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THE ABSTAINER.

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

J. M. GRAMP, D.D., }
EDITOR.

Fidelity,--Union--Perseverance.

{ JAMES BARNES,
PUBLISHER.

VOLUME I.

HALIFAX, N.S., AUGUST 15, 1857.

NO. 11.

Essays, &c.

SINS, SORROWS AND DUTIES

We are indebted to the *Alliance Weekly News* for the following extracts from Dr Guthrie's sermons on "the City; its Sins and its Sorrows":—

After stating strongly that the subject of drunkenness is one for the pulpit, this eloquent preacher uses his high prerogative to describe the sorrows of the city which this vice creates.

THE TRADE.

Oh, if that is a frightful vice which eats like a cancer into a woman's breast, that is a frightful trade which, fungus-like, lives upon the corruption of human nature—the decay of our noblest faculties, the death of our best affections. He is, for himself, a wretched fool, who builds up a fortune out of sin and misery. One blow of death's hand will shatter it, and what will he do when he has to confront all those who accuse him of their ruin—when he stands at the bar of God as ragged and naked as that wretched woman whom first a villain spoiled of her virtue and threw her away, and next he plunders of her shame and money,—casting her forth upon the cold, hard street?

THE SIN OF GOVERNMENT.

It is neither my pleasure nor my part to speak "evil of dignities," but having regard only to the interests of truth, of humanity, of God's glory and man's good, I will be bold to say, that unless those into whose hands we have committed the affairs of our country cease to swell the revenues of the state out of the vices of the people, and promptly apply every possible cure to those crying evils, they will peril the existence and betray the best interests of our empire.

DESIRABLE EXTENSION OF FORBES MACKENZIE'S BILL.

We have cause to thank God for that act of parliament by which, in answer to the voice of an all but unanimous people, the drinking-shops of Scotland were closed, and all traffic in intoxicating liquors pronounced illegal, from Saturday night till Monday morning.—We give God thanks for that. What we gained we intend to keep. What we won, we shall resolutely defend. We have no intention of retreating. On the contrary, we desire to see the law of the Sabbath extended to every day of the week, and all shops open for the mere purposes of drinking shut—shut up, as a curse to the community—as carrying on a trade, not less than the opium shops of

China, incurably pernicious. The evil, which cannot be cured, condemns itself to death.

THE DOINGS OF DRINK.

But it has done worse things than break the staff of bread, lower rank, wreck fortunes, and crown wealth with thorns. Most accursed vice! What hopes so precious that it has not withered, what career so promising that it has not arrested, what heart so tender, what temper so fine that it has not destroyed? what things so noble and sacred that it has not blasted? Touched by its hell-fire flame the laurel crown has been changed into ashes on the head of mourning genius, and the wings of the poet scorched by it; he who once played in the light of sunbeams, and soared aloft in the skies, has basely crawled into the dust. Paralyzing the mind even more than the body, it has turned the noblest intellect into drivelling idioty. Not awed by dignity, it has polluted the orme of the judge. Not scared away by the sanctity of the temple, it has defiled the pulpit. In all these particulars I speak what I know. I have seen it cover with a cloud, or expose to depositions from the office and honours of the holy ministry no fewer than ten clergymen, with some of whom I have sat down at the table of the Lord, and all of whom I numbered in the rank of acquaintances and friends.

A MINISTER AT THE BAR.

Once a year indeed when church courts meet, our city may present a spectacle which fools regard with indifference, but wise men with compassion and fear. A pale and haggard man, bearing the title of "Reverend," stands at the bar of his church. Not daring to look up, he bends there with his head buried in his hands, blushes on his face, his lips quiver, and a hell raging, burning within him, as he thinks of home, a broken-hearted wife, and the little ones so soon to leave that dear sweet home, to shelter their innocent heads where best, all beggared and disgraced, they may. Oh, my brother there! and oh, my brother here, learn to watch and pray that ye enter not into temptation. See there the issue of all a mother's anxieties and a father's self-denying and parsimonious toil, to educate their promising, studious boy. In this deep darkness has set for ever a brilliant college career. Alas! what an end to the solemn day of ordination and the bright day of marriage, and all those Sabbaths when an affectionate people hung on his eloquent lips! Oh! if this sacred office, if the constant handling of things divine, if hours of study spent over the word of God, if frequent scenes of death, with their most awful and sobering solemnities, if the irremediable ruin into which degradation from the holy office

plunges a man and his house along with him, if the unspeakable heinousness of this sin in one who held the post of a sentinel and was charged with the care of souls—if these do not fortify and fence us against excess, then, in the name of God, "let him that thinketh he standeth take heed lest he fall." You are confident in your strength, so was he. You can use without abusing, so once could he.—I tell you I have seen ministers of the gospel charged by fame, dragged to the bar of their church, and degraded before the world as drunkards, whom once I would have as little expected to fall as I expect some of you—as you believe it possible that this vice shall yet degrade me from the pulpit, and cause my children to blush at mention of their father's name. Such cases are trumpet-tongued.—Their voice sounds the loudest warning. In such a fall we hear the crash of a stately tree. Leave an ungodly world—deaf, stone-deaf to the voice of Providence—to quaff their cups, and make the fall of ministers "the song of the drunkards," leave them to say that all religion is hypocrisy, and see in such cases but the dropping of a mask from falsehood's face. Let that which emboldens them in sin teach you to stand in awe. For it seems to me as if, disturbed in his grave by the shock of such an event, the old prophet, wrapped like Samuel in his mantle-shroud, had left the dead to cry in the ears of all the living, who regard with indifference the fall of a minister, "Howl, fir-trees, for the cedar is fallen!"

THE LEGISLATURE MAY RENDER ESSENTIAL SERVICE IN THIS CAUSE.

"How would thousands hail and bless the day which, shutting up the drinking-shops, would preserve them from temptations which are their ruin, and to which they at length passively yield themselves; although, as one said, they know their doors to be the way to hell. Yet not passively, until this fatal pleasure has paralysed the mind more even than the body. Many struggle hard to overcome this passion. There is a long and terrible fight between the man and the serpent that has him in his coils; between the love of wife and children and the love of drink. Never more manfully than some of them did swimmer struggle in his hour of agony—breasting the waves and straining every nerve to reach the distant shore. Would parliament but leave this matter to these people themselves would they for once delegate their powers of legislation to the inhabitants of our lowest districts—we are confident that, by their all but unanimous vote, every drinking-shop in their neighbourhoods would be shut up. The birds, which are now drawn into the mouth of the serpent, would soar aloft on free and joyous wing to sing the praises of the hand that

closed its jaws, of the heel that crushed its head. And so long as religion stands by—silent and unopposing against the temptation with which men, greedy of gain, and government greedy of revenue, surround the wretched victims of this basest vice—it appears to me an utter mockery for her to go with the word of God in her hand, teaching them to say "Lead us not into temptation."

UNJUST AND PARTIAL LEGISLATION.

As a man, as well as minister of that blessed gospel which recognises no distinction between rich and poor, I protest against the wrongs of a class that are to the full as unfortunate as they are guilty. They deserve succour rather than censure. They are more to be pitied than punished. And assuming the office of their advocate, I wish to know why the upper classes of society should enjoy from the legislature a protection denied to those who stand more in need of it? Gambling-houses were proved before parliament to be ruining the youths of the aristocracy. Nobility complained. Coronets and broad acres were in danger. Parliament rose to the rescue. She put forth her strong hand, and by a sweeping, summary, most righteous measure put the evil down. It was also proved in parliament that betting-houses were corrupting the morals of our merchants' clerks, our shopmen, our tradesmen, and others of the middle classes of society. Once more parliament rose up in its might, threw its broad shield over wealth and commerce, and closed every betting house in the metropolis? Who talked then about the freedom of trade? When the honour of noble families, or the wealth of our merchants and the honesty of their servants demanded protection, who talked about the liberty of the subject? Who proposed to leave these evils to be met by education and such means as education? I don't complain of but commend the measures which parliament adopted. Only I want to know if the virtues of humble families and the happiness of the poor are less worthy of protection than the wealth of our bankers and the honours of our ancient nobility? I want to know if the bodies of the higher and wealthier classes are of better clay, or their souls of finer elements than those of the very lowest of the people? Yet I would undertake to prove that, year by year, thousands and tens of thousands of our poor lose character, virtue, fortune, body and soul, in those drinking-shops which glare upon the public eye—which the law does not forbid, but license. For every one the gambling and betting-houses ruined, they ruin hundreds. I wish that those who govern this noble country should be able to say with him who governs the universe, "Are not my ways equal?" Nor let our legislators be scared from their duty in this case any more than they were in the other, by the allegations that to shut up the drinking-shops will not cure but rather aggravate the evil, by leading to illicit traffic and secret drinking. The removal of the temptation will not always cure the drunkard; but it will certainly check the growth of his class, and prevent many others from learning his habits, until sanguine men might entertain the blessed hope that, like the monsters of a former epoch, which now lie entombed in the rocks, drunkards may be numbered among the extinct races, classified with the winged serpents and gigantic sloths that were once inhabitants of our globe.

CHINESE EXAMPLE.

"The ministers of that country proved to

their sovereign that he would avert all danger of war with Britain, and also add immensely to his revenue, if he would consent to legalise the trade in opium. He refused, firmly refused, nobly refused. And it were a glorious day for Britain, a happy day for ten thousand miserable homes,—a day for bonfires, and jubilant cannon and merry bells, and bannered processions and holy thanksgivings, which saw our beloved Queen rise from her throne, and in the name of this great nation address to her Lords and Commons the memorable speech of that pagan monarch, "I will never consent to raise my revenue out of the ruin and vices of my people!" With such a spirit may God imbue our land.

GUILTY OR NOT GUILTY?

"Joyful, joyful news indeed! oh how thankful I am, dearest Hugh; why it is better even than we ever expected—so soon, too! we never know what may be in store for us, do we, dear? I declare baby even seems to know we are glad: look how he crows and capers in my arms."

"Bless him! and you too, my own Miriam. I can't tell you, darling, how it has gone to my heart, to see you slaving and toiling, day after day, with barely enough to live upon, and everything so miserable about you, while I was unable to help you. I am sure I have thought myself the greatest villain on earth, to have brought you to it—"

"Nonsense, now, dear husband, you know it is nothing of the kind. Every one is subject to trouble and trial in this world: we should be too happy here if it were not so. My greatest sorrow has been to see your face grow thinner and more careworn every time you come in; but that is over now; and we will try and forget the past, and look forward to a happy future—oh, dear?"

And she tossed her laughing child into the arms of his father, who as he kissed them both, called her his dear comforter and greatest treasure.

They had "supped sorrow" early in life, that young couple. Hugh Woodhouse was but twenty-two when he took his Miriam to wife, and she was three years younger than himself.

Perhaps it was rash to take upon themselves all the responsibilities of the married state; older folks said so; but things promised fair for them. Young Woodhouse held an excellent situation in the firm where his father had earned a name for integrity and trustworthiness. The son bade fair to follow in his footsteps. His salary was quite sufficient to maintain, in perfect respectability, the very modest establishment he had set up.

Three months of happiness, without a cloud, the young pair enjoyed; in the future they only saw a promise of equal bliss. Who could have anticipated the storm which burst upon them, in the sudden failure of the house with which Hugh was connected, when heavy loss was endured by all involved in its affairs?

Still the young man hoped to obtain fresh employment very speedily, and he left nothing untried by which he might procure a situation, even though it were of a lower grade than formerly.

But day after day passed by, and he wore out his clothes and his patience in the vain search. He grew pale and thin with anxiety, and his poor little wife, though she tried

hard to be cheerful, failed sadly in the attempt.

They were obliged to leave their pretty house, and take refuge in a very humble abode, with but a small remnant of their dearly prized furniture. And now the arrival of a new claimant for their love did not at all lessen difficulties.

Their savings were all spent, and they must have wanted for necessities if Miriam's mother had not kindly assisted them. The old lady was not rich, but she would have denied herself to afford help to those so dear to her. Miriam would not allow this; she no sooner regained her strength than she procured needle-work from the families about, and thus earned sufficient to aid them materially.

Hugh, too, would occasionally find temporary employment in assisting some acquaintance during a press of business; but with all their efforts, they could barely manage to exist in comfort.

Bad as was their lot, a new grief was added to it. The ill-advised kindness of certain friends whom Woodhouse occasionally met, would prompt them to invite him to drink with them, at their club or public-house, and the temporary forgetfulness of trouble thus obtained, proved a temptation to the young man which he was unable to resist.

Many a sum, trifling in itself, but important to persons in their situation, found its way into the pockets of the publican. But a worse evil than this ensued. Hugh's temper, naturally impulsive and vehement, was by the smallest portion of drink, roused into fierceness, and many a painful burst of passion, and intemperate reviling at fate, terrified his young wife, who soon perceived the cause of such a change.

The reaction of these moods was terrible to behold. The unhappy man would accuse himself with vehemence, and bewail bitterly his infirmity; for a time he would even resist the voice within which seemed to crave for liquor; but the temptation came, and again he yielded.

Remorse and anxiety made fearful traces upon his countenance; and the gentle wife beheld with grief the pale sad face which returned so often unsuccessful, and so cast down as to be unable to partake even of the humble meal she had prepared.

Miriam was not the one to shrink from her duty, even though it might seem harsh; and one morning, after Hugh had, though the kindness (?) of a friend, been betrayed into a burst of passion, and the usual bitter self-accusation followed, she took occasion to speak so earnestly, so firmly, yet gently, on the subject, and impressed upon him so deeply the importance of determined action in his case, that Hugh, who, perhaps, had never taken such a view of the matter before, was moved to an earnest repentance. He thought deeply and long on what his wife said; he determined to shake off the paltry vice ere it became a habit; and finally, after a few days, during which he manfully overcame all temptations, he, with his wife, signed the pledge of total abstinence.

Only the following week, as if to reward this effort of moral courage, came an offer of a situation from a gentleman to whom he had applied when first thrown out of employment. The situation was one in every way suited to him, at least it appeared to be so from what the gentleman, who had recommended him to fill it, told him.

He was to go on the following day to meet

the person who wished to engage his services, and it is on this occasion we first introduce him to our readers.

The distance to the town where he was to go was nine miles. A horse had been borrowed from an obliging neighbour to make the journey more expeditiously.

"You will not be very late, dear Hugh," said his wife, as she handed him the various things he required; "I shall be anxious to know whether you succeed."

"No fear but I shall, darling. Mr Roworth's recommendation is valuable. And now, dearest Miriam, good-bye. Mother will be in, won't she?—you'll not be dull."

"Oh no,—and—Hugh, dear—" she hesitated.

"Well, love—what is it?"

"You will not forget, will you, dear husband?" She drew nearer and whispered in his ear—

"You have not been used to it long, you might forget; but be strong, won't you, dear Hugh?"

Her earnest eyes looked beseechingly up to him, her hand was laid upon his arm. Fondly he kissed her, blessed her and his little son; then sprang into the saddle and was soon briskly on his way.

Miriam looked after him till he was out of sight; then seated herself to work, laughing and singing to her boy in the fulness of her heart.

Then her mother came in, and what delight for those who had sympathised in trouble, to share in joy. How many little plans had the daughter and wife for the happiness of them all; she dilated upon being able to make her kind parent some return for all she had done. They would all live together now, if mother pleased; for they must move to be near where Hugh was to be.

"And what a mercy, dear mother, that he has become so steady, isn't it? Oh! my heart feels quite light, I am so thankful!" said the gentle wife, as she rose to set the table for tea.

"Well now, that is all settled Mr Woodhouse; you will take a glass of something, whatever you please." So spoke the agent by whom Hugh was engaged at a salary considerably above that which he had before received. At their interview the young man had evidently given satisfaction; he was to enter on his duties in a week from that time. It was true his duties would be somewhat heavy, but he never shrank from work. The prospect was indeed a joyous one, contrasted with the misery of the past twelvemonth. He longed to communicate his success to Miriam, and had already risen to quite the room.

"Thank you, sir, all the same," he replied. "I do not wish to take anything."

"Nonsense! Why, what would our bargain be without a glass to honour the occasion? Besides the night is coming on damp, and chilly; you've a long ride before you. Sit down—sit down!"

Still Woodhouse declined, firmly and respectfully.

"I tell you the truth, now," said the other, "I shall feel affronted if you refuse; you'll make me believe you've been bitten by that cursed foolish tetotal mania that so many go mad on just now. We're to be friends, I hope; and I never could make a friend of any of those I'm sure. So, sit down and help yourself."

As he spoke, he placed a stand, with different sorts of spirits, upon the table.

Hugh would fain have held to his refusal; it had been upon his lips to acknowledge the cause of his declining, but the speech of the other prevented him. A dread of giving offence where he had every desire to please, and the hatred of ridicule, which was a part of his nature, combined to induce compliance.

"One glass cannot hurt me," he thought, "and I will take no more."

He seized himself, and even then the warning voice of his wife sounded in his ear—

"Be strong, dear husband."

His compunctions between the first glass and the second were considerably lessened; and when he at last mounted to return home, though not what most persons would term intoxicated, he was decidedly *not* sober. His new friend, as he bade him good night, pronounced him "a jolly fellow."

"Hugh is very late indeed," said Miriam, as after her mother had left, she stood at the cottage door, looking out upon the dark, silent road, listening to catch the first token of his approach.

The old lady would gladly have stayed to hear what success her son-in-law had found, but it was late, and she had some distance to go.

"He said he would not stay, and he never does if he can help it," thought the anxious wife—"surely nothing can have happened."

Hour after hour passed wearily away; the second of a new day tolled forth from the church clock; the poor wife shed tears of anxious terror over her sleeping babe.

It was only in the grey dawn of morning, that a messenger, whom some one more thoughtful than the rest had sent, brought her the sad news which accounted for Hugh's prolonged absence.

In returning home, Hugh had fallen in with one who had been a companion in more prosperous days, and as it happened, was a rejected candidate for the situation which Woodhouse had obtained.

They fell into conversation. On Hugh's part the tone was slightly boastful, thanks to the liquor he had imbibed, which was beginning to take effect upon his brain.

His acquaintance was certainly not in a very amicable mood, and the high tone of the successful rival did not tend to improve it. He saw Hugh had been drinking, and, as he had heard of his signing the pledge, began to taunt him with it.

At another time, young Woodhouse would have known how to answer such insults, but the fiery spirit in his brain urged passionate replies. High words followed; and at last, as with a scornful laugh the tormentor turned to leave him, Hugh struck him furiously on the head with the loaded end of his riding whip.

The unfortunate man dropped with one sharp cry of agony. The horse, terrified, sprang forward, and ere his rider could rein him in, his hoofs dashed violently upon the head of the prostrate victim.

The shock sobered the sinful man in a moment. He sprang to the ground; he knelt by the side of the body, to all appearance lifeless, and bewailed loudly his own brutal fury.

"I have killed him! I have murdered him!" he repeated again and again; nor did he cease the self-accusation, or attempt to escape, on the hasty approach of some men who, from a little distance, had beheld the scene.

"It's like enough you have," said one of them "A downright blow wi' such a thing as that ere would kill anybody, I take it. Bear a hand here, Tom."—to his companion. "Aye, poor fellow, it's all up wi' him, I believe. You'll ha' to answer to this master; and it ain't no use a making off neither; the patrol's just a coming."

Speechless with horror, insensible to his own danger, Hugh Woodhouse made no attempt to escape, nor offered any resistance while they carried him like a felon through the silent town to the lone, dark goal. He only groaned as he muttered

"The drink! the accursed drink!"

He did not die. "Thank God," said they "Hugh Woodhouse is not a murderer." Yet it is little less fearful to slay a man's mind than his body.

A hopeless, moping, moody idiot inhabits a cell in the asylum of H—, the victim to the drunken fury of Hugh Woodhouse.

One sacrifice to that friendly glass.

To be transported beyond the seas for the term of his natural life.

So ran the sentence of that hapless man. Guilty, or not guilty? they asked; and, in a voice hollow and broken, he answered "Guilty!" For he never sought to extenuate or justify his crime. "I knew my weakness, I knew where alone lay my strength, I cast it from me. I yielded to temptation, Guilty."

God be the judge whether the one guilty of the temptation shall not one day answer that appeal.

Fourteen years have passed since that terrible night. The consistent and unexceptionable conduct of the convict have procured a commutation of his punishment. He is now returning home.

But no gentle wife will greet him, no cheerful smile nor kindly warning voice awaits him here.

That sentence bore one of death to her. Ere another summer came Miriam had done with this world; gone, may we hope, to one where we shall no more meet sorrow, trial, and temptation.

Readers ere we offer or accept "just one glass" "for luck," "for friendship," or under any other pretence, let us remember to what that one glass has too often led.—*Weekly Journal*

HOW DRINK MAKES A MAN WORK

BY A FARMER

At a temperance meeting held a few months ago, in the Athenæum, Queen-street, Wolverhampton, a speaker gave the following:—I was riding from Sheffield to Wolverhampton; in the same carriage were seated three middle-aged men, an old man about 70 years of age, and a woman with an infant child in her arms. After we had proceeded a short distance along the line, the little child began to cry, whereupon the woman immediately put her hand into a little basket, and brought out a bottle of gin and water, which she gave the child to drink. I started from my seat, and asked the woman if she knew what she was giving the child. She replied in the affirmative; upon which I told her she was giving it poison. The woman replied, "Why sir, I am now taking this child to a physician at Wolverhampton, and if I did not give it a drop of something to cheer it up, I believe it

would die!" One of the three men asked me if I was a teetotaler. I said yes I am. The three men then began to call temperance by all the ill names they could think of. After they had carried on this work for some time, said come! come! this sort of work won't do. Just allow me to ask you each a question. To this they agreed. I said to the first, "Do you drink intoxicating drinks, sir?" "Yes." "Would you be kind enough to tell me why you drink them?" "Well," said he, "I drink to create an appetite, if it were not for the drink I could scarcely eat anything, consequently I should not be able to work." I said to the second, "And pray, sir, what do you drink for?" "Well, sir," said he, "to tell the truth, I drink to prevent my appetite. If I were not to drink ale, I should eat all before me!" I then turned to the third person, and inquired what he drank ale for? "I drink to make me work!" I was just going to reply to the three men, when suddenly the old man in the corner arose from his seat, and stretching out his hand he tapped the last speaker on the shoulder, and with a tremulous voice exclaimed "That's right; thee drink, and it will make thee work. Harken to me a moment, and I'll tell thee something that may do thee good. I was once a prosperous farmer; I had a good loving wife, and two fine lads as ever sun shone on. We had a comfortable home, and lived happily together. But we used to drink ale to make us work. . . . Those two lads I have now laid in drunkards' graves, my wife died broken-hearted and she now lies by her two sons. I am 70 years of age; had it not been for the drink, I might now have been an independent gentleman; but I used to drink to make me work, and mark, it makes me work now; at 70 years of age I am obliged to work for my daily bread. Drink! Drink! AND IT WILL MAKE YOU WORK."—*Bristol Temperance Herald.*

CLIFTON ROCKS.

The following extract is taken from a lecture recently delivered at Guildhall, Bath, by the Rev Newman Hall, L. L. B., of London, on the claims of the temperance reformation on the Christian Church.

The illustration is pertinent and graphic, as those who are familiar with the locality of Clifton will at once perceive. We are much gratified to find from a letter received the other day from an Independent minister in Herefordshire, who happened at the time to be in Bath, and who went to hear the lecture in question, that he was so convinced of the soundness and rectitude of the principles then enunciated, as 'to resolve to do away with the glass,' and to continue his own words, 'Mr Hall delivered himself in so convincing a manner, as could not but make all who had heads and hearts to do the same.'

This minister has already commenced in good earnest with his own congregation and we trust that an attentive perusal of the following passages, and a prayerful consideration of the position and responsibility of the moderate drinker, will induce many of our readers to adopt the same laudable resolve as our friend in Herefordshire:—

'Some time ago I was on the beautiful downs at Clifton, looking at the lovely scenery around, the river Avon winding so tranquilly below, and the Nightingale Valley, clothed with verdure, opposite. How perilous is the edge of those rocks, sloping gradually downwards—far more perilous than it

had terminated abruptly. I thought, standing there—I am only a few feet from the very edge, where the view is much more beautiful, but if I go on the slope my feet may give way—I might slide down, and be unable to stop myself until I fall over the precipice. Now, supposing I had strong spike nails put into my boots, and suppose I went across the slope and stood on the edge of the rock, and digging my spikes into the ground, stood there secure, and suppose there was a crowd of persons passing by, and I knew nothing of them they being strangers to me; and I was to exclaim in their hearing, "How delightful this is! how much more enjoyable than standing there away from the edge! Here I stand looking right over, with no danger of falling, and with a degree of excitement and delight that you who stand behind cannot imagine." And suppose attracted by my representations of the superior enjoyments of such a position, some of them behind venture, one by one, without having any spikes in their shoes, to try and stand where I stand, and to do just as I am doing; and suppose I see them slipping, and one falls and is dashed to pieces, while some continue to stand, having spikes; or others, feeling their danger, go back; but every now and then, one after another, an old man or a child, or a young man or a woman, falls over to be dashed to pieces; and suppose I still retain my position, and say, "how delightful it is!" while men of benevolence exclaim, "You wretch! you are guilty of the murder of these people!" and I say, "I am doing nothing of the kind: what nonsense to charge me with it! for though they are doing as I do, I am setting them the example to stand upon the cliff, I am not setting them the example to fall over." What would you say to such a defence? Should I not be execrated from one end of the kingdom to the other, and rightly so? And is not this the position of the moderate drinker? If I am a man of moderation, I have certain spikes in my shoes—the spike of constitutional temperance, which does not urge me to excess, and which enables me to take from a habit a small quantity and then stop; or the spike of conscience or of true religion, which enables me to retain my position; but those who accompany me may be devoid of that peculiar constitutional temperance, or of true religion, or have but little conscience, and perhaps may have inherited a predisposition towards drunkenness. Yet I invite them to do as I do. See the result: 30,000 persons every year fall down these cliffs of drunkenness and are dashed to pieces; and yet moderate drinkers shall stand upon the edge, and say,—"We are not responsible for their fallings, because if they only did as we do they would be safe."—*Bristol Temperance Herald.*

LOST AND FOUND.

"From Passages in the Life of a Temperance Lecturer."

In the town of "—" there was related to me a most interesting account of the degradation and separation through drunkenness of a tradesman and his wife, and their reform and re-union by joining the Temperance Society. They had no family and had a prospect of doing well; they were intelligent and industrious, attended public worship and were respected by those who knew them. He, to be like other people, went occasionally to a

public-house with a friend. He had no particular liking for strong drinks, but could take them, and enjoy a chat with a few friends when so met. He being often offered a dram out of the decanters of his friends and customers when he called on them felt that it would look mean and unneighbourly if he did not keep a bottle in his house. When he passed the evening at home he would take a glass of toddy and his pipe and urge his wife to join him. At first she would have preferred only to taste it, and not to have had a glass to herself. "Just a wee dram, a little will do you good," was his exclamation. She was prevailed on to comply. The desire for the drink was created. Their glasses eventually became larger,—their one glass soon became two sometimes, when he thought he needed it, during the day he would go to the closet and take a dram of raw spirits. She commenced to do the same, until both at last became inebriates. His duties engaging him more actively, he could not indulge his desire so much in secrecy at home. In consequence she sunk faster than he did, and he frequently found her intoxicated on his return home. When she could not get money she began to pawn and sell their things. Men can sooner perceive the odiousness of vice in others than in themselves, especially in their wives. They feel its disgrace more in those they love than in their own persons. He would frequently be intoxicated, and afterwards when sober, regret that he had "taken so much," and yet he did not feel disgraced by it, but now he felt humbled by the intoxication of his wife. Men claim the virtues of their wives as their own, and although conscious of doing wrong themselves feel a gratification that their partner does right. Man looks on woman as a purer being than himself, and overlooks and excuses in man what would disgrace a woman. So, while he saw the excesses of his wife, he forgot his own, and that he had trained her day by day until the appetite for strong drink which he now condemned was induced. He complained in angry irritating words, and continued still to go on in the same course as before. As she became more reckless he became so too. Work was neglected, custom was lost, clothes and furniture disappeared. And yet that husband and wife had some good points remaining, and there were occasionally signs in their hearts

"That God still linger there."

When in her senses she would feel contrition and desire to be better, and she would shrink from meeting those respectable persons with whom she associated in her purer and happier days. She never blamed him for teaching her to be a drunkard. He in his anger never descended to violence. In his sober moments he would feel intensely when he saw their respectable neighbours going or returning from public worship in cheerful converse and in comfortable attire. Sunday always brought back more vividly the contrast between their present condition and the time when they enjoyed its privileges. Sometimes better aspirations would arise in his breast, and he would feel hopes of their happy days returning again. Pictures of prosperity and respectability would arise, but alas he took no steps to realise them. He wished to enjoy the rewards of wisdom, but he continued to walk in the paths of folly. He never obeyed the plain direction of the Scriptures he had so often heard: "Cease to do evil—learn to do well." Like too many he wanted to be good

without ceasing to do evil, and hoped to be saved from the suffering without turning away from the sin. During some fresh excess of his wife despair began to fasten on his mind, and he would be contented to sink to the uttermost depths of disgrace. But the divine spark could not be utterly quenched. Again conscience would be touched, and wrestle with these feelings of despair. At last he thought his only chance was to leave the place, change his name, and seek some spot where he would find work, and not be known. He satisfied his conscience to abandon his wife, because he had tried every means to reclaim her, and the task was hopeless; and while he remained beside her it was impossible for him to become steady and recover his former position. These thoughts had been passing through his mind for some time, when one night he found his wife more intoxicated than usual. To procure the liquor she had sold some of the most essential articles of domestic comfort. This decided him. He sought not for sleep, but as she lay in the insensibility of drunkenness, he packed up his few remaining articles of clothing, and left the house before the dawn of day. He turned not to look on his still insensible wife. The dark spirit of the hour was too intense to allow any loving remembrance to struggle forth through his heart's bitterness. He closed the door and went fort without ever casting "one lingering, lingering look behind."

It was summer time, and he got to the outside of the town before daylight. He had decided to take a cross country road, and seek some place out of the common route of passers. Day dawned, and the sun's rays gilded the mountain tops. The dewdrops clustered on the hawthorn, and on the wayside flowers. The lark's matin song swelled loud and sweetly from the sky; all without was beauty, order, and harmony. God's works, how fair, how lovely, how placidly calm! Man's spirit, apart from God, how gloomy, dark, and disordered! How different the spirit within that erring and suffering man, and the spirit without. He walked brooding o'er his condition and blaming every one but himself for his misfortunes. He had walked rapidly in excitement during the whole day, and was approaching a small hamlet which lay a little out of the road, surrounded by hills. It was a lovely summer eve—the "kye were coming home," and the children were romping in the fields. As he approached he observed about six or seven persons looking along the road as if they expected some one, and when he came up to them they inquired if he was the lecturer. He answered he was not, but a traveller in search of work, and that he would feel much obliged if they could inform him of a decent lodging he could go to. One of them turned back with him to do so, and informed him that he and his friends were looking out for a gentleman who was a stranger to them, whom they expected to deliver a lecture on total abstinence that evening for their Temperance society, which they had lately established in that place. "There's no doubt Temperance is a very good thing," observed the traveller, "but I am not sure that teetotal can be right; its not in the Scriptures. A man should be moderate, but he's not called on to do without any; a little will do him good." "It never did me any good, and I took it for many a long year," responded his companion, "and no doubt you are aware, sir, there are a large number of persons who cannot take a little and be moder-

ate, and, you'll admit, we should be ready to give up our little drop for example sake, it is the best means we can adopt to induce the drunkard to become sober." The traveller, even while his conscience told him that the seductions had never done him any good either, replied, nevertheless, "That sober men were not called on to give up their liberty because others abused theirs."

The villager, while not seeking to dictate, stated facts and principles with the firmness of conviction. He alluded to the history of some families in the neighbourhood, members of which had been ruined through the drinking customs. He showed that it was not only the duty and interest of their relatives to make sacrifices to set such captives free, but also of every Christian member of society to do so too. He described the ruin of some of these people. The traveller winced, for some of these cases resembled his own. They passed on to the lodgings, and as it still wanted some time to the hour of meeting, the villager said if he would go with him to hear the lecture he would come back and take him. He gave his consent, through a feeling of the other's kindness in having procured him lodgings. Afterwards, when the villager came, he had enjoyed a wash and refreshment, and felt quite disposed to go, as it would interest his mind and give rest to his body also; he wished to think about anything new to him rather than look back on what he had left behind. When they arrived at the school-room it was decently filled. The audience, like most of Scotch audiences, was sitting in expectant silence. The meeting was opened with a hymn invoking the blessing of God on their efforts to reclaim drunkards. The lecturer was one whose heart was in his subject; his eloquence was that of thought rather than manner. He described the delusions of the drinking custom, showing that good, kind, and generous hearted people were the most likely to be deceived by its pretensions, and welcome it with open arms, until it wound its folds around them. He described the ruin of tradesmen and working-men, by its leading them to neglect their business and families, while they wasted their money and time in taverns. He appealed to them, if every one of them did not know of husbands, wives, sons, and daughters, in every class of life who had lost their characters and position through these drinking customs. He called on them as men and christians to join in banishing these evil customs from society. His words were as goods. His was the eloquence of faith. At a moment all difficulties were overclouded by the conviction of the truth. The audience was filled with fervour and zeal to remove evil and spread happiness. The force of habit, appetite, and interest was for a moment quieted. At the conclusion of the meeting a number signed the pledge. The traveller had sat deeply interested. The descriptions of the ensnaring and pernicious effects of strong drink came home forcibly to his own experience. He could not controvert one point of the lecture, yet he did not feel impelled to sign the pledge. Some new ideas had come to him, but only as passing lights seen in a mist. The villager had observed his serious air, and felt that interest in him which we often feel towards those who are labouring under concealed sorrow. With the delicacy of true sympathy he did not attempt to penetrate the causes of the evidently depressed spirits of the traveller, but showed his sym-

pathy in kindly attentions. It fortunately happened that they were of the same trade. The villager wanted a journeyman, and the other gladly engaged with him. When questioned by the villager what he thought of the lecture, his answer was that all his descriptions were "ower true," that none could gainsay his statements. "If so its your duty to join us." "I cannot see that; I think I can command myself; I am not a drunkard." "Have you no friends or relatives that are intemperate?" Here his conscience winced, and he felt that he had been a drunkard. Yet pride resisted, and he replied, that he did not feel called on to join. He once attempted to find solace in the tavern, and went to spend an evening there, thinking he might thus banish thought. But his old companions were not there, and with the two or three who were there he felt no sympathy. Instead of banishing reflection the scene excited reflection. He thought on his own follies, while repelled by the grossness of those present. He remembered the wretched home and character he had aided to produce, and when he thought for a moment upon the lower depths to which she whom he still loved might sink, and the destitution she was in, he started with a convulsive pang from his seat, for he could sit no longer. His mind was racked with conjectures about the condition of his wife, and he sought in vain for rest to his troubled spirit. Fortunately for him he had come into a purer moral atmosphere. His employer invited him to public worship, and, in his lonely state, the truths he heard operated forcibly on his mind. He could not banish them. When asked to tea on a Sunday, and he surveyed the family circle, its happy faces beaming with affection, he thought of his absent wife and her condition. When he put on the new garments he had procured, he thought on the ragged condition he had left her in, and he could not be happy. He felt she would not have abandoned him, but had born with his faults to the last, and tried to save him. When he attempted to pray he could not implore the Divine blessing on what he was doing. He had not forgiven or shown mercy; how could he expect his Heavenly Father to forgive him? A continued wrestling went on in his mind. He could not long remain in that state, for when truth comes men must welcome the light and go on to perfection, or, if not, its spirit is quenched, and they become darker than ever. A second lecture was given by the same gentleman who delivered the first. This time he dwelt on our duty to others more fully—the father's duty towards his erring son, the wife towards her husband, and the husband towards his wife, and the Christian towards his neighbours. He related some touching cases where relations had, by self-denial and persevering kindness, been instrumental in leading each other from habits of intemperance. He impressively appealed to the consciences of his audience to come forward and sign the pledge; that they might be instrumental in reforming their friends and neighbours. At the close of the lecture the traveller signed the pledge. He felt easier when he had done so; still he kept the same reserve as to his history; but the desire to seek and rescue his wife became stronger. As he sat at the fireside, imagination would transform it to his "ain fireside," and his wife sitting beside him enjoying their Temperance home. Then doubt would breathe a palsyng suspicion that it would be impossible to reclaim her. Then faith and hope would

arise, and he felt he could not have peace of heart until he tried to do so. He thought of various plans—of sending her money to clothe herself, informing her he had signed the pledge, and imploring her to sign it also, and to come and join him; but he was afraid that she might be tempted to take a *little*, become intoxicated, and so waste the money. He thought of going himself and appealing to her, but he could not muster courage to go back as yet to the scene of his disgrace. At last he unbosomed himself to his employer—told him of the tortures he had undergone and was enduring—and besought him to go and find out his wife, and if she would sign the pledge as he had done, clothe her respectably and bring her out to him; and he trusted God would enable them to continue sober and be happy together. His friend warmly grasped his hand, thanked him for his confidence, and proposed to start the next day. He said little, for he knew the heart, in such a state, shrinks from the condolence of many words, but felt the sympathy of kindly acts. He gave his employer the necessary money to execute his mission, and the next morning, after a warm grasp of his hand, bade him a short good-bye, and saw him off with the coach.

On arriving at——, his friend went to the street where they had lived when he left his wife, and entering a neighbouring snuff-shop, inquired what had become of them. "Ah! they went to rack and ruin through the drink" was the answer. "He was bad but she was worse, for if a woman takes to drinking it's awful. They were broken up and he lost a heart, and went away and left her, and then she became worse and worse every day, and the few things left were sold for rent. I heard that she went to—— street to lodge, but I have never seen her since. It was a great pity, sir; they were a decent, respectable couple when they first lived in this street, and I think they might have prospered if it had not been for the weary drink. It is a pity people cannot content themselves with a little to do them good." The friend went to the street to which he was directed. He found it consisted of dilapidated houses, overrowed with dirty and half-clothed people. The cause of this wretchedness was obvious on perceiving the number of whiskey shops compared to those of provision shops which the population maintained, the former being fourteen, and the latter only three. While many of the women and children were but half-clad, the shelves of the "Wee Pawus" were filled with their cloths. On inquiry, he found her lodging in an attic, destitute of every article of comfort. Some broken chairs and a shake-down composed the furnishing. She was sober, and sitting alone; her countenance indicating deep, sad, and anxious reflection. He felt glad on observing these symptoms, and foresaw a happy issue to his mission. He introduced himself, stating that he knew her husband, and having business in the town determined to call on them. She burst into tears, and answered that she could not tell how her husband was, for she had not seen him for some time, and did not know where he was, he having gone away without informing her of his intentions, but, wherever he is, I hope that he is doing well." On the friend's expressing to her his sorrow to hear that he had left her so, she replied that she could not blame him; that "the drink" had been their ruin, but although he was bad she was worse. "Oh, sir," she exclaimed, "the drink was

my curse. I tried to be temperate, but could not. I felt I was going to ruin, and wished, yes, sir, prayed to escape, but I did not take the right way. When my husband left me I lost all hope and sunk into utter recklessness. But, thank God, his providence has opened a way for me to escape. He sent some good people who were kind to me and induced me to sign the pledge of total abstinence from these drinks, and I pray and trust that He will give me grace to abstain from them until I die. You see in what a destitute state I am, but thank God, I am in my sober mind, and if I am granted health I hope soon to get decent clothing and a better dwelling, and be able to attend a place of worship. And oh, sir, if I could but learn that he has escaped from the snares of strong drink and become a sober man, I would feel happy. He was always kind to me, and I love him, and should he never return to me I shall always pray for him." Her case shows the usefulness of visitations and tract delivery at the houses of the degraded. Two ladies were delivering tracts in the street, and having learned some portion of her history determined to watch an opportunity to try to induce her to sign the pledge. They always carried both religious and Temperance tracts with them in their visitations. They found her one day in a sober and rational state, and kindly inquiring into her circumstances, expressed their sorrow at finding her residing in such a place after having been used to the society of decent God-fearing people. At first, pride rebelled at their interference with her condition, but their gentle Christian spirit removed all resentment. They appealed to her womanhood—her sense of dignity—responsibility—her memory of the happy hours passed with the congregation assembled to worship God. These cords of the heart were touched, her spirit was softened, and the tears ran down her cheeks. "But, oh! what can I do? I cannot help getting drunk, I never intend doing so, but I cannot stop when I can get more after I have tasted." "Then why taste at all?" "That would look so odd. One does not like to be looked upon as an oddity among the people one mixes with." But these people lead you wrong—why mix with them? Leave them and join the abstainers, and you will not be considered odd among them. We don't feel ourselves odd, and we never take intoxicating drink." "What, do you never take a glass of wine?" "No, nor any intoxicating liquors. We know they are not necessary for us, and can perceive they do much evil to others." "And have you signed the pledge?" "Yes." She mused in silence for a moment, and consented to take the pledge. God's blessing was asked on the deed, and they prayed for strength to keep that pledge. The selfish or the thoughtless, on seeing these sisters of mercy issuing from that wretched dwelling, might sneer or laugh at their labours, but a song joy rang through heaven when that sinner repented; and who would not sooner have the glad sympathy of angels than the approbation of tools? The friend, whilst his countenance beamed with delight, informed her where her husband was, and the changes which his mind had undergone, and the mission with which he had thus entrusted him, expressing his gladness that the most important condition had been fulfilled before he came. The next day, after procuring respectable clothing, they departed on the coach. There are scenes and feelings which words cannot

scribe, therefore we leave to happy husbands and loving wives to conceive the delights of their reunion.—*Weekly Record*.

JUDGE CRAMPTON ON THE SOCIAL EVIL.

Mr Justice Crampton, who has been for a number of years an ardent disciple of the ultra-temperance school, took occasion at Dublin on Friday week, in his charge to the term grand juries to deliver a lengthened homily on the spread of the old national vice, a fact which the learned judge could only account for by the facilities afforded for the granting and renewal of spirit licenses. Expressing his total disbelief that Parliament would knowingly sanction the common use of any article which was injurious to health, morals, or religion, he proceeded to say:—

"Christianity, gentlemen, is still part of the law of the land, and the British Parliament is still a Christian Parliament. Now, I own, my poor opinion is, that both the principles to which I have alluded are violated by the law which permits, nay, encourages the common use of spirituous liquors, under the notion that thereby a valuable revenue is created for the State. My opinion is founded upon these two considerations:—first, that the national expenditure necessarily incurred to raise the revenue is so great that upon a balance of accounts it will be found nearly to countervail, if not entirely to annihilate, the expected revenue; and secondly, that the physical, moral, and religious evils accompanying and flowing from this system immeasurably exceed any pecuniary advantage to be derived from the spirit duties. It would take up more of the public time and tax your patience more than would become me were I now to enter upon a detailed statistical view of this wide subject, in sustinment of the positions I have taken the liberty to lay down. But I would ask you, in considering the economical question, to compare with the net revenue returned by this tax the millions of barrels of wholesome bread corn—the staff of life itself—which must necessarily be consumed, destroyed, in order to procure the unholy revenue derived from the spirit duties. Add to this the expenditure of human labour, of machinery, of collection, of law costs, and of police, and estimate then how much or rather how little of the spirit revenue will remain for the use of the State. I cannot now enter upon the black catalogue of the physical and moral mischiefs resulting from the spirit trade as licensed by Parliament; these are obvious and open to every eye that is not wilfully closed against seeing them. What I would now desire to impress upon your minds is the alarming increase of the number of licensed public-houses; the frightful consequences arising from the multiplication of these.—I will call them poison shops—are matter of daily experience. I may say of them in the well-known words of a great statesman, 'They have increased, they are increasing, and they ought to be diminished.' Their number is 'Legion,' and their office is pretty much the same as that of those who call themselves by that name. On this occasion I shall advert to one only of the many mischiefs growing out of the multiplication of public-houses in this country—I mean its result in the multiplication of crime and its baneful consequences. I need not tell you, gentlemen, that the number of public-houses in Dublin, and in every town and district in Ireland, far exceeds the num-

ber of bakers' and victuallers' shops. It has been computed upon the best authority that upon an average throughout the United Kingdom there is not less than one place at which intoxicating liquors are sold for every twenty families. A startling position this is. I need not say, therefore, that throughout our own country far greater facilities are afforded for the sale of a poisonous indulgence than for the supply of wholesome food to our poor and excitable population. I need not tell you that go where you will throughout this country—north or south, east or west—wherever you see a chapel or a place of public worship, adjacent thereto you will be sure to find one or more public-houses. I have been led to make this last remark by a sad experience, in the course of my long circuit duties, that a greater number of crimes of violence and blood are in this country committed on the Lord's day than on any other day of the week, and that the public house is generally the scene or the cause of the crime. The reason is obvious. The public-house is most frequented on Sunday—Sunday is in fact, the publican's harvest day. I can appeal to my own note-book of assize trials for many years in testimony of this painful fact. I go not now beyond the last assize and a single country. I shall not weary you with details. It was my lot to preside in the county court at the last assizes of the county of Cork. Now, most of you remember, I am sure, that Cork was the first and chief scene of the meritorious and successful labours of the late benevolent Father Mathew. A terrible reaction, I am sorry to say, has taken place there, and drunkenness prevails in that country to an alarming degree. And when I say that county, I mean not except other counties in Ireland. I look to my note of trials at the last Cork assizes, and what do I find as bearing upon this particular subject? I take five cases, almost immediately succeeding each other in the pages of my manuscript book. Of these, four were cases involving charges of murder and homicide, and the fifth was a case of dangerous assaults. Some of them involved several prisoners in the trial. There were convictions in all, and of course punishment awarded in all; but what I want to remark is, that all these crimes were committed on a Sunday, and that they all grew out of drinking in a public-house on that day. I may say in addition that the parties convicted were not persons of bad character, but were reported to be generally of sober and industrious habits and respectable in their line of life. I pass by other cases of violence tried at the same assizes and growing out of public-house doings, because these latter offences were not Sunday crimes. But including all offences of every kind, I can from many years' experience state, with perfect assurance of its truth, the position that two thirds at least of the crimes with which we have to deal as judges are directly or indirectly traceable to spirit-drinking and the public-house. But some one may say, 'Would you have the spirit license to be totally withdrawn, and let each man brew and distil in his own house and at his own discretion?' I answer, first, suppose it were so, the nation would not be in a worse state than it is at present. I think that by such a measure neither drunkenness nor crime would be increased, and, at all events, Parliament would no longer, in that respect, be the abettor of crime and vice. But, secondly, such is not my meaning. I would say, legislate not in a mere financial spirit, looking only to revenue, but in

a spirit of benignity, and with a view to the comfort, morals, and improvement of the people. If distillation must still be allowed (as I fear it must,) tax all distilleries, both monster distilleries, and pretty distilleries, to the utmost of your will. If spirits are still to be made and sold, make stringent laws that no intoxicating drinks shall be drunk on the premises where they are sold, save only by travellers and guests in inns or eating-houses. Abolish your beer-shops, which are only provocations to spirit drinking; and thus, not entering into details, which are delicate and difficult, a law, I think might be framed which, without trenching upon the revenue of the Crown, would largely contribute to the happiness, the morals, and the improvement of our people. We are told that a sturdy Roman concluded his every speech in the Roman Senate by these remarkable words, "*Delentest Carthago.*" and so, gentlemen, would I now conclude by saying to you and the British Parliament—Public houses and nuisances, and they should be suppressed."—*From the Times.*

ALCOHOL AS AFFECTING DIGESTION.

(By Dr McCulloch.)

The following lucid and convincing exposition of the manner in which alcohol operates upon the human stomach in the process of digestion, forms part of the admirable lecture recently delivered by Dr McCulloch, of Dumfries, in reply to Professor Laycock, at the Music Hall, Edinburgh:

"Dr McCulloch said—Mr Chairman, Ladies and Gentlemen—Allow me, first, to divest your minds, and warn you against a very absurd fallacy. You hear it constantly remarked—"Oh! Drs so-and-so declare that total abstinence from intoxicating drinks is the right, and proper thing, but other D's declare that it is all wrong. When Drs differ who shall decide?" Now I tell you at once, that it is no matter what *opinions* any Dr or set of Drs *express*, either for or against the use of intoxicating drinks. A man might *express* it as his *opinion*, that 'the moon was made of green cheese,' but he must *prove* the truth of his statement before either you can or ought to believe him. And so, in regard to intoxicating drinks, give no heed or credence to either my *mere opinions* or those of any other person whatever; appeal to the *sciences* of which we medical men are merely the exponents and practitioners, see what *they* say and prove, and we and you must bow alike to their decision. Scientific facts over-rule and decide all such opinions; these, with logical deductions, are what I am to-night to lay before you. This will, at least it ought to avert all insinuations of personal presumption on my part. The learned gentleman whose *opinions* I am about to answer, states that 'a drunkard is a man who habitually impairs his mental and bodily powers by the use of *poisonous* drinks, the effective constituent of which is a chemical compound known as alcohol.' This statement is perfectly in accordance with scientific facts and experience, but as the learned gentleman has not stated these *facts*, and as they form the basis of my arguments, I shall now proceed to lay a few of the more prominent and obvious before you. You have seen persons hold spirits in their mouths to allay toothache—Well, hold a mouthful of spirits there for five minutes, you will feel it burn severely; inspect the mouth, you see that it is violently inflam-

ed; hold it ten minutes and the mouth becomes blistered; tie a bandage over the eyes, and take, for instance, water, vinegar, milk, or senna; you are incapable of distinguishing the one from the other; for alcohol is not only a violent irritant, but also a *narcotic*, and, in these experiments, it has not only inflamed and blistered the mouth, but it has also paralyzed, for the time being, the nerves of taste and common sensation. (Cheers) Let us trace its further internal progress; the stomach pours out a fluid into itself, during digestion, called the gastric juice; this is the true agent of digestion. It is this fluid which dissolves or digests the food, and, without which digestion, and consequently life, would be impossible. It is a clear and transparent fluid, very similar to water in its appearance. Well, take some of this gastric juice and add a little alcohol—whisky, for instance—the gastric juice immediately becomes opaque and muddy, and a white matter falls to the bottom, which is called pepsin, and which pepsin forms the most essential constituent of the gastric juice: in short the gastric juice is destroyed. As a proof of which take two glass tubes, put into each a small piece of beef, or any other food, and cover them over with fresh gastric juice, into one of them put a little alcohol, place both tubes in a water bath, and keep them at a temperature of from 98 to 100 for four hours; you will then find that the beef in the pure gastric juice is changed into a greyish white fluid, exactly the same as you find in men or animals killed about the time digestion is completed: whilst that to which the alcohol was added is entirely unchanged, save being somewhat shrivelled. The very same phenomena which I have described to take place in the membrane of the mouth, and with the gastric juice in the test tube, has been seen to take place in the stomach of a living man, viz.—St. Martin, a Canadian, still alive and under the repeated examination of the College of Physicians of Philadelphia. The late lamented Dr Combe, of this City, republished the remarkable experiments of Dr Beaumont upon this man, who, having had his stomach torn open by a gun-shot wound, recovered his health perfectly, but the wound in the stomach never closed, and hence the whole process of digestion can be seen going on; and it is a remarkable fact, that when this man takes intoxicating drinks, the same inflammation, blistering, ulceration, destruction of the gastric juice, and non-digestion of aliments are seen to occur, just as I have described to you in the mouth and in the test tube. And it is most worthy of notice, that excepting slight headache and furred tongue, the man himself had no feeling or pain or other warning of the serious injury done to that important organ. Why had he not? you will naturally ask. Because the stomach had no nerves of ordinary sensation, and a great amount of disease is often present in that organ without the patient feeling pain there. A perfectly healthy man never feels that he has a stomach, and it is only when disease or injury becomes severe and persistent, that, as a rule, pain is felt. How mischievous then is the taking of alcoholic drinks, particularly during meals! How utterly absurd the popular delusion, that they assist or promote digestion!! And how atrocious the quackery of *prescribing* these drinks for such a purpose. So much is this the case, that Professors Tod and Bowman in their great, recent and standard work—The Physiological Anatomy of Man—declare, that "were these drinks not

rapidly absorbed from the stomach, it would be utterly impossible that digestion could go on in those who use them." And where do they go then, when absorbed from the stomach? They pass into the blood. I shall not describe all the mischief they do to that most important fluid—suffice it to say, that alcohol robs the blood of its oxygen, lowers its temperature below its healthy and natural standard, and causes the retention of carbonic acid and effete decaying matter in that fluid. Take a piece of paper, dip it in spirits, and hold it in the flame of gas or of a candle, the paper will not burn or be in the least injured until all the alcohol is burned off. Put gunpowder in a saucer, cover it with alcohol, set fire to it, and the powder will not explode until all the alcohol is burned off. Why is this? It is because the alcohol has such a great affinity, attraction, for the oxygen of the air, (without which nothing, generally speaking, can burn,) that even paper and gunpowder cannot get a supply until all the alcohol is exhausted. The very same takes place in the blood.

The oxygen of the air which we continually breathe, is constantly burning the charcoal of the starch, sugar and oily matters taken in as food, and—mark this well—also the effete or worn out matter of our system, the refuse of the wear and tear of our bodies; thus serving the double purpose of keeping up the heat of the animal frame, and preparing the waste matter for being thrown off by the lungs, kidneys, skin, and bowels. Now alcohol, to a great extent, prevents all this, as long as it remains within us. Davy performed the following experiment. Place the bulb of a delicate thermometer under the tongue of a healthy person, shut the mouth and raise the head you will find that the mercury rises to about 98; take it out and give two glasses of wine or an equivalent quantity of any other alcoholic drink, and in four minutes replace it as before, you will find that the mercury has fallen, and it falls for four consecutive hours! The late Dr Prout measured the quantity of carbonic acid thrown off by the lungs under similar circumstances, and found, that it also was diminished for four consecutive hours. Now the amount of carbonic acid expired, is an exact equivalent of the amount of combustion and heat produced within the body; and hence, Prout's beautifully corroborates and proves the truth of Davy's experiment; and I may add, that these experiments and results have been amply and repeatedly confirmed by many of the greatest physiologists in Europe. You will now perceive the mischievous delusion of believing that these drinks warm you or fortify you against the results of a low temperature, the fact being that they do the very reverse, as the universal experience of our Arctic voyagers has amply testified."

THE ABSTAINER.

Halifax, N. S., August 15, 1857.

We have to request the indulgence of our readers. Being absent from the Province, on a visit to Canada, the communications of correspondents cannot receive attention till we return. We trust that no serious inconvenience will result.

EDITORIAL CORRESPONDENCE.

MONTREAL, July 25, 1857.

DEAR SIR,—

I arrived in this city on the 4th inst., having come by way of Halifax and Boston.

The Steamer *Eastern State* is exceedingly well managed. The watchful skill of the Captain is combined with gentlemanly deportment; the crew are well-behaved and orderly; the steward spreads a bountiful table; and *there is no Bar*. The rum-drinker must carry his poison with him or do without it. He cannot buy it on board the *Eastern State*. One man, I observed, included a bottle of brandy in his luggage: his indelicate behaviour towards a young female indicated that he was under a spirituous influence.

While waiting for the cars at Renk's Point on Saturday evening five hundred persons landed from a Steamer which had just arrived from Burlington. There had been great doings at that place in honour of the day (July 4). Alcohol had evidently come in for a share, as was manifest from the screeching, howling, and uproarious behaviour of many of the excursionists. Strange indeed are the effects of alcohol! It makes some men children; others, fools; others, demons. But the dealers in this mischief-making article must be petted, and protected, and regarded as very respectable men, because they contribute largely to the revenue of the Province! and to its wretchedness and crime too!

On the same day, as you are aware, there were dreadful riots in New York. Thus write the Committee of the New York Temperance Alliance:—"These tumults and crimes would not and could not have occurred had the dram shops been closed during the preceding week. All these fires of death were kindled there, and were fed by the liquor there sold and drank. Yet, while our prisons were crowded with the victims of intemperance, and ten or twelve homicides have occurred each week, *ten thousand* of these dram-shops have been open day and night, *Sundays not excepted*, for the free sale of liquors to drunken men, women, and children."

I had been in Montreal but little more than twenty-four hours when a fire occurred in an upholsterer's house, and the occupier was burned to death. He had

returned home at a late hour of the night in a state of intoxication.

The burning of the Steamer *Montreal*, on which occasion upwards of two hundred and fifty lives were lost, has produced intense excitement. One of the incidents connected with it is thus narrated by a correspondent of the *Montreal Gazette*:—

A REVOLTING SCENE.—The Coroner stated that ere he proceeded to the shed on the adjoining wharf, he would cause those identified to be searched and buried. This work occupied several hours. I expected to see the Jury present, but they were not. The Coroner and his Clerk alone superintended the proceeding, and the scene was shocking and disgraceful beyond expression. I will endeavour to describe it. A man named O'Neill, keeper of a sailor's boarding-house, acted as the Coroner's deputy, or in some such capacity in the business. He stood by, apparently *the worse of liquor*, with a cigar in his mouth, his sleeves turred up, and a knife in his hand to cut the pockets or clothes in order to facilitate the search; and as the dead were brought before him for examination, he made them subjects for his vulgar, heartless, ribald wit.

"The worse of [for] liquor." A common expression, and an apt one. Liquor always makes a man worse. It has no redeeming qualities.

I am sorry to inform you that intemperance rages in this city. The number of drinking-places is enormous. Any one may obtain a license. The following passage is taken from the *Montreal Witness* of the 8th instant:—

DRINKING AND ITS CONSEQUENCES.—On Sunday evening last, at ten o'clock, eleven drinking places were counted open between Zion Church and the Post Office. [Less than a furlong.]—Four drinking saloons were also open the same evening, on Notre Dame Street, within a walk of three minutes, all well filled with people drinking. No wonder that next morning 17 persons were before the Recorder's Court, for drunken and disorderly conduct. With so many drinking places as this city is now cursed, we cannot be surprised at the number of dissipated, bloated looking men who are to be seen in our streets, or at the number of respectably-connected young men who are finding their way to the jail, or at the number who are rapidly hastening to a drunkard's grave.

All this takes place in defiance of an old Province law, which inflicts a heavy fine on all persons who sell liquor on Sundays. But the power of the alcohol-

makers is great; they can either prevent a liquor restricting law from being passed, or place it in abeyance afterwards.

Temperance organizations, I regret to state, are enfeebled and discouraged.—There is but one Division of the Sons in working order. It is Howard Division, No. 1., the Division to which I formerly belonged. I visited it the week after my arrival, and found a goodly number of zealous brethren assembled to welcome me.

The Grand Division of Canada East comprises twenty-five Subordinate Divisions. The number of contributing members reported at the last annual meeting was 839; but that is not the whole number, the returns being incomplete.

As I expect to go to Canada West before my return, I shall hope to obtain some information respecting the proceedings of our brethren in that part of the Province, which may be communicated in a subsequent number.

Subjoined are extracts from papers published since my arrival:—

SOME MORE WORK FOR THE CORONER.—Yesterday a person named Michael Durack, residing in Griffintown, in the employ of the Grand Trunk Railroad Company, while under the influence of liquor, had an altercation with his wife, and is reported to have pushed her down stairs, by which she received a severe wound on the back of the head, causing a great loss of blood. She died about half-past four this morning. We understand that Durack is in custody.—*Montreal Pilot, July 13.*

SUDDEN DEATH OF A SOLDIER.—Henry Smith, aged 21, a soldier of the 17th Regiment, while drinking in one of the public houses in the suburbs, on Friday last, made a bet that he would drink three pints of whiskey, one after the other; he did so, and, as a matter of course, became insensibly drunk. He was conveyed to the Citadel barracks, and expired there, during the night.—Coroner Panet held an inquest on the body yesterday morning, when, a post mortem examination being made, it was discovered that deceased had taken an excessive quantity of alcohol, and this was the cause of death. The jury rendered a verdict accordingly.—*Quebec Chronicle, July 14.*

INQUEST.—An Inquest was held on the 16th instant, in the Township of Franklin, C. E., on the body of John Miles, Tailor, who expired suddenly in his own house at said place. In the absence of a Coroner, a Jury was empan-

nelled by Captain Leary, senior Captain of Militia, and after a *post mortem* examination by J. W. Hall, M. D., of the body, the Jury gave as their verdict, "that the deceased, John Miles, came to his end on Thursday, the 16th July aforesaid, by pulmonary apoplexy, caused by drinking ardent spirits, and over excitement."—*Pilot.*

FATAL FALL.—During Wednesday night, Thomas Green, an American seaman, staying at Mr Warren's boarding-house, Champlain Street, while slightly intoxicated made a misstep and fell from the upper story to the street, breaking his neck. He was taken up lifeless, and at the inquest held by the Coroner yesterday, Dr Fitzpatrick having made a post mortem examination of the body, a verdict of accidental death was returned.—*Quebec Chronicle.*

William Mooney, who had been liberated from the Barrie Gaol a few days since, was, on Saturday morning last found dead in a field near Cookstown, with a whiskey jar under his head. A Coroner's Jury of Inquest on the body returned a verdict of "Death from excessive use of liquor, exposure to the sun, and want of food."—*Pilot.*

ANOTHER DEATH FROM HARD DRINKING.—On Saturday last, Dr Moore, of this city, held an inquest on the body of William Jewett, aged 40 years, brick-moulder. It appeared from the evidence that deceased, who was a confirmed drunkard, had, for two or three days previously, been indulging freely in drink, and on Saturday procured a jug of whiskey, which was found by his side. It is supposed that he lay down to sleep, and died from the effects of his previous drinking. Deceased was a hard drinker, consuming (as was deposed on evidence) a quart of whisky every day, without which he said he could not work. The Jury returned a verdict of "died from the effects of intoxication." The wretched man has left a wife and three children.—*London Free Press.*

RAILROAD ACCIDENT.—A correspondent, writing to us from Brantford, C. W., under date of Thursday evening, July 14, states that the night previous an accident occurred on the Buffalo and Lake Huron Railway. As the midnight train was about a mile from Brantford, it ran over two men, who in a state of intoxication, had fallen asleep on the rails. The cars passed over the head of one man crushing it fearfully. The other man had his hand so fearfully crushed by the wheels passing over it, that amputation of the arm was had recourse to.—*Pilot.*

I was at Lachine the other day. It is seven miles from Montreal, and is the point of departure for vessels going up the Lakes. Such as are of a suitable

size pass through the Canal from the city, and then proceed upwards: the Lachine rapids being impassable, except on the downward trip, large vessels cannot get higher than Montreal nor lower than Lachine. The latter is therefore a great place for transit. Unfortunately it is also a great rum-emporium. I stood on one spot where there are seven grogeries within a stone's throw. What a farce is the license-system in such a case as this! Who would venture to say that these seven grogshops, thus clustered together, are necessary for the accommodation of travellers? But it matters not: any one can get a license: character, necessity, utility, public morals, and such things, are treated as antiquated notions. The revenue must be sustained, in Canada as well as in Nova Scotia, and so important a contributor as the rum-seller must be patronized!

I am glad to observe the following among the regulations of the Grand Trunk Railway Company:—"No instance of intoxication will be overlooked, and, besides dismissal, the offender shall be held guilty of a misdemeanor." So much depends on the sobriety of engineers, and other persons employed about railroads, that such a regulation as this is indispensable to the safety of passengers.

In an address, an extract from which has been already given, the Committee of the New York Temperance Alliance make the following statements:—

The drinking habits of thirty years ago are fast returning upon the community, while young men of great promise, by scores and hundreds, are rapidly preparing for the drunkard's condition and the drunkard's death.

Two millions, or at least one-quarter of our entire taxation is caused by intemperance; yet in no one of the last twenty years has so little public effort been made to stem the terrific tide.

These are melancholy facts. Our brethren in the United States have a great work to accomplish. We, also, must not be "weary in well-doing."

Yours truly,

J. M. CRAMP.

Mr Barnes, Publisher of the *Abstainer*.

The Ministerial Conference at Manchester was an assemblage of great interest. About three hundred clergymen were in attendance on the occasion.—

Their proceedings were distinguished by firmness of purpose and uninterrupted harmony.

The Rev G. T. Fox, of Durham, presided on the first day of the Conference; the Rev W. Anderson, A. M., of Loanhead, near Edinburgh, on the second; and the Rev Dr Urwick, of Dublin, on the third. On the second day a deputation from the United Kingdom Alliance presented an address to the Conference, and stirring speeches in support of it were delivered by Dr Lees, Samuel Pope, Esq., and the Hon. Judge Marshall. Neal Dow was introduced the next day, and spoke with his usual felicity and power. On the evening of that day a public meeting was held in the Free Trade Hall, which was densely crowded. An account of the Conference was given, and the following resolutions were passed unanimously, expressing, in unmistakable language, the views entertained by the temperance public of Great Britain:—

“That this meeting is of opinion that the legislative prohibition of the liquor traffic is the only effectual means for the suppression of drunkenness in this country.”

“That this meeting regards with feelings of great interest the proceedings of the Ministerial Conference just terminated, and expresses its earnest hope that each minister will return to his sphere of labour encouraged to devote his efforts to the cause of temperance, and a determination to procure a law to prohibit the sale of intoxicating beverages; and this meeting pledges itself to co-operate with the ministers in their arduous work.”

We subjoin the resolutions passed during the sittings of the Ministerial Conference:—

“That this Conference, deeply impressed with the statements which have been laid before it, in connection with other facts generally known, with respect to the sad and disastrous influence of the traffic in intoxicating drink upon the prosperity and progress of the christian churches, upon the sanctification of the Sabbath, and upon the social condition of the people, desires to record its conviction that the suppression of that traffic is a question deserving not only the sympathy but the cordial and active aid of all ministers of religion; and that the successful solution of the difficulties of that question rests very mainly upon the christian churches. This Conference, therefore, recommends every minister to use his utmost exertions to advance the

cause, not only with the people of his charge, but with all with whom he may come in contact.”

“That this Conference, having regard to the enormous and inseparable evils attendant on the traffic in intoxicating drinks, is of opinion that for a government to license and legalise that traffic, and thus derive a revenue from the vices and demoralization of the people, is to pursue a policy at once derogatory to the dignity of government and a violation of its very objects and purpose; that this Conference therefore believes that such a policy calls for the general condemnation of the public and the most earnest efforts for its reversal.”

“That this Conference, convinced that the mischief resulting from the traffic in intoxicating drinks is due, not to the time of sale, person who sells, place where sold, or any other of the circumstances of the trade, but necessarily arises from the trade itself and the peculiar character of the article sold, is of opinion that although temporary palliation may possibly be obtained by less sweeping enactments, the eradication of the evil cannot be effected until the entire traffic is suppressed by law.”

“That this Conference, recognising the Religious Press as established for the special promotion of the highest interests of morality and religion, rejoices in the support which a portion of that press has given to the cause of legal prohibition, and earnestly invites the co-operation of the whole in the same excellent movement.”

“That this Conference recommends the brethren assembled, and other christian ministers throughout the country, sympathising with their views, to bring the subject of the suppression of the liquor traffic at least once before their congregations, on the first convenient opportunity.”

“That this Conference recommends to the committee of the United Kingdom Alliance, as a means of rendering important service to the cause of prohibition in this country, the early procurement and publication of further statistics, if possible from official sources, shewing more especially the moral and religious advantages derived by the Maine law states from prohibitory legislation.”

“That this Conference, convinced of the great moral influence of the christian church on the customs of society, and the pernicious effects of the connection of its members with what is evil, requests the committee of the United Kingdom Alliance to collect statistics as to the number of communicants or church members in the country who are engaged in the traffic, and the number of congregations or churches where property or premises (such for example as cellars under them)

are let for the purpose of the liquor traffic.”

“That this Conference rejoices in the various expressions of opinion which have proceeded from the judicial bench in reference to the evils of the liquor traffic, and especially in the very important testimony recently given by the Justice Crampton, of Dublin.”

An address to Her Majesty was prepared and adopted. The following is a copy:—

“*To Her Most Gracious Majesty the Queen of Great Britain and Ireland.*”

“May it please your Majesty.—We, the undersigned, your Majesty’s most faithful and loving subjects, comprising clergymen of the Established and various other churches, assembled at a conference of ministers of the gospel held in the Town Hall of the City of Manchester, on the 9th, 10th, and 11th days of June, 1857, for the purpose of considering and discussing the present absorbing and important subject of the liquor traffic, and devising means for its total suppression, do most humbly approach your Majesty, and urgently pray that your Majesty will be most graciously pleased to cause inquiry to be made through your Majesty’s ministers into the nature and effects of the traffic in intoxicating liquors as now carried on in your Majesty’s dominions; and that, if it be found that such a traffic is opposed to the temporal and spiritual interests of your Majesty’s subjects in general, your Majesty will be graciously pleased to advise such measures for the suppression of the traffic, as your Majesty in your wisdom may deem necessary.”

“We, the undersigned, in our responsible and important capacity of ministers of religion, have, after much experience in our holy calling, come to the conclusion that the traffic in intoxicating liquors is the paramount cause of most of the immorality, irreligion, poverty, disease, and crime, which unhappily, at the present time, manifest themselves in your Majesty’s dominions. And we most respectfully and humbly suggest, that the amount of revenue which would cease upon the suppression of the traffic would be more than compensated for by the increased trade in, and consumption of, other articles of an exciseable nature, independent of the moral tone such a prohibition would give to the character of those who now indulge, in an unlimited degree, in the use of intoxicating drinks.”

“Your petitioners therefore humbly hope that your Majesty will be graciously pleased to grant to them this their humble and earnest prayer.—And your Majesty’s petitioners will ever pray, &c.

The effects of this Conference will no

doubt be extensive and lasting. Every minister who attended it will become a centre of temperance influence. Sermons, lectures, tracts, and other modes of operation, will be more zealously and systematically employed than ever, and the people of England will be continually reminded of the manifold evils flowing from the liquor traffic, and urged to take part in the effort for its overthrow. All religious denominations will be affected by these movements; no sectional spirit will be manifested; sinking their differences on other points, men will agree in forwarding this great enterprise, and the foe will be encountered by a bold, unbroken phalanx. Ultimate victory is sure; it is only a question of time.

The resolutions, passed by the Canadian Wesleyan Conference, afford encouraging proof of the progress of sound principles. We cordially concur in the observations of the *Christian Guardian*:

"We trust the members of the Wesleyan Conference will not fail, in their respective spheres of labour, to endeavour to carry out the resolutions of the Conference; and that the entire membership of our Church will ever be foremost in the efforts to deliver our country from the curse of the demon of the liquor traffic."

The following are the resolutions of the Conference:—

Resolved, That this Conference laments the increase of intemperance throughout the country, particularly in our cities and growing towns, and is most deeply impressed with the conviction that necessity is laid upon us, both by advice and example, to promote the principle and practice of total abstinence from the use of all intoxicating drinks as a beverage.

Resolved, That, in the opinion of this Conference, there is an undoubted connection between the legalised traffic in strong drinks, and the grievous increase of intemperance: and, therefore, this Conference pledges itself to render assistance in all reasonable and constitutional efforts that may be made to procure a legislative enactment, prohibiting the indiscriminate traffic in intoxicating drinks.

Mayor Mansur, of Lowell, has closed one hundred grog-shops since the first of January. In these days of testimonial, he deserves a noble one. In England, he would be a fit candidate for the honour of knighthood.

JOLLY FELLOWS.

MR. EDITOR,—

I don't suppose you know much about the Halifax people, because you don't live there. May-be you would like to hear about some of them. Your friend who writes "What I Saw" sees a good deal. He is a capital hand at keeping a good look-out. But as he can't be everywhere at the same time, other persons may see something of the kind, and report it. I will make a trial, and you can do as you please; print it or not, as you think proper.

Well: I was coming into Halifax by the cars one day last week. After I had taken my seat several gentlemen entered, who were returning, I think, from Schultz's, where they had been spending the day. They were very talkative, except one, a stout, thick-necked man, who sat quite still, and looked as if he was settled down into a sort of oblivious quietness. The others, as I said, talked freely. There was a smell of bad wine whenever any of them passed by. One said that he had not spent so pleasant a day for many years. Another thought that it would be well to advise the Mayor to renew the excursion every month.—They were all very merry, and laughed and joked heartily. One was addressed as "Doctor," and they asked him about the health of the city; but when I noticed his "lack-lustre eye," I felt glad that there was no sick person there requiring his help. In short, it struck me that these gentlemen had made a very poor day's work of it. From their chat, I should judge that they belonged to the Corporation. If so, I understand now the meaning of the picture in Belcher's Almanac, just before the account of that Body. You have seen it, I dare say. It represents a jolly fellow, with a knife and fork in his hands, looking as if he loved nothing so well as good eating and drinking. Is it part of the duty of Corporation men to go to Schultz's, or some such place, and stuff and swill, like low people? Does every one pay for himself, or does the Corporation find the money? In New York, I am told, the Aldermen and Council run up dreadful bills at the taverns for the Corporation to pay. I don't know how it is in British America.

If you print this I may trouble you again some day.

Your friend,
PAUL PRY.

July 7, 1857.

We shall be glad to hear again from "Paul Pry."

We find the following in an American paper:—

TEMPERANCE PAPERS.—We learn that the *Prohibitionist*, which has been

published at Albany, has been removed to this city and united to the *Journal of the American Temperance Union*. This junction has long been contemplated, and meets the approbation of the friends of both establishments. It will doubtless result in securing for the one object greater means and more enlarged operations. Prof. M'Coy has resigned his editorship at Albany, and the union paper will be conducted for the present by Dr Marsh, at No. 10 Park Bank. Mr Delavan has generously assumed the heavy debt of the State Society, and will still continue to labor and give for the cause. Rev E. W. Jackson will act as financial and travelling agent for the united concern. We have long thought that more money and more efficiency should be thrown into this great department of humanity and morals, and hope in the union of these committees we shall find it.

This will probably be an effective arrangement. The adoption of the *Prohibitionist* by the American Temperance Union is a good sign. The entire temperance movement in the United States is pledged to the prohibition policy.

JULY SESSION OF THE GRAND DIVISION AT CHESTER.

The Grand Division of Nova Scotia held a Quarterly Session at Chester, on Wednesday and Thursday, 15th and 16th July. Four Representatives—the Grand Scribe, Grand Conductor, P. G. W. P. Thompson and P. W. P. Herbert—left the city at three o'clock P. M. on 14th—arrived at St Margaret's Bay at six o'clock—remained there over night—proceeded on their journey at five o'clock next morning, and arrived at Chester at eight o'clock. The journey from the Metropolis to the place of meeting was a pleasant one, and the delegates—especially those who never travelled that way before—were highly delighted with the beautiful scenery along the route. The brethren were disappointed in their intention of holding a public Temperance Meeting in the Bay on the evening they remained there; a mistake made by some of the party respecting locality and a portion of the route was the cause of disappointment. The Grand Sentinel and P. W. P. Neville, joined the first party at Chester at nine o'clock on Wednesday morning, having left Halifax at three o'clock "in a single seated wagon drawn by a noble pony" the whole distance—45 miles—without stopping. At 10 o'clock, A. M., on 15th, the

Grand Division met in the Room (in Temperance Hall) occupied by Chester Division, James Mosher, Esq., G. W. A., presiding in the absence of the G. W. P., whose inability to attend the meeting, as well as the absence of his Report, was very much regretted by the Representatives assembled, especially as he was present at the recent Annual Session of the National Division, an account of the proceedings of which body was expected from him. At this sitting a number of Representatives were initiated, after which the Grand Scribe read a Letter received by him from the Grand Worthy Patriarch, in which reasons for his absence from the meeting, as also of his Report, were stated; the Grand Scribe presented his Report, which was principally compiled from Reports received from a number of the Deputies; this document was not so complete as the brother desired, as the Grand Division having met earlier than usual but few Returns and Reports were received from the Divisions and Deputies, but, from the information imparted by the Grand Scribe, we were pleased to learn that "the Order is in a healthy condition," and the cause on the advance throughout the Province.

The second sitting commenced at 3 o'clock P. M.; an initiation took place; P. G. W. P. Thompson, as Chairman, presented a Report from the Committee on State of the Order, which was adopted. Several resolutions—which elicited much conversation on the topics to which they referred—were submitted and adopted. We here copy some of them:—

Resolved, That this meeting of the Grand Division recommend to the brethren assembled in Annual Session an earnest appeal to the clergymen of all denominations for their active professional aid to the temperance cause;—and that a copy of such address be sent to each clergyman in the Province.

Resolved, That this meeting recommend to the Annual Session the most serious consideration of efficient means whereby our beloved Province may be saved from the spread of intemperance, and be additionally benefitted by the advance of the Order and other temperance agencies.

Resolved, That a Provincial Temperance Convention be held in the city of Halifax during the meeting of the Grand Division in Annual Session, in October next, to which all temperance organiza-

tions be invited to send representatives; and that a committee of five be appointed to make arrangements for the same.

The Grand Scribe, John Shean, Robert Noble, John S. Thompson and Wm. M. Brown were appointed as the committee.

The third sitting commenced at 8 o'clock on Thursday morning; some Representatives were initiated, and the following resolution—the discussion on which was adjourned from the previous day—was taken up, and, after a lengthy discussion, unanimously adopted:—

Whereas the Grand Division of Nova Scotia have 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 those purposes has proved unsuccessful—

Therefore Resolved, That with the view of realising means for active temperance efforts, by lectures, tracts and otherwise, this Grand Division do hold a Bazaar or Fair (in connection with the Order) 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.

It is expected that each Division will appoint a committee to co operate with the committee of the Grand Division, obtain contributions towards the Bazaar, and forward them to Halifax in due time. We have every hope of the project proving successful, if the Divisions enter heartily into the matter; all that is needed is for the Divisions to secure the services of the Ladies in their respective localities, and we will guarantee the realization of our wishes. The Session closed at 11 o'clock on 16th, previous to which a considerable portion of the time was devoted to conversation on the Rules, Usages, &c., of the Order, and as to how the interests of the cause might be advanced. The greatest harmony and good feeling prevailed throughout the Session. Between thirty and forty delegates were present, representing Halifax, Chester, Lunenburg, Milton (Queen's County), South Rawdon, Windsor, Wolfville, and Hammond's Plains; a goodly number intended to be over from Lunenburg, but were disappointed; it was regretted that the representation from the city was

so small, but we are aware that a number were disappointed after having made arrangements to attend the Session.

MEETINGS.

On Wednesday evening Chester Division met in special session at half-past 6 o'clock, on which occasion the Grand Division visited them in a body—the members of the former singing the ode "Thrice Welcome Brothers" as they entered.—The meeting was a pleasant one, and one of the most interesting we ever attended. The brethren were addressed by the Grand Worthy Associate—on the gratification felt by members of Chester Division at the good likely to result to the Order and the cause in this locality from the proceedings of the Grand Division; the Grand Scribe—on the state of the Order and progress of the cause throughout the Province; Rev T. H. Porter, of Hammond's Plains; George Creed, of South Rawdon; James P. Milward, of Mahone Bay, and others, on the state of temperance in their respective localities; the Grand Conductor—on the contrast between temperance and intemperance. P. G. W. P. Thompson and M. Herbert also addressed the meeting. At one time there were between sixty and seventy brethren present, some of whom did not attend the meetings of the Division for a number of months, but whose attendance for the future it is expected will be more regular.

The Division adjourned at a quarter past eight o'clock, and proceeded in a body—clothed in the proper Regalia—to the large room down stairs, where there were nearly three hundred persons assembled, and it was estimated that there were fully one hundred persons outside the building who were unable to get inside. The Grand Worthy Associate presided; the platform was occupied by the speakers and Grand Officers. The chairman opened the meeting with a few remarks, and introduced the first speaker, Rev T. H. Porter, who addressed the audience at some length, giving an account of his experience in the cause.—Mr B. Zwickler, of Lunenburg, spoke in his usual strain, but much better than when we heard him on former occasions; the Grand Conductor was the next speaker, and dwelt chiefly on his particular hobby—prohibition, and made some good remarks. P. G. W. P. Thompson

was the last speaker; although we anticipated much humour from him, expecting that he would review, as usual, the remarks of preceding speakers, we were disappointed, but equally as well pleased with his address; it was the most effective speech we ever heard him deliver; he spoke of the duty incumbent on different classes of society to promote the cause of temperance—particularly the professional. His remarks were very forcible and to the point, and we have no doubt some who were present felt the soundness of the views enunciated by him. During the remarks of the several speakers the greatest decorum and attention was evinced by the audience, who appeared to be well pleased with the proceedings. Regret was expressed by a number of the people at the absence of the Grand Worthy Patriarch, from whom an address was expected. During the evening a choir, under the direction of Mr H. B. Mitchell, sang some temperance Hymns, which added greatly to the proceedings of the meeting.

After the Session of the Grand Division was closed on Thursday the members united with those of Chester Division, at 11 o'clock, and walked in procession around and through the town—the line of march affording Representatives from a distance an opportunity of viewing the beautiful scenery surrounding it. Respecting an incident that occurred during the procession, and subsequent proceedings, we copy the following remarks from the *Halifax Sun* of 20th July:—

"Absence of instrumental music was partly compensated for by the singing of Temperance Odes at parts of the march. As the line was ascending one hill in silence a burst of music, composed of female voices, came from a way side cottage. It had the effect of impressive and pathetic eloquence. The line halted, and, before recommencing the march, gave three hearty cheers for the ladies of Chester. The brethren returned to the Hall,—where similar music gave them welcome. Immediately subsequent a kind of impromptu Temperance Meeting was held in the Division Room, when several addresses were delivered, and were received with applause. On this occasion the Rev Mr DeBlois, from Wolfville, spoke with much feeling and effect. Mr De Blois was, a few years ago, a student in Halifax. His remarks were graphic, simple, earnest, and highly suggestive.—He told some painful experience in re-

ference to youthful associates of bright prospects, but whose lives were blighted by intemperance. He narrated some extraordinary cases of rescue and reform relative to his place of residence; gave instances of how happily temperance leads to many temporal comforts and to consolations of religion, and explained concerning ministerial aid to the cause, and the existing promise in that respect. Passing over other speeches, we have mentioned the topics of this, in consequence of the interest it excited, and the pleasure caused by hearing a young clergyman express such sound views, such manly and determined sentiments, in reference to so important a question. The meetings finally closed at about two o'clock;—the people of the town, after friendly farewells, returned to their homes, and the visitors took their several roads, all highly pleased at the proceedings of the occasion—at the hope of good accomplished, and much greater good in prospect."

In addition to the address of Mr DeBlois, speeches were made by P. G. W. P. Thompson, who moved, in feeling terms, a vote of thanks to the ladies composing the choir; Mr George Creed, of South Rawdon, who seconded the resolution; Daniel Dimock, Esq., of Chester, who returned thanks on behalf of the ladies; Rev T. H. Porter; the Grand Worthy Associate; the Grand Conductor; M. Herbert, of Halifax; James P. Milward, of Mahone Bay; H. B. Mitchell and Isaac Hume, of Chester—the latter of whom spoke in very neat language, and we have no doubt will by and by be a good speaker and an effective one in the cause; and Daniel Mosher, of Windsor. The meeting was a very interesting one; some excellent remarks made, and good temperance doctrine enunciated, and the brethren expressed a determination of greater devotedness to the cause and its interests.

We cannot forbear mentioning the services rendered on the occasion by Brother Henry B. Mitchell, a very active member of the Order in Chester; the diligence and activity displayed by him and his courtesy to the Representatives are highly commendable; he is one of—if not the main spring of Chester Division, and, although yet a very young man, has rendered good service to the Order and temperance in his native town. Of him we copy the following remarks from the *Halifax Sun* of 20th July:—

"The young man who at present re-

presents the name there seems a worthy example for young Nova Scotia. Active at Temperance Hall, at the Bazaar, leader of the Village choir, &c., &c., he appears an active spirit for the general welfare—a demonstration of how beneficent a good temperament, based on correct habits and good principles, may be to itself and others."

The next and Annual Session of the Grand Division will be held in Halifax on Wednesday, 28th day of October.—As that Session will likely be one of the most important to the Order in this Province ever held every Division should endeavour to be represented on that occasion. The contemplated Bazaar and Provincial Temperance Convention, being also held in the same week, should cause a greater inducement to Divisions and other temperance organizations to send representatives.

HALIFAX.

On Wednesday, 15th July, the several City Divisions held an annual festival. The members assembled at the Temperance Hall early in the morning, formed into Procession order, under the direction of the Chief Marshall, P. W. P. James D. Wallace, and, with the Deputy Grand Worthy Patriarch at their head, walked through the principal streets of the city, after which they embarked on board one of the Dartmouth Steamers, at P. W. P. Robert Noble's wharf, from whence they were conveyed to Oaklands, up the North West Arm, and, with their friends, enjoyed themselves till evening in the usual manner incident to Pic Nic.

Absence from home prevented our attendance on that occasion, and while pleased to learn that the Pic Nic was all that could be desired—the supply of refreshments being more than ample, and every one delighted with the arrangements of the managing committee. We were sorry to hear that the Procession, as regards numbers, was not what it ought to be, although it presented a very creditable appearance otherwise. The company walked home in the evening from the Pic Nic grounds to the Hall, and there separated—a few of the "young ones" remaining and enjoyed themselves till 11 P. M. One of the Military Bands headed the Procession, and discoursed pleasant and appropriate airs on the Pic Nic grounds through the day. Not having participated in the pleasures of the day our notice must be necessarily brief, as to tell truly how the affair came off we should have been there.

In a former number we gave an account of the presentation of a National Division Regalia to P. G. W. P. J. S.

Thompson; we have now the pleasure of recording that a similar compliment was paid to P. G. W. P. Wm. M. Brown, by the Athenæum Division, on Friday evening, the 31st of July. There was a very good attendance of members of the City Divisions present on the occasion.

Brother Brown is well known throughout the Province as an earnest and zealous advocate of total abstinence. He became connected with the Halifax Temperance Society about twenty-five or twenty-six years ago, of which body he was the active Secretary for a number of years, and for the last three years he has held the office of President. When the Order of the "Sons" was introduced into Halifax he connected himself with the first Division organised—Chebucto—and is consequently the senior P. W. P. in the city. He held the office of Grand Worthy Patriarch of the Grand Division of this Province from October 1851 to October 1852, which honour entitles him to a seat in the National Division, at present the highest branch of the Order. His labours in behalf of the Military during the past winter have been several times referred to in the columns of the *Abstainer*.—We regret that want of time prevents us from extending our notice of the many valuable services rendered to the temperance cause by Brother Brown, but have much pleasure in appending copies of the Address presented to him on the occasion to which we refer, with his Reply.

ADDRESS.

To P. G. W. P. W. M. Brown, of the Grand Division and Senior P. W. P. of Athenæum Division of Sons of Temperance in N. S. WORTHY BROTHER,—

In consideration of your unabated zeal in the cause for which we are all enlisted, viz., that of rescuing inebriates from misery and degradation, and of preventing sober men from becoming intemperate, and having known you for many years as a staunch advocate of total abstinence from all that may intoxicate, the Athenæum Division have resolved to offer for your acceptance a "Regalia" of the National Division of Sons of Temperance, of which body you are a member, and we now respectfully present the same.*

May you live many years to wear it, and when you place it on your breast may it encourage you to greater efforts in the benevolent work in which you are engaged, and may the sight of it stimulate us all to follow in your footsteps.

Notwithstanding the many years of labour in the temperance cause there are thousands of our fellow creatures still given to the vice of intoxication, and it is the duty of all Sons of Temperance to be watchful, active and zealous to cure the evil.

May our Order increase in numbers and efficiency, till the whole Province be rid of that awful vice to which so many are now addicted.

On behalf of the Athenæum Division, No. 96,

WILLIAM L. BELL, W.P.,
M. G. BLACK, JR., P.W.P.

Halifax, N. S., July 31st, 1857.

REPLY.

WORTHY PATRIARCH AND BROTHERS,—Your approval of my humble efforts, in connexion with yourselves, for the promotion of the principle and practice of total abstinence

gives me much pleasure, as I cannot esteem lightly the expression of a good opinion on the part of those who have long been observers of my conduct, however limited in my own view those efforts may appear, of which you are pleased to make honourable mention. The costly Regalia which accompanies this expression enhances its value, inasmuch as in the future it will serve to remind of the duty devolving on me to preserve unsullied the reputation for activity in a good work, which (to some extent, at least) your kindness and partiality have accorded to me.

To be useful, brothers, in our day and generation should be our ambition, and we all can realize the pleasure that is to be derived from that source; for however small our talents or opportunities, much benefit to others will surely result from continuous and well directed efforts.

There is nothing more calculated to inspire us with zeal than an assurance that our course is one of which an enlightened conscience must approve; and while we trust for a blessing on those labours which are bestowed in a christian spirit, we will never want encouragement, however unpromising the aspects may occasionally be.

Our Order, brothers, gives promise of continued and extended usefulness, and when the public mind can be aroused to see the necessity of enlarged and combined effort on the subject of the prohibition of the sale of strong drinks, so well formed an organization cannot fail to attract those who labour for its accomplishment.

Brethren, let brotherly love continue—union is strength—and, while we rejoice in the increase of our members and enlargement of our funds, let each remember that, as in a well constructed building, each stone is required for beauty and strength, so in our moral edifice every member is required to be continually in his place, that those who are around and above in the Order may be well sustained;—and not only that the beholder may admire the appearance presented of unity and efficiency, but that our walls, enlarged by the numerous additions of well arranged and united members, may resist every assault, and that multitudes, once heart-stricken, sad, and afflicted through strong drink, may be made to rejoice in the security afforded through the instrumentality of the Order of the Sons of Temperance.

Your good wishes, brothers, I cordially reciprocate. We have laboured harmoniously in time past;—may the spirit of discord be ever banished by the exercise of christian charity and forbearance, and the "star of temperance shine the brighter in the light of your virtues."

Yours fraternally,

WM. M. BROWN.

Halifax, 31st July, 1857.

A very large meeting (quarterly) of the Halifax Catholic Total Abstinence Society was held in the Temperance Hall on Monday evening, 3rd inst. This Society is progressing very favorably; but few violations of the pledge have been brought to the notice of the officers. The Rev President is very active, and devotes the principal portion of his time to the spread of total abstinence among his flock. Arrangements have been made for a great Procession of the Society on the 15th inst., an account of which will be given in next number.

The D. G. W. P. held two general meetings of the members of the Order within the

last month, at which several important questions were discussed—among them some of the usages, &c., of the Order; also the impropriety of members entering places where liquors were sold, (except in cases of unavoidable necessity,) particularly on the Sunday, which practice was severely commented on by a number of the brethren, and voted as a departure from the principles of the pledge.—These meetings for the future will be held monthly, and we anticipate good results from them.

The Halifax *Sun* has changed hands—Mr A. J. Ritchie having become Proprietor and Publisher, and J. S. Thompson, Esq., Editor; both gentlemen are members of the Order.—We congratulate the brothers on the new duties assumed by them, and the temperance friends on having another journal which will notice the progress of temperance and intemperance "fairly and honestly." May the *Sun* long continue to shine, and keep our principles before the public.

LETTER FROM PETER SINCLAIR TO THE CHILDREN OF AMERICA.

DEAR CHILDREN.—The little boys and girls of Great Britain have been for several years past much interested in the effort that has been making to get the people of that country to cease from using ale, beer, cider, wine, rum, whiskey, gin, brandy, and other intoxicating liquors as drinks or beverages.

They have formed themselves into Juvenile Abstinence Societies or Bands of Hope, (as they are sometimes called,) and agreed that they will neither touch, taste, nor handle these liquors; because they believe that children who learn to take little drops are in danger of taking larger ones when they grow older, and think it safe not to begin the habit of tasting.

Many hundreds of thousands have become members of these societies. Indeed, I am sure there have been more than a million of juvenile abstainers in Britain. The little girls and boys who first joined these societies have grown up to be young women and young men, and they are now the officers or managers of the societies of which they were originally only members. Some of them have joined the grown-up people's societies, and are among the most active and useful members and officers. A large number of them became devoted Sabbath-school teachers—many of them are ministers of the Gospel—others are filling places of trust and responsibility in our largest mercantile establishments and public institutions, and are reaping the reward of their early training.

It has long been my privilege to labor amongst these young people, and to aid them in the abstinence, Sabbath-school, and missionary enterprises; and having read much and heard much about what the children in America had done, and what their fathers, and mothers, and sisters, and brothers were still doing, for the advancement of this good cause, I longed to have an opportunity of meeting you and them, that I might learn all I could of the plans you had adopted to obtain your success, and be enabled to aid my young friends in Britain to press on still more vigorously than ever, till we should be able to attain a Maine law for our native land.

I was sorry to find, on my arrival in New York, that many of the best friends of the temperance cause were much discouraged by the recent reverses which they had ex-

* Here the W. P. invested the brother with the Regalia.

perienced in the carrying out of the law to prevent the sale of intoxicating liquors as beverages; but I hope these reverses will yet be overruled for good to the cause, and it seems now as if this was going to be the case, as the general opinion becomes stronger and stronger every day that an effort should be made to revive the temperance cause, and that this can best be done by beginning with you.

Will you, dear children, begin this work? Will you ask your kind teachers to hold meetings, and explain to you what you can do? 1st. To prevent the evils which arise from the using of intoxicating drinks; 2d. To cure these evils.

Will you, yourselves, abstain from using them, and become members of juvenile, abstinent, or temperance societies? Will you seek to get all you can likewise? Will you try and get your dear parents, and brothers, and sisters to aid you in this work? If you will, in a short time you will have the happiness of seeing the grown-up people forming societies amongst themselves, and the friends of the Maine Law pressing on with renewed vigor and determination to obtain the passing of such a law as will be sustained by the voice of a people, thoroughly convinced that men and women can enjoy all the pleasures conducive to the welfare of intelligent and accountable beings, without the aid of the intoxicating cup.

I have had an opportunity of speaking to many dear children, and young ladies and gentlemen, with their teachers, and superintendents, and parents, and ministers, and friends, since I reached New York, and they all seem anxious to do what they can in this good cause. I believe they are in earnest about the matter; and that they will go into it with their whole hearts, and, by the blessing of God, they will be successful. I hope all who read this letter will join them; and it will afford me great pleasure, indeed, to hear that, in a short time, the millions of children in this great country are all members of the Juvenile Temperance Society.

I am, dear children, your affectionate friend,
PETER SINCLAIR.

Doings of the Traffic.

WHAT I SAW.

June 22.—A fisherman drunk.

23.—A woman fell on the street; she was very drunk; her husband was endeavouring to get her home. She has been seen before.

24.—Seven men in a state of intoxication; three of them were about twenty years of age.

25.—Two men drunk—one of them about twenty-one years of age.

July 1.—A fisherman drunk—the same that was seen on 22nd June. Also, a marine.

4.—A number of her Majesty's sailors and marines drunk.

6.—1, p. m., a man drunk; 2½, p. m., a boy and a woman drunk.

8.—Three men drunk—one of them a stranger in the city.

9.—11, a. m., a young man, about twenty years of age, drunk in Prince Street; he was leaning against a lamp post for about a quarter of an hour, unable to move. 7, p. m., a woman drunk.

10.—Three of her Majesty's sailors drunk; also, two soldiers.

11.—Two sailors, a soldier, and a woman drunk.

12.—Sunday—a boy, about fifteen years old, drunk in Prince Street.

13.—Four men and a boy drunk.

14.—A woman and a man drunk—the former fell on the street several times. We "saw" them both before.

17.—A woman very drunk. 7, p. m., two soldiers and a sailor very drunk.

18.—A "man-o'-war's-man" very drunk.—Poor fellow! he seemed to be in his glory.

19.—Sunday. Two young men "a little the worse for liquor." In the afternoon saw a little girl, between three and four years old, coming out of a house near our residence with a sarsaparilla bottle in her hand, and enter a place we suspect for selling liquors without licence; she made two journeys with the bottle; about eight o'clock in the evening saw her father come out of the house quite drunk, and a couple of friends with him, who appeared to be just "so so." His wife came out after him and made him go into the house.

21.—A colored man very drunk; also a woman.

22.—In the evening, five civilians and two soldiers very drunk; also two marines. At eight, p. m., a young man, well-dressed, and apparently a stranger, very drunk; he was cursing terribly; appeared to be about nineteen or twenty years of age.

23.—Three soldiers and two civilians very drunk. 4, p. m., four soldiers carrying a drunken comrade to barrack. In the evening saw numbers of all classes drunk—professional gentlemen, merchants, clerks, mechanics, labourers, and four women—gray haired and middle aged men, and boys—many of them fell on the street; some of them were helped home by their friends, some carried in cabs—some lying against door steps, others in the gutters,—some quiet and unable to move—others very noisy and wanting to fight. We also saw several fights in the evening—the result of drinking and drunkenness. This being the day on which the contest between the Saint John and Halifax boats took place, we suppose allowance must be made for the intense excitement causing the people to indulge "a little" in strong drink, and some of them to loose their reason as well as their bets. The scenes of this day were painful to behold—some of them heart rending.

24.—A. M., a mechanic drunk in Grafton Street; he was singing out vociferously, and appeared on the verge of *delirium tremens*.—

P. M., a number of sailors drunk; also two soldiers. In the evening saw seven or eight persons, more or less under the influence of rum.

25.—2½, p. m., a man-of-war's-man brought down to the police station by two of the city guardians.

26.—Sunday—7½, p. m., a soldier helping a drunken comrade home.

27.—11½, a. m., an old man very drunk in Albermarl Street; this being an extremely warm day we presume he took a drop to make him cool.—6, p. m., a young man on board the Bedford steamer whose constitution is broken through intemperance; he is about twenty or twenty-one years of age, was several times a member of the Order, and previously one of the Cold Water Army. His friends have made great exertions to save him, but all was of no avail. Although he is apparently dying from his habits, he should go into the refreshment cabin of the steamer three or four times to get a dram, and was getting the worse for it before the boat reached Halifax. At 8, p. m., saw a middle aged man—

apparently a stranger, master of a vessel likely—very drunk, in George Street; a friend was helping him home to his lodgings.

28.—Three "man-o'-war's men" very drunk.

29.—7, p. m., a civilian drunk. Saw a great many of her Majesty's sailors, a few marines and soldiers drunk; there was some fighting among them this afternoon; saw one of the sailors carried off to military hospital. On evening of 14th instant there was considerable fighting among the sailors and soldiers, in barrack street—the Mayor, some of the Aldermen and Police, were summoned to the place where it occurred, and caused the rum shops in the vicinity to be closed. Since that evening a strong picquet of both regiments in garrison have paraded the upper streets, and this evening a strong picquet of marines from the flag ship was added. This is all the doings of Rum!

30.—A number of sailors drunk. At 4, p. m. a mechanic very drunk; he was looking for employment.

31.—Some sailors, a few marines, three soldiers and two civilians—one of them a youth—very drunk.

Aug 1.—In the evening a great number of sailors, marines, and soldiers drunk; some of them were inclined for fighting; saw a soldier and a sailor using their fists pretty freely about each other's face.

2.—Sunday.—A number of marines and man-of-war sailors drunk.

3.—A civilian drunk; also a great many sailors.

Poetry.

THE BETTER.

Weary head and aching eye,
Sank to slumber heavily;
But the mind could not be still,
Wayward thought would have her will,
And within the heated brain
Swiftly sang a thrilling strain,—
"Let thy sleeping sense appear
We're embodied to the year:
Let the Better be thy theme,
And depict in lively dream
Things that might be were the wrong
Weaker, or the right more strong,
Thou shalt speak a truer spell
Than Dodona's oracle:
"If the Seeming were the Real,
Like the poet's pure ideal,
If no hollow words were spoken,
If no honied vows were broken,
If the faithful eye's revealing
Spake the gentle spirit's feeling,
And on eyes that look not kindness
Fell the penal curse of blindness,
If the short sight could be lengthened,
If the weak sight could be strengthened,
If the squint-eyed straightly saw,
If the true and just were law,
If to straighten crooked things
If desert were still rewarded,
Wealth and favour unregarded,
If the good were o'er the great,
Right o'er might, and love o'er state,—
Then were Time's rich fitness come,
Earth's desired Millennium;
Peace in power would have a brother,
Bliss and Virtue kiss each other;
Under the holy Wisdom's reign
Men would grow divine again."

—Household Words.

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,
PATRICK 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.

SONS OF TEMPERANCE.

OFFICIAL.

The Journals of the proceedings of the July Session of the Grand Division have been forwarded, by mail, to the Subordinate Divisions. Recording Scribes will please see that they are duly presented to the Division.

The attention of members of Subordinate Divisions is requested to the Circular of the Bazaar Committee, and the notice of the Convention Committee—both of which appear elsewhere.

The Annual Session of the Grand Division will open at Halifax, on the 28th day of October next, at 10 o'clock, A. M.

All communications for the Grand Division are to be addressed to PATRICK MONAGHAN, No. 31 Prince Street, Halifax.

The following resolution passed unanimously at the Quarterly Session of G. D., held at Nictaux, on 23rd April:—

"*Resolved*,—That those who have acted as Agents for the late *Athenæum* Newspaper be requested to ascertain and collect all sums, or arrearages due on the said paper, in their respective agencies, and to forward the same to the Grand Scribe at their earliest convenience."

The attention of all parties indebted to the late *Athenæum* paper is requested to the above resolution.

The issue of one more number of the *Abstainer* will complete the first volume; we have therefore to request that all payments for the year be forwarded to the Grand Scribe without delay.

The undernamed have paid their subscriptions for *Abstainer* for one year each: Joseph Bell, Esq. (2 copies), and John Martin, Halifax; James Ward, Sackville, from 15th October, 1856; William Turnbull, Sydney, C.B., from 15th July, 1856; Daniel Waterman and W. J. Yates, Bridgewater, from 15th July, 1856; W. F. Cutten, Amherst, £2 10s.

PATRICK MONAGHAN,
Grand Scribe.

SONS OF TEMPERANCE.

Form of Application for a Charter for a Division of the Sons of Temperance.

The undersigned, inhabitants of _____, believing the Order of the Sons of Temperance to be well calculated to extend the blessings of Total Abstinence, and promote the general welfare of mankind, respectfully petition

THE GRAND DIVISION OF THE PROVINCE OF NOVA SCOTIA,

to grant them a Charter to open a new Division, to be called the _____ Division, No. _____, Sons of Temperance of the Province of Nova Scotia, to be located in _____, and under your jurisdiction.

We pledge ourselves, individually and collectively, to be governed by the rules and usages of said Grand Division, and also by those of the National Division of North America.

Enclosed is the Charter fee, \$5, Books, &c., \$2. Address Mr. P. MONAGHAN, Grand Scribe of Grand Division, Halifax.

TEMPERANCE WATCHMEN.

FORM OF PETITION FOR NEW CLUB

TEN SIGNATURES ARE NECESSARY TO FORM A CLUB.

To the Temperance Watchmen Club of _____.

WE, the undersigned residents of _____, being desirous to promote the good cause of Temperance, and believing your organization efficient, respectfully request your honorable body to visit us on _____, and assist us in establishing a Temperance Watchmen Club in this place.

As in duty bound will ever pray.

Dated at _____

When a Club has instituted a new Club, the acting S. C. will immediately report to Central Com. the name of Club, date of institution, the number initiated at opening, and the name of Officers.

S. P. C. COM.

THE ABSTAINER.

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

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