses? "The people shall labour in the very fire, and the people shall weary themselves for very vanity." An expression similar to this may be found in Jer. li. 58. It means that the people would exert themselves to prevent the destruction of their city, but their efforts, however great, would be in vain. God himself had given the place over to destruction, and, therefore, their exertions to save it would be fruitless. "Behold, is it not of the Lord of Hosts that the people shall weary themselves for very vanity?"

And here now my friends, instead of that "ignis fatuus" by which many are led astray and induced to give their countenance to laws which create a revenue from intoxicating liquors, we are forced to take a view of the case much less pleasing, but yet far more real and truthful. In the meantime a larger sum is at the disposal of the Rulers of the people. But the accumulation involves a great loss.—Even in a pecuniary point of view there is a loss—perhaps one hundred times greater than if the same sum had been drawn direct from the people—while the injury to the morals of the community and their spiritual interests cannot be computed by any human arithmetic.

But, while God only can sum up the damages, not one tittle of the immense sum shall remain unpaid. Upon the victims of the ruinous traffic—not a few of whom pass annually to their dread account—the consequences fall first, and, it may be, most heavily. In this point of view the evil assumes dimensions of incalculable magnitude. Death, in the most favourable circumstances, is a solemn event. We cannot think of our own departure without a wish that kind friends may be near to smooth the dying pillow and direct our eye to the "star of hope." What then must it be in the absence of these consolations—where instead the poor inebriate reads the sentence, "Drunkards shall not inherit the kingdom of God?" Even one such death is enough to overwhelm a world with anguish. But, alas! it is not one or a few such that occur. The victims of intemperance are numbered by thousands. It is computed that in Great Britain alone about 60,000 die annually from the effects of intemperance!—And in the United States and British Provinces there must be something like the same proportion. But suppose this number to be an exaggeration. Then let it be the half, or the fourth, and yet—how tremendous an evil!

Then again think of the ruined and degraded families thrown upon the cold charities of the world—left to break their hearts with weeping and sink to a premature grave, or to lie as a burden upon the industrious part of the community.

There is also the injury inflicted upon society by those under the influence of strong drink—such as destruction of property, murders, accidents upon sea and land, which, not unfrequently, occasion the loss of many valuable lives. But the catalogue of evils is too long for me to fill up at present. Remember also that we cannot make any offset to this melancholy list of evils by showing any good done to society. Intoxicating liquors are not useful as a beverage. The most eminent physicians pronounce them injurious to health.—And then the waste of property occasioned by their use is immense. It cannot be less than twice the amount which is expended for bread.

It is estimated that in Great Britain £25,000,000 are expended annually for bread, while £50,000,000 are expended for distilled and fermented liquors, and £50,000,000 more for the protection of society from the crimes which intemperance occasions.

Some years ago the Hon. Edward Everett, of the United States, published the following statistics, showing what ardent spirits had done in ten years in the United States:—

"They have cost the nation a direct expense of \$600,000,000 and \$600,000,000 indirect expense. Destroyed 300,000 lives.—Sent 100,000 children to the poor house.—Consigned at least 150,000 to the jails and prisons. Made at least 1000 maniacs. Caused 2000 to commit suicide. Burnt or otherwise destroyed \$10,000,000 worth of property.—Made 200,000 widows and 100,000 orphan children."

And now, I ask, must this state of things always continue? Must society for ever groan under such evils without hope of their removal? Surely it is the will of our benevolent Creator that evil such as this should come to a perpetual end. Already an effort has been made to check its progress—and the result has well repaid the labour and self-denial by which it has been accomplished. Tens of thousands who, had they pursued their infatuated course, would before this time have filled a drunkard's grave, and felt the curse which is denounced against the drunkard, are now sober and respected members of society—and many of them members of christian Churches. O God, we thank thee for the success with which thou hast crowned our efforts!

But still, my friends, the evil prevails to an alarming extent. Intemperance still stalks abroad over the earth. He goes about "as a roaring lion seeking whom he may devour." In many places he has had his infernal revenge for the loss which he had experienced through the efforts of the friends of temperance. Oh yes—some who had been for a time reclaimed and led back to the paths of sobriety are again under the power of this destructive agent. And the demoniac laugh of those who can rejoice over that which leads to the eternal ruin of a being originally made in the image of God, has been heard from those places which lie on the high road to hell, while they listened to the tidings that temptation had prevailed, and the poor man had "broken his pledge."

But, my friends, while these rejoiced some of us have mourned. And, while these were our feelings, we felt also that such a calamity may have caused the holy angels to wipe away a tear ere they set out on a new errand of mercy to this our fallen world.

But, while it thus appears that our efforts for the suppression of intemperance have

failed to accomplish all that was desired, and, in fact, anticipated, some may be ready to conclude that the removal of the evil is impossible. In fact, unless I am greatly mistaken, some have already excused themselves from helping on this good work by producing the objection that many who profess to be temperance men are inconsistent.

Let us however examine this objection.—Perhaps the person who speaks thus is a member of a christian Church. Now, dear brother, is not that the argument of the ungodly man and the infidel against the religion of the Bible? "Oh," say they, "the christians, so-called, are inconsistent." Another says, "I will not join the Church because some who bear the christian name are a dishonour to religion." But, does this satisfy you?—Can you say to such—"go in peace—God will no doubt accept your excuse at the day of judgment." No. You would not—you dare not encourage them to rest upon such an argument. Then, out of your own mouth I judge you. You are wrong, and you know it.

Again, there are some who not only refuse to aid the temperance reformation, but actually encourage the use of intoxicating liquors. The time was when, without any stretch of charity, we might have considered this perfectly consistent with a profession of christianity. Formerly the nature of the evil was not understood—and we may consider that ignorance constituted an excuse. "The times of this ignorance God winked at." Now the case is altogether different. The danger that is connected with the use of intoxicating liquors has been demonstrated. It has been shown that even the temperate drinker, so-called, is not safe. The appetite is strengthened by indulgence—while, just in the same proportion, the individual loses the power of self-control. I would, moreover, observe that the professor of religion cannot indulge without disobeying the divine command—"Abstain from all appearance of evil."

But there is another fearful deception to which those who call themselves temperate drinkers are subject. As a matter of course they claim to be the judges of the quantity which it would be safe and proper for them to take. Now, important as the decision of this point is, in general it is left an open question, until they have actually begun to imbibe the treacherous liquid. They have no gauge—no measure. It is to be decided by their feelings at the time. And what is the consequence? As the liquid begins to affect their mind and body they become less and less able to judge of their real condition. They assume that they are (to use their own expression) "sober"—because able to work their way home. While, at the same time, their *more than* perpendicular attitude—or their dull and heavy eyes—or thick tongue—or perhaps an awkward attempt to put on a very religious look—may have revealed a secret which does them no credit: and, if they be professors of religion, brings up a reproach under which the innocent must suffer as well as the guilty.

But, supposing a respectable member of society should never be guilty of overstepping the bounds of perfect sobriety—a case which, with those who indulge habitually, very rarely occurs, he is still doing an amount of harm which he cannot estimate. His example weakens the hands of those who labour to save others from this odious vice. It does more harm than the example of him who drinks until he ceases to be a man. It is said that some ancient nations were accustomed to

make their slaves intoxicated for the purpose of creating in the minds of their own children a feeling of abhorrence against that kind of indulgence. And truly it must have been a very effectual way to produce a feeling of loathing and disgust for such a practice.—What a pity that this odious vice, if it must still exist in our midst, could not be confined to the very lowest grades of society, instead of depending for its support upon those who, by their position, impart to this form of sensual indulgence the appearance of respectability.

There is a peculiar enormity attaching to the conduct of him who haunts the places in this town where intoxicating drink is furnished. The moral sense of this community says, "we cannot consent to sanction such a business." Hence, no Licenses are granted. To sell is there illegal. And the man who carries on such a traffic is guilty of trampling upon the laws to which we are all bound to submit. Of course then, the person who countenances him in so doing is not innocent. He, in fact, becomes a partaker in the crime. Those who persist in selling should be looked upon as enemies to society, and, in one respect, as outlaws. They should therefore be discountenanced and avoided.

When I took through this community, and see the snares which are spread to catch the thoughtless, I confess that I have unpleasant forebodings. And what parent or good citizen does not participate in the feeling. We must then do what we can to stem the current of evil. All of you are bound to exert yourselves. None can oppose, or even remain neutral, without incurring guilt. "If those forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest behold we knew it not; doth not He that pondereth the heart consider it? And He that keepeth thy soul, doth not he know it? And shall not He render to ever man according to his works?"

We ask for *example, sympathy, co-operation.* Our prosperity as people depends upon the banishment of intoxicating liquors as a beverage. Their use entails a loss of many thousands annually upon our Province. The news of the loss of one of our ships excites a feeling of regret—especially if she had on board a valuable cargo. But what are all of these, compared to the amount wasted upon intoxicating liquors. £50,000 taken annually from our people and thrown into the sea, were a trifle, compared with the loss which now occurs. And this is only one of the forms in which society has to meet the expenses which their use occasions.

This, however, is not the most affecting view of the evil. We think most of the misery and degradation which it brings. Of hearts wrung with anguish, until even death appears to be a desirable relief. How many families, at the present time, are weeping their very life away, while contemplating the change which it has brought upon them. Men, who once were the ornament and pride of their country—and in the social, and family circle, were looked up to as the impersonation of those virtues which impart to society many of its attractions and enjoyments, and to the family dignity and social influence, have come under the blight of this moral mildew—and then, lost both to self-respect and the fear of God, have sunk down to contempt—no longer able to command the respect, even of those "whose fathers they would have disdained to have set with the dogs of their flock."

But there is one who, unless the grave has

"taken her away from the evil to come," must in fulfilment of plighted vows—and, in obedience to a sentiment equally lofty—a woman's love, cling to him; although he has changed the character of the husband for that of a fiend. And who will estimate—who can weigh her sufferings. The load which now crushes her to the earth, has been all the more oppressive, because heaped upon her gradually. First, she found that he to whom she had given her heart, did not love her. Once, he did—but now, there is a rival; and the power of that rival is irresistible. He who had promised to be to her instead of father, mother, brothers, and sisters—all of whom she left for him, is now under a fatal "spell" which draws him from his own fireside, and all the endearments of home. The tavern is now his resort—his company, the frequenters of the bar-room. His money, his property, even his house and furniture, have passed into the hands of the rum-seller, who in return treats him with contempt, and addresses him in language distinguished especially for its coarseness and brutality. And the humiliation is completed when, for another glass of the fiery liquid, he consents to be a hewer of wood and a drawer of water for the man who, a few years ago, could not have been admitted to his table.

The power of bearing up under calamity has its bounds. And the case of the afflicted wife of such a man—and she too, a mother, cannot be an exception! She dies, for her heart is broken.

Then there are children. What effect has this change on them? They are now motherless. They were fatherless—months, or perhaps, years ago. The separation began the very hour, when first under the influence of the demon intemperance, "nature failed a parent's heart to move." Subsequent events sundered other cords. The relationship may indeed be acknowledged. But even this is no easy matter, after seeing him hooted at and pelled in the streets by the rabble who have been amusing themselves at his expense. Besides, they already feel the realities of orphanage—for the rum-seller has the property of the family, and they live on the alms of those who are prompted by sympathy or the love of God to extend relief to the needy.

Sometimes, the evils of intemperance, and the fruits of the traffic in intoxicating liquors, present themselves in another form. It robs the father of his sons, in the prime of their manhood—and either consigns them to a premature grave, or to a life of shame, which is even more trying to parental feelings. "It hath cast down many wounded; yea, many strong men have been slain" through its instrumentality.

Look at this. It is not a picture of the imagination. That grey haired patriarch has been blessed with sons whom he endeavoured to "train up in the nurture and admonition of the Lord." He taught them to kneel with him around the "family altar." He looked forward to the time when they would "acknowledge the God of their father to be their God." But he is now sad. His hopes are perishing. His sons are absent at the proper time for the "evening sacrifice." It is delayed, in hopes that they will soon be home. And the anxious parent goes, again and again, to the door, hoping to hear their footsteps. At last, wearied with delay, he and the stay of his old age join in their devotions—not forgetting the absent. After family worship is ended, he again goes to listen but returns disappointed. At last the fear which he had of late begun to

entertain takes the form of a dreadful reality. Temperance has prevailed. The instrument by which they have been drawn into the ways of evil, he knows—and God knows. It is no relief to his mind either, to reflect that the tempter appeared to them in the form of man. In his anguish, he again turns to the Bible, his only comforter, and, with a feeling in which is mingled both grief and gladness, he reads and applies to his own case those words which are the last resort of a heart bereft of all but its God. "Though my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things and sure."

And now my friends, in concluding this discourse, I ask, is God indifferent while the sins and follies of men are thus rendering our world a place of weeping? Will He hold those guiltless who, for sake of gain, or for any selfish purpose, become the instruments in inflicting such miseries? Or will He excuse those who refuse to give their assistance, that the curse may be banished from our country? Oh no, God is merciful. The tears of the widow and orphan will not appeal to Him, in vain. Neither will the voice of a brother's blood cry to Him in vain. By personal effort, then—by example—by "sound speech that cannot be condemned"—and prayer for the blessing of God upon your efforts—seek to deliver your fellow men from the degradation and misery which intemperance has so long heaped upon our fallen world. Thus you will discharge a duty which rests upon you as members of the human family, and the subjects of God's holy and righteous law. You will by divine grace be saved from the snares which intemperance has spread around us all. You may also become the instrument of saving from ruin some who are already in imminent danger—and of bringing back sunshine and happiness to dwellings which at the present time are the abodes of misery. Then indeed you will be able to say, "The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy." "Seek judgement, relieve the oppressed, judge the fatherless, plead for the widows."

May God bless his word. Amen.

THE EFFECTS OF ALCOHOL.

We transcribe the following brief extract from a lecture recently delivered by Dr Guy, of London, on "Temperance in its physical and moral aspects." The statistics of Mr Neison, the eminent actuary, serve in a remarkable manner to support the views and statements of medical men, as to the poisonous effects of alcohol on the human system.

"Mr Neison's inquiries embrace, among other topics, the causes of the high mortality of intemperate persons; and he amply confirms the experience of medical men in this respect. It is well known among medical men that there is no poison in existence which gives rise to disease in a greater number of important organs than alcohol does. It occasions grave disorders of the stomach, liver, lungs, kidneys, and brain, is the acknowledged parent of gout, and, in extreme cases, so impairs and undermines the constitution as to make the most trifling external injury certainly fatal, and recovery from internal diseases of ordinary severity almost hopeless. Thus it is that a slight wound or scratch, which a temperate man would laugh at, often lays the brewer's drayman on a bed of sickness, and

baffles the skill of the most accomplished surgeon; and thus it is that an attack of consumption, from which a temperate man would recover for a time, proves quickly and certainly fatal to the drunkard.

"Mr Neison's returns confirm this experience of medical men. He finds that of the 357 deaths of intemperate persons, ninety-seven, or upwards of a fourth, are caused by diseases of the brain and nervous system. This is nearly three times as many in proportion as die from the like causes among the general population of England and Wales of the same sex and ages; 94 deaths, being about the same proportion of the total number of deaths, are found to be due to diseases of the digestive organs, the destruction of life from this class of causes being very nearly four times as great as among the general population of England and Wales. About the same proportion (another fourth, that is to say) is due to diseases of the chest, which are somewhat less frequent than among the general population, the destruction occasioned by diseases of the brain and digestive organs having left a smaller remnant to perish by diseases of the heart and lungs. These results are very striking; but Mr Neison's figures do not shew what every day's experience teaches the medical man, that it is very rarely indeed that the confirmed drunkard dies of one disease. Generally speaking, every important organ of the economy—heart, lungs, stomach, liver, kidneys, brain—is the seat of the same diseased condition, creating such a hindrance to the circulation of the blood and all the necessary processes of secretion, or separation of fluids useful or effete, as well as to the mechanical movements of the heart and lungs, that dropsy is the only possible relief—a relief necessarily temporary, and itself an indication of rapid decay."

"DRAWN FROM LIFE."

While some are busily searching the Scriptures for authority to rank themselves on our side, or poring over the multiplicity of contradictions afforded by medical opinions, to find vouchers for the plausibility of our doctrines; while many are wandering amid the mazes of legislation in ancient and modern times, to raise up phantom objections, and scare us with the terrible results of movements which they are pleased to call parallel with our own; while a lifetime is being spent, by many, in apparently applauding the principle, yet with holding their assistance and co-operation, upon the plea, perhaps, that our plan does not embrace some favourite project of theirs—why will these overlook the plain, the very simple truth upon which we have founded the basis of our Temperance edifice—that the dreadful evil of intoxication has been long becoming a burden, heavier and more loathsome to be borne by our country; that those guilty of the vice are not the only sufferers, since on the innocent are often inflicted the most lasting penalties; that abstinence alone can effectually remove this burden; that it pretends to do no more, and so satisfactorily has it been proved a safe, and expedient remedy, that no ancient saws or modern instances can be needed as warranty for its universal adoption? From the countless instances which every day is bringing before us, we now present our readers with one—a living, breathing example of the evil we seek to remedy, and we would ask of those whom we have mentioned, need they

to seek further for reasons to assure them when such proofs are hourly afforded of the urgency of the case—the necessity for a cure?

The subject of the present sketch is a tradesman, who only a few years ago possessed a thriving business in one of the leading thoroughfares of London, was a prosperous and happy man, and the father of a young family, whom it was his delight to teach and train in the right way. But one point was neglected in the example of home influences—intoxicating drink was the daily beverage. The mid-day and evening meal was not complete without it, and on any domestic festivity a greater indulgence in the tempting luxury formed a chief feature. All this bore no bad fruit that was visible for a time; but the evil day came.

A depression in the market, and the consequent diminution of the receipts, straitened the circumstances of the household at a moment when their expenses were necessarily increasing. But instead of being met by that economy which might have remedied the evil, the usual indulgences were continued. Soon trifling difficulties became serious embarrassments, and these thickening around, seemed to multiply, as only those know how who have experienced them. Yet years of industry and integrity had not been without their fruit, and even now the credit and esteem of all who knew him might have saved the unhappy man, had he taken courage to face the trouble and manfully to away the thing that was unconsciously sapping his energies. Did he do this? Nay, he took it yet closer to himself and to drown care he plunged deeper into the tide whose current was swiftly hurrying him to ruin. He drank to banish memory, but memory, rising again with yet more haggard aspect, still deeper and deeper draughts were called for to stifle her voice. All his ready money gone, first stock, then books, then clothes, were parted with. Credit lost, employment neglected, the family were turned from the house which had been their home since the birth of the eldest child, and in a narrow unhealthy lodging they took refuge. The man, to avoid actual starvation for his family, worked, assisted by his wife, as a journeyman, at the very business in which he had but a short time before held a good standing in society. Even the scanty pay which this afforded was not allowed to form the subsistence of the poor family. Too often the greater part was spent in procuring the drink which had now become a necessary of life to the wretched man, for he has positively assured us that with the best determination he was quite unable to begin a bit of work in the morning till his hand had been steadied by a dram. Truly there is no thralldom like that which this demon drink imposes on its vassals.

But when did one so infatuated stop midway in the downward course? and this example, alas! forms no exception. Every day the father became more callous to his children's wants; the husband less mindful of his wife's prayers; the man more indifferent to everything but the gratification of appetite, to which he scrupled not to sacrifice all else. Friends were not wanting who, out of pity for the family, at first afforded them some assistance; but after a while finding matters grew even worse, these too failed, and the unhappy wife was left almost entirely to her own resources. The husband, whenever he could procure any money, would absent himself frequently for whole days at a time, finding his

way home only when the craving for food or drink drove him thither to grasp whatever he could lay his hands on, totally forgetful of the claims of his family. To the honour of his wife be it said that never did she fail, by kindness and persuasion, to endeavour to win him to his home, but in vain. Her own relatives offered her an asylum if she would consent to part from her worthless husband, but she refused, and continued to toil on assisted by her elder children, too often to see the proceeds of their labours borne off to the gin-palace or public-house, leaving them to wait for food.

Fortunately, the eldest boy had been apprenticed to a useful trade before this sad calamity overtook them, and though his home had long ceased to be one of any comfort to him, the little which he could earn was always carried to his mother, and joyfully appropriated to her use.

But against the monster vice which consumed all it could grasp, what were resources trifling as theirs? Misery and poverty became every day more gaunt and more familiar; the family must have sunk into utter destitution had it not been for the intervention of a near and worthy relative of the erring man, who came forward to assist them. He visited the poor home, he afforded all the pecuniary aid his own very moderate circumstances would allow; he even sought out, in the lowest haunts of debauchery, his misguided relation, and with every persuasion and promise of support tied to prevail on him to abandon his vicious propensity. For a time he did so, and that no inducement might be wanting to keep him to his newly formed resolution a good suit of clothes was furnished to him, with the implements of his trade, and an order procured to be executed. For three days he did persevere, and chiefly owing to the support and encouragement of his wife he bravely overcame the fearful craving for drink. His order was completed; he insisted upon carrying home the work, and enjoyed the anticipation of returning in triumph with the proceeds of his labour. The hours passed away, he did not come; they went to look for him in all his known haunts; in vain; that day and the next passed; no tidings could be gained of him till at length word was brought that he was lying at a station house some distance from home; he had been found the night before in the kennel opposite the door of a gin-palace, in one of the worst localities, almost destitute of clothing. His son went and had him conveyed home. His new clothes were gone, a few filthy rags supplied their place; and he was so bruised and battered as to be scarcely recognisable. His wife watched by him with untiring care during the illness that ensued, and no one could express more penitence than he did. He told them he was returning home with the money he had received, when he passed the door of a public house that had been just newly opened; an old acquaintance stood outside and invited him to come in. He entered, and the appetite once awakened, was not laid to sleep till he had parted with every available article he possessed.

He recovered, and with new determination set to work; but, on the smallest temptation, he again fell off; and, on one occasion, having no other means of procuring drink, he actually removed a small plate of silver, which an accident that he met with some time before had rendered necessary to be placed in the top of his head; he removed this and sold it to obtain liquor!

One would suppose that to lower depths of degradation a man could hardly sink than to be so base a slave of appetite, yet the truth must be told.

His son, who now worked for himself, lived with the family and contributed to their maintenance; he had by dint of great industry and self-denial saved a sum to enable him to start a small business. He returned home one night to find his box broken open and every farthing of his little hoard vanished, together with some expensive tools and a few rather valuable books: all gone to procure for the insatiable drunkard the means of intoxication for two days and nights.

The poor young man was almost heart-broken when he came to relate his sad tale to the relative who had so often befriended them; and it was very long before his loss was repaired.

And yet this wretched man has intervals of remorse—when conscience seems to dwell with terrible distinctness upon the consequences of his vice and points to a blackened past, a future yet more to be dreaded—times when the shame and despair that seize upon him cause him to fly from every human face. He will sometimes lock himself in a chamber, throw the key from the window, and entreat those around to let him starve and die, rather than to break out again into dissipation.

But alas! such violent resolves are of but short duration; again and again does he transgress; again and again his kind relation will rescue him: and his son (who we are happy to say is a total abstainer, and is rising rapidly in his business) exhorts him to avail himself of the certain refuge which is afforded him in the Temperance ranks. Alas! the appetite has been so long fostered by indulgence, by custom and habit, temptation is so frequent, opportunities are so plentiful, he cannot overcome his tyrant. Twice has he verged in the horrors of *delirium tremens*—yet his naturally good constitution resists it; and still at long intervals there are times when he will work well and converse soundly, and with singular acuteness, for his mind yet retains much of its vigor and intelligence.

It is too common a saying with regard to the practice of Total Abstinence—"It is well enough for the drunkards." May it not rather be said—For the drunkards it is almost impossible? rather let the men of moderation adopt it—there will then be no drunkards.

Whether the unhappy original of our portrait will finally overcome the terrible appetite which is cursing him, or that his body and mind will sink beneath it, to add one more to the list of its victims, is known but to Him who has taught us the solemn and earnest prayer—

"Lead us not into temptation."
—*Weekly Record.*

THE LIQUOR SELLER.

There is nothing more striking in connection with the retailing of ardent spirits than the influence of the trade upon the seller. It may be that the traffic, by its very nature, calls for men already hardened and degraded, but this will not account for the unparalleled state of debasement of heart so commonly reached by the keepers of grog-shops. It must be that the habit of harding, day by day and hour by hour to their thronging customers, the intoxicating draught, reacts upon themselves, blunting in the seller not less than in the buyer, those moral sensibilities

which God has given us to bless and clove and protect society. As the hard-earned coin of the poor inebriate drops into the trader's till, it rings forth the death knell of the kinder instincts of both hearts, telling perhaps more fearfully upon the trader than on his victim; the latter is impoverished, whilst the former is enriched (for the moment) by the mutual crime, and the ruin, falling upon the body as well as the soul of the drunkard, is concentrated upon the heart of his tempter.

The civilized world may be challenged to produce a class of men capable of deeds so hideous as those daily and hourly perpetrated in every city of the Union by the dealers in rum, brandy and gin. Exceptional cases of brutality may be found in all callings and professions; but when they occur, the world is startled and amazed. When the rum-seller exhibits the hardened indifference to human woe that might make a demon blush, it excites not even surprise. Take two instances which we happened to notice in a daily paper of the past week, not chosen because they are unusual, but that we may note what are the ordinary events of the trade.

A poor woman has five children dependent upon her exertions for support. She toils by day, and scarce rests by night, that she may give them food and raiment. She has lived through the winter's bitter cold thus far; she has not starved, nor have her little ones perished with the cold—why, He only can tell who hears the young ravens when they cry. Her room is nearly stripped of furniture, but it is not yet utterly bare, although she has a drunkard for a husband. Another person—a woman too—plies her trade hard by, and that trade is the sale of that by which this woman is made a worse than widow. The daughter of sorrow goes to the den of the destroyer—she entreats her to sell no more liquor to her husband; she is pleading for his life, and for her own, and for an immortal soul—but in vain. Is it not her business to make drunkards—to widow wives—to orphan children, and to damn souls? Why then should she stop? She may as well do it as a competitor in the trade!

The husband comes to his home. He needs the means to purchase that which will satisfy the cravings of his appetite. There is a carpet yet upon the floor; it is borne off, and its price goes into the hands of this woman in return for rum. The husband comes again to his home. With eager eye he scans the bare room as a famished panther searching for prey. Little is there for him to take—yet there is one article; it is the quilt on his children's bed. It is taken and sold, and now he lies drunk and beast-like on the floor of that woman, in whose preket is the price of his children's shelter from the cold winter's night air.

Take another case. It needs simply be stated: Here are three boys, from twelve to fifteen years of age. They go to a rum shop, and there are supplied with gin by a man, and soon they are found beastly drunk in the streets—poisoned, body and soul, at that tender age, by a fellow being.

It is not easy to conceive of hard-heartedness more diabolical than that which is evinced by such deeds as these—not acts committed once upon the impulse of some whirlwind of passion, but deeds hourly repeated, continuously perpetrated as a calling for life, and done too with the undisturbed quietness of an honest traffic. Does it not stir the blood to think that these scenes are so common that they scarce attract a moment's attention—that

a thousand of such acts do not create a ruffle on the surface of society? But as we wish not to arouse indignation against the rum seller, we do not ask for it. We ask for pity for the liquor seller, and for the exhibition of that pity by driving him from his trade. His trade is hardening his heart to flint; it is brutalizing his soul; it is benumbing his conscience; it is leading him to hell. Let then renewed efforts be put forth to close these dens, so fatal alike to buyer and seller.—*An Presbyterian.*

INTERESTING EXPERIMENT WITH JUVENILE CRIMINALS.

Two or three years ago general attention was drawn to the sad prevalence of juvenile crime, and a society for its prevention was formed in Liverpool, under the title of the Liverpool Juvenile Reformatory Association. The first principle laid down was, that the institution should be conducted entirely on Protestant principles, so far as the religious portion of the training was concerned, and upon this understanding the Association was brought into operation. The next principle adopted was, that the experiment should be tried upon boys alone at first, and that these boys should be bred to the habits of a seafaring life. The admiralty granted for the purpose of a school frigate the "Akbar," which was originally a 50 gun frigate, and which had lain useless for many years as a lazaretto. Upon getting possession of this very suitable craft, the Committee went to work to make the necessary alterations and repairs required to render her quite fit for their purpose. In this way about £2000 of the money subscribed has been expended to the present time, as a training school the "Akbar" is now almost perfect. The system pursued is that of a man of war. The boys are divided into two watches, port and starboard, and subdivided again into fore-castle men, fore-top, maintop, and mizentop men, and the after-guard. They are under the absolute control of a superintendent, who ranks not lower than a Commander in the royal navy, and he is assisted by a schoolmaster, boatswain, second boatswain, carpenter, steward, cook, master-at-arms, and two seamen, all, with the exception of the schoolmaster, formerly belonging to the royal navy. The system of discipline is carried out with a view of "leading" the boys, rather than "driving" them, to be good; but a strict obedience to orders is enforced. This should be done, so as to render wild spirits amenable to the requirements of order and morality, without tyrannizing over them; but those who doubt the possibility of doing it should pay a visit to the "Akbar."

Hitherto the "Akbar" has, partly from motives of economy, been moored in the centre of the Great Float, at Birkenhead; but as the Float has shortly to be run dry, in order to be deepened, it lately became necessary to remove her into the river. Just as the vessel moved through the dock gates, the youngsters sprang up aloft manned the yards, sang a verse of "God save the Queen," and cheered most lustily and loyally. A very large concourse of people were spectators of this scene from the quays and the windows of the houses looking upon the docks. It was during the short trip from the Birkenhead docks to the moorings in the Mersey, and the operations which succeeded, that the lads gave the visitors a taste of their quality in seamanship. There were various bawlers and lines to be

hailed on board, stowed away, or made ready for paying out again; sundry blocks to be rove on to tackles, and numerous other nautical feats to be accomplished, all of which the little fellows got through in a smart, seaman-like manner. Not a bad word was spoken; there were no sour looks, no skulkers; but all the lads seemed to take a pride in what is popularly termed "showing off" their abilities before the visitors. While the vessel was being moored, the visitors were shown over her, and many interesting anecdotes were related in illustration of the improved dispositions of the boys. It appears that the first great change which has to be effected in their characters when they are received on board in their vagrant state, is to make them "boys." They are all too old, too knowing, too sharp, when they come on board; too much up to the ways of the world,—and not the best ways either,—and too little acquainted with that childish innocence which exhibits itself in a love of play. When they step on board they are mere city grubs, whose hands are against every man, and who believe that every man's hand is against them. Strange anomaly as it may seem, they have to be taught to play as well as to work. They readily learn to do both. In addition to the arts of seamanship, of learning how to reef, and steer, and splice, and brace, they are taught how to make their own boots, trousers, blue shirts, and sea-clothes, and they were justly proud of a grand display they had got up in honor of the occasion; the whole ship's company being rigged out in new white "ducks" of their own making.—*Liverpool Courier.*

A GLASS OF BRANDY.

It can't hurt any body! Why, I know a person, yonder he is now, a specimen of manly beauty, a portly six-footer. He has the bearing of a prince, for he is one of our merchant princes. His face wears the hue of health, and now at the age of fifty odd, he has the quick, elastic step of our young men of twenty-five, and none more full of mirth and wit than he, and I know he never dines without brandy and water, and never goes to bed without a terrapin or oyster supper, with plenty of champagne; and more than that, he was never known to be drunk. So here is a living example and disproof of the temperance twaddle about the dangerous nature of an occasional glass, and the destructive effect of a temperate use of good liquors.

Now it so happened that this specimen of safe brandy drinking, was a relation of ours. He died in a year or two after that, of chronic diarrhœa, a common end of those who are never drunk, nor even out of liquor. He left his six children; and he had ships at every sea and credit at every counter, which he never had occasion to use.

For months before he died—he was a year in dying—he could eat or drink nothing without distress, and at death, the whole alimentary canal was a mass of disease; in the midst of his millions, he died of inanition. That is not the half, reader. He had been a steady drinker, a daily drinker for twenty-eight years. He left a legacy to his children, which he did not mention. Scrofula had eaten up one daughter for fifteen years; another is in the mad house; the third and fourth of unearthly beauty, there was a kind of grandeur in that beauty; and they blighted, and paled and faded into heaven we trust in their sweetest teens; another is tottering on

the verge of the grave, and only one is left with all the senses, and each of them is weak as water. Why, we came from the dissecting room, and made a note of it, it was so horrible.—*Hull's Journal of Health.*

A CLERICAL GENTLEMAN AND A NINE GALLON CASK.—No less than four young men employed by me, as clerks or amanuenses, victims to the "besetting sin," who, otherwise, were men of talents and probity. One was a clergyman who had produced three respectable literary works, from whom I had anticipated valuable assistance at a time when I was oppressed with the periodical production of the Beauties of England, the Architectural Antiquities, and other engagements. He was invited to my house and expected to render me daily aid in my library. Unfortunately, I had a nine gallon cask of fine "Kennet ale" just tapped at the time. He was delighted with its quality and flavor, praised it as the most wholesome and nutritious of all liquors, said that it excelled the nectar, the hippocras, the methuein of the gods and men of former times, and that his talents would be called forth by its salubrious and animating powers. In the mornings he seemed attentive to his task, and busy and zealously employed in studying books, writing notes &c. A fortnight passed in this way: very little was written, and that little useless. The nine gallons of ale were gone, and I found it necessary to part with my clerical friend. He then took lodgings in Kentish Town: was often seen going into and coming out of a certain public house.—In a few months afterwards he was discovered a corpse in the street.—*Britton's Autobiography*

LEARN TO OBSERVE.—The habit of constant, accurate observation is of priceless value to a person. None enjoy a better opportunity to exercise this habit, than the gardener and the farmer. They are brought into close and almost constant contact with nature, where they ever behold the workings of her processes, both in the animal and vegetable world. How delightful to read, study, and observe these legible pages of "animated nature," whose leaves are ever spread out before the seekers of knowledge and understanding. By observation, priceless wisdom is obtained. Therefore with your crop, get what is better than gold or merchandise.

Poetry.

THE WORLD'S GREAT ENEMY.

BY H. ROWLAND BROWN.

There's a demon forth! there's a demon forth!
He roameth a conqueror free.
He is loosed from the realms of dark despair,
And a maniac's laugh, laughs he.
He leaps in ten thousand fearful breasts,
He mocketh the haggard eye,
And death and disease are his bosom friends,
Want, sorrow, and misery.
He goeth forth with a treacherous smile,
And his blood stain'd banner we see:
His hand doth the fairest scenes defile,
But followers many has he.
I see him go forth in the dark, dark night,
He goes with a flashing eye,
And mocks, with a fiend's impure light,
The God of the Heavens on high.

He enters the door of the happiest homes,
But the children flee in dismay
And the young wife weeps a burning tear,
Which in vain she wipes away ;
But he mocketh the grief of that guileless
heart,
And curses her innocent form,
And the home that is touch'd by this fearful
hand
Becomes like a wreck in the storm.

There's a demon forth ! there's a demon forth !
His blood from the goblet flows,
And the lips that kiss the cursed draught
His spirit within them glows.
I have seen him wed the fairest bride,
I have heard his bridal prayers,
But have seen how he paled the cheeks of his
bride,

And furtowed her brow with cares !
At the happiest home, at the purest heart,
Are his bolts of vengeance hurl'd :
And he prides himself on his fiendish darts,
'The curse of this sinful world !

There's a demon forth ! there's a demon forth !
He comes with a tempting wife,
With a witching touch, but a cursed touch,
With a gay, perfidious smile
From his lips break forth a shower of oaths,
The fruits of the murderous howl,
And the curse of God is on his brow,
And a leprosy clings to his soul.

Beware, beware of this great demon form,
Pluck the sceptre from his hand,
For shame and disgrace are his bosom friends,
Linked with him hand in hand.

There's a demon forth ! there's a demon forth !
Sound loud the warning bell,
Raise the hue and cry, let the traitor die,
Toll over his grave a knell,
The nations will give a shout of joy,
And smiles will illumine the sad,
When men shall this fettering hand destroy,
O ho v many a heart will be glad !

Children will smile with childhood's smile,
And strong will become the weak,
And the bloom of youth will return again
To many a with'ring cheek.
—*Brut. Workman.*

HASTE NOT! REST NOT!

(From the German of Goethe.)

Without haste ! without rest !
Bnd the motto to thy breast !
Bear it with thee as a spell ;
Storm or sunshine guard it well !
Heed not flowers that round thee bloom,
Bear it onward to the tomb !

Haste not ! let no thoughtless deed
Mar for aye the spirit's speed ;
Ponder well and know the right,
Onward then with all thy might :
Haste not ! years can ne'er atone
For one reckless action done.

Rest not ! life is sweeping by,
Go and dare before you die ;
Something mighty and sublime
Leave behind to conquer time !
Glorious 'tis to live for aye
When these forms have pass'd away.

Haste not ! rest not ! calmly wait :
Meekly bear the storms of fate !
Duty be thy polar guide—
Do the right whate'er betide !
Haste not ! rest not ! conflicts past,
God shall crown thy work at last.

TEMPERANCE MELODY.

Air—"Will ye no come back again."

Bonny Scotland—night and noon—
Through her tears now falling fast,
O'er the hill and down the glen,
Spreads this message on the blast :

CHORUS—

Will ye no frae drink abstain,
Will ye no frae drink abstain ?
By the joy that each might gain,
Will ye no frae drink abstain ?

Mothers pining in the gloom,
Deep in sorrow's bitter thrall,
Wailing from their living tomb,
'To their sisters hourly call,
Will ye no, &c.

Winsome lads and lassies fair,
Wring their hands and sadly sigh ;
Lafe to them is bleak and bare—
Hear the bleeding victims cry,
Will ye no, &c.

Up the stream of other years,
Horo voices loudly ring,—
Trembling onwards hush your fears,
Hark the patriot fathers sing—
Will ye no, &c.

Teviot tells her tale to Tweed,
Tay runs screaming to the main,
Forth and Clyde in concert plead,
Nith and Annan swell the strain ;
Will ye no, &c.

Hope and pleasure hand in hand,
Health and plenty, glad and strong,
Hover o'er our social band,
Singing aye this simple song—
Will ye no frae drink abstain,
Will ye no frae drink abstain ?
By the joy that each might gain,
Will ye no frae drink abstain ?

JOHN ANDERSON.

24 Middle Arthur Place, Edinburgh

Correspondence.

NORTH SYDNEY, July 20, 1857

FRIEND ABSTAINER,—

Though my former communication did not find a place in your columns, still I am again induced to address you, as I have seen nothing in your last few numbers from your Sydney correspondent.

Public meetings have been held every month in connection with our Division at North Sydney, and also on the opposite side of the Arm in connection with the Bethlehem Division. The first meeting held since my last letter was on the 7th of April. We expected brother Harrington from Sydney with a lecturer, but, owing to the Bridge being impassable, and the ice not fit to cross on, he could not attend. A very large audience assembled, and we had a "good time" notwithstanding the non-arrival of the Sydney brethren. A number of speeches were delivered by our leading members, some good temperance odes well sung, and the audience retired apparently well pleased with the evening's proceedings.

May 6th.—Brother G. J. Bradley, of Sydney, gave us a most excellent lecture.

Bro.'s Harrington and Hill who accompanied him also spoke well on the prohibition question, and brother Bown, Johnson, and Rev. H. Ross also added to the interest of the meeting by good addresses. As usual we had good singing, and all put together a first rate meeting.

June 4th.—Bro.'s Harrington and Hill were to have met with us, but a North East blow prevented their doing so. However the Hall was filled with an expectant audience, and a kind Providence, ever watches over temperance, as one of its children, sent us a lecturer in the person of a Captain of a vessel from the State of Maine. He with all his crew were Sons of Temperance, and when it was found our Sydney brothers did not arrive he was introduced to the meeting and gave us a real Maine-Law speech, which was listened to with much pleasure.

The meeting was somewhat disturbed by a few young men with a scarcity of brains and sadly deficient in good breeding. Six of these young gents were brought up before L. Robinson, Esq., and made to pay 16s. each, in all £4 16s. 0d. It is gratifying to know that this application to their pockets, proved more effectual than the appeals to their sympathies, as our next meeting passed off quietly as usual.

July 1st.—We again met, when brother C. H. Harrington delivered a most admirable lecture. He kept the attention of a large audience for nearly an hour, moving them alternately to smiles or tears, as he exposed the frauds and evils of the traffic, or exhibited the fearful consequences which follow the drinking usages of society, and held up to the public execration, not only dram shops and liquor stores, but also those equally fatal, but more respectable places which lure so many of our finest youth to ruin—viz., Bowling Alleys and Billiard and Card playing Saloons. Several speeches were also made by different leading members, while, instead of singing, we had a few tunes ground out of a hand organ by way of a change, to be sure some said our singing was preferable, but they could not have had a musical ear.

On the opposite side of the Arm the following lectures have been delivered.

In April—Re. J. H. Starr, Wesleyan minister of Sydney; May—brother Thos. Hill of Sydney; June—brother C. H. Harrington; July—brother Nelson Dobson of Sydney. All the foregoing meetings were well attended, and at all but one, numbers had to leave, who could not get admission. They have resulted in strengthening Bethlehem Division, and a Union of Daughters has been formed there, in a great measure resulting we believe from the subject having been kept before these meetings by brothers Harrington and Johnson.

You will be pleased to learn that brother Harrington intends to continue these monthly meetings, so long as he can get parties to lecture, or time to devote to the engagement.

Temperance is certainly progressing in Cape Breton. Our Divisions are increasing. The public are becoming inoculated with our views at our meetings, and a strong feeling in favor of temperance and prohibition, is gradually (even where imperceptible) growing up, and we trust the seed now being sown, will before long yield a plentiful harvest. A great number of tracts have also been distributed by brother Harrington, which can not fail to work on the public mind, and produce good fruit. "Cape Breton" and "Bethlehem" Divisions, and "Mayflower" and "June Rose" Divisions are in thriving condition, and no doubt doing good service in the cause. "Archangel" Division is subject to peculiar difficulties, and can not be expected ever to attain a high rank in the Order. I hardly know what is the present state of "Star in the East" Division. Report says it is not thriving, but in a disordered state.

We can only hope that our enemies may be disappointed, that Star in the East Div. may again take the high stand she before occupied, and that in the end we may be able to say that all these things have turned out rather to the furtherance of the important work in which, Mr Editor, I trust we are all engaged.

Yours in L. P. F.

CAPE BRITON, No. 27.

THE ABSTAINER.

Halifax, N. S., Sept. 15, 1857.

With this number the first year of the *Abstainer's* existence closes. It is fitting that we offer some remarks on our position and prospects.

We entered on our editorial duties with mingled feelings of diffidence and hope. The experiment appeared somewhat hazardous, and it was especially doubtful whether a *monthly* journal would excite sufficient interest, or be adequately sustained. Still we hoped that the friends of the cause would rally round their only periodical, notwithstanding its insignificant pretensions, and regard it as the forerunner of a better and more frequently-speaking organ. The cheapness of the paper was another consideration, which we supposed would operate greatly in its favour.

Our expectations have not been altogether disappointed. The success of the *Abstainer*, for the first year, is perhaps

as encouraging as might have been anticipated. True, the subscription-list ought to have been larger—and it must be, if our enterprise is to be vigorously conducted;—but we know that many held back, thinking of past experience, and others resolved to wait till our stability should be ascertained. All these, it may be fairly calculated, and many more, will now send in their names and give us their hearty support.

Editors are a self-complacent class.—They are apt to think that their work is faultless, and to hold criticism in sovereign contempt. We will not affect to be entirely free from these foibles. The *Abstainer*, we are proud enough to affirm, has been conducted in a respectable manner, and it occupies no mean rank among its contemporaries. Yet, after all, we are not satisfied. We want more liveliness—more power—better adaptation to the masses. And we want larger scope for action. This monthly sheet does not give us room enough. There are arguments, which ought to be spread abroad in their fulness and wide extent—facts, which should be set down in their minutest, though most horrid details—pleas and warnings, persuasion, pungent, piercing, requiring whole pages for their development. But we have no room for them.

Kind readers! will you give us room? Will you yield us such amount of support as shall encourage, at no distant period, an enlargement of our columns, as well as a more frequent issue?

We think it best to be shy of promises. Having already done what we could, how are we to do better? There is one way by which even this may be accomplished. If our numerous friends will oftener favour us with original articles, and regularly transmit to us truthful records of the doings of intemperance in their respective districts, signs of improvement will be unmistakably visible. We earnestly solicit their co-operation.

It is a noble cause. Is it not identified with all that is dear to man? Is it not conservative of health and happiness, and liberal in the bestowment of manifold benefits? Is not temperance one of the surest safeguards of youth? Does it not crown age with honour? Is it not married to virtue and religion? Has not God's blessing marvellously rested

on the efforts of its advocates? Should not all who bear the christian name hold themselves under solemn obligation to sustain Temperance Institutions? Can they be worthy of that name if they treat such Institutions with neglect or indifference?

The cry of ten thousand victims resounds in our ears. The wail of the forsaken—of beggared wives, and destitute widows and orphans, is heard on every hand. The demon-laugh of the trafficker, derisive and defiant, reproves our sloth. On, brothers, on!

Our Publisher says that he wants his money, and must have it. He is right. The unpaid subscription is *his* money.—Give him his own.

The terms of the *Abstainer* are *payment in advance*. Send your lists, brethren—long lists. Let us have a merry beginning of our new year. Canvass in every direction, and let us know the result the first week in October.

We observe in the *Christian Messenger* a letter from the Rev J. C. Hurd, of Canso, stating that he has received authority to introduce the Order of the "Templars" into this Province, and enunciating the various excellencies of that Order.

There is very little difference between the "Templars" and the "Sons." If it be argued that the expense of membership in the former Order is less than in the latter, the reply is, that the Subordinate Divisions have now the entire control of their funds, and may regulate their fees and dues at their pleasure, so as to suit all persons. The admission of females to full membership, which is also a peculiarity of the Order of Templars, will not be so popular here, we think, as in the States. Our female friends are admitted as visitors, and that is as much as the majority of them desire. Were they to become full members it is not at all likely that they would be inclined to take part in our discussions. Probably their influence is greater under the present arrangement than it would be under any new modification.

A temperance man should pause before he take any step that is likely to produce division and weaken existing organizations. It would be far better, in

our opinion, to take measures for the revival and increase of Institutions already in the field, than to pander to the love of novelty by setting up rival Societies.

Doubtless the "Templars," as well as other Orders, have rendered good service to the cause of temperance, and we wish success to all of them. But we do not desire to see one Order prosper at the expense of another, nor do we think that any thing is gained when men pass from the one to the other, and "Templars" become "Sons," or "Sons" become "Templars." A year or two ago the Grand Division of the Sons of Temperance of Michigan ceased to exist, in consequence of the irruption of the Templars into that State. We do not believe that the "Sons" of Nova Scotia would allow themselves to be supplanted in that way; but it will do no harm to put them on their guard, for fickleness is characteristic of fallen human nature:

Should efforts be made to establish other Orders in the Province, besides those now existing, we trust that those who engage in them will be scrupulously careful to avoid collision or interference. Let them break up as much new ground as they can find. But it will do no good to enter into fields already occupied, and tempt the labourers to change their mode of service or wear a new livery.

The National Division has responded to the expressed wishes of the brethren, by sanctioning successive changes, tending to adapt the internal arrangements of the Order more fully to popular tastes and feelings. The "Sons" will recognize the duty of firm and unswerving allegiance.

A PERILOUS VOYAGE.—A "Tourist at Home" sends us the following extract from his journal:—

"Arriving at Digby we the same day took the steamer for Bridgetown. The *Experiment* is a noble effort to introduce steam communication between these ports. This will be a great convenience when proper wharves for landing are constructed. It is a fine vessel: but, I am sorry to say, is badly conducted. It is losing the public confidence, and, I think, will never regain it, until sailed on temperance principles. Though all will not deny the authority of skipper alcohol on land; yet few will entrust themselves to his integrity at sea, and especially in a steamer, where life is exposed to fire as well as to water, to ashes and an urn as

well as a watery grave. As it was the day of the Methodist Bazaar at Digby the boat was crowded with passengers returning to Bridgetown, numbering perhaps about two or three hundreds. Conjecture would say that on such an occasion the greatest care and promptness would be used in managing the boat.—But conjecture erred. On ordinary occasions skipper alcohol could sleep in his berth or demijohn: but this was a favourable time to display his authority. So many precious lives entrusted to him excited the malice of his fiendly nature. At the outset, in order to prevent us from arriving at our destination, he kept some of the crew on shore so as to detain the vessel an hour and a half or so too long from starting. Then, after starting, from a drunken brawl with one of the crew a false alarm of fire was given. It is easy to conceive the worst possible consequences of such an alarm in a crowded steamer. Though no harm actually occurred except the fainting of some ladies, yet it might have been worse. I listened to hear some explanation from the captain, or apology for this diabolical act: but as none was given the public are left to conclude that they may expect such things in time to come. Again, through the drunkenness of the fireman, instead of having the proper amount of steam, about 19 pounds(?), we sailed part of the way with only one half a pound—scarcely moving ahead. Smoking was also allowed, but the lesser inconvenience was swallowed up in the greater sense of danger. Things of this nature induced us to leave the boat at Annapolis, grateful to a kind Providence for escaping the danger of explosion, and the certainty of sticking all night in the mud of the river below Bridgetown, which was actually the fate of those who remained on board, a situation which, if not perilous to life, must have been exceedingly unpleasant to persons of good taste. Imagine to yourself some females, who could not neglect their families, wallowing to the shore through the mud, and the rest encamped on the hard deck, hastily devouring for supper a few crackers brought on board at one o'clock in the morning. Thus the pleasures of the occasion were blighted, reminding us of the following lines from Burns on "The Nest of Mice Disturbed"—

"But mousie thou art not alone
In proving foresight may be vain,—
The best laid schemes of mice and men
Gang aft a gley,
And leave us nought but grief and pain
For promised joy."

I do not know that the captain was intoxicated,—yet even he, though called a good engineer, is not a temperance man. Now, I rejoice at the introduction of steam power, and especially in travelling, to open up the resources of our fine Pro-

vince. But, if we cannot have it without hecatombs of human sacrifices, such as are offered up in the bordering countries, we shall be far better off, in my opinion, to remain as we have been.—But, since improvements must go on, shall not humanity stand at the helm as well as avarice, and sobriety instead of drunkenness? Shall not steamboat companies in particular require that all in their employ, from the captain to the fireman, shall be total abstinence men, and men of principle?"

We thank our friend for this narration. It is a very proper exposure of most shameful proceedings. If the proprietors of the *Experiment* do not adopt immediate measures for removing the taint of intemperance from their enterprise, they cannot expect a continuance of public patronage. Regard to their own interest, if there were no other considerations to be adduced, will have due influence on their minds.

No person who is addicted to intemperance should be entrusted with the management of a steam-engine, or be employed in a steamship or on a railway. Property and life ought not to be exposed to such risks.

Eleven years ago we went from Annapolis to St John, and from St John to Eastport in the Steamer *North America*. The management of that vessel was most disgraceful. The captain was drunk when he took his seat at the dinner table, and several of the crew were disabled for duty from the same cause. We were truly thankful when we exchanged steamers at Eastport, and we were not at all surprised to hear, a few months afterwards, that the *North America* was driven on shore and tot ally lost.

The public have a right to exercise the utmost vigilance in this matter.—Owners of steamships and directors of railways are bound to respect the expression of indignant feeling, whenever they show themselves regardless or indifferent to the safety of those who are for the time being placed under their care.

We cheerfully give insertion to the following document. It requires no comment. We will only observe that as soon as we receive a copy of the work referred to, it will be fully reviewed in our columns:—

TEMPERANCE IN UNION COLLEGE.—At the stated meeting of the Board of Trustees

of Union College, held July 21, 1857, the following letter was received:

BALLSTON, July 21st, 1857.

Rev L. P. HICKOK, D. D., *Vice-President of Union College, Schenectady:*

DEAR SIR:—A graduate at Union College, of New York City, has instructed me to distribute one hundred volumes of "Dr Nott's Lectures on Temperance,"—a copy to each Officer and Trustee of the College, and to each member of the present graduating class. I have forwarded them to you. Will you have the kindness to see to their distribution? The work has recently been republished in a volume by Sheldon, Blakeman & Co., 115 Nassau street, New York, from the steam press of Weed, Parson & Co., Albany

I need not here allude to my estimate of the value of the work to all classes, especially to the youth of our Republic, further than to refer to the preface and the fact, that in years past I circulated about thirty thousand copies of the work. It being now out of print, a new edition has been earnestly called for.

The elaborate and deeply interesting introduction to the reprint is from the pen of Taylor Lewis, D. D. LL. D., Professor of Greek, &c., of Union College. The proof sheets have been carefully revised, many errors of the press corrected, and some valuable notes added, by Prof. A. McCoy, a graduate of Union. Following the Lectures is a letter to his Excellency Governor King, which, if it has any merit will be found in a very brief summing up of some of the beneficial results of the "Temperance Reform." Following this letter, is a paper explaining the adulteration of liquors." The work closes with lectures of the Rt. Rev. Alonzo Potter, Bishop of Pennsylvania, "On Drinking Usages," a lecture which I as obtained a high character on both sides of the Atlantic, and has now found its appropriate place in the same volume with the lecture of the author's venerable father-in-law, President Nott.

Yours, with great respect,

EDWARD C. DELAVAN.

Upon reading the above, the Rev Dr Malley, of Albany, moved that the trustees receive this valuable donation, which will doubtless be productive of much good to the graduating youth of our college, and through them upon the world, with an expression of respect for our esteemed member, and our venerable President. That the thanks of the Trustees be, and they are tendered to the generous donor for this most appropriate gift; and further that a copy of the above duly attested by the Secretary be forwarded to him and published.

GEORGE GILDERT,
Secretary.

THE MAINE LAW A FAILURE.—The adversaries of temperance (and we are sorry to say that some thoughtless, injudicious friends, have joined them), have proclaimed everywhere that "the Maine Law is a failure." Because rum-sellers have leagued together against it, and paid heavy fees to lawyers to find or invent flaws—because the vicious have arrayed themselves in undisguised hostility—because here and there a judge has pronounced the law unconstitutional—be-

cause, in consequence, magistrates have been embarrassed, and the energies of the people paralysed for a time—and because, where these difficulties have not existed, the evil has not been at once and entirely eradicated;—the cry of "failure" is raised.

It would be easy to shew that this is disingenuous and unfair. We might as well undertake to prove that every law that has ever existed has proved a failure; for what law has not been disregarded and disobeyed?

The *Maine Temperance Journal* has some apposite remarks on this subject:

"Do you say it is a failure because it did not shut up every grogshop? It did shut up or purge out well nigh every one. It is no more a failure on this account than the law against stealing is a failure because it does not prevent every theft.

"Do you say it is a failure because it does not bring every rum-seller to its feet and to punishment? No more than the law against counterfeiting is a failure because a band of these pests to society have successfully eluded the grasp of justice, and still pursue their dishonest work and pass off their worthless manufacture upon the unsuspecting people.

"Do you say it is a failure because in some states where it is in vogue, there are places where intoxicating liquors are openly sold? No more a failure than the law against incest is a failure because in states where laws against it exist there are places where this crime and all manner of uncleanness is perpetrated, without the interference of the law, which if applied would thoroughly root out the evil.

"Is the Main Law a failure because men do not execute it? Because its august presence does not overawe and restrain those who violate it? As long as there are bad men in the world—men who have no fear of God, man nor the devil before their eyes—men who look only to their own interest, and that simply a pecuniary interest, will never be restrained by the mere majesty or sacredness of law, either human or Divine. Such men care nothing for law without an officer to enforce it. And just such men are our rum-sellers of the present day."

We find in the same paper an account of the manner in which the law is carried into effect in one of the districts in Massachusetts. It is quite an encouraging statement.

LIQUOR PROSECUTIONS IN FITCHBURG.—At the Court of Common Pleas now in session at Fitchburg, Judge Briggs presiding, quite a large number of liquor cases have been tried. We have received a list, as follows:—

James L. Vibbett, Worcester; two cases. Ten dollars and cost on each, and twenty days in the House of Correction on each. Ira Richards, Worcester; one case same as above. David Leach, Westborough; common seller. Fined \$50 and costs, with three months in the House of Correction. Geo. W. Skiff, Paxton; common seller; \$50 and costs, with 3 months in the House of Correction. Corne-

lius Murphey, Fitchburg; \$10 and costs, with 20 days in the House of Correction. David Shattuck, Worcester; same sentence as above. A. W. Seaver, Worcester, two cases; \$20 and costs, with 40 days in the House of Correction. Elizabeth O'Neil, Fitchburg; two cases; same sentence, except imprisonment in the poor house in Fitchburg. John Navins, Fitchburg; \$10 and costs, with 20 days imprisonment. R. W. Shattuck, Worcester; two cases; same sentence on each as above. Augustus Seaver, Worcester; one case; \$10 and costs, with 20 days imprisonment.

Our informant states that these prosecutions have done much good. The number of liquor shops in Fitchburg has been reduced, and those persons who sell do so with great caution and in under-ground places.

That is right. Drive them to "under-ground places." If they will have rum, make them crawl into dirty holes to get it. Some will not stoop to such a course; they will be saved. The stamp of degradation will be placed on the traffic. It will be outlawed by common consent.

The addition of imprisonment to the fine is a great improvement. Many a rum seller pays the fine without much grumbling, because he knows that he shall soon get the money back again. It is only an expensive kind of license. But a lodging in the House of Correction is no trifle. There is nothing "respectable" in that!

Send them there, ye Fitchburg magistrates! And make it, in the strictest sense, a House of Correction. They have robbed and poisoned long enough; let them be corrected.

But Fitchburg is not the only place. They are as busy in Essex County, as appears from the following statement of the *Journal of the A. T. Union*:—

"The Court of Common Pleas for Essex County, which has recently closed its session in Newburyport, has, by its conviction of liquor sellers, produced considerable stir among the dealers in the ardent. There were twenty-seven convictions for liquor selling, and if we may judge by the accounts which have reached us through the *Newburyport Herald*, the District Attorney has been very impartial in the prosecutions. Some of the parties were young men, and some women, and some of them old women. One man was worth from 25,000 dols. to 30,000 dols. The whole twenty-seven were carted to the House of Correction at one time, to be locked up with felons and prostitutes."

The Maine Law is no "failure" in the rural districts of Massachusetts. It is necessarily more difficult to carry it into execution in cities. But their turn must come.

Some of our opponents have laboured hard to prove that in their zeal for pro-

hibition the advocates of temperance have abandoned moral suasion. The readers of the *Abstainer* are too well instructed to entertain that notion. Their view, and the views of temperance men generally, are thus expressed by Professor McCoy, of Albany, in a letter to the Secretary of the United Kingdom Alliance:

A few years ago, the temperance agitation was based on the appliances of moral suasion. Of late years, we in America have almost suspended our moral-suasion appliances, in our endeavours for prohibition. The man who thoroughly studies the philosophy of the temperance reform, I am persuaded, will arrive at the conclusion that both are almost equally essential to any great or enduring success. With these views, were I speaking critically, I would admit that Mr Gough points the public mind less frequently than I would have him to prohibition; while, on the other hand, I would have Mr Dow speak more frequently and more emphatically than he does on the necessity (even to the success of prohibition) of moral suasion. As prohibition is not a failure, but a great success; so moral suasion is a great success. And as faith alone, or works alone, is not religion—so moral suasion alone, or prohibition alone, will never effect the suppression of intemperance.

Such, henceforth, as I judge, my friend, must be the two-fold basis of the temperance reform. *Moral suasion for the drinker; legal suasion for the seller—not moral suasion against legal suasion, nor legal suasion against moral suasion; but each for the other, and both for temperance—to be advocated by the same societies, in the same meetings, the same resolutions, the same speeches, and the same periodicals.* In short, like reason and religion in Milton:

“Twinn'd and from it hath no dividual being.”

Absence from home prevented us from taking notice at the proper time of the death of Mr Christopher Smiler, late proprietor of the *Temperance Telegraph*, St John, N. B., who ceased from his labours on the 21st of June last, at the early age of 35 years. Mr Smiler was deservedly held in high esteem by his brethren as a consistent, energetic, whole-hearted advocate of our cause.

The mournful event was referred to in an appropriate and expressive manner by the G. S. of the G. D. of New Brunswick at its late Quarterly Session. We quote the following from the Report of the Committee on that occasion:—

“There is one other subject comprised in the able Report of the Grand Scribe, on which, in conclusion, we are compelled, mournfully and submissively, to pause. And that is the late loss sustained by our Cause in the demise of our highly beloved and justly esteemed Brother Smiler,—taken from the ranks of our Order when, humanly speaking, his presence and untiring advocacy were, seemingly at least, the most wanted. Though physically small in stature, yet possessing a giant

soul, he never compromised the cause he had espoused. One with whom the most determined foe of temperance, however widely differing in opinion, would find the withholding, of respect a matter too difficult to be accomplished. To this painful dispensation we bow with befitting emotion, leaving however on the mind a sentiment of affection for the memory of our departed Brother, which no lapse of time will have the power to erase. Your Committee fully endorse the words of our Grand Scribe, ‘Had all the dead, like our lamented Brother, fought on to the last hour of their mortal life,—were the living still guided on their way by the same beacon light of Temperance, what a different account might we give of the status of our Order.’”

During our recent visit to Montreal a melancholy accident occurred, by which the temperance cause was deprived of one of its best friends, Mr John McWatters, who was drowned at Lavaltrie, about thirty miles from the city. He had accompanied the Howard Division in an excursion down the river, and was bathing, when, as was supposed, he slipped suddenly into deep water and lost his life. The *Canadian Temperance Advocate* says:—

“We had the pleasure of his intimate acquaintances for nearly twenty years, and being actively engaged with him in various means of usefulness, must add our tribute of respect to his memory. Mr McWatters was for the most of the above period, an active and consistent member of the Committee of the Montreal Temperance Society, and aided much by his prayerful concern and deep interest the important objects of that Society. As a friend, he was unreserved, faithful and warm hearted, seldom cast down, buoyant in spirit, trustful, not suspicious; in a word, a friend not easily replaced. We mourn over his sudden call, and deeply sympathise with his bereaved family and widow. May it be a warning to all, of the uncertainty of human life, and of the brittleness of the thread that binds us to it.”

Such events admonish us all to “work while it is called to-day.”

We have received a communication from a correspondent at Halifax who subscribes himself “A Son of Temperance and an Old One,” but who has not given us his name, in which he endeavours to account for the smallness of the Procession at the late Pic-Nic. He thinks that some members of the Divisions were dissatisfied with the arrangements, which included a Ball in the evening, and therefore abstained from joining the party.

It is obviously desirable to avoid giving unnecessary offence. If, on such occasions, some wish to close the festivities of the day by dancing, they have a right

to do so as private individuals. Our correspondent would not interfere with the exercise of such right. But he is of opinion that the Ball should form no part of the programme of proceedings. It should be strictly a private affair, and any expense attending it should be defrayed by those who join in the amusement. Are not these reasonable suggestions?

Let us all be willing to deny ourselves, that we may be able to do more for the good of others. And let us cheerfully adopt such methods of procedure as shall most effectually tend to the preservation of harmony and good fellowship;

THE CONVENTION.—The call for the Assembly is addressed to all Temperance organizations, in every part of the Province. A general response is eminently desirable. The Convention should fairly represent the various institutions, and should be composed of delegates from every district. We have to consider and prepare plans of action, the operation of which shall affect all the people, and ultimately influence, perhaps shape, the Legislature itself. Such an Assembly should be well selected, and numerous. Some expense will have to be incurred; but those who save so much by abstinence, and derive so many benefits from it, will not grudge a contribution for its advancement.

Our Order has not made much progress in Canada East. There are less than 1000 members in that Province. But in Canada West it is in a very flourishing state. There are 349 Subordinate Divisions, and about 12,000 members. To these may be added about 2000 female visitors. And they are all staunch prohibitionists.

LETTERS FROM THE G. W. P.

For the Abstainer.

To the Subordinate Divisions S. of T.

WORTHY BROTHERS,—

The Grand Division is soon to assemble in annual Session.

I ask you in the name of the great and good cause in which we are engaged to bestir yourselves to meet the emergency.

Every Subordinate Division throughout our wide extended jurisdiction ought to be represented on the occasion. Great consequences are pending upon a full representation. A Temperance Convention is to be held in the Capital during the time of our annual gathering, and it

is important that our best and wisest men should be there with their mature knowledge to lead in the counsels of the Convention.

It strikes me we have reached a crisis in the history of Temperance in this Province. The time has come to *do* something. We have often met to *resolve*, let us now meet to *act*.

Means must be taken to revive the Temperance cause.

A Temperance Lecturer must be in the field every day of the year, nor must his voice cease until the people are fully alive to the necessity of taking bold and decisive means for the suppression of intemperance and its occasion, the trade in drink.

Let ^{our} Recording Scribes forward their Quarterly Returns promptly, so that the Grand Scribe can be able to make out a full and satisfactory Report on the state of the Order. Let him have no occasion to record a single delinquent.

Deputies send me *your* Reports without delay. My last Quarterly Report must be made up from yours.

I shall hold every Deputy individually responsible if my Report fails to give less than the truth in relation to the interests and prospects of our Order. For once come up to the performance of your duty. The wants of the whole field must be laid before the Grand Division. The Convention will depend upon us for statistical knowledge. Let us know what the people want, and God helping, we will endeavour to meet their necessity.

Yours, in L. P. and F.

ALEX. MCARTHUR, G. W. P.

For the Abstinence.

THE BAZAAR.

BROTHERS OF THE ORDER,—

Your Grand Division, as you have been made aware, intend opening a Bazaar in the City of Halifax at the time of the holding of the annual Session in Oct. next.

The object in view is the raising of a fund for Temperance purposes. The employment of Lecturers, the purchase and circulation of Temperance Literature, and otherwise furthering the interests of our beneficent Order.

To accomplish this end your Grand Division require, as I trust they shall have, the prompt and hearty co-operation of *all* the Subordinate Divisions.

The circular of the Committee of the Grand Division, setting forth the reasons for the adoption of this mode of raising funds, and asking your co-operation is in the hands of every Recording Scribe.

I earnestly call your attention thereto, and bespeak you to act upon its suggestions immediately.

The Bazaar has become a popular and very effective means of raising money for benevolent purposes. I see no reason

why Temperance people should not press it into their humane service; but every reason why they should, and only wonder why we did not hit upon this measure long ago.

We have within our bounds a host of ladies with warm hearts and willing hands who will be glad of the opportunity the Bazaar presents to enable them to contribute of their own handiwork to a cause in which, of all others, they have the deepest interest.

In addition to the excellent suggestions of the Committee, I would recommend to every Subordinate Division that they appropriate a portion of their funds to the purchase of raw material to be put in the hands of the ladies, who know so well how to convert it into things both ornamental and useful.

Let the Bazaar become a permanent institution amongst us. Let us have one at every annual Session of the Grand Division. With the assistance the ladies can render us through such an institution as this, the raising of means to meet the growing wants of the Temperance cause will be a thing of the easiest accomplishment.

We will have a Temperance Agent and Lecturer paying an annual visit to every nook and corner of our extensive jurisdiction, and tracts scattered broadcast over our fair Province,

Go to work with a will, brethren. Let no heart be indifferent, let no hand be idle. Let the ides of October bear witness to the heartiness and universality of this effort. Let one Division vie with another in the beauty, utility and variety of the article they forward to the Bazaar. Give the Halagonians a specimen of what the Country can do in the way of domestic manufacture, and let them know by the abundance of your gifts how deep and strong is the hold which Temperance principle have upon your affections.

As for the brethren in the capital, the G. D. expects *they* will do *their* duty, and that after having enlisted every fair sister in the enterprise they will "try again."

Yours, in L. P. and F.

ALEX. MCARTHUR, G. W. P.

LETTER FROM THE G.S.

HALIFAX, N. S., 12th Sept, 1857.

To the Officers of the Subordinate Divisions of Sons of Temperance of Nova Scotia.

WORTHY BROTHERS,—As the time appointed for the meeting of the Grand Division in Annual Session will soon arrive, I take this opportunity of earnestly requesting you to see that the Returns of your Divisions are properly made up, and—with the tax to G.D., promptly forwarded to this office, in order that I may be enabled to prepare my Report for the G. D. I would entreat you to have your Returns in my possession by the 15th of October, at latest. My financial accounts will also be closed on that date.

I intended to address a few words to you, exhorting you to renew your efforts in behalf of the Order and the Cause, but a Circular Letter from the M. W. S., addressed to Grand Scribes, has most opportunely come to hand, and I would now speak to you in his words (substituting W. Ps., P. W. Ps., and Recording Scribes, for "Grand Scribes," and brothers for "Divisions"). Under date of 16th August, the M. W. S. writes:—

"Let me also embrace this opportunity, Worthy Brother, by virtue of my Office and yours, to invoke your earnest attention to the critical necessities of our beloved and important Order. You saw its glory when its white cohorts glittered in every city, town and village; you felt that it was a shield to the weak and the innocent, and a sword of flame in the eyes of the evil-doer—and you have seen it decrease without just cause. Let us revive it, Brothers! In our Official relations to the Order you are a *host* in yourselves. Your influence in the Order is instant and continual—individual and universal—and in its bearing on the *action* of the Order, exceeds that of all other Officers.

In all your intercourse and correspondence with Divisions and Members of our Order, cheer them up with renewed hope and to renewed exertions. Exhort them to the old work of saving men and getting Members. *Explain that the whole energies of the Order are required to its own protection and renewal during the present and coming terms.* Ask them to forget all disputes and differences of opinion on the lesser matters of the law, and to bury all differences in a magnanimous harmony and supreme devotion to the *Spirit of the Order and the Cause.* Stimulate Divisions to excel Divisions; urge on them to revive sinking or expired ones—and to assume a missionary attitude and to go out among their neighbours and friends, and erect *new Divisions* to stand up by their side in our great Temperance Brotherhood.

If the Grand Scribe of the Jurisdiction will do this work—and systematically, zealously, and preservingly continue it for a season—the best consequences will follow; and we shall again have the high satisfaction of seeing our noble Order swell with a mighty tide of earnest men who will call us Brothers, and aid us in doing battle for Temperance.

I know that I speak to those as zealous as myself; but I ask that a common, *mighty impulse* may inspire you all to a renewed effort for the unity, strength and increase of our organization—and feel free to assure you, that if you so accept this appeal, the figures and position of the Order for 1858 will give it new life and vigor, and cover you with pride and glory. With best wishes,

Very truly yours as ever,

In Love, Purity and Fidelity.

FREDERICK A. FICKARDT,
M. W. S."

Brothers, all that I would say to you is contained in the foregoing. As the M. W. S. appeals to the Grand Scribes, so I appeal to you. Make another effort to arouse your le'gargic brethren, and to build up the weak Divisions. Endeavour to be punctual in your attendance at Divisional meetings, and be sure that they are held regularly. Adhere strictly to the Rules, Ceremonies, and Usages of the Order, and you will be sure of keeping the Divisions alive.

As business of importance will likely be brought before the Grand Division at the An-

nual Session, I would exhort every Division to send a representative on that occasion, to take part in devising the best means for promoting the interests of the Order and the Cause in this province.

I would also direct your attention to the "Bazaar," which will be held on 17th of December next. I need not here speak of the purposes for which it is to be held, as you have already been made acquainted with the object by the circular of the Committee. Let each Division endeavour to excel its sisters, in the value, beauty, and usefulness of their contributions.

A Provincial Temperance Convention will be held in Halifax on 27th of October; let every Division, and other Temperance organizations be represented on that occasion.

The *Abstainer* newspaper, brothers, is also deserving of your notice. It has not yet reached a circulation of 1900 copies. Is this creditable to temperance men? No it is not.—Endeavour then to increase its subscription list, so as our principles may be more widely disseminated.

I conclude, brothers, by again exhorting you to take into your most serious consideration the several subjects I have very briefly alluded to in this letter, and trusting that you will "well and nobly act your part."

I remain yours,

Fraternally in L. P. & F.

PAT. MONAGHAN, *Grand Scribe.*

Temperance Societies wishing to have medals, similar to those worn by members of the Halifax Temperance Society, can obtain them by applying to the Grand Scribe.

HALIFAX.

A public temperance meeting was held in the Division Room, on Friday evening 14th of August, under the auspices of Athenæum Division. Mr W. M. Brown presided. Addresses were delivered by Messrs. J. S. Thompson, Charles Robson, Revs. P. G. McGregor, Smith of New Brunswick, and Gunnison. The remarks of the several speakers were on legal and moral suasion in suppressing the traffic in intoxicating drinks. Moral suasion was set down as the "bow oar" of the Temperance boat. The Rev. Mr Smith (who is quite a young man) gave his views on Prohibitory enactments for the suppression of intemperance—in favour of such measures, and gave an account of the rise, progress, and partial success, repeal of, and hopes of obtaining a Prohibitory Law in the sister Province. The attendance was not so large as might have been expected, although other meetings prevented some friends from being present. This was the first meeting of a series which it is intended to hold fortnightly.

On the 15th of August the members of the Halifax Catholic Total Abstinence Society walked in Procession through the City. The weather was all that could be desired. About noon the Procession was formed in front of St. Mary's Church, and proceeded through Barrington, Argyle, Jacob and Brunswick Streets to Cornwallis Street, north; then into Water, through Granville, George, Hollis to South Street, south; then through Pleasant to the place of starting. The Benefit Society having the Band of Flag ship Indus, took the lead, the Parent Society having been disappointed in obtaining one. About six or seven hundred men were in the ranks, and what was very pleasing to every well wisher of the

cause to behold, about four hundred and fifty boys, under sixteen years of age, headed by the Rev. President, walked in the centre between the Benefit and Parent Societies. As the line passed through Brunswick Street, we saw the General of the Cold Water Army looking on, and we imagined that he wished he was among the boys or was in the ranks with his own band; at all events we observed a pleasing smile on his countenance, and no doubt he sincerely wished that every one of the lads would firmly adhere to his pledge. The Band of Hope seemed to attract the attention of all lookers on. Some of the boys we recollect seeing but a few months previous clothed in rags, barefoot, and filthy in appearance, owing to the intemperance of their parents: now they were among the best clad. The same remark may be also applied to the men. It was gratifying to behold the smile of pleasure with which many Females looked upon their husbands and brothers who had been redeemed (surely we hope) from drunkenness, as they passed them by with the medal on their breast, and how pleased they were to see their children there also. Previous to the members separating, they were addressed by the Rev. President, and gave three cheers for the Queen, the cause and the President. It is the intention of the Society to walk in Procession on the 15th of August in every year.

The Cold Water Army assembled in the Temperance Hall, at 4 P. M. on 21st of August. The General (G. Grey), conducted the proceedings, and administered the Total Abstinence Pledge to over three hundred children of both sexes. They were addressed by the General, Rev. Mr. Pope, Rev. P. G. McGregor, Wm. C. Silver Esq., and others. The Adjutant General (J. Shean) put the boys (Divisions one and two), through a number of evolutions—a la militaire. It is intended to keep the Army in the field continually.

The Micmac Division held a special session on Thursday evening 27th August, on which occasion an Address was presented to two Brothers, belonging to the Royal Engineers, who were to embark for England the next day. Both Brothers were members of the Order for nearly seven years, and one of them attained the honours of P. W. P. They were well respected by their Brethren, and esteemed for their unassuming demeanour. Since their union with the Order they exerted themselves among their comrades in arms, and induced a number of them to become pledged to total abstinence, but nearly all of them fell away again from their vows to the regret of the worthy Brothers. We copy the Address, together with the reply of the Brothers.

ADDRESS

From Mic Mac Division, S. of T., to Brethren of the Royal Engineers, about leaving this Garrison.

In compliance to a call of duty you are obligated to remove to another garrison. Your removal affords us the pleasure and privilege of hearing testimony to the brotherly courtesy, manly demeanour, and temperance fidelity, which have been manifested by you during your membership in this Division. With deep regret we take the parting hand,—and while we deplore your departure, we unfeignedly declare that our affection forbids that the adage "out of sight, out of mind" should apply to your absence; we also cherish an assurance, that the fellowship hitherto enjoyed

by us, will be continued in reciprocal communication, gladdening each other, and affording encouragement by known, mutual, and abiding interest being given, in behalf of the benevolent and humanizing enterprise we are at this moment maintaining, and which, we mutually declare, that we will advocate and maintain until the evil against which we contend shall be destroyed, or at the least be so dispersed as to show symptoms of decay and give expectation of ultimate death.

Brothers—We ardently desire your future welfare—and we trust 'hat the Great Patriarch above will guard you against the enticing paths of our insidious foe—"The demon of Intemperance." Regard this demon as your country's foe; and, as faithful sentinels and watchmen about its walls, give him neither parley nor place of abode.

Finally, Brothers,—Farewell; be vigilant, be steadfast, immovable,—always abound in the good work of Temperance, and your labours shall not be in vain. Remember that—

Proudly waves our banner o'er us;

Let it by you be unfurl'd,—

That all may unite in chorus—

Freedom to a ransom'd world.

In behalf of the Mic Mac Division I present you this brief address.

GEO. WEBB, W. P.

REPLY.

W. P. and Brothers,—While we are willing to serve our country by removing to what garrison soever we may be appointed, we would also express our deep regret in taking our departure from amidst so fine a band of brothers as the Mic Mac who thus have done us such honor, and to whom we tender our grateful thanks for the brotherly kindness shown to us; we also thank the noble brothers, generally, of the Order in this community, for the courtesy and kindness manifested to our well-being. Our connexion with this organization for the last six years has afforded us both pleasure and profit, while in either Subordinate or Grand Division. From the social tie with which one of us is bound to this community, a hope is entertained of return, to resume an effort, however feeble, to advance the great enterprise we now advocate, until some hope may be indulged of its ultimate success in the destruction of such a fatal destroyer as the one against which we contend.

Brothers, farewell,—and rest assured that we will endeavor to remain,

Yours in Love, Purity,
and Fidelity,

T. WELLINGTON, } R.E.
R. GRAY, }

The Micmac Division held a Public Temperance meeting in the Division Room on Monday evening 7th inst. There was a fair attendance of both sexes. The Speakers were Rev. D. Freeman, whose remarks were "on 'Principle' in all our undertakings"; he gave some forcible illustrations, and finished by saying "we needed principle in the cause of Temperance."—Rev. Mr Jones, of Worcester, Mass., whose remarks we did not hear, having to leave the Room before he commenced. We are informed that he is an excellent speaker, and narrated some very touching instances of intemperance. During some of his remarks many of the audience had to wipe the tears from their eyes. Rev. J. C. Cochran also addressed the meeting; his remarks were on the addresses of the gentlemen who preceded him.

TEMPERANCE WATCHMEN.

MEETING OF CONVENTION OF TEMPERANCE WATCHMEN.

The Convention met at Durham, on Tuesday the 21st July, at two o'clock P. M. and was constituted. Bro. John McKenzie of Alma Club No. 20, in the chair, and Bro. D. McDonald, Sec. Pro. Com. acted as Secretary.

The following Delegates were present: George Logan, Andrew Murray, James Elliot, James Wyllie, Joseph Grant, Michael Olding, Daniel McDonald, John McKenzie, Geo. McDonald, Thos. Henderson, William McGilvray, John McDonald, Duncan Miller, Alex Matheson, from Clubs in Pictou County. Rev. James McLean, from Gays River, J. B. Waddell and G. P. McKenzie from Shubenacadie; Chas. Johnston from S. B. Upper Stewacke; E. McCurdy, Robt. Archibald and Henry Christy from Old Barns, Colchester.

The first business in order was the reading of minutes of last convention.

Sec. Pro. Com. read the Report of said Com. which was laid on the table. The Treasurer's Account was also read, and referred to the Com. of Audit, consisting of Bros. E. McCurdy, J. McDonald and G. J. McKenzie.

Agreed to receive the Reports of Standing Committee.

Committee of Inquiry into the History and present condition of the Order in general, was read and laid on the table; also the Report of Committee of Correspondence with the Sons and other Temperance Bodies was read and laid on the table.

The other Standing Committee not being prepared to report, the Reports laid on the table were taken up, discussed and received.

The following is a Synopsis of Report on "History and present State of the Order"

The Order was instituted at Durham, Maine, April. 1849.

It had extended throughout Maine and several other States and over New Brunswick. It was introduced into Nova Scotia by L. J. Walker of Truro, N. S. under authority from St. Stephens club, No. 1. of New Brunswick. Pioneer club, No. 1. was instituted at Truro, on the 5th. Jan. 1853.

Our Provincial Convention and Central Committee were instituted at Upper Stewacke, on the 17th Oct. 1854. A list of our Clubs was received from chairman of Central Com. of N. B. on 14th Jan. 1853.

We continued subordinate to the Grand Central Committee of Maine up to July 1856.

Since that date the Order in our Province has acted as an Independent Body. It was forced to this step by the unaccountable stop put to our correspondence by our receiving no answer to our communications.

Our Committee addressed letters to the Chairman of Grand Central Committee of Maine, and to Chairman of Central Committee of N. B. on the 16th Oct. 1856, to which they have received no reply. Our last communication from Grand Cen. Com. was received on 24th Oct. 1855. Committee could proceed no further, and now leave the matter to be dealt with by the Convention.

Future conduct relative to this matter was left to be regulated by circumstances.

The Report of Com. on correspondence with the 'Sons' &c. was to the effect, 'That committee had been in correspondence with the Grand Division of that Body (a copy of their communication, and the Grand Scribe's reply were read) that their letter had been received and acknowledged with due courtes-

sy, but that nothing in the shape of business had been effected.

Com. had also endeavoured to correspond with a certain Subordinate Division, but without effect, as they received no answer to their communication.

Committee of Audit reported that they had examined the accounts and found them correct.

On motion the time of meeting and adjourning each session were fixed upon.

Convention adjourned for one hour, and having met and resumed business, it first took up the organization of Convention into an Institution with Rites and Ceremonies.

The principle was approved at last Convention, and referred to Clubs for their consideration.

Agreed to take vote by clubs. The roll being called there appeared for the principle, Wellington No. 8. Alma No. 20, Victoria No. 23, Oriental No. 28, Marshall No. 33, Joy No. 35, Aurora No. 7. Against the principle Morning Star No. 2, Black River No. 32, Raglan No. 34, lost its vote, by its representatives voting one for and one against the principle. There was a majority of five clubs in favour of the principle.

The following committees were appointed viz, on Constitution and Ritual for the contemplated organization; on the Constitution of Clerks; and on Ritual of ditto, to report at the morning session.

The following resolution was unanimously adopted.—

Whereas the carrying of Liquors in vessels as freight, or the receiving remuneration for the carrying of them in other way by land or water is a *bona fide* trading in them;—Resolved, that every such act is a violation of the Principles and Usages of the Order.

Convention adjourned.

Wednesday, July 22, 1857.

Convention met, and resumed business.

Committees submitted their reports, which were taken up in the order in which they were read.

The Report of Com. on Ritual was taken up and disposed of clause by clause. Several important alterations were agreed to, and it was referred to a committee for further revision and publication.

Next took up Report of Com. on Constitution and Bye-laws, which was disposed of in separate clauses. Several Amendments were agreed to, and it also was referred to Com. for revision and publication.

Afternoon Session 1½ P. M.

Convention met and resumed. Roll called, minutes read and approved.

Took up Report on Constitution and Ritual of Convention.

A basis of Constitution and Draft of Ritual were submitted, discussed at some length, adopted, and referred to same committee to revise and publish.

The Basis of the Constitution is similar to the constitution of the Grand Division Sons of Temperance.

1 This Association shall be denominated the Provincial Club of Temperance Watchmen of Nova Scotia.

2. This Provincial Club shall be composed of such Delegates as the Subordinate clubs shall elect.

3. Each Subordinate club shall at any regular meeting during the year, elect suitable persons to represent them in Provincial Club.

4. The Officers of this Club shall be a Provincial Senior Observer, a Pro. Junior Ob-

server, Pro. Chaplain, Pro. Secretary, Pro. Treasurer, Pro. Messenger, and Pro. Assistant Messenger, who shall be elected by ballot at the Annual meeting and shall serve one year.

The duties of the Officers are defined in the Constitution (which is too voluminous to be condensed for one paper) which will be sent to all the clubs as soon as it can be got ready.

Next took up matter of Regalia for members of Provincial Club. Agreed to defer it until next meeting of Prov. Club.

Proceeded to election of a Committee on Revision and publication when Bros. D. McDonald, John McKenzie, D. R. Millar were unanimously elected, with power to add to their number.

The selection of Odes and Music for the use of the Order was also entrusted to the same Committee.

Took up Resolution referred to Clubs by last Convention for their consideration. viz.—

Whereas Prohibition is the most important question before the public, and most deeply affects the best interests of the country: therefore resolved—

'That in the opinion of this Convention, Temperance men should support no candidates, be their other political principles what they may, unless they are known to be practical Temperance men and Prohibitionists.'

Upon the roll being called there appeared for the resolution

Marshall club

Black River do.

Alma G. Hill do.

Raglan do. Delegates for, but not instructed.

Oriental do. do. do., do. do.

Morning Star, do. do., do. do.

Wellington, do. do., do. do.

Joy club against

Victoria do

Gen. Williams, decidedly against, but not instructed.

The new element infused into the politics of the country appeared to have somewhat changed the views of many of the Temperance men, as to Prohibition being the most important question. The general sentiment appeared to regard *civil and religious liberty* of more consequence than Prohibition.

It was evident that the minds of Temperance Watchmen were undecided on the question as regards immediate action when they do not instruct their representatives. The majority was however informed of the principle.

It was moved and unanimously agreed— That members of this Convention shall, in virtue of their position, be eligible for membership, in the Provincial club.

Took into consideration the position of Members of clubs that have become extinct, whereupon the following resolution was adopted.—

Resolved,—that all known consistent members of the Order, whose clubs have become extinct, shall be eligible for membership in any club to which they may apply, free from admittance fee, upon their subscribing to the Books of the said club and conforming to its rules.

Next proceeded to the Election of Officers for the Provincial Club. The following Bros. were duly elected. John McKenzie, of Alma club, P. S. O.; Jotham B. Waddell, of Ivy do. P. J. O.; Daniel McDonald, of Alma, P. S. and T.; Rev. James McLean, of Gen. Williams, P. C.; Edward McCurdy, of Morning Star, P. M.; William McGilvray, of Wellington, P. A. M.

It was agreed that for the present, the Prov. Sec. be also Prov. Treasurer.

Agreed that Provincial club meet at New Glasgow, on the 2d. Tuesday of Jan. 1858, at 2 o'clock P. M.

The thanks of the Convention were given to "Flowing Fountain" Division Sons of Temperance, for the use of their Hall &c., on this occasion.

The Convention closed by forming the Endless Chain, Singing, and Prayer, by Rev. J. McLean the Prov. Chaplain.

It was also unanimously resolved, that the Prov. Secretary endeavour to get the Report of Gen. Com. and an abstract of proceedings, published in the *Abstainer*, and in the *Witness or Eastern Chronicle*.

D. McDONALD,

Prov. Sec. Temp. Watchmen.

New Glasgow, N. S. July 30, 1857.

REPORT.

To the Convention of the Temperance Watchmen of Nova Scotia.

WORTHY BRETHREN,—Having met again in Annual Session, your Central Committee respectfully submit the following report:

Since last Convention Committee have held five meetings for the despatch of business.

Committee have been deprived of the services of their Chairman. His vocation requiring his absence from home so frequently, he has not been able to attend to the duties of his office.

Committee have much pleasure in reporting that five new Clubs have been organized since our last meeting, viz: Phoenix at Baddeck C. B. (This Club has arisen in the place of Baddeck Club, formerly reported defunct) Black River, Marshall, and Raglan, in County of Pictou, and Ivy, at Welsford Hants County. The last four communities may be regarded as "territory taken by conquest from the enemy." So far as committee are aware, no Temperance organization ever previously existed in these localities. These Clubs all exhibit the ardour and energy of first love, and are a great acquisition to our ranks.

Committee regret to have to report, that two of our Clubs have gone down, viz: Mayflower and Youth's Refuge, located respectively at Lower Stewiacke and Brookfield; also, that Brookville, at W. B. East River, Pictou, has suspended operations, and serious fears are entertained that it will not revive. Angella, Artic, Coldstream, Sebastopol, Olive Branch (Pictou), and Gough, it is feared are in a very languid condition. Committee have to reiterate the former complaint of want of promptitude in forwarding the Quarterly Returns.

For the quarter ending, Dec. 31st, 1856, only 20 Returns have been received. These report 695 members in good standing. For the quarter ending March 31st, 1857, only 17 Returns have come in. These present 581 members. For the term ending, June 30th, 1857, 13 Returns have come to hand, presenting 577 members.

So long as this remissness continues, it is absolutely impossible for Committee to ascertain, much less to report the real state of the order. It is as unsatisfactory and annoying to your Committee, as it can possibly be to this Convention. Committee sincerely hope that clubs will see the duty of promptitude in future. It would tend much to the prosperity

of our cause, and to the satisfaction of every member to know the precise state of the order.

Committee hope that such measures may be adopted as will, in some measure at least, remedy the evil. Your committee consider the Order in as healthy and progressive a state as could reasonably be expected. The Order, though not numerically strong exercises a vigorous and salutary influence in disseminating Temperance principles, and imbuing the public mind with Prohibitory sentiments. Public Meetings have been held, more or less frequently, in all the Clubs, at which addresses were delivered for the public good.

Committee have pleasure in reporting a decided improvement in the Financial Department since last Convention. At that date the Committee were in debt to the amount of £1 7s. 3 $\frac{1}{2}$ d. The expenditure since has amounted to £6 1s. 3 $\frac{1}{2}$ d, and the receipts to £11 15s. 4d, leaving a balance in hands of Treasurer of £5 14s. 0 $\frac{1}{2}$ d. Committee beg to call attention to the large item of postage as will appear by reference to the Treasurer's account. Comparatively few Returns or communications to this office are pre-paid. The practice of enclosing silver in letters is inconvenient and expensive. For example a Return came to hand in an envelope, inclosing 5s. 7 $\frac{1}{2}$ d in silver and three penny pieces, and cost 1s. 6d. postage. Committee would recommend that Clubs send Dollar Bills, or Gold Dollars, and for small change Postage Stamps.

Your Committee have much satisfaction in reporting that the Cause of Temperance and Prohibition is progressing steadily and favorably in this Province, and throughout the world. The order of the Sons of Temperance has revived considerably in Nova Scotia during the last year. The old Total Abstinence Societies have, in general, been kept up with a creditable degree of interest. In no part of the Province has more attention been paid to these Societies than in the city of Halifax during the past winter. If the centre is sound and vigorous, a general influence must eradicate to the extremities.

Committee cannot specify all the evidences of increasing enlightenment of public sentiment, yet there are some such significant facts, which the committee would feel to be a dereliction to pass unnoticed. Your committee would observe that the Church in her official capacity is taking a deeper interest in, and assuming a higher position relative to this matter than she formerly did. The subject has occupied a prominent position in the deliberations of her supreme courts at their recent sessions. From action taken at a former meeting of the Synod of the Presbyterian Church of Nova Scotia, nearly all the ministers of that body preached a Temperance Sermon on the last Sabbath of 1856.

The Inferior Ecclesiastical Courts are also dealing with the matter in a manner more worthy of their high calling, and individual clergymen, who stood aloof from, if they did not oppose the movement, now give it their cordial support. All these circumstances unquestionably exert a favourable influence on the progress of the committee. This general progress is apparent throughout the world.

[The great length of this Report compels our deferring the remainder of it till our next issue.]

Doings of the Traffic.

WHAT I SAW.

Aug. 4.—6, p.m. Two civilians very drunk, one of them was driving a waggon, and retained his seat with difficulty. 7, p.m., a number of soldiers, sailors, and marines, very drunk—fifteen in all!

5.—P. M. Seven man-of-war sailors drunk. August 5—A number of sailors drunk.

7—A soldier and five sailors drunk.

9—Sunday—a number of sailors and three soldier's drunk.

10—Two civilians drunk. 7 P. M. a young girl about nineteen years of age very drunk.

12—6 P. M. a woman about twenty-five years of age very drunk at Bedford Railway Station. When the Railway train stopped at the Four Mile House Station a number of young men, about a dozen in all, more or less intoxicated; a few of them were very drunk; some of them lost their passage, and had to foot it to the city. We saw (from the cars) the proprietor of the establishment and his son wrestling with one young man in the bar-room, several others were also engaged; we presume the subject of the *hauling match* was forgetting to *foot his bill*. Nearly all the young men were mechanics, who took a drive in the cars, to finish their days sport, this being the day on which the St. John's crew won the race from Halifax. Of course we must make some allowance for the excitement of the day.

13.—A man drunk.

15—During the Temperance Procession a man drunk; he appeared to be a stranger in the city. "I would be well if he had taken the pledge and fell into the ranks.

17—In the evening three young men drunk

19—8 P. M.—Near the Post Office, a respectable dressed young man drunk.

20—1 P. M.—A coloured man drunk. 2 P. M. a sa' or drunk.

21—A respectable dressed man—a stranger—drunk.

25—7 P. M.—A number of sailors drunk.

27—7 A. M.—Near King's corner, a wretched looking woman who asked us for a penny. She appeared to have slept out all night; was a pitiable object to behold, and looked like one that was reduced to poverty by intemperance.

10 $\frac{1}{2}$ P. M.—Three drunken men in Grafton Street.

The "Pivot" chap was very drunk.

29—In the evening, a young man drunk.

31—6 $\frac{1}{2}$ P. M.—Near the Garrison Chapel, a man very drunk. He was singing "Hey bonny laddie." He is a very violent person when drunk, and has been often sent to Bridewell for misconduct when in that condition—such as fighting, beating his wife, breaking furniture, windows, &c.

Sept. 1—6 P. M.—A Fisherman drunk in Gottingen street.

5—Two men drunk.

7—6 P. M.—a mechanic drunk in Gottingen street. He lost some property by his intemperate habits. He works at his trade only until he obtains sufficient money to go on the spree.

8.—8 $\frac{1}{2}$ P. M.—Two man of war sailors drunk.

9.—6 A. M.—A man drunk; he appeared to have been on the street all night.

TEMPERANCE CONVENTION.

The Grand Division of the Sons of Temperance, at their last Quarterly Session, appointed a committee to make arrangements for a Temperance Convention. The committee having met, it was by them resolved: "That a Convention of Delegates from the several organizations in the Province, be held in the Temperance Hall, Halifax, on Tuesday, 27th October, at Two o'clock, P. M."

Temperance Societies, Clubs of Watchmen, and Divisions of the Order of the Sons of Temperance, are therefore requested to send Representatives to the proposed Convention, in order that such measures as are required at the present time may be brought forward, matured, and put in operation, at as early a date as possible.

W. M. BROWN, *Chairman* } of Com.
P. MONAGHAN, *Secretary* }

(CIRCULAR.)

TO THE SUBORDINATE DIVISIONS OF THE SONS OF TEMPERANCE OF NOVA SCOTIA.

The Grand Division, at the Quarterly Session recently held at Chester, passed the following Preamble and Resolutions:

"Whereas the Grand Division of Nova Scotia has for some time past been in want of funds whereby its efforts to promote the Temperance cause have been greatly impeded;

"And, Whereas, every attempt to procure adequate funds for this purpose has proved unsuccessful; therefore:

Resolved,—That with the view of realizing means for active Temperance effort by Lecturers, Agencies, and otherwise, this Grand Division recommend that a BAZAAR, or FAIR, in connexion with the Order, be held in the city of Halifax during the Annual Session in October next.

"*Resolved*,—That a committee of five members of this Grand Division be appointed to correspond with the Subordinate Divisions and otherwise to carry the foregoing into effect."

The committee appointed to carry the foregoing Resolutions of the Grand Division into effect, make this early appeal to the members of Subordinate Divisions, asking their co-operation in the matter, assured that any proper effort to procure funds for Temperance purposes will meet with the ready approval and unanimous support of the friends of the cause.

The committee will be prepared to receive contributions either in Produce, Manufactures, Fancy Articles, Money, or otherwise; and will endeavor to make arrangements whereby the contributions of each Division shall appear under its own name.

Notice will be duly given of the latest period at which it will be necessary to have the contributions forwarded to Halifax.

The committee herewith append certain suggestions, and they fraternally request that the whole matter may receive your careful consideration, and the decision of your Division be communicated at the earliest possible date.

We remain, brethren, in
L. P. F.,
JOHN SHEAN,
PATK. MONAGHAN,
R. M. BARRATT,
WILLIAM MURRAY,
ROBERT BOAK,

Committee of Grand Division.

Halifax, N.S., August 3, 1857.

The committee beg to offer the following suggestions:—

1st.—That each Division appoint a committee of such a number as they may deem sufficient, who shall receive and forward to the General Committee at Halifax the articles furnished by their Division.

2nd.—That such committee shall choose one of their number who shall be a member of the General Committee, and shall, when convenient, attend its meetings; and through whom all correspondence and arrangements shall be conducted.

3rd.—That Divisions, through their members, shall interest their friends to aid them in procuring contributions, in articles or money, which shall be taken charge of by the committee of the Division, and by them sent to the General Committee.

4th.—That in all cases where convenient or practicable, a committee of Ladies be invited to co-operate with the committee of the Division.

(CIRCULAR.)

TO THE SUBORDINATE DIVISIONS S. OF T. OF THE PROVINCE OF NOVA SCOTIA.

A Circular was addressed to the Subordinate Divisions a short time since, by the Committee appointed by the Grand Division to make arrangements for a BAZAAR, which it was intended would be held in October next, during the Annual Session of the Grand Division. The Committee met this evening, and upon consulting with Committees of the city divisions, find that the time named (October), will not afford sufficient time for those wishing to prepare contributions for the Bazaar to do so; and,—but three divisions having been heard from as yet,—have come to the (unanimous) conclusion of postponing the Bazaar to Thursday, 17th day of December next.

Subordinate Divisions, D. G. W. P's., and all persons interested in the undertaking, will please take notice of the change of time. The Committee feel that the postponement will be more advantageous for the Bazaar, and give more satisfaction to all concerned.

Immediate answers to the Circulars are earnestly solicited. Communications may be addressed (post paid) to the Chairman or Secretaries.

In behalf of the Committee,

JOHN SHEAN,
Chairman.
PATK. MONAGHAN,
R. M. BARRATT,
Secretaries.

SONS OF TEMPERANCE.

OFFICIAL.

Halifax, 14th Sept. 1857.

The Annual Session of the Grand Division S. of T., of the Province of Nova Scotia, will open in the City of Halifax, at the Temperance Hall, on Wednesday 28th day of October next, at 10 o'clock A. M., of which Officers and Representatives will please take notice, and govern themselves accordingly.

The G. S. would direct attention of members of the Order to his letter on another page.

The Journals of last Session of the National Division of N. A. were mailed three weeks ago, Recording Scribes will please see that they are duly presented to their Divisions.

As a sufficient sum has not yet been contributed towards the expenses of the Representatives who attended the meeting of National Division at Providence, it is hoped that

such Divisions as have not yet made appropriations will do so without delay. Avondale Division has contributed £1 towards that object, in addition to the amount paid by other Divisions.

Several Divisions have applied for the Ritual for admission of Female Visitors, the G. S. would state that he has none on hand; but that a supply is daily expected from the Office of the M. W. S. Such Divisions as admit Female Visitors will please acquaint the G. S. immediately, so as the P. Ws. and Ex. may be forwarded.

As the present issue completes the first volume of the *Abstainer*, it is requested that all sums due thereon will be forwarded to the G. Scribe without delay.

PATRICK MONAGHAN,
Grand Scribe.

TEMPERANCE WATCHMEN.

OFFICIAL.

Pictou, N. S., Sept. 4, 1857.

Temperance Watchmen and the public will notice that the office of Prov. Sec. and T. of the Order has been removed from New Glasgow to Pictou.

In future, all communications must be addressed, and remittances made, to the Sec. at Pictou.

The revised "Constitution and Bye-Laws" and "Rituals" will come into operation with the quarter commencing October 1st.

The P. W. for the ensuing quarter will be interpreted by the *new key*.

One copy of Ritual and Odes will be sent to each Club as soon as they come from the press Clubs can have whatever number they think proper upon application.

Each Club has no longer power to organize new Clubs. That power is vested in the Provincial S. O.

Clubs will please be prompt in sending in Quarterly Returns and Dues.

DANIEL McDONALD,
Prov. Sec. and T.

TEMPERANCE WATCHMEN.

FORM OF PETITION FOR NEW CLUB

Seven Male Signatures are necessary to form a Club.

To the S. O. Provincial Club Temperance Watchmen of Nova Scotia

SIR,—We, the undersigned residents of ———, being desirous to promote the good cause of Temperance, and believing your organization efficient, respectfully request you to visit us on ———, and assist us in establishing a Temperance Watchman Club in this place.

As in duty bound will ever pray.

Dated at

Address Mr DANIEL McDONALD, Provincial Secretary Temperance Watchmen, Pictou, N. S. Office at James McPherson & Co.'s Book and Stationery Store, Pictou.

Rituals, Constitutions, Blank Returns, Odes, Journals, &c., can be had upon application to the Sec.

DANIEL McDONALD,
Prov. Sec. & T. Temp. W.

THE ABSTAINER.

ORGAN OF THE GRAND DIVISION OF THE SONS OF TEMPERANCE OF N. S.

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