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# THE ABSTAINER.

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

M. CRAMP, D.D.,  
EDITOR.

Fidelity,--Union--Perseverance.

JAMES BARNES,  
PUBLISHER.

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## Essays, &c.

### DRINKING AND LAWLESSNESS.

BY THE REV. JABEZ BURNS, D. D., LONDON

The Rev Dr Burns preached a sermon at the inauguration of the United Kingdom Alliance. The following article contains the substance of the sermon:—

"Lest they drink and forget the Law."  
Prov. xxxi. 5.

Our text is the fragment of a paragraph found among words of heavenly wisdom. Though only part of a sentence, it contains a complete sense, and suggests matter for very grave and momentous consideration.

The thoughts which the text breathes were of Divine inspiration, and they were addressed by a holy mother to her son. They obviously refer to the pernicious influence of wine and strong drink on the minds and consciences of men, and therefore an entire abstinence from their use is urged, that the evils specially stated may be avoided. The admonitory caution, you will observe, is not addressed to the illiterate and debased of the people, but the lofty and the great. "It is not for kings to drink wine, nor for princes strong drink," and for this most important reason: "Lest they drink and forget the Law." But if Kings, and rulers, and law-makers should abstain from the use of wine and strong drink, so also should those who are responsible to law, who should be its ornaments and supporters. In one word, the great doctrine of the text is, the necessary connection between drinking wine and strong drink, and lawlessness. We may appeal, therefore, to monarchs, and judges, and senators, and magistrates, and also to every class of the people, and say: Abstain entirely from wine and strong drinks, lest you forget the law. It should be remembered, too, that the caution as to wine relates of necessity to the wines then used, most of which possessed only a small share of the intoxicating spirit compared with the wines of our day, as the text was uttered more than two thousand years before the production of alcohol by distillation, which forms so large a percentage of the wine now in use—so that in every view the text is most appropriate both to the age and country in which we live, and especially as presenting a motto for the grand occasion which has brought us together.

In further discussing the subject we notice—

1.—THAT THE DRINKING OF INTOXICATING LIQUORS TENDS TO LAWLESSNESS.

In the words of the text, by drinking wine

and strong drink men forget the law. They forget.

1st. *The law of self-respect and self-cultivation.*

Much of our character is left to our own formation. Our mental and moral education is mainly in our own hands. A high regard to our own true dignity is one of the most powerful springs to proper emulation. Thus, self-respect is one of the chief bonds of society, and is a leading incentive to virtuous exertion and noble enterprise. Weaken this and man sinks; destroy it entirely, and he becomes reckless as it regards himself, and valueless as it regards others. This element of our being is constantly addressed in the Divine Word. It is said, "a good name is rather to be chosen than great riches."

We are to seek to have the approval, not only of God, but of wise and good men. Now nothing so entirely enfeebles this in man as strong drink, and no one so fully makes utter shipwreck of it as the drunkard. Of all men he most glories in his shame. He is obtuse to all delicate emotions: he utterly disregards the opinion of others, and wallows in the mire of self-prostrated degradation. With this, too, there will be utter indifference to self-cultivation. To the improvement of the mind there must be wisely applied leisure; but the drinker's spare hours are devoted to the tavern or the beer-shop. To self-cultivation there must be the right and cool adjustment of the mental faculties; but the drunkard lives in a region of excitement and sensual passion. To the pursuit of knowledge there must be reading and reflection, and persevering study, and investigation; but the craving for intoxicating liquors produces a state of heart and life at utter variance with these, and hence mental deterioration and intellectual sterility are the usual results of a drinking life. Who can tell the number of enlightened minds and stunted intellects which are produced by drinking habits among the youth of our land? Such forget.

2ndly. *The law of love towards their fellow-men.*

Man was designed by his Creator to love himself, to seek his own mental and moral exaltation and well-being, and then he is required to love his neighbor as himself. In this love of our kind there are the outgoings of warm and unselfish affection which bind the husband and wife, and parents and offspring together. There is the soft and genial attachment of brothers and sisters, of friends and kindred; and then in the more outward circles there is the esteem and love of neighboring residents, or persons of our class and or-

der, or of our trade and profession, or of our religion or social circle. Then there is the general affection of goodness towards all men—of pity and compassion towards the suffering, and of commiseration for the unfortunate or self-runned of our species. But drinking wine and strong drink produces a gradual obliteration of this law of Love, from the heart and mind. It makes its victims selfish as well as sensual; it hardens the heart; dries up the sympathies of our gentler and kindlier emotions. It produces alienation between the dearest friends, and separation between the closest kindred. It withers conjugal love, and annihilates parental or filial affection.—It converts man both into the brute and the demon, so that the latter cares not for his offspring, and the mother forgets her sucking child. It rends asunder all relative bonds, and makes home and its associations the horrid scene of strifes, contentions, disorders, and cruelties, too appalling for description or illustration. It sets the tongue on fire of hell, and it ossifies the heart, so that the common benignities of social life have neither a habitation nor a home.

3rdly. *By drinking wine and strong drink, men forget the law of reverence and love and obedience to God.*

A disbelief of Divine things, and a rejection of Divine claims, usually proceed from the heart. A sensual state of mind has no relish for the spiritual and the holy. Nothing tends more to the rejection of Divine beliefs and worship than a state of moral degradation, which unfits us for both. Hence the habit of drinking disqualifies for calm and serious reflection, and utterly unfits for all devotion and real worship. This state of mind will be succeeded by a disrelish for all religious services and pursuits, and then God and His claims will be rejected—His name blasphemed—His authority utterly despised. Can reverence for God and a love of artificial excitement dwell in the same mind? Can love of the sensuous enjoyment of wine harmonise with the pure love of God's holy spirit? Can the devotee of carnal passion be obedient to the moral law? Can any man serve the two masters of pleasure and God—worship with real profit both in the bar-room and the sanctuary—in the boisterous profane tavern and in the secrecy of the closet, or at the family altar? No; let man yield himself up to intoxicating drinks, and the Word of God will lose its savor, the sanctuary its social attractions, the closet its sublime associations, and the domestic altar its holy, its sweet, and genial influences.

By drinking wine and strong drink men forget.

4thly. *The civil laws by which society is governed.*

There are certain great boundary lines within which men must be kept, or society and nations would run into confusion and mutual destruction. The liberties of men, their property, and the security of their lives and homes, must be preserved. But drinking carries the conscience not only into open rebellion against the laws of God, but also into utter disregard of the civil statutes of society. Drinking engenders idleness and dissipation. These lead to improvidence and recklessness. These will be followed by craft and cunning, by evil associates, and leaguishness with the vicious and dangerous orders of society. Debts will be contracted—the industrious and orderly tradesman will be plundered. Then thefts, processes of swindling, and other crimes against property will follow. Dishonesty and utter disregard of other men's rights, drinking speedily produces. Men often first plunder their own homes, and then the habitations of others. The man who will rob his wife of her raiment, and his children of their food, for drink, is not likely to stop even in that degraded and inhuman position. Hence, nine-tenths of all our criminals are made, and trained, and sustained, and perfected in their lawlessness in the tavern, beer-shop, and the gin palace. The pickpocket, the burglar, and the murderer, are alike dependent for their demoniacal daring on the intoxicating medium. And from the extravagant self-ruined bankrupt to the vilest and deepest blood-stained criminal, there is no instance where drink has not been the main incentive in the business of desolation and horror. How clear, then, that drinking and lawlessness are almost inseparably allied; and this connection is not only between ignorant and illiterate drinkers, but we see it in the self-ruined condition of men of education and intellectual attainments. This is the natural order of things whether the person be young or old; whether among the lofty or the low; whether found among the irreligious, or the professed moral and Christian population. Men, by drinking, have forgotten every law divine and human, who have had every advantage of birth, of education, of station in life. Men have been thus ruined who have swayed sceptres, commanded armies and navies, who have occupied the bench of the judge, the chair of the philosopher, and the desk of the minister. Men of fortune, of fame, of literary pre-eminence, of moral distinction, have fallen in multitudes—men in every profession and class of life, both in the world and in the church, so that we may well say; it is not for kings nor princes, nor senators, nor magistrates, nor men of science, nor for moral teachers, nor Christian professors, to drink wine nor strong drink, lest they forget the law. If evidence were wanting to establish this, I need not descend to the lowest haunts of the degraded and wretched, often the unfortunate members of society; but I would appeal to the testimony of men like Samuel Johnson, the Leviathan of British literature, and to the experience of Addison and Steele, to Pitt and Fox, to Sheridan, to Burns, to Hartley and Coleridge, and to a host of the greatest and most renowned in our country's history, whose moral weaknesses, and in many instances early deaths, would give both fearful scope and terrible intensity to the text: That it is not for any order or class of men to drink wine or strong drink, lest they forget the law. We notice—

II.—THAT THE TRAFFIC IN INTOXICATING DRINKS IS NECESSARILY ON THE SIDE OF THIS LAWLESSNESS.

1st. *It is based on a violation of the laws of reason and gratitude, in the perversion of the bounties of Divine Providence.*

If the intoxicating medium existed in Nature (which it does not), the question would then properly arise: Shall we not confine the use of it to disease, and place it by the side of hemlock and henbane and opium? But that which is the foul curse of the civilized world is not a natural production, but is the result of scientific discovery, a thing made by man's device. It must, in every instance, be manufactured by man, and is therefore altogether an artificial and non-natural production. And we ask: What is requisite to produce it? Not merely human cunning and skill but the perversion of that which is the very staff of life—the bread corn of mankind, sent by the benignant and kind presiding Parent of our race. This, the children's bread, is thus worse than wasted or cast to the dogs; it is perverted into poison. It is robbed extensively of its nutritious properties, and it becomes not the staff of life, but the fluid of woe, desolation, and death. I cannot conceive of any argument, either philosophical or moral, by which this perversion can be vindicated. It would be deemed unnatural to throw the wheat and barley thus prostituted to the dunghill: it would excite general indignation to heap together the untold myriads of bushels of golden grain and burn it; but either of these courses would be acts of mercy to mankind, if by this way the supply of the distillery and the brewery could be stopped. To employ it in the production of intoxicating drinks is a sin against reason, against humanity, against God—so that the very traffic is based on iniquity. Every creature of God is to be used, not perverted, not wasted, not transformed into a deadly evil. The manufacture of idols from the metals of iron, and silver, and gold, is not a more wicked and senseless line of action than the taking God's precious bounties, and rendering them, by man's device, the agents of misery and ruin to mankind.

2ndly. *It provides and offers to men the agent of demoralisation and crime.*

How few would be at the pains privately, and for their own personal use, to make barley into malt, and then to distil alcohol from it. The trouble and inconvenience would go far to prevent men from attempting the labour necessary to produce it. But by the traffic how extensively it is made and sold as one of the needful ordinary things of every day life. It is put before the public in every conceivable form for sale, and at every turn it meets you; it has its market during the whole of the week; it is associated with every device likely to render it attractive; its praises are spread forth in every form of poetry and prose; it is held up as the invigorator of the laborer, the cheerer of the lonely, the solace of the afflicted, and a cordial. It might be more necessary than bread, or more essential than the vital air. Water, the gift of God, and one of the real essentials of our physical existence and health, is condemned in most reproachful terms if mentioned in comparison with alcoholic drinks. This fluid is presented in every variety of color, and flavor, and degree of strength. It is said to be needful for all classes, and ages, and conditions of life. In one form it is clas-

sified with bread and beef, and thus it is offered to the working masses, and they are befooled as to drink it by millions of barrels in a year. In another form it is placed in the sparkling decanter, and it is to be in attendance at the social board of the rich the literary and the great, and without it hospitality, it is said, would wither and die. It is then respectably conducted into the house of God, and the votaries of piety are taught that not only does it give vigour to the preacher, but it is the best symbol of the precious blood of our redemption. Thus at home and abroad, in the city tavern and the floating steam-ship, in the hotel and in the sanctuary, is this wicked and accursed thing paraded, praised, almost worshipped. Indeed if the preference of the heart constitutes mainly the sin of idolatry, then Britain has her monster national idol, and that idol is unquestionably strong drink, for whose degrading worship our land is crowded with thousands of polluted altars and temples. Having this public and prominent position, is it to be marvelled that the traffic should be the main agent in the demoralisation and crime of the land?

3rdly. *It breaks down the barriers to lawfulness both in the trafficker in drinks and those who use them.*

Men who make and sell these drinks first persuade themselves that it is right to do so. They believe and teach that to produce and sell these drinks is lawful in the most comprehensive sense of the term. Those who use these drinks have similar articles of belief; therefore the way is open for those to proceed, the one in dealing them out, and the other in using them with impunity—no barrier is therefore raised to the wide and dreary scene which drinking necessarily involves. It is thought as righteous, as safe, and as good to make beer as to make bread—to sell intoxicating drinks as any of the ordinary necessities of life. If the dealer does not poison over again that which is in itself a poison, and if the drunkard does not take it in doses so large that he falls its destroyed victim at once, it is all supposed to be right, and respectable, and good. Thus men are most deplorably deceived, and surround this real upas tree as though health and longevity, and not disease and death, would be inhaled from it. Thus men go and walk blindfolded in the midst of the most deadly pitfalls, and snares, and precipices of moral ruin, all the while exulting in the supposed absolute safety by which they are surrounded. And what is the result? Both the dealers and users, in fearful numbers perish. The withering mists of perdition could not be more adverse to moral purity or happiness than the atmosphere of drinking establishments is to those who keep them. The owners and their children live in a region of fearful moral corruption and death. The servants and waiters, as a rule, sink early by the ruin which they are hired to dole out, as a matter of trade, to others; and as is the morally hardened state of those who minister in these temples of desolation, so is the undone condition of a great proportion of the deluded worshippers. In every sense these places, however externally decorated, are wide openings by which the unwary and dissipated descend with fearful rapidity into the gloomy regions of crime, misery, and death.

4thly. *It is the ever present and active accessory in the perpetration of lawless deeds.*

The juvenile delinquent is usually well initiated in the art of drinking. The swindler.

the highwayman, the murderer, never fail to make it the main basis of their confidence while engaged in deeds of darkness and daring. In doing the work of hell they cannot dispense with the fluid of woe; in brutalising and demonising themselves, the work could not be completed without the maddening bowl and the infuriating liquor. The Irish assassin trembled and did not dare to lift up the pistol till repeated draughts of intoxicating drink had nerve him to it. The Norfolk assassin, Rush, takes a final drink from the gin bottle, and then perpetrates the deed of horror. The murderers, Mannings, drink for a fortnight from the brandy bottle before they inveigle their victim to his destruction. And so, I ask, what crime is committed—what chapter of horrors written—what startling deed of desperation done, in which this legalized curse is not the principal or the abettor? It is this evil thing that crowds our jails, prisons, penitentiaries, hulks, and supplies nearly every victim to that horrible relief of barbarous times, the gallows. Strong drink is the law despoiser, the law-breaker, of every land and people where it forms an article of their manufacture and traffic.

Who that knows the value of moral excellency would wish that his wife, or sister, or child, should breathe the corrupt atmosphere of the drunkeries of our land? What virtue can flourish there—what holy principle stand against this miasma of death—what heart not become hardened, debased, and at length utterly corrupt? The very beams of the buildings, the very bricks in the walls, all cry out against the avarice which sells for gain, that which leads to continued cruelty, vice, and woe. If the house of God is the gate of heaven, then is the drinking house the gate of perdition. If holy intelligences hover round the Christian sanctuary, to rejoice over the repenting sinner, then may it not be feared that evil spirits wait near these congregations of Satan, and, by their diabolical agency, aid the process of death, thus gratifying their intense malignity in witnessing the eternal destruction of immortal beings. There is no other traffic on earth more entirely in harmony and league with perdition than that which has to do with the doling out the fire waters of physical, spiritual, and everlasting death. But we notice—

### III.—THAT THE ENTIRE SUPPRESSION OF THIS TRAFFIC IS ESSENTIAL TO UNIVERSAL MORALITY AND ORDER.

Under this head it is shown, 1st. That by the limitation of the traffic we may immediately restrict its evils; and 2dly. That where the traffic does not exist, the evils are reduced to the smallest degree, or cease altogether.

### IV.—THAT NOTHING BUT THE STRONG ARM OF THE LAW CAN GRAPPLE WITH THIS EVIL TRAFFIC, SO AS ENTIRELY TO OVERTHROW IT

The diffusion of sound information, the force of moral suasion, and the united personal influence of abstainers, have done much to mitigate the evils of drunkenness in our land, and to rescue thousands and tens of thousands from misery and destruction. But is it not a fearful fact that, after twenty-one years' struggle with the monster drinking customs, and the attendant evils, we have shut up few distilleries or breweries—closed few gin palaces and beer-shops—induced few of those respectable or even religious traffickers, to

abandon a business so fraught with calamities to mankind? We have as yet only written the preface to the volume of our nations' sobriety. We have only just descended to the shaft of the horrible mine, and the dreary regions of darkness and desolation have yet to be explored. We have only yet cut off a few of the more extended and obtrusive boughs of this tree of death, while its roots seem as deep as ever—and beneath whose blighting shade are crowded myriads of the smitten and the dying. We have only just entered on the confines of the enemies' territories and nearly the whole land has to be possessed. Our myriads of lectures and addresses, and tracts and periodicals, and books and sermons, have done something, and enough to make us glad, and to thank God; but we might almost say we have really done nothing in comparison with what remains yet to be done; besides, what has been done has been rather preparatory to what really must be effected. The light of science and moral truth has exposed the region of destruction to men's eyes; the possibility of reclaiming the most vicious, and preserving effectually the sober by the most simple of all processes has been demonstrated to absolute certainty and satisfaction. But can we finish the work we have begun by employing only the same agency? We think not. We must, indeed, continue the same agency, but must we not connect with it the force of the law, and by unquestionable legal authority consign the whole traffic to utter extirpation? The two forces of moral suasion and of legal enactment will be indispensable. We must continue with increased intensity the first, that the nation may be prepared to receive the other. We must educate the public understanding and judgment. We must educate the public conscience. We must educate the public sympathies, so that men may see and feel and admit the absolute necessity for the legal power to put away the evil altogether. And this education our Temperance Societies must carry out, both in our Bands of Hope, where we shall soon have a new generation born and reared in direct antagonism to strong drinks, and also in the hundreds of thousands of the people, including many of the higher classes, who are exhibiting the blessedness of total abstinence in their avowed principles and practice. We can dispense with none of our old allies: but the whole confederacy will be needful for the things we hope to achieve. This alone will be sufficient—

1st, *Because the traffic has been rendered so respectable by Law, that the Law only can take from it its fair but false reputation, and brand it with the infamy it deserves.*

2ndly, *Because we shall thus place this tremendous national evil in the same category with evils of a similar kind.*

We have thus dealt with houses of lewdness, with gambling establishments: we thus deal with pestiferous nuisances, with corrupt books, and with exposed places of danger and why should not the main panderer to lewdness, the chief haunts of gamblers the most fearful of all nuisances, both physically and morally considered, and the most public and flagrant of all perilous places, have a similar doom? Not to do this would indeed be to tute the mint and anise and cummin, and neglect the weightier matters of the law—truth, judgment, and mercy.

3rdly, *Because we have successfully put*

*down great evils by calling in the legitimate power of the law.*

Our nation once trafficked in the bodies and souls of men. Our nobility and merchants once employed their capital by the sanction of the law, to buy and sell men and woman and children. British ships were freighted with cargoes of human beings, and by the blood-thirsty traffic did multitudes live, and obtain an amass wealth. And there was a period when this inhuman trade was as respectable as that of the traffic in strong drink. Remembering, too that when a law was sought to brand it with infamy and to put it down, a member of the House of Commons said, that "it were put down it would annihilate a trade whose exports were £800,000 per annum, which engaged 160 ships, and gave employment to 5,000 seamen." he said "it would destroy the West Indian trade the annual value of which was six millions, and which employed 160,000 tons of shipping;" and, to conclude the catastrophe, "London would become a heap of ruins!" Yet, in spite of all this, truth triumphed, humanity obtained the victory, and that only by the power of law; and yet London still survives the change. So the law has begun its work, too, on the drinking traffic itself, by limiting its hours of sale, and by Sabbath restriction, and in both cases, as we have shown with delightful success. I say nothing now of the great questions of humanity which the law also has settled: as to the prevention of children of tender age working in factories and mines; as to rescuing of the poor little sweep from the dangerous chimney; and as to the English legal exposition that no man shall torture a brute beast, though that beast should be his own; and, the last grand triumph of justice and humanity, that there should be no tax on the people's bread.

Now the law has done these things, and without the power of the law they could not have been done at all. And these I regard as favourable auguries that the greatest of social and moral evils, the strong drink traffic, shall be effectually grappled with and doomed by the same power. If these are undeniable truths, then we have no difficulty in seeing at once the onward course we have to pursue; and with such precedents of success we may well be grateful to God, and take courage. Notice—

### V.—THAT THE FRIENDS OF LAW AND ORDER ARE UNDER SOLEMN AND IMPERATIVE OBLIGATION TO LABOUR FOR THE ENTIRE AND PERPETUAL SUPPRESSION OF THE STRONG DRINK TRAFFIC.

1st. *The highest and eternal interests of the many may not be sacrificed to the pecuniary and temporary interests of the few.*

2ndly, *By the suppression of the traffic the real interests of both buyers and sellers are secured.*

3rdly, *The glory of the Redeemer, and the advancement of His Kingdom, are essentially allied to it.*

This traffic is in open rebellion to God, direct hostility to the Gospel, and in fearful collision with all the present and endless interests of immortal souls. But let our efforts triumph, and at once we bring myriads within the range of moral intelligence, and Christian instruction. We shall require our places of worship to be vastly increased. We shall withdraw upwards of sixty millions of pounds sterling annually from that which is accursed, and it will be converted to purpos-

es of useful trade and commerce, and to the promotion of honest industry in the land.—Our national exchequer will have the deficient revenue more than made up by the consumption of articles of real utility, and its savings from the county, and police, and poor rates of the nation, and from the fearful sum annually demanded for the punishment of criminals who are mainly the victims of strong drink. We shall then have an abundance of means for all purposes of art, science, and literature, and benevolence, and religion. The amount of our drinking means in three years would pay for the emancipation of every American slave, and in three more for the utter extinction of that horrible stigma on humanity throughout the world. It is in no wise chimerical to affirm that, let this movement be successful, and in thirty years—the limit of only one generation—our sea girt Isle may convey to the whole earth the blessings of freedom, peace, and the Word of eternal salvation.

### THE FIRST MAINE LAW SPEECH AT THE HUSTINGS IN ENGLAND.

On Monday, the 2nd ult., at the election of a member for the borough of Salford, in the room of the late Joseph Brotherton, Esq., the Honorary Secretary of the United Kingdom Alliance took occasion to bring the subject of Prohibition before the assembled electors. The *Alliance Weekly News* gives the following report of his excellent speech:—

SAMUEL POPE, Esq., as an elector of the borough, would say a few words upon the subject of this election. He thought he might certainly venture to say that the prospect afforded by the platform on which they were standing, was something unusual at least, if not unprecedented in the history of Salford contests. He saw, surrounding the gentlemen who would probably be the representative of this borough, gentlemen of all shades of political opinion. Old political opponents had now become new friends. (Hear, hear.) They were about to carry out an election without politics. Their representative would be sent into parliament through the universal confidence and cordial affection of his fellow-citizens, rather than as the representative of any particular political party. It would ill become any one of them to say a syllable in disparagement of Mr Langworthy; his generosity and courtesy must have endeared him to all of them. But it appeared to him, that something more was appraised in the appearance of that platform, than the mere fact that they had gained a temporary accession of political amiability amongst parties. It signified that there was now no political question over which political parties thought it worth while to fight. There were no political parties here, or elsewhere in this country. The political coherence of statesmen was confessedly impossible. That part of the press of the country which was in the interest of the ministry, was found tauntingly inquiring during the recess, "What has become of the opposition to Her Majesty's government?" Mr Disraeli, the leader of the opposition, was found declaring that Her Majesty's government was a government of suffrages only, and Mr Gibson, member for Manchester, had told us that parliament was divided into three parties,—the government,—the opposition,—and the outsi-

ders,—the last being the most important of the three. (Hear, hear.) We, (said Mr Pope) may learn something more than this: statesmen themselves are gradually dying for want of political food. We have Lord Stanley breaking entirely free from party and political trammels, setting his political party on one side, and devoting his free and independent mind to questions of social and criminal reform. We have, on the other hand, Sir John Pakington hand-in-hand with his own political opponent Mr Colden, devoting himself to the question of education, and endeavouring to reconcile those jarring elements which have hitherto prevented anything like a solution of that great national question. We see that everything in the temper of the people and the necessities of statesmen, points to this fact; that, in the future, public discussions must turn, not on emasculated political dogmas which may be of real or of very doubtful utility, but on great questions of social ethics on the settlement of which the prosperity of this country will depend: and it is because I believe Mr Langworthy will be in his right place in the discussion of such questions that I am here to raise my voice as a burgess of Salford in support of his election. But I stand here, sir, not only as a burgess, but also as the representative of a large and growing feeling in this and every other constituency in the country, which will make social reform the rallying point of every great party in the future. This moment of political stagnation ought to be the people's opportunity. The people of this country are sick to death of the everlasting great promises and no performances of political parties. There is not a hustings in the country which is not strewn, as Lord Brougham has said, with the fragments of broken promises of old political parties; and therefore, as part of the people, and as depending for the success of our measure on the voice of the people, we say, now is the time to come forward and claim from our future representative, and from this and every constituency in the country, the consideration of questions of social reform, and, as lying at the basis of them, that great movement by which the people, sooner or later, sweep from their path the great obstacle to progress.—I mean, the traffic in intoxicating drinks. (Loud cheering.) I claim for that question, Mr Langworthy's attention in his place in the House of Commons; because it lies at the basis of all the questions in which he has already expressed an interest. Is he a political reformer? What can there be which so much enslaves the constituencies, and so deeply debases the people, as this traffic in strong drink? (Hear, hear.) I feel, sir, that this is somewhat of a new platform for the discussion of our side of the question; but the other side of the question has certainly been no stranger at elections. We think the time is come when constituencies should have an opportunity of hearing that something may be said on our side of the question. (Loud applause.) As political reformers we have to ask that Mr Langworthy shall support the suppression of this traffic in strong drink; and why?—because, in the first place, the liquor traffickers are bound together by a bond of union, and exercise their franchise, firstly, for the welfare of their own trade and only secondly for the welfare of the public. Is it not monstrous that a traffic which, by its own confession, prospers in exact proportion to the demoralization of the people, should so exercise its franchise? And is it not clear

that our measure would be the enfranchisement, not only of the constituencies, delivering them from the power of a traffic which, exciting the appetite of the people and arousing the lowest passions of humanity, is able to control the free and independent action of the representatives? (Hear, hear.) I do not speak without some knowledge of what are the feelings of some people's representatives, when I say that there is no class of men who would more rejoice at being set free from the thralldom of this political agency than they, and, therefore, I claim from Mr Langworthy a due consideration of this question. Again, sir, is it taxation of which you complain? How much does this traffic cost you? What proportion of your poor-rate, your police-rate, and the expenditure for apprehending, maintaining, and punishing criminals? And what is the amount of social virtue, moral power, and industrial energy which the traffic creates among you? How much of your taxation is due to that source? (Hear, hear.) Is it not, therefore, clear, that that must be not only a great political, but also a fearful financial blunder, which at once increases the necessity for taxation and diminishes the resources from which taxes are drawn? Education is another question which Mr Langworthy has publicly attended to. Do you seek for the education of the people? Ask the gaol chaplains what they think about it;—they will tell you that the public-house is much stronger than the school. Two-thirds of the children in the Glasgow House of Refuge are there in consequence of the drunkenness of their parents; and Mr Mahew tells us, in the *Times*, that notwithstanding all efforts, philanthropists have been able to produce no sensible effect upon the supply of juvenile criminals. Where do they come from? Ask Mr Wright, the prison philanthropist; he will tell you what the public-house has to do with that question. And therefore, is it not clear, that the first step you can take upon this subject must to get rid, at all events, of that which is the great teacher of vice? Perhaps the electors all agree with me so far as regards the immense evils of intemperance, and yet may say, as I believe has been said with reference to this election, that ours is not a question to intrude into political warfare. If that be true, I have no business here; I feel bound, therefore, to justify my present course, and shew why we conceive this is pre-eminently a question which must come for settlement before the legislature of this country. It may be objected that this evil, of which we, and all are sensible, is a moral evil; and that moral questions cannot and ought not to be made the subjects of interference by the legislature. I take it, however, you may or may not disagree with me as to the desirability of the removal of drink, the truth will not be questioned, that if there were no drink there could be no drunkards. (Hear, hear.) Well now, sir, that is a way of putting it; but what do I learn from that? I learn that the cause of the drunkenness is not internal to the man, but is an article external to him, and over which he has, if he chooses to exercise it, positive and actual control. Were it an operation of moral feeling, law could not penetrate; but being an external agency—something out of the man, developed into a trade—law can deal with it, if it choose (cheers.) And I think it ought to deal with it, because we say at once this is not a question of moral legislation; the injurious agency is external acting upon him altogether irrespective of his

moral strength or weakness; and the single condition upon which drunkenness exists is the existence of the article which creates drunkenness. If it be possible, then, to remove the article, you necessarily remove its consequences. (Loud applause.) Why, sir, we have a right to legislate on this question. We do now legislate upon it (applause), only the legislation we have is based on the wrong principle. It refers to the hours, and the days, and the men, and the places, and all the accidental circumstances of the trade; but it thus far fails, because the mischief does not lie in the accidental circumstances, but is in the thing that is sold,—the drink that is dispensed,—and therefore all legislation relating to the accidental circumstances alone must necessarily fail, because it does not go to the root of the evil. I do not ask the electors to take this on my showing;—the trade stands confessedly guilty of all I am urging. By its own solemn resolutions it declares itself to be a peculiar trade. A Licensed Victuallers' Society meeting at Birmingham, has declared that "It is abundantly proved by parliamentary and other evidence, that the vice of drunkenness is in exact proportion to the number of public houses,"—this is the ground upon which they come demanding the renewal of their licenses, and the refusal of licenses to other people. The *Morning Advertiser*, the organ of the victuallers reports a meeting of victuallers held only last week at Preston, at which the chairman, Mr Stinton said that if the trade were thrown open, "Drunkenness would increase to an alarming extent, crime would be a natural consequence, and the misery which would follow was really incalculable." It that be the operation of the trade, confessedly upon its own statement, we do not need to argue the question. And whence arises this peculiarity in the trade? Not from the accidental circumstances, but from the nature of the thing traded in. (Hear, hear.) It is not an article which can be made the subject of legitimate commerce. We do not have all this trouble with a man who sells milk. (Loud cheers and laughter.) And why do we not? Simply because the article he sells is not like the article the publican sells. The article the publican sells has this characteristic, that it generates its own desire; it creates that insatiable, that irresistible longing that makes the man sacrifice everything that he may have more of the article sold. (Applause.) If a man drinks milk, he is soon satisfied; if he eats a little, he wants less; but if he drinks a little of the publican's stuff he wants more—(cheering); and this is the explanation of the fatal peculiarity of the liquor trade. The character of the thing sold is transferred to the trade itself, and is it not, then, evident that the evil lies in the nature of the trade? How can you reform a business in which the very article sold is the cause of the whole mischief? I am not denouncing a class of men. I see some publicans before me: I say not a syllable against them. I believe it is impossible for any man, however respectable, to conduct a business in such an article without doing social mischief; and for the sake of the publican (to whom it does as much mischief as to any other class) I say let us at once sweep it away. (Cheers.) I do not desire to intrude at greater length upon this question. I have perhaps said sufficient to justify my own position here. I have said perhaps sufficient to excite some degree of interest and inquiry in the mind of our future representative. But I

might even lead him still further to enquire as to what experience has taught upon this question. I might point him to instances in Scotland or in Wales, to say nothing about America, in which this measure has actually been tried with nearly uniform and permanent success. I might ask him to look at the returns of the Church of Scotland made to their annual assembly, where he could find that the register of the immorality and irreligion of each of their parishes is precisely the number of public-houses in those parishes. There are many of them which are actually without paupers and without criminals, and it is an extraordinary coincidence at least, that they are also without public-houses. I might point you to villages in Wales in which prohibition has actually been enforced, by the landlord refusing to grant any land upon which a public-house might be built. I might point you to prohibition in operation over eleven millions of the Anglo-Saxon race—in eight or ten states totally, and in others partially—with beneficial results. But I forbear. Seeing that the traffic is essentially bad and mischievous, and, cannot, from the nature of the case, be reformed, we have a right to demand from this constituency and its representative attention to the words of the *Record* newspaper, of last Wednesday, in which they say:—"We have a right to demand that needless temptations to that enormous vice of drunkenness, which crushes our national strength like an incubus, should not be put in the way of our people, and that no merely fiscal or class interest should prevent the removal of a system that has proved to be a bitter curse. We trust the voice of indignant protest will be echoed from one end of the land to another until this moral plague has been removed." (Cheers.) I believe this question will receive the attention of Mr Langworthy. I believe that, although he may not see eye to eye with us, he is disposed to give the subject a candid inquiry. As a magistrate he must necessarily be opposed, at least, to the beer-house system; and I think I may venture to say that the question, as far as he is concerned, will depend upon the people of this country, decide you will have prohibition, I am much mistaken if Mr Langworthy's last scruple will not vanish. (Hear, hear.) To the working men before me I will say further—This question is one which must be pressed upon every candidate at every election; because you will find in it a new charter of labour. The savings made through it will be added to the wage fund of the country, and this will increase the demand for your labour and the rate of your wages. (Hear, hear.) The tradesman, in his turn, will find an increase of industry and greater exemption from the burdens of the state; to be the results of this measure; and gentlemen, whom I see around me, will enjoy your advantages in the greater security of person and property which it will ensure. In thanking Mr Langworthy and his committee for affording him the opportunity of thus expressing his sentiments, Mr Pope resumed his seat amidst much cheering.

The *Weekly News* adds:—

Our friends will be glad to see that not only was the question directly advocated from the hustings, but that the candidate himself was forced to express very sympathetic opinions. He said.—With regard to what Mr Pope had said, it was indeed an all absorbing subject. Most highly did he appreciate the

efforts of those gentlemen with whom he acted, for a more independent, useful, and devoted body of men, leagued for the accomplishment of great social benefits, did not exist in the world. (Hear.) As far as regarded all moral means to influence men's moral convictions to do away with the temptations to excess, he was heartily with them; but when he was pressed to say whether he was prepared to vote for the total suppression of the liquor traffic, he had unhesitatingly to say he was not. (Hear.) He did not believe that the hour had come when such a law could be enforced. No law could be enforced until it met the approbation of the people, or was adapted to the spirit of the age. He was of opinion that by the exertions of these gentlemen on the public mind, the people might be prepared for such a law, and when that day came, of course, it would be thus time enough to consider the question. (Hear.)

#### DR. LIVINGSTON, THE AFRICAN TRAVELLER.

Dr Livingston left England for Southern Africa, in the service of the London Missionary Society, about sixteen years ago. He has recently returned to his native country, on a visit, and has met with a truly enthusiastic reception. As an African explorer, his fame is unsurpassed.

Dr Livingston, says the *Banner*, left his station at Koroibeng, 200 miles north of the Kuruman, on the 1st June, 1849, accompanied by Messrs Oswald and Murray, in quest of the "out-reported lake beyond the desert." They suffered greatly from thirst; the native Chief Sekom having driven away the Bushmen, who alone could point out the places where fountains might be found on the route. Notwithstanding their privations, they held on their way till the 4th of July, when they struck on the magnificent Zouga; and, after "wading along its banks nearly 300 miles," their perseverance was rewarded by the sight of the Lake Ngami. Not being provided with a boat, and the Chief of the Bataviana keeping his men beyond the reach, the travellers were unable to gain the northern side. An attempt to form a raft was unsuccessful. The jealousy of the native chiefs had not yet been overcome.

A second journey was undertaken in April, 1850. Mrs Livingston and family, and Sechela, the Chief of the Bakwains, were now added to the party; but the prevalence of marsh fever in the lake region compelled their again to return.

Undaunted, a third journey was commenced in September, 1851; and this time Dr Livingston and Mr Oswald succeeded in overcoming former obstacles, and in reaching the town of Sobotoane, the chief of the Makololo. They were now introduced to numerous and powerful tribes, living in large villages in a fertile country, and possessing great herds of cattle and abundance of grain. Unlike the tribes further south, "the Banyeti," writes Dr Livingston, "are excellent smiths, making ox and sheep bells, spears, knives, needles, and hoes, of superior workmanship. Iron abounds in their country, and is of excellent quality. They extract it from the ore, and they are famed as canoe-builders. Abundance of a fine light, but strong wood, called moloumpi, enables them to excel in this branch of industry. Other tribes are famed for their

skill in lottery," &c. This seemed a most inviting field for missionary labor; but, the country being intersected by deep rivers, and subject to periodical inundations, Dr Livingston was anxious to find a higher elevation, where the climate would be more suitable to the constitution of Europeans. This object, and the discovery of a route to the coast which should facilitate intercourse with the civilized world, led to his fourth journey.

But, preparatory to this his last effort to reach the interior, Dr Livingston accompanied his wife and family to Cape Town, and sent them to England. On the 8th of June, 1852, he once more girded himself for his great undertaking; and, after almost insurmountable hardships, he succeeded in reaching St. Paul de Loando, on the West Coast of Africa, in latitude 5 degrees south, or about 30 degrees north of the Cape. His health has suffered severely; and, it was feared, his work was done. But, through the kind and assiduous attentions of Edmund Gabriel, Esq., Her Majesty's representative at that port, he once more rallied, and then, with a devotion to his cause never surpassed, Dr Livingston traversed the eastern continent, and reached Quilimane, on the eastern coast, on the 26th of May, 1856,—a feat probably without a parallel in the history of adventure.

Dr Livingston is preparing a full account of his travels which will be shortly published. We shall hope to be able to place some of the valuable information derived from it before our readers.

It gives us great pleasure to inform the friends of Temperance that Dr Livingston is a total abstainer.

The weekly journal of the Scottish Temperance Movement says; "It may not be generally known to our readers that this distinguished African missionary traveller is a total abstainer. In a notice of the presentation to him of the freedom of the town of Hamilton, the local Advertiser states that 'the magistrates and council and other gentlemen partook of cake and wine (Dr Livingston, who is a total abstainer, of course excepted.)' The following statement is extracted from a notice of this distinguished missionary and traveller, drawn up by Mr Muir of Hamilton, from information obtained from Dr Livingston's family. The notice appears in the Ayr Advertiser of the 15th January:—He early joined the Total Abstinence Society, and has been ever since. While in London his arguments induced the two sons of a wealthy brewer to join, who in their turn induced their father to give up the liquor manufacture. Under the most exhausting circumstances he found he got on better without stimulants, and attributes his frequent recoveries from attacks of fever, under the good providence of God, to his excellent constitution, and the absence of alcohol and pickles in his blood. He graduated as a surgeon before leaving, and found his medical skill and mechanical ingenuity of vast service. By doing good to the bodies, he gained the confidence and found access to the souls of the natives. By them he was called the Great Witch—the chief medicine man."

The eminent missionary traveller wrote from Kuruman four years and a quarter ago, the following testimony:—

"I have acted on the principle of total abstinence from all alcoholic liquors during more

than twenty years. My individual opinion is, that the most severe labours or privations may be undergone without alcoholic stimulants, because those of us who have endured the most had nothing else than water, and not always enough of that. The introduction of English drinking customs and English drinks, among the natives of this country, inevitably proves the destruction of both their bodies and souls."

#### "AT THE LAST"

These are significant words as employed by the pen of Solomon, the wisest of Adam's sons, Prov. xxiii. 32. He speaks of wine, not the nutritious blood of the grape, but that blood corrupted and transformed, no longer a vehicle of life, but a messenger of delusion and death. The chemical change produced by fermentation may not have been known to "the preacher, King of Jerusalem;" but he was keenly aware that the change was for the worse, giving birth to some strange element which the poetry of the East has well set forth under the image of a *gin*, or evil spirit,—the very name which has singularly been selected in our own language for one form of this potential and dangerous agent.

"At the last!" suggesting to us that the use of intoxicating liquor has a *last* in striking contrast with the first impressions it excites. At the first, it smiles and cheers; *at the last*, it strikes and chills. *At the first*, it seems to pour a new life into the veins, new emotion into the heart, new soul into the brain; *at the last*, it dries up the vital energies, hardens the heart to natural affection, and tinges the soul with a poisonous taint. *At the first*, it is given to recruit the strength, to remove mental depression, and to symbolize hospitality and friendship; *at the last*, it robs the body of vigour, increases every source of sorrow, and deprives its victim of the power and disposition to be a faithful friend and a generous host. *At the first*, it is drunk with a calm eye, a steady pulse, a sober palate, and a regulating hand; *at the last*, the eye is red, the pulse irregular, the palate insatiable, the hand the slave of base desire. *At the first*, peace and love surrounds it; *at the last*, it reigns amidst the wreck it has produced of honour, truth, affection, hope, and immortality.

But there is more than a striking contrast; there is an implied connection between what precedes and follows—not an invariable, inevitable connection, but a connection fairly coming under the rule of cause and effect. Gunpowder will not explode if it is damp, yet it is the nature of gunpowder to explode in contact with flame; and it is not less the nature of intoxicating drink to induce intoxication, whatever restraining influences may interpose. Yet that these restraints are not to be trusted we see by the innumerable evidences where they have proved ineffective; just as we might be sure that to apply fire to barrels of wetted gunpowder would issue numerous explosions. Some barrels might not be sufficiently moistened, with others the moisture might be dried by the flame applied.

Still, the wise man hints that the direful effects would not be unlooked for, and the more so because deferred. "At the last,"—the interval, long or short, inspiring a false confidence in the victim's bosom that he would escape, but a confidence not less unwise and vain. Nothing could more exactly portray the method by which intoxicating liquor deludes mankind. The spectator perceives its influence before the sufferer is conscious of

it; it instils its virus whilst it beguiles; and often, not till the very last, when too late for remedy, the betrayed one discovers his condition.

Can we refuse to be taught by the wisdom of Solomon to look for *the last* whenever *the first* is set in motion? Introduce strong drink, and it will act after its own kind, weave its own web, bear its own fruit. The experiment has been made too long to permit any hope of indifference. *At the last*, the last that will assuredly ensue in the experience of myriads, if the first be borne with. In this dread fact is its own lesson—a lesson of separation from this "mother of evils," which Solomon conveys in the prohibition to "look" upon a serpent with a skin so beautifully spotted, an eye so lustrous, and (forget not!) fangs so venomous.—*Temperance Chronicle*.

#### THE MAINE LAW AND THE LICENSE LAW.

Facts are stubborn things. We have too few of them in much of our moral and political reasonings. We learn from the *Maine Temperance Journal and Inquirer* that the State Temperance Committee of Maine are pursuing the right course in their efforts to enlighten the community. They have issued a circular, and directed it to men of character in the various townships, containing the three following questions, with a request for replies:—

1. Were there any open rum-shops in your town or county before the enactment of the Maine Law—June, 1851. If so, please mention the probable extent of the traffic?
2. What was the effect upon the traffic, of the enactment of the Maine Law, so far as you observed and learned from reliable sources?
3. What has been the effect of the repeal of the Maine Law, upon the rum traffic and intemperance, within your knowledge as derived from your own observation, and from reliable information?

Some of the replies, condensed, we give, the numbers referring to the questions in order. From Calais, John T. Tinker replies:

1. Before the enactment of the Maine Law, there were as many open rum-shops in the county of Washington as could find support, and although a large majority of the people of this town were in favour of Temperance, yet they had not the power to prevent a free sale of intoxicating liquors, and consequently there was much crime, pauperism, and that disturbance of the peace which only flows from grog-shops.

2. As soon as the Maine Law came into operation, the people of this town commenced active operations, and soon our town was clear from rum except an occasional offender, and they were often brought to justice. Men were vigilant, officers efficient were selected, and the traffic was cramped to such an extent that it could not have survived long, under the Maine Law.

3. On the repeal of the Maine Law the flood-gates of rum were opened anew, and shops were opened in every place where rum could be sold to good advantage. Our temperance organization, the Milltown Temperance Society, which has been organized for about ten years and is composed of all the good men and women of our village, is not sufficient even to curtail the sale under this law, and we now have any amount of rum sold in our midst without the power to prevent it. Once in a long while we convict a man, but

such cases are rare. In other towns, and even in the lower part of this city, rum is sold openly.

These statements are confirmed by Rev Messrs. I. J. Burgess, and C. M. Freeman.

The same questions are answered of Bangor by Rev Dr Pond.

1. Yes, a great many. It used to be said that there were a hundred places in Bangor, where intoxicating drinks were openly bought and sold.

2. The effect was to stop the open sale of intoxicating liquors. Some was sold undoubtedly, but it was done out of sight, in the lowest places, and probably at some of the hotels.

3. I should think the rum traffic had greatly increased in Bangor within the last year. I judge so from the increased number of intoxicated persons whom I see about the streets; also from the number convicted of being drunkards, and the largely increased numbers who, I am told, are confined from time to time in the watch-house.

Similar answers are given of Bethel, Sandford, Orono, Mechanic Falls, Edgecomb, Gardiner and Westbrook. The substance of the facts is simply this:—Before the Maine Law the traffic was unrestrained, and the retinue of poverty and crime followed; while the law was in force, the traffic was nearly, in some places quite, all prevented, and the most of the poverty and crime ceased; since the law was repealed, the state of things is as bad as before the law. These are facts for the people of Maine, and of the rest of the world too, to consider.—*Boston Zion's Advocate.*

"Licensed to make the strong man weak,  
Licensed to lay the wise man low,  
Licensed the wife's fond heart to break,  
And cause her children's tears to flow;  
Licensed to do his neighbour harm;  
Licensed to kindle hate and strife;  
Licensed to nerve the robber's arm,  
Licensed to whet the murderer's knife;  
Licensed, where peace and quiet dwell,  
To bring disease and want and woe;  
Licensed to make this world a hell,  
And fit men for a hell below."

## Doings of the Traffic.

### WHAT I SAW.

Feb. 10. A woman coming out of a Tavern in Albemarle Street, very drunk. A woman in George Street, near Province Building, very drunk.

12. A man drunk. Also a woman drunk in one of the upper streets.

13. A man well known in the community died of *delirium tremens*. He was a member of the Order for almost a month; but returned to his former habits of intemperance. And notwithstanding his physician told him that another attack of delirium would deprive him of life, he continued drinking, and was this day hurried into eternity.

14.—A respectably clad woman drunk in Argyle Street.

16.—A professional gentleman very drunk among the crowds in the purlieus of Province

Building. He holds an important public situation, one which requires a very temperate man.

18.—A man belonging to a respectable family going into the Province Building very drunk; he is bloated from strong drink.

19.—At 7 P. M. a man very drunk near Temperance Hall, he was once a member of a Temperance Society, and of one of the Divisions; by frequenting places where liquors were sold, he was induced to violate his Pledge, and may now be called a common drunkard.

21.—A coloured man very drunk and making a great noise on the street. Also three men together very drunk, two of them in a helpless condition.

24.—A coloured woman very drunk.

25.—10 A. M. a man of family very drunk; he is the same person seen on 6th inst.

26.—A woman clad in mourning attire on steps of Bank of B. N. A. building very drunk.

27.—An elderly woman going to one of the hydrants for a bucket of water, quite drunk; she is more or less intoxicated every day.—Seeing her brought painful reminiscences to mind in reference to two of her sons who were our schoolmates; the younger of the two was in a good situation, became a member of the order, remained in it a few months, and, because it was fashionable to drink, withdrew, and began to use brandy freely, lost his situation after sometime, and had to leave the country to make a living; and was quite a sot when we last saw him. The elder brother was studying for one of the professions; he belonged to the Order for about seventeen months, at the end of which time he was expelled. In a few years he again entered the Order to save himself, having become a drunkard; after a few months he was again expelled; he re-entered the Order a third time, but the appetite for rum was so strong that he gave way to the temptations that beset him, and was again expelled. He was sincere in his endeavours to save himself, but too many temptations surrounded him. When we last heard of him he was in a town of the neighbouring States, behind the counter of a Tavern serving out rum for his lodging. The father of these two young men is what is termed a moderate drinker.

27.—Several persons quarrelling in Tavern about 9 P. M.; most of them were intoxicated. A soldier drunk in Albemarle Street.

28.—At 9 A. M. a man selling papers very drunk.—At 2 P. M., a young man about thirty years of age staggering drunk in Starr Street; he is capable of earning from two to three dollars a day when sober. At 3½ P. M. a coloured man very drunk; he was singing vociferously and making a great noise. In the evening two men very drunk.

March 1.—A woman taken from the door of one of the churches to Bridewell; she was very drunk and noisy. In the evening two men very much intoxicated—the same that were seen last evening.

2.—A man drunk about noon; he is a mechanic, and able to earn good wages, but from his intemperate habits seldom works a full week; his family are consequently deprived of many comforts. About seven P. M. a coloured woman and a white man quarrelling in the street; the woman was very drunk and the man about "half seas over."

3. A soldier drunk in George street.

4. A Gentleman quite intoxicated in the Temperance Hall listening to Mr Sedgwick's Lecture—the same person that was seen on 16th February. Pity he did not go forward and take the Pledge.

5. A soldier drunk.

Three men drank in Argyle street; two of them knocked the third into a snow bank (or port) and nearly smothered him; the poor fellow was the most intoxicated of the three; we remonstrated with his companions on their conduct, and received a slap in the face for our interference.

6. A stormy evening; came across a poor fellow in a pool of water, about 9 P. M., in Grafton street; assisted him out of "his bath;" after walking a few steps he plunged head foremost into a snow bank; he was "gloriously drunk;" handed him over to his wife who came up to us, after searching for him about four hours. At 9½ P. M., a man half seas over, in George street; he got one of his legs stuck in a snow drift, and released it with difficulty; he was "a jolly soul," and enjoyed "his fix" amazingly; quite a crowd gathered around him and listened to his song of "We won't go home till morning."

He had an excellent voice, and was encored by the company. A colored woman drunk in Prince street.

10. A young man nineteen years of age, the only son of a respectable family, drunk in Hollis street; he is almost a confirmed drunkard.

In the Obituary list for past six weeks we have noticed the name of several whose death have been hastened by Intemperance. Two of them died in the Poor's Asylum; a third—a female—died in two days after in a fit of *delirium tremens*.

Fifty-seven persons died of *delirium tremens* in the Charity Hospital, New Orleans, during the past year.

### POLICE OFFICE.

(Collected from City Papers and our own Note Book.)

Feb. 21. Four men—apparently sailors—brought up for being drunk and disorderly, three of them were fined 10s each, and the other dismissed.

23. Dennis Dunn, brought up for having Tavern open on Sunday; fined 40s and costs. J. Ring, for same offence, fined 20s and costs. P. Connell, for same offence, fined 60s and costs.

25. James Pickram, same offence, fined 10s and costs.

26. A man brought up for being drunk, was admonished and discharged.

March 6. A man named McAllister, brought up for having Tavern open on Sunday; offence proved; sent to jail. Information lodged against Stephens for having Tavern open on Sunday; being sent for, his wife appeared (she stated that her husband was sick in bed), and received a severe reprimand.

7 Two women, pitiable objects—taken last evening for being drunk on the streets, were sent to Poor's Asylum. Two sailors brought up for being drunk and disorderly, were sent to Bridewell.



## THE ABSTAINER.

Halifax, N. S. March 16, 1857.

A change has taken place in our Province. The Government which gave "strenuous opposition" to the Prohibitory Liquor Bill—as the late Attorney General acknowledged in the course of recent debates—has fallen, and the Hon. J. W. Johnston has formed a new Ministry. What may be the practical effect of this movement, in reference to the object we have at heart, it would be premature to predict. Nothing will be done or attempted this Session, we presume, as the members who have taken office cannot resume their seats in the house, if re-elected, till the latter end of this month, and there will then be little time left for the transaction of business. Our duty, therefore, is plain. We have to spend this year in agitation. Be it so. And let us all take heed that it be well spent, remembering that our purpose is to produce such a state of public sentiment and feeling as must be respected by any existing Government.

The late Attorney General is reported to have argued at considerable length that, "from the position of parties in the House, it was impossible to form a Government unanimous in opinion upon the question of the Prohibitory Liquor Law, and that the formation of an Executive holding different opinions as to that point was an absolute political necessity."—That may be admitted. But the honourable gentleman knows very well there is a great difference between giving a measure "strenuous opposition" and treating it as an open question, in which the members of Government may vote as they please. Had the late Administration adopted the latter course, the Prohibitory Liquor Law would have been now in force. Whether they would have been still at the helm of affairs we cannot say; at any rate, they would not have incurred the odium of hostility to a great and much-needed reform. We know not what is likely to be the policy of the present Government; but we trust that, if a Prohibitory Bill should be introduced by any member, it will at least be regarded as an open question, to be decided by the free, uninfluenced vote of the House. And we hope to

hear no more of the indissoluble connection between the Railway and rum.—More than that:—we hope that the Railway Board will take steps to put down the rum trade in the shanties. They can do it if they please; the contractors will not venture to thwart their wishes; they are so deeply interested in the sobriety of the labourers that they will second any prudent measure by which it may be secured.

It was asserted by the Hon. Mr. Young that Horace Greely, Editor of the *New York Tribune*, had "condemned the principle" of prohibition, which he was known to have formerly advocated. If the honourable gentleman had read the *Abstainer* of last month he would have seen, that so far from condemning prohibition, Mr. Greely expressly declares he has "no faith" in any thing short of it. We should wonder if he had.

An honourable member is reported to have said, during the debate, that, "judging from the proceedings of the Grand Division," it appeared that it was not contemplated to ask the House to pass a Prohibitory Liquor Law. The action of the Grand Division, it will be remembered, was to this effect—that, considering the manner in which the postponement of the Bill was carried last Session, indicating a willingness on the part of certain members to forfeit their pledges to their constituents, should the Government of the day require it, it became the duty of temperance men to bend their energies to the creation of a well-principled House, and to petition no more till satisfactory proof was furnished that the members would respect the wishes of the people, whatever might be the fate of the Government for the time being; in other words, that principles and promises would not be sacrificed to party. Such is the policy of the Grand Division, and it will be worked out.—Should a Prohibitory Liquor Bill be introduced during the existence of the present House, every assistance will be rendered in so shaping it that it may be effective and practicable, and its passage into a law will be gratefully accepted.—But if it should be rejected, or if the proposition of such a measure should be still postponed, there is but one thing to be done, and that is, to carry the question resolutely to the polls. Every temper-

ance man will retain his politics, and vote for the candidate who represents them, *that candidate being a Prohibitory Law man*; and care will do doubt be taken that each political party shall be furnished with such a candidate. By such means, if the intervening time be well improved in educating the people and bringing them under a proper influence, we shall get a Prohibitory Law House—and then there will be reckoning with the dealers in "liquid fire."

"Every man knows and feels that this law is done." So said the late Attorney General, and doubtless he believed what he said. But he does not know the stuff temperance people are made of. He thinks they are as pliable and as easily bent as certain politicians. He is altogether mistaken. They will stick to the cause. They will fight on till the victory is gained. It will be gained.

We find the following item in the *Alliance Weekly News* of December 20th:

"The Independent, Baptist, and Presbyterian Colleges, in and near London,—or rather the total abstainers in them,—have formed a union, which was inaugurated at the New College, St John's Wood. The preliminary repast, of temperance drinks and solids,—(all solids are of a temperance sort, why not all liquids?)—was served to about one hundred visitors, who afterwards adjourned to the library, where addresses were delivered by Rev Newman Hall, LL. B. (chairman), Drs. Burns, Carpenter, and Oxley, Rev Hugh Allen, and John Cassell, Esq.—The number of abstainers in the five theological institutions comprised in this union is between forty and fifty, of whom eighteen are connected with the New College."

In connection with the above we may quote the observations made by Mr. Buchanan, President elect of the United States, in his reply to an address presented to him by the students of a College:—

"There were many little eccentricities in the life of a college student that might be pardoned or overlooked; but there was one habit which, if formed at college or in early youth, would cling to them through after life and blight the fairest prospects. He referred to the use of intoxicating liquors, and declared it would be better for that youth who contracted an appetite for strong drink, that he were dead or had never been born; for when he saw a young man entering upon such a career, a fondness of liquor becoming with him a governing passion, he could see nothing before him but a life of sorrow and a dishonoured grave in his old age. Many lads, he was aware, considered this practice a mark of smartness, but he regarded it as an offence that could not be pardoned, especially in a student at college; and he concluded this

earnest appeal by expressing the hope and belief that none of the young men of Franklin and Marshall were addicted to this dangerous practice."

The enunciation of such sentiments by an individual called to occupy a station so exalted is truly refreshing. Would that all Presidents of the nations, by whatever titles distinguished, were of like mind!

Considering the influence which must necessarily be exerted by the educated classes, it is doubtless of great importance that temperance principles should prevail in our Colleges. We hail the movement in England with great satisfaction. In a few years each of those young men will be at the head of a congregation as a religious teacher. The enforcement of temperance by instruction and example, by such men, cannot but be productive of the best effects. Who will carry on the work, and plant the standard in Oxford—Cambridge—Durham—London?

A "Free Discussion Club" has been instituted at Westport. At the second meeting, held in the Temperance Hall on the 26th of January last, the subject discussed was, "Is the State justifiable in granting license for the sale of intoxicating liquors?" It is reported that the discussion called forth many "eloquent speeches and witty replies," and that it was at length decided—"by a division of the house"—"That the State is NOT justifiable in granting license for the sale of intoxicating liquors."

That is the conclusion to which temperance men are coming everywhere, and therefore they will not ask for license laws, they will not be content with any thing short of prohibition. Mr Delavan has laid on the table the following resolution, to be discussed at the next full meeting of the New York State Temperance Society:—

"Whereas, The making and vending of intoxicating drinks to be sold as a beverage, is a great evil, and without a single benefit to the consumer; therefore

"Resolved, That in the opinion of the New York State Temperance Society, the making and vending of intoxicating drinks, to be sold as a beverage, as well as to LICENSE the same to be thus sold, is an immorality which should not be sanctioned by any christian people."

We hope there will be a good report of the debate on that occasion. It will be interesting to see on what grounds the

advocates of license laws recommend their enactment.

A TOUR.—We learn from an esteemed friend that the Hon. S. L. Tilley, accompanied by Brothers R. Salter and John R. Marshall, (two indefatigable Temperance men), made a short visit to the country generally called "Up the Grand Lake," and interested the good people on the route with eloquent and stirring addresses. Meetings were held at Gugtown, at Douglas Harbour, at the Hall of Chipman Division, and at White's Cove, at each of which great interest was manifested in the cause of Temperance and Prohibition. We feel persuaded that wherever three such men may sojourn the principles of our cause will be illustrated by a "sober walk and conversation," and that wherever opportunity affords they will accomplish much good by a public advocacy and defence of our principles. We do wish that such men (expressing in themselves labor, perseverance and oratory) could be persuaded to tour through the Province. The amount of good which they would undoubtedly effect would be incalculable and permanent.—*St John Temperance Telegraph.*

We do not know whether we could find "three such men" in Nova Scotia as the excellent brethren mentioned above; but the idea is a very good one, and deserves to be well considered. If we cannot secure the services of a Lecturer, may not two or three brethren, in different parts of the Province, engage in short tours, and hold meetings in connection with the Subordinate Divisions or Total Abstinence Societies? And would not the expenses be cheerfully borne by the Temperance Institutions thus visited?

THE Hon. Neal Dow is about to visit England, to attend public meetings and deliver lectures, under the auspices of the United Kingdom Alliance. He is expected to leave Portland by the steamer *Circassian* on the 2nd of April. As the steamer will touch at Halifax, we hope she will remain long enough to give the public an opportunity of hearing Mr Dow in this city.

OUR English friends make good use of the Press for the advancement of temperance. A series of Tracts has been some time in course of publication at Ipswich, and has rendered great service to the cause. *Two hundred and fifty-three* Tracts have been already issued. We copy the last announcement:—

- 248—A Clergyman's Appeal to his Brethren 4 pages.
- 249—My Children shall never be Teetotalers—The Professi-

- onal Man—a true Narrative, by the late Benjamin Parsons 4 pages.
- 250—"A New Year's Gift," by J. Livesey, presented to every householder in Preston, and now offered to every householder in the Unt. Kingdom 16 pages.
- 251—Portsmouth in Flames, who will help to put out the Fire? by the Rev W. Carns Wilson 12 pages.
- 252—Dr Guthrie's Speech on Education, Ragged Schools, and Intemperance 4 pages.
- 253—Two very Awful Cases—"The Death Picture and a Drunken Lady" 4 pages.

Besides these there are the "British Temperance Tracts" and the Tracts of the Scottish Temperance League, hundreds of thousands of which have been circulated.

The third edition of Dr Lees' Prize Essay is now in the press; 25,000 are to be printed.

Some time ago the Scottish Temperance League offered prizes for two Temperance Tales. Fifty five MSS. were forwarded to the adjudicators, who made their final award unanimously, and without any mutual communication. The result is thus stated:—

"We the undersigned having been appointed by the Directors of the Scottish Temperance League to adjudicate on the manuscripts sent in, in reply to the advertisement offering a prize of £50 for the best Temperance tale, and £25 for the second best, have the satisfaction to intimate that, after a careful perusal of the MSS.—55 in number—we have unanimously awarded the first prize to the tale which bears the title 'The Burnish Family,' and the second to the tale entitled 'The Fortunes of Fairleigh.'

"ALEX. HANNAY,  
"ARCHIBALD PRENTICE,  
"THOS. KNOX.  
"January 13, 1857."

The first tale, "The Burnish Family," was published on the 1st inst. The second will shortly appear.

In addition to Temperance "Almanacs" and Temperance "Hymn Books," we notice the following works advertised by W. Tweedie, 337, Strand, London:—

- A Plea for Teetotalism and the Maine Law. By James Haughton. Price 1s. 6d., handsomely bound in cloth.
- Burne's Teetotaler's Companion; illustrated with Professor Sewall's Coloured Plates of the Stomach; with the Wine Question, 696 pages, 7s. 6d.
- Buckingham's (J. S.) History and Progress of the Temperance Reformation in Great Britain and other Countries of the Globe, with Statistical and Documentary Evidence in favour of a Maine Law for England, for the Immediate and Entire Suppression of all Traffic in Intoxicating Drinks. Handsomely printed in demy 8vo, price 2s. 6, stitched.

Carpenter's (W. B., M.D., F.R.S., &c., &c.)

Physiology of Temperance and Total Abstinence. People's Edition, price 1s.

Chadwick's (John, M. D., Licentiate of the Royal College of Surgeons, Edinburgh) Essay on the Use of Alcoholic Liquors in Health and Disease. Price 2s. 6d. in neat cloth; paper, 1s. 6d.

Our Drinks; or the Nature and Physical Effects of Fermented Liquors, as an Ordinary Beverage. By A. Gilmore, minister of the Reformed Presbyterian congregation of Greenock. Price 1s. in paper cover, 1s. 6d. cloth.

Temperance Tales for the Young. By the Rev James Ballantyne. Price 6d.; handsomely bound in cloth. 1s.

Texts Rescued from the Intemperate; or, Teetotalism put under the Protection of the Gospel. By H. Mudge, Surgeon, &c. Price 6d.

The Traffic in Intoxicating Drinks; its Evils and its Remedy, or, a Maine Law the only hope for England. By Samuel Couling.

Many more volumes and pamphlets are working their way among the people of England. Temperance literature will soon be "a great fact." It will claim a corner in every well selected library.

THERE is to be a "Ministerial Conference" at Manchester in the summer; that is, a meeting of clergymen of all religious denominations, "for the purpose of deliberating," as the circular expresses it, "on the best plan by which, as christian ministers, our influence can most effectually be brought to bear in checking and destroying intemperance, and aiding in the suppression of the traffic."

The meeting will commence on Tuesday, June 9, and close on the Thursday following. This is a very interesting movement. The knell of the Corn Laws was rung when the Ministerial Conference on that subject was held at Manchester some years ago. May the liquor Traffic share the same fate!

MONUMENT TO FATHER MATHEW. —One of the most numerous meetings ever held in Cork, has been convened by the mayor in compliance with a requisition most numerous and respectably signed. The meeting unanimously resolved:—

That while we deplore as a national loss, the lamented death of our late fellow-citizen, the Very Rev Theobald Mathew, the great Apostle of Temperance, we feel it to be a duty which we owe alike to ourselves, our country, and the cause of humanity, to testify to future ages, by some enduring Memorial, our veneration of the character, and our appreciation of the services of that illustrious Irishman.

It was also decided that Cork was the proper place for the erection of the monument; and £300 were subscribed in a

few moments. We are much gratified that the city of Cork has undertaken to pay this tribute to the labours and memory of that noble and much-lamented temperance chief; in honouring him thus, she entitles herself to honourable mention all the world over.—*Alliance Weekly News.*

In our last issue we mentioned the death of Joseph Brotherton, Esq., a long-tried friend of the temperance reform. A subscription has been since raised for a testimonial to his memory, which amounted, at the last advices, to about £2000.

A singular illustration of the degrading effects of the love of intoxicating drinks, occurred recently at Hull, Yorkshire, where a meeting was held in the Town Hall for the purpose of establishing a Public Library. The *London Athenæum* says:—

More than £1000 had been voluntarily subscribed as a beginning—200 of which, we hear, was subscribed by working men. The Mayor—the Recorder—all that is most respectable and intelligent in the Yorkshire port, lent aid or counsel. Yet a band of resolute and illiterate rate payers—*friends of the beer-house interests*—broke into the Town Hall, and by bray, hiss, and cackle—one knows the kind of throat from which such sounds issue—compelled the Mayor into proceedings most irregular, and ultimately rejected the proposition for establishing in Hull, a free library."

These men were probably urged on by the dealers in intoxicating liquors. They saw that if the lower classes could be induced to spend their evenings in the Library or Reading Room, getting information and enjoying the pleasure of knowledge, *their* rooms would soon be comparatively deserted. So they organised a mob, and protected their craft. It is an instructive incident. The people of England are taught by it that the liquor traffic is antagonistic to all that tends to enlighten, elevate, and improve the human race. If the masses are to rise the traffic must go down.

We have inserted in another part of our columns a letter on Watchman's Clubs. The object and purpose of those societies are fully explained. It will be observed that there are two differences between the Watchman's Clubs and the Sons of Temperance. In the

former Institutions there are no pecuniary benefits, and females are admitted to full membership. The benefit system is established in the Order of the Sons, and females are allowed to attend as visitors. There is a distinct Order of the "Daughters of Temperance," about which a brother in Halifax can give us some information. We hope he will be inclined to do so. It is further to be observed that the Subordinate Divisions have now the full control of their funds that they can arrange the initiation fees and dues as they please, and that they can become practically non-benefit divisions by suspending benefits. When this is done, the only difference between the Watchman and the Sons is the membership of females.

The object of both Institutions are the same, and it is extremely desirable that their operations should be carried on in such a manner as that every district may be thoroughly pervaded by temperance principles, by means of one of them. The Watchman's Club may be more suitable to one class of the population, and the Order of the Sons to another. There need be no intemperance, there should be no feeling of rivalry. The two institutions are now so nearly alike that it is perhaps scarcely advisable for one of each kind to exist in the same place. A friendly arrangement may be easily made whenever a difficulty occurs, or there seems to be a likelihood of clashing. The matter may be settled as Abraham and Lot settled *their* difficulties. "If thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." If in any case this appears to be impracticable, let the members of both institutions make up their minds to harmonious action. Let there be no jealousies, no endeavor to enlarge one at the expense of the other. Let both grow together.

HALIFAX.

The old Halifax Temperance Society held a Public Meeting on Friday evening 13th Feby., the following account of which is copied from the *Daily Sun* of 16th Feby:—

A public Temperance Meeting, under the auspices of the Halifax Temperance Society, was held at the Temperance Hall, on Friday evening last. Notwithstanding the boisterous state of the weather there was a goodly number present. Mr Exhorn presided at the piano-forte,—and several songs were sung during the evening

Mr W. M. Brown, President of the Society, occupied the chair, and opened the meeting with appropriate remarks.

Rev P. G. McGregor—who addressed the meeting with excellent effect—moved the following resolution:—

*Resolved.*—That while we deplore the evils which are the offspring of intemperance, and, at the same time, rejoice in the blessings which already flow to us as a people, through the partial success that has resulted from our efforts in the cause of Total Abstinence,—it is at once our privilege and our duty gratefully to acknowledge the hand of Divine Providence in bringing us thus far towards the completion of our benevolent enterprise."

C. Robson, Esq., moved the following resolution, and spoke at some length, giving an interesting and detailed account of the rise and progress of the cause in the United Kingdom and the adjoining States.

*Resolved.*—That, in the opinion of this meeting, the progress of events—both in Britain and America—in connection with the cause of Temperance, affords matter for great encouragement to the friends of Total Abstinence, and should stimulate them to increased exertions in disseminating their principles."

Mr P. Monaghan, G. S., moved the next resolution, prefacing it with a few neat and appropriate remarks:—

*Resolved.*—That while some christian people appear to be indisposed or unable to perceive the importance of our work, as a means of producing greater efficiency in the organizations which are provided more particularly for the religious improvement of mankind,—we cannot at this time, hesitate to make honourable mention of those pastors and teachers who have earnestly invited their people to co-operate with them for the advancement of the Temperance cause."

Mr R. Motton, Jr, introduced the next resolution:—

*Resolved.*—That the recent manifestation of good-will towards our cause by the military men in this garrison, demands from us an expression of unqualified approbation; and while we appreciate the willingness of commanding officers to aid our progress, we feel assured that their own happiness and that of the men, and the good of the service also, will be enlarged and promoted according to the extent of our success."

The foregoing resolutions were severally put to the meeting and passed by acclamation.

The meeting was one of much interest, and not without its results, as at the close of the meeting, the Pledge was administered to 19 persons.

A meeting was held at the Harmonic Hall, Grafton Street, on Tuesday evening, 24th February, for the purpose of organising a Temperance Society in connection with the Roman Catholic Church in this City. The Room was crowded, almost to suffocating, and we believe numbers were unable to gain admission. The Temperance Hall being occupied this evening was the cause of this building being selected to hold the meeting in. The Rev J. Higginbotham presided, and was assisted by four Secretaries. After addressing the meeting at some length he administered the Pledge to a number of persons, immediately after which over four hundred and fifty enrolled their names, and the "Halifax Catholic Total Abstinence Society" was formed.

The following named gentlemen were then elected as the Officers, by acclamation, viz.—

*President*—Rev John Higginbotham.  
*Vice President*—Daniel Creamer, Esq.  
*Assistant Vice Presidents*—Patrick Power, Esq., Mr Roger Cunningham, Alderman Patrick Donohoe, Mr Richard Anderson  
*Secretary*—Mr Joseph W. Quinan.  
*Assistant Secretary*—M. Patrick Monaghan.  
*Treasurer*—Bernard O'Neil Esq.

Committees were also appointed for each Ward in the City.

The Annual Meeting of the Society is to be held on the second day of February in each year, and Quarterly Meetings in the months of May, August and November. Special meetings are to be held whenever the Officers deem it necessary for the interests of the Society. Subscribing members are to pay the sum of two shillings and sixpence per annum. The Pledge has been administered to over 2000 persons.

At the request of the Officers of the "Halifax Temperance Society" the Rev Robert Sedgewick delivered a very interesting Lecture on Temperance, in the Temperance Hall, on Wednesday evening, 4th March. The Hall was well filled, more being present than at any temperance meeting that has been held for last three years. Wm M Brown Esq., presided. Every temperance organization in the city was represented by the gentlemen who occupied seats on the platform, viz., the Halifax Temperance Society, Sons of Temperance, North Halifax Branch Temperance Society, Halifax Catholic Total Abstinence Society, and the Granville Street Total Abstinence Society.

The Lecture was a very good one, and was listened to with marked attention by the audience. We have inserted a synopsis of it, for which we are indebted to the *Duty Sun*, in another part of our columns.

The meetings of the "North Branch Halifax Temperance Society," and the "Granville Street Total Abstinence Society," continue to be held monthly, are well attended, and new members added at each meeting. The Officers of the former are:

*President*—Rev S. N. Bentley.  
*Vice President*—Richard McLean Esq  
*Secretary*—Mr W. A. S. Blewett.

GRANVILLE STREET T. A. S.

*President*—Rev D. Freeman  
*Secretary and Treasurer*—Mr C. C. Vaux.

The Friday evening meetings of the "Halifax Temperance Society," are still continued; numbers of the military, as also some civilians, are pledged at each meeting. The meeting during the last month have been addressed by Messrs John Devlin, W. C. Silver, William Ackhurst, and several of the gentlemen named in a former number.

The Granville Street Total Abstinence Society held their monthly meeting on Thursday evening 12th inst., on which occasion an Address was delivered by Mr Robert Motton, junr.

A Public meeting will be held in the Division Room on Thursday evening 19th inst. under the auspices of the Ohebucto Division.

REV. MR. SEDGEWICKS LECTURE.

He expressed considerable reluctance in occupying the stand, not on account either of the occasion or the cause, which he had so much at heart, as on account of his inability even to do aught that has been done before

far more ably and effectively than he could pretend to. "Oh that men would put an enemy into their mouths to steal away their brains," says Shakspeare. But long before his day, and from his day to our own, have men been guilty of this folly, and there is as much occasion for the exclamation now as at any other former period—indeed, there is more occasion. In Shakspeare's day such an exclamation was regarded probably as little else than a poetic fancy. In uttering it he might and probably would be thought to be doing nothing more than indulging in the license of poetry. It is not likely, though he could not mistrust the statement, that the nature of spirits had in his day been subjected to analysis, or their baneful effects on the body and soul of man thoroughly demonstrated, or that baneful influence on society understood or acknowledged. Now, however, all these things have been done. The chemist has told us what alcohol is; the pathologist has declared what it does to man's nerves and brain; the physiologist tells us what it does to our passions and powers; the moralist what it does to the conscience; and the divine what it does and shall do to our fate; while the political economist brings up the rear, and prudently and cautiously tells us what it does to the purse—and the united testimony of these witnesses proclaim in tones loud and solemn, as when seven thunders utter their voices, that wine and strong drink, brandy and rum, are the enemies of man; and yet men drink in spite, in defiance of all authority and of all warning, and give more occasion than ever for the exclamation, not on the part of the poet only, but on the part of the man-lover and god-lover, on the patriot and the christian: "Oh that men would put an enemy into their mouths to steal away their brains."

In the conduct of the lecture he preferred adopting the simplest plan possible. Assuming that everything has been said on the nature, the causes, consequences, and cure of drunkenness, he proposed to give an expansion of the proposition, that abstinence from the use of intoxicating drinks is expedient on all, inebriated on some, and hurtful to none.

He then proceeded to show that abstinence from the use of intoxicating drinks in the present circumstances of the country, and the present position of the temperance question, is expedient on all. There need be no cavil about the meaning of the word *expediency*—the term in the present instance was used exclusively as affecting the customs and practices and conduct generally of those who indulge in the consumption of intoxicating drinks, and thus you see the principle of expediency is just the principle of benevolence when it comes into operation. This principle of expediency is capable of an extensive application. He considered it in the various relationships which tie society together. It is admitted, of all merely civil relationships the family is the most important—it lies at the basis, indeed it is the basis of society in its widest and loftiest aspect—it is the foundation on which the whole fabric rests. Now, admitting the baneful effects which the use of spirituous liquors on the passions, on all that is emotional and moral in man, admitting that in this respect it interferes with family confidence and affection, what room and opportunity for the application of this principle at home! He could not refrain from urging upon every father and mother the expediency of banishing this practice from their family table. Do you not know that the drunkard

has no home. For him home has no charms—the prattle of his children has no music, and their wants, little in our account, but all important to them, are disregarded by their heartless father.

The great manufacturers and employers have the sobriety or intemperance of the country to a large extent in their hands. They are up to the mark now, at any rate, as far as mere knowledge is concerned, as to the effects of drinking on the capacity for labor as well as on the mental and the moral character of their servants—who does not see that even the principle of expediency fairly wrought out and clearly exhibited by the master, it would have the most powerful effect on the men. The generous self-denial of the master will distinguish the men, and the men will feel themselves honoured in resembling their master; and, thus, from the counting-room to the work-shop, and from the mansion to the cottage, there will be seen in harmonious reciprocity the things that be pure and lovely and just and true, and they will have a good report of all men, and of the truth itself.

It seems almost unaccountable that the advantages arising from the operation of this principle have been ignored or overlooked so extensively, and that among the many enquirers as to the best means of checking the progress and curing the evil of intemperance this one should have escaped the observations of thinking men when speculating on the elevation of the working classes. [He drew a vivid picture of the condition of the working classes, their hanging round the counting-house door until late of a Saturday night and the short distance from the office-door to the public room and the gin shop, and that just as the one was left the other was crowded.] He offered one or two suggestions of vast practical importance.

The first is, that total abstinence be a condition of obtaining employment. What a change such a condition would effect in all large manufacturing districts! Were the employers to form a combination of this nature, were they so endowed with generous man-love, and with such lofty moral heroism, as in a body to resolve that “we will give no employment except to sober men”—why, in a month the tavern-keeper’s occupation would be gone, and the demon of discord would be silenced, and the curse of squallid want would be banished from our homes; and for strife there would be peace, and for perjury plenty; and contentment would take the place of misery, and confidence of jealousy; labor would retire home for rest and repose, and home, with its joys and its cares, would furnish the strongest and lasting inducements to labor; an era would commence in our civil and social history that would be marked by a third reformation—a reformation from the degradation of the drinking customs of our day. The other suggestion is, that the employers pay their men their wages on some other day of the week than Saturday, and make it a condition that the men be at work the next morning at the usual hour; that by the adoption of this practice, one half of the intemperance which now degrades our working men would forthwith vanish, for one half of the temptation to it would be at once removed. Surely, surely, employers have not looked as they ought at these facts. It has been illustrated, it has been pressed on the attention of these men, but somehow they adhere to the old custom. He further illustrated the practice of paying

journeymen carpenters, tailors and shoemakers late on a Saturday, thus depriving them of laying their money out to advantage, and compelling their wives late at night to procure the necessaries of life at a much heavier cost. Be considerate, therefore, ye employers, of other things than the mere days work of your men, and remember that while capital has rights, so has labor, and that the products of both are alike increased and preserved when the rights of each are sacredly guarded. The last illustration of the law of expediency is the scope furnished for the working of this law within the pale of the churches of the living God. The Christian resolve is therefore, “If meat make my brother to offend, I will eat no meat while the world standeth, lest I make my brother to offend.” Or as the circumstances in which we are now situate demand a change in the terms of this resolution which should run thus: “If drink make my brother to offend, I will drink no drink while the world standeth, lest I make my brother to offend.”

He next remarked in the second place that those on whom it is incumbent to abstain from the use of all intoxicating liquors are the drunkards: that is, persons who habitually impair their mental or bodily powers by the use of poisonous drinks, the essential constituent of which is a chemical compound known as alcohol. He then showed the different phases of drunkards. The most disgusting of all the tipplers is the man who, in common phrase, is always drinking and never drunk. In meaner phrase—he is your loafer lounging about the bar-rooms of your way-side inns; his hanging about the village public house and waiting if perchance he may find some good soul who will treat him to a single glass, as he has not tasted a glass the whole of that blessed day. (Laughter.) He seems never to be a bed; he is the last seen in the presence of the rum shop at night, and is first seen in the morning. He has always news of importance to tell you; he is the gazetteer of the place, almost as good and sometimes better than sixteen morning papers. (Laughter.) And then his dress is what is called “seedy.” He is the man with the “shocking bird hat.” He sports a white neckerchief that is always of that peculiar white which the ladies call “dirty;” and his suit of black is often a very bad fit; peculiarly short about the arm-pits, and sally deprived of its velvet nap.—(Laughter.) This man is a mere exerescence on the body social, not only not useful but *useless and hurtful*. There is too your social drinker, your roaring roystering drinker, whom it almost sets on fire, and blazes with a lurid heat which the fire water alone kindles. His flashes of merriment sets the table in a roar; his comic songs are applauded; he is the life of his companions; the first to begin the last to cease; and it may be when all has subsided around him and sunken in sleep, he is sitting alone like Satan over the fallen angels. There is, also, your solitary drinker as well as your social; the man who drinks alone, and who if there be pleasure in drink, monopolizes it all to himself. He is one of the secret worshippers of Bacchus, and renders to him his undivided homage. The man of all others who shows by his conduct that he drinks because he likes it. Sometimes his own house is the scene of his indulgence, when his wife and children are a-bed—for he dares not or fears not to make a beast of himself in their sacred presence, and often you find him in that most convenient place—the

back shop! When he—the lecturer—was little acquainted with the drinking habits of this city, he was struck with the fact, that during almost all hours of the day he saw some of our most respectable men—apparently merchants or otherwise—belonging to the middle and higher ranks of life, hurrying through an entry; he was sure that it was not to the bank they were going, nor the counting-room, nor ware-room for they were no sooner in than they were out! (Great uneasiness.) His curiosity was excited; he ventured, partly because he was a stranger, to make the slightest possible inquiry, and the mystery was soon solved: it was the entry to the convenient “back shop,” where, having tossed off their glass, the one hies to his ledger, the other to his store,—each having wiped his mouth and said, “I have done no wrong!”

There is in addition to those classes yet another—the sly drunkard, the man who gets drunk by stealth, who with a liking for drink has a liking for his good name. But he watches his opportunity; but when in company with a kindred soul, he drinks until he gets drunk with greediness—when the mantle of hypocrisy which was wont to cover him and hide his deformity is torn from his shoulders and he be left naked and bare and branded with the name of the hidden drunkard. There is also your fitful drinker, who gets drunk periodically, often longer or shorter as the case may be. With what gusto he swallows it after his abstinence—by so much as he was resolute when he was sober by so much is he resolute in his drunken career. He would introduce yet another specimen—the religious drunkard. Start not at the strange conjecture. Alcohol, while it affects the whole mental and moral powers of the drunkard, affects those which may be regarded as characteristic of the individual, and hence the vulgar affirm that “drink brings out what’s in.” He was no phrenologist, yet it is a fact that almost in every case of a drunkard in whom the bump of veneration is largely developed, the tendency to engage in religious conversation is very marked and peculiar. When he is in his cups, indeed, it is only on these occasions that he manifests any such signs. Nor is this all, for there is nothing which pleases him more than a tilt in the political arena. Your religious drunkard is a great contravertist—he is a defender of the faith—he stands up for the whole doctrine of the confession—he would lay down his life for any one of the five points.

And then, too, the devotional spirit is excited, and if there be family worship attempted from one week end to another, or from one year end to another, it is when the father comes home considerably “sprung.”—(Laughter.) But however willing the spirit the flesh is weak. He would give an example. A person living in the city of Perth in Scotland, well, whenever he got home, whether late or early, he would ask his patient, heart-broken wife, why she had gone so soon to bed, and where were the children, and up they had to get, and books had to be brought out and the chapter was read, and the family were kneeling, but no sooner had the wretched self-deceiver assumed this position than he fell asleep! It was a task to rouse him—for, oh! how dead is a drunken sleep! When he staggered on to his chair and set him down—“Now,” says he, yawning, “is not that better than going to your beds like a parcel of brute beasts.”—(Laughter.) One other specimen—I refer to your elegant drunkard, who tries to falsify

the description of the poet :

"Vice is a monster of so frightful mien,  
That to be ruted needs but to be seen."

They would if they could make it read  
thus:

"Vice is a maiden of so graceful mien,  
That to be loved needs but to be seen."

This class are very regardful of appearances, and as the Sabbath day furnishes the best opportunity for display they generally embrace it. A practised eye will easily single them out of a Sabbath morning, just as the bells of St Paul's are ringing in, and the door-way crowded with the assembling congregation, you may see one or two gents standing a little aloof at the opposite corner, most exquisitely dressed are they, and as odoreferous of musk and eau-de-cologne as if they had come out of a perfumed box; with "gold headed cane" in hand, eye-glass in pocket, they saunter about and quiz the assembling worshippers. Bye and bye, the group is enlarged with the addition of one or two more, but by the time the bells have rung in only a solitary person is *hurrying* in to church. Mr Maturin is in the desk and the confession is proceeding, an intelligent glance passes from each to each. "It would be most *indecorous* to disturb the congregation." "What a pity we did not think of it sooner," says a second, "but it can't be helped now." "It is a most beautiful morning," says a third, "what say you to a walk," "We may as well *since it has so hopped*," answer they all; and, by the *merest accident* in the world, they set off; and what with discussing the latest news from Europe, or the present political crisis, or the likelihood of Mr Johnson's return, or the aptitude of Dr Tupper for his new position,—(Laughter)—they never know were they are till they find themselves at the door of the *four mile* house.—"Dear me, how hot it is; I declare I am in a drench of perspiration; I must have a glass of brandy and water; can't go further for the life of me. Indeed, four miles is a pretty good stretch,—after all we had better stop and take dinner." And thus, gentlemen, is the beginning of the end.

The last division of the lecture may be soon disposed of. It has been asserted that while abstinence is expedient on all and incumbent on some, *it is hurtful to none*. Now, who will deny the assertion? Who will deny it at this time of day, or in the face of the evidence of the hurtful influence of drinking which has been accumulated, and which is accumulating every day? The question of abstinence has gathered a literature around it, such as no question which has been raised within the last four and twenty years has done—a varied literature, an authoritative literature, which has commanded the worship of the high priests of literature, as is manifest from the fact that it has often furnished materials for speculation in our great European and American reviews. Is abstinence hurtful to our young men, so far as mere longevity is concerned? He adduced a fact from the tables of life assurance companies. A young man at 18 who abstains from drink has the chance of living 45 years longer; a young man at the same age has the chance of living fifteen years longer. Hear this, ye young men; and as ye would enjoy many days and see good all the days of your lives, "touch not, taste not, handle not;" so shall your eye retain its luster, and your cheek its hue, and your brawny arms their strength, and your athletic limbs their manly step. So

should you reach and enjoy a green old age, and be able to tell it, may be, to your great grandchildren, what the poet makes the patriarch declare to the enquiring youth who enquired:

"You are old, Father Williams, the young man cried.

The few locks that are left you are grey.  
You are hale, Father Williams, a trusty old man,  
Now, tell me the reason—I pray."

"In the days of my youth, Father Williams replied,

I remembered that youth would not last,  
So I thought of the future—whatever I did,  
That I never might grieve for the past."

To whom is abstinence hurtful? To our merchants—the bar, the bench, the pulpit, the Legislature, the Council Chamber, the Throne. It is not for kings, O'Lemuel, it is not for kings to drink wine, nor for princes to drink strong drink, lest they get drunk and forget the law, and pervert the judgment of any of the afflicted.

Let our new minister, with the aid of his allies, give us a liquor law that is worth any thing, and that is suited to the exigencies of the country, and really practicable; and he would venture to predict that he will leave the provincial chest when he does leave it, fuller than he found it, full though it be, and the Honorable William Young and all his honorable and right honorable friends whom he has so recently supplanted, will be quite ready to forgive the sin of turning them out, and the blunder of turning the bark so cleverly on himself.—(Great Laughter.)

The Reverend gentleman then resumed his seat. The thanks of the meeting was tendered him for his masterly and instructive lecture. The doxology was sung and the meeting was separated.

## Correspondence.

### TEMPERANCE WATCHMEN.

MR. EDITOR,—

As the columns of the *Abstainer* are open to all Temperance organizations, our Order respectfully solicits a portion of your space.

*The condition of the Order.* There have been thirty-three Clubs organized in this Province; twenty-four of which are known to be in working order. Of the other nine, some are known to have "gone down," others have not been heard from for some time, and there is reason to fear they too have "ceased to be."—These nine were among the first instituted in the Province. Fourteen Clubs were organized during the year 1855, six in '56, and five in '57. There are fifteen Clubs, with a membership of 505, in the county of Pictou; four, with 156 members, in Colchester; two, with 58 members, in Guysborough; two in Inverness, with 87 members; and one in Victoria with 23. Total, 24 Clubs, with 831 members. This estimate is made from Returns last sent to the Office of Central Committee.

Only 16 Clubs have yet sent in Returns for quarter ending December 31, 1856. From these it appears that 92

members were added to the Order during last quarter; that there were 29 expulsions, leaving an increase of 63 members for the term in the 16 Clubs. This, contrasted with preceding terms, shows the Order to be in a healthy and progressive condition.

Of the *nine* Clubs that are supposed to have suspended operations, *three* are in the county of Pictou, *five* in Colchester, and *one* in Victoria, C. B. The latter was once in a very flourishing condition, but, owing to some misunderstanding, it was broken up. However, the angel of Peace did not depart; and the Phoenix Club has arisen from the ashes of the Baddock. May this Phoenix become as renowned as the son of Agenor, from whom ancient Phœnicia took its name.

Of the Margaree Club, instituted April 3, 1856. Brother W. F. S. writes under date October, 1856. "Our Club numbers 28 members. We have built a *new Hall* for ourselves, and have held our meetings in it since the beginning of the present quarter; we have already initiated 12 members in this quarter, so that we *now* number 40 members. The Temperance cause is gaining ground here."

This indicates a degree of health, energy and determination, highly commendable and worthy of imitation.

In the county of Guysborough there are but two Clubs, the one at Glenelg and the other at Sherbrooke.

Brother C., writing from Glenelg in December last, says, "Our Club is in rather dull working order; but I am happy to say it is *not* owing to intemperance.—In fact there is so little intemperance in our midst, or near us, that there appears to be almost no necessity for much effort."

This is certainly a favoured locality. Would that every community in Nova Scotia could say the same!

From the list of officers from their Club, they have some "good men and true" labouring in the cause for the benefit of less favoured communities.

From Colchester tidings are by no means encouraging. *Five* Clubs have ceased operations.

Brother J. W. S., of Mayflower Club, writes under date January, 1857, "Brookfield has not the elements to keep up a good moral institution. In the hour of temptation they melt away like snow before an April sun. There are *five* or *six* true to their pledge; that is about all. \* \* A Temperance Society was started in Brookfield, but it shared the fate of the Club. \* \* \*

"Three or four grog shops in its midst is cause the first; the Railroad, with its withering influence, is cause the second; and the resident magistrates are dead against the Temperance cause in every form, which is cause the third. Cease then to wonder that 'Youth's Refuge'

has ceased to be a refuge for them. If a good Lecturer could be procured something might be done to revive the cause and to renovate the Club.

"The Mayflower Club is in a still worse state, and has dragged the 'Youth's Refuge' down along with it. I think there is but little hope for the Clubs."

"\* An effort was made to organize a Club in Lower Stewiacke, which movement alarmed the "Sons," who immediately reduced their initiation fee to 2s. 6d., and their dues to 1s. 3d. per quarter. They made a strenuous effort, and most of the young men have joined them. \* \* Our common object is Temperance; let them go ahead and prosper. There is still in Lower Stewiacke a Temperance Society of long standing."

Our Order has at the present time but 158 members in Colchester; and from the Report of Grand Division Sons of Temperance, at last annual meeting, it appears that there are (an equal number of Divisions and Clubs, viz., 4 of each) but 122 Sons of Temperance in that county.

This indicates a low state of Temperance feeling. Have the intelligent people of that noble county become lukewarm towards this grand reform? Or do other organizations still exist which carry on the work *silently*? If so, why not let their light shine that others, seeing their good works, may follow their example?

The Orders of the 'Sons' and of the 'Watchmen' have declined, as if the soil were ungenial to their growth. Friends of morality, why this declension?

In the county of Pictou our Order is in a more flourishing condition. It is more prosperous in country localities than in our towns and villages. It now numbers 15 Clubs in operation, with 505 members. These Clubs are dispersed throughout the whole county, and exist in localities in which the Temperance banner was never before unfurled by any organization.

The Watchmen have raised the Temperance standard in communities in which strong Alcohol held undisputed sway for ages; and regiments are enrolled to defend that banner from all aggression, and so carry it further into the enemy's country.

The Watchman Order is not antagonistic to any Temperance organization whatever. It is similar to the organization of the Sons of Temperance, and aims at the same object as regards Temperance and Prohibition. It differs from the Order of the Sons in that it does not combine a "Benefit Society" with that of Temperance. A Watchman cannot be suspected to have joined the Order for the sake of pecuniary benefits. This we consider an advantage, and affords a better test of Temperance principle.

The Order *is not* and should not be regarded as a rival to that of the "Sons." Your New Glasgow correspondent says, "We (the Sons) regard them as parasites growing out of our Order, impairing our vitality and weakening our strength." This expression we regard as unfortunate, as it is calculated to place the Watchmen in a false position before the public. Parasites we may be; but facts show that we have neither impaired the vitality nor weakened the strength of the Order of the Sons either in New Glasgow or elsewhere.

In the years 1850 and '51 the Sons were at their zenith in Pictou county.— They then numbered 378 members.— They decreased greatly before the Watchmen Order was introduced. Hence their declension is attributable to some other cause. The Watchmen Order have proved to be an auxiliary to the Sons, and as a "god in their side" stimulating their energies.

From returns to Grand Division it appears that New Glasgow numbered 70 members in 1850. In 1856 (April) it numbered but 57 members, of which 26 were initiated during that quarter; so that its numbers must have been but little over 30 in 1855. The return of October, 1856, shows a membership of 70. Hence the Division must have increased about 40 members after the Watchmen Club was instituted in that place. In the town of Pictou the Sons had decreased from nearly 200 members in 1851 to 45 in July 1856. In October, 1856, they numbered only 38. But *there* the Watchmen have also decreased from about 60 members in 1855 to 20 in 1857. Hence the Watchmen have not led to this sad declension of the Sons. In the *country* the Sons have increased from 122 in 1855 to about 200 in October, 1856.— These figures show plainly that the Watchmen Order does not weaken the Sons, but strengthens them.

It may be said that the Watchmen Order comprises many females. Of the 505 members between 70 and 80 are females. The introduction of ladies to full membership I believe to be a beneficial and commendable feature of the Order, and would recommend the adoption of the principle to the Sons.

Our Order exhibits less vitality and energy in towns and villages where Divisions exist than in country localities.

Your correspondent says "we are on the best of terms." True, as bodies we are; but still, here as elsewhere, the Watchmen are regarded by some Sons as "things of nought," or at best as "vain pretenders" that should be suppressed—as an aspirant rival that should not be encouraged. If the good work of Temperance and Prohibition be carried on, what matters it what organization is most successful. Even should it be carried

on "through envy and strife" let us still rejoice that the cause progresses. Let us not speak of other organizations as parasites, nor charge them with impairing vitality and weakening strength; but let us wish them "God-speed" in their endeavours to redeem a world from the curse of intemperance. There is need of unanimity and concentration of effort among all Orders. Let us strive to draw the cords which unite us still more closely together that our strength may be the greater.

In this county our magistrates have taken a retrograde step. They have, at the last meeting of Sessions, granted license to 18 taverns and 18 shops; total, 36 licensed houses. Last year license was refused to all, and the vender had to bear the responsibility of his trade; but this year the magistrates, in the exercise of their impartiality, granted authority to a *certain number* to do all that the trade produces. They have thus testified their willingness to shoulder the responsibility, and of course to bear their share of the odium. Let them not be surprised if they meet the odium of an indignant people and outraged morality.

Last year the Sessions refused license to all parties. No further effort being made (except the attempt of the Sons in New Glasgow) to suppress the traffic groggeries multiplied—the rummies enjoyed a jubilee and intemperance became rampant. This season the unlicensed houses and many low haunts still sell, and will continue to do so, unless some more resolute and determined effort be made than has ever yet been made. To talk about regulating the existing evil by granting a license to some to commit *the same evil* (by magisterial authority) is all a farce. If the system is morally wrong magisterial authority cannot render it morally right. It must be evil, and only evil continually.

Say they, "The liquor will be drunk, and we may as well have a revenue from its use as have all evil and no benefit, hence they that sell should pay for that liberty."

Some justify the granting of licenses upon the supposition that the sale of spirituous liquors is necessary in public houses for the convenience of the travelling public. This is fallacy and delusion, if not imposition. No such argument can be advanced in favour of shop license. Why then grant them? Why license some shopkeepers to vend liquors and refuse it to others? Where is the argument to justify such a procedure?— If it is right to enable a shopkeeper to increase his gains by granting him a license, why not to all the little shanties who sell to keep themselves from becoming a burden in the country as paupers? Many throughout the country tell us they sell to earn a livelihood. Some have

been paupers and a public charge, who by one dollar's worth of rum to commence with, have become independent of the public's care, and now "sell and make gain." Why not grant such characters the benefit of the magisterial authority to sell instead of giving 18 comparatively wealthy shopkeepers a monopoly of the business? Consistency thou art amiable!

The clergy are among the warm advocates of the cause. They deliver lectures and preach on Sabbaths in favour of Temperance. All very well. But what avail is there lecturing and preaching while they keep the *rumseller* and the *rumsdrinker* on their communion roll? Why not take "the more excellent way" and debar them from such privileges?—Were Church Courts to take a higher position and act consistently intemperance could not disgrace her pale.

If this traffic is morally wrong it is the imperative duty of both Church and State to prohibit that moral evil.

I remain yours in T. H. and Progress,

A TEMPERANCE WATCHMAN.  
Pictou county, Feb. 25, 1857.

#### A REVIEW

*Of the Temperance Cause in connection with its Society in Chester from its commencement down to the present.*

DEAR SIR,—

The Chester Temperance Society was first organized on March 1st, 1831, more than a quarter of a century ago, with Rev Joseph Dimock as President. This Society forbade the use by its members of ardent spirits, but allowed wines and fermented liquors to be drunk, but not to excess, or to cause intoxication.—This continued for six years, when, in March, 1837, the total abstinence pledge was added to the constitution, and persons were at liberty to take either at their option. From that time to February 26th, 1841, 255 persons had belonged to the Society, when at its annual meeting, by unanimous consent, the total abstinence pledge alone was adopted, and 31 persons then present came forward and signed the reformed constitution.

The Society held monthly meetings regularly, receiving additions to their numbers, and too often, alas! having to exclude those who, not having resolution sufficient to enable them to continue firm to their pledge, had tasted of the intoxicating cup. From 1841 to 1845 the number who had signed the reformed pledge was 536. Judge Marshall in his tours used not to forget Chester (I think it was on the occasion of an address from him that I joined the Society upwards of 13 years ago, when ten years old, since which time I have ever remained faithful to my vow), but has frequently raised

his voice in favour of our principles, and with effect. After the death of Rev Joseph Dimock, the President, and I may add the parent of the Society, until the spring of 1818 the Society lay dormant. In March of that year a Mr Halls came to our village and delivered two lectures on temperance, which began to waken again the minds of the temperance community to the subject, and at this time 31 persons came forward and gave in their names. He was soon followed by the great temperance orator, Kellogg, who on the 24th and 25th of April delivered two of his powerful and telling addresses to crowded audiences, which roused the whole community and caused what may be termed a temperance revival. Numbers crowded to enlist themselves under the temperance banner; on the second evening upwards of 80 names were added, and more than 100 on both. The Society was reorganized on the 10th of May and a staff of officers appointed, the late George Mitchell, Esq., being President. Hitherto the meetings had been always held in the Baptist Meeting House, being under the direction of its pastor, but as they took more of a secular character it was thought best to procure the Town House for the future. A temperance choir was started, and added not a little to the interest of the meetings by singing temperance songs and hymns. Through the summer of 1849 a Temperance Hall was erected by the voluntary efforts of the Society's members and the Sons of Chester Division. The Hall is two stories high, the upper room occupied by the Sons and the lower one by the Temperance Society, and was creditably finished in the exterior. In August, 1849, the Society met in it for the first time. On this occasion six clergymen, all Sons of Temperance, were present, who advocated the cause in an able manner. Until the close of 1852 the Society held its meetings regularly, sometimes meeting with much encouragement, so much so that at one period the room, 42 by 25, was insufficient to contain the audiences that assembled, and it was seriously thought of enlarging the building, at others the cause declined, retrograded, until through the winter of 1853 it again relapsed into a state of lethargy. In April, 1853, the Society was again revived. A meeting was called and opened by the President, George Mitchell, Esq., who then stated that feeling old age on him, and wishing to retire more into private life during the remainder of his days, he felt obliged to resign the offices of President and Treasurer which he had held for the past five years, but that the cause was still as much thought of by him as ever, and should always have his best wishes and means to aid in its advancement, and until his death the temperance movement had his warmest

commendation and assistance. A vote of thanks was given him for past services, and a request that he would still countenance the Society by attending occasionally and taking a seat on the platform. James Mosher, Esq., its devoted Secretary for a long course of years, also resigned his office, being about to remove from the place. Thanks for his services were also tendered and duly acknowledged. A new staff of officers was then appointed, Rev James Spencer being President. Several meetings were held during the summer, but on Mr Spencer's removal from Chester they were once more discontinued. In December, 1853, Rev Mr Hurl delivered a lecture in the Sons' room with good effect. Mr Johnson also delivered one, and Rev Mr Francis two, on the same subject, in that winter. In May, 1854, the Society held its annual meeting, when Daniel Dimock, Esq., was chosen President, and other officers and a committee elected.

The Society held its meetings regularly until September, and were addressed by the President, Rev Mr Lightbody of New Brunswick, Rev J. W. DeBlois, Dr Chipman and others, when they once more ceased. From 1841 to 1854, 937 names were enrolled in the Society's book, and of this large number we may fairly suppose some have remained faithful until the present. Looking over the list I count the names of 240 persons whom I know, and believe them to have kept their pledges, while of the large number remaining many may be faithful whom I do not know, so that I may I think count upon 400 still being true and faithful. Of the large remainder, death and removal have taken a great many, and others, I regret to say, are walking the downward road of riot, ruin, and disgrace.

So matters have remained until latterly, and public meetings and demonstrations have been confined to those made and held by the Sons, when efforts were made to enlist the sympathies and aid of the clergy, thinking that the increase of intemperance in the community would render them anxious to assist in any way to promote its prevention and decrease. But this has been more fully treated of by "A Son" in a late number of the *Abstainer*. After the refusal of the clergy to co operate it was at first thought best to abandon the effort, but a few ardent spirits said, "No! something is needed in which the public can unite with us in our labors, let us make the attempt even though we should fail." So it was decided that a public meeting should be held, which accordingly took place in January, at which a goodly number attended. As it was thought a work of too great magnitude to review and revise the Society's old book, and as its pages are nearly covered it was concluded to leave



it as it is and enrol names in a new book. About 40 persons gave in their names. Mr John E. Melvin was chosen President, Messrs. David Hume, Isaac Hume, and Robert Smith, Vice Presidents, John L. Corkum, Secretary, John C. Stuart, Treasurer, and a committee.

On Wednesday last, 3rd of February, the second meeting was held. Rev T. Crawley attended, declared himself on the side of total abstinence, and made a speech in its favor. Messrs. David Hume, William Evans, John L. Corkum, and Isaac Hume, also spoke. As a book was not yet in readiness no names were asked for. May the present Society continue in useful operation until the demon intemperance has received his final overthrow! Drinking has received a check here, owing to the funds of those who thus abuse themselves having become low. At the General Sessions held recently in Lunenburg four licenses were granted to persons in Chester to traffic in the curse; viz., to — Butler, tavern license, Chester Basin, Messrs. John Henneberry and Andrew Murphy, tavern licenses, Chester Town, and Mr Edward J. Robinson, shop license, Town. Beside those there are unlicensed houses sufficient, which at present I need not name, but which are well known here, but I publish the names of those who are allowed by the law of our Province to purchase the right of poisoning by alcohol the inhabitants of this township, so that customers may know where the curse is lawfully sold and govern themselves accordingly.

AN ABSTAINER.

Chester, February 9th, 1857.

**SONS OF TEMPERANCE.**

OFFICIAL.

HALIFAX, N. S., March 14th, 1857.

The Grand Division S. of T of the Province of Nova Scotia will meet in Quarterly Session at Nictaux, Annapolis County, on Wednesday, 22nd day of April, at 10 o'clock, A. M., of which officers and representatives will please take notice and govern themselves accordingly.

The D. G. W. Ps are earnestly requested to forward the Returns and *per capita* tax to the Grand Scribe before the 15th of April.

Recording Scribes will please minute on their Returns the number of representatives to the G. D.; also the number of female visitors admitted. They are also requested to be careful in making up the Returns to the G. D. and the credentials of representatives, and see that the Seal of their Division is attached to the same.

Recording Scribes will bear in mind that the seal of their Division should be affixed to all official communications.

As the Grand Scribe wishes to complete his Return to the National Division, it is hoped that the Returns due by Subordinate Divisions for 1856, will be forwarded without delay.

Divisions wishing to admit female visitors,

can now be supplied with the necessary cards, at 2s. 6d., per set of five.

Such Divisions as have not yet forwarded two copies of their Bye laws, as requested in November No. of *Abstainer* will please do so without delay.

The G. S deems it necessary to inform the Subordinate Divisions, that the Representatives to the National Division will attend the next meeting of that body for the purpose of representing the general interests of the Order in this Province, independent of the question of separation. It is hoped, therefore, that such Divisions as have not yet made appropriations towards the expenses of the Representatives elected at the Annual Session of the G. D., will do so without delay.

In reply to a "Son," the G. S. would state that "individuals may contribute towards this object."

The Grand Scribe would request parties ordering the *Abstainer* to state whether they are for Divisions or Clubs; and also the time they wish their subscriptions to commence.

Divisions indebted to the G. D. for *per capita* tax for the year 1856, will please forward the several amounts due by them immediately

PATRICK MONAGHAN.  
Grand Scribe.

Amount of appropriation previously acknowledged	£15	2	6
Columbia Division, No. 24, (paid)	10	0	
Chester Division, No. 32, do	1	0	0

The Grand Scribe acknowledges the receipt of the following amounts on account of the *Abstainer* :-

C. C. Hamilton, M.D., Cornwallis, 21, on account	£1	9	9
William M. Brown, Halifax, 5		12	6
R. H. Crowell, Barrington, 13, on account	1	0	0
H. B. Mitchell, Chester, additional		2	6
John McKenzie, Durham, balance	15	0	
A. G. Marsters, Cornwallis, 6	15	0	
Wm. Lippincott, New Glasgow, 100, on account	9	10	0
Columbia Div., Weymouth, addnl.	10	0	
W. Roy, Margaretville, 12, on acct.	1	0	0
John McLearn, South Rawdon	1	0	0
Single subscriptions		8	0
	£15	16	9

Additional copies ordered since last issue: HALIFAX.—Athenæum Division (new), 10; Wm. Phillips, 1; Granville Street T. A. S. (new), 17; W. A. S. Blewett, 1; Howard Division (new), 25.

SHIP HARBOUR, Ix. Co.—D. F. Curry, 1. CHESTER.—H. B. Mitchell, 1. BARRINGTON.—R. H. Crowell, 2. MABOU. C.B.—Hon Wm. McKeen (new), 1. WEYMOUTH.—Columbia Division, 4.

ERRATA—*February Number*.—Page 75, second column, thirtieth line from bottom, for "Upper Rawdon" read South Rawdon

In list of acknowledgements, for "A. Langly" read A. Longly.

The following Report is published for the information of Subordinate Divisions, in accordance with the instruction of the G. D. at the Quarterly Session held at South Rawdon on the 28th January.

PAT. MONAGHAN, G. S.  
March 14th, 1857.

The Standing Committee on Constitution

and Bye Laws, to whom has been referred a communication from Star in the East Division, No. 61, relative to the privileges of persons under 18 years of age who may join the Order, beg to report as follows:—

Under article 5, section 1, of the Constitution of Subordinate Divisions it is enacted, "That persons may be admitted as members of the Order at 14 years of age, but such persons shall not, till they arrive at 18-years of age, have the right to vote on any proposition, or hold office, or receive the degrees."

The meaning of the words "on any proposition," in the above paragraph, is understood to be, that persons under 18 years of age shall not have the right to vote on any proposition for membership, but are not thereby precluded from voting upon any other question which may come before their Division.

WILLIAM L. BELL,  
PAT. MONAGHAN,  
JOHN HEENAN.

Halifax, March 10, 1857.

**TEMPERANCE WATCHMEN.**

OFFICIAL.

Clubs will bear in mind, that from the 1st Jan. 1856, the Password will not be sent to any Club until the Quarterly Returns and Dues shall have been received.

Blank Returns can be had on application to the Secretary.

Central Com. particularly request that Returns be forwarded to the Secretary by the 18th day of the 1st month of the Quarter.

Clubs, whose Returns and Dues for Quarter ending Dec. 31st 1856, have not been forwarded, will please forward them without delay.

DANIEL McDONALD, Sec. Pro. Com.  
New Glasgow, N. S. Feb. 25, 1857.

**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.

**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.