

## Communications.

## ADDRESS

Delivered by Mr S. P. FAYLE, at the last monthly meeting of the Chatham Total Abstinence Society, and published by request of the members.

Mr President, Ladies and Gentlemen,

I have ventured to come forward this evening to advocate in some humble measure, the great cause of Total Abstinence.

I can assure you I do so, feeling my want of ability for the task, but I believe that I am only performing a duty; for I believe it to be the duty of every person, however small their talent, to employ that talent, in advancing every cause which has for its object, the welfare and happiness of fallen man. And sir, if we consider the different moral and benevolent Institutions of the present day, which have emanated from Christianity, which are an honour to our land, and which have for their object the improvement of our fallen race; will we find, that one of them has a mightier object in view, than the one whose cause we have met this evening to advocate.

And even if we refer to those institutions, which are more immediately intended for the promotion of Christianity; may we not say that to them our cause is a powerful auxiliary.

The Bible Society sends forth its thousands of volumes of the sacred word every year, almost throughout the world, to enlighten the nations of the earth. And the different missionary institutions send forth their messengers to beseech sinners to be reconciled to God. Or to employ the idea of Mr Watson, the Bible Society sends forth the *Sacred Word* as a mighty stream; and the Missionary Societies their Heralds to stand upon its banks and say, 'Ho! ye that thirst, come and drink!'

But Sir, how uncertain it is, whether their voice will be heard by the poor drunkard; his true he has ears but he cannot hear, he cannot understand, he has a memory but it is confounded, he has reason but it is perverted.

May not then the total abstinence Society send forth its heralds, though with humbler pretensions, to restore in this respect, the poor drunkard to his right mind, that he may be prepared to receive with reverence the glorious message, which the Bible and the Missionary convey. May they not go forth as the advocates of suffering humanity, to warn the poor drunkard of the error of his way, to tell him that the path he is pursuing leads to endless woe, and to plead the cause of the broken hearted wife and her starving children.

Yes, has not the Total Abstinence cause been frequently a pioneer, to prepare the way for the Bible and the Missionary. How many poor drunkards have refused to listen to their invitations, until reclaimed by its exertions. How many drunkards have been made sober men and respectable members of society, and to how many unfortunate families has peace and plenty been given. To shew that I have not overrated the labours of the Total Abstinence Society, I will give you the testimony of a Professor in Belfast college, Ireland. He spoke at a Public Meeting, 'This Society is in reality the drunkard's refuge. In times past, it was laid down as a principle, that a drunkard could not be reformed, and there was too much truth in it; and how could it be otherwise? As long as he drank freely he was the good fellow—the hero of the social board; but the moment that, for his own sake, for his wife's and children's sake, for his soul's sake—he abstained, from that time he was a marked and ignoble man. Now the times are changed, and I trust forever. Numbers there are in our society who had been most grievously carried away from every thing praiseworthy, who now appear regularly at church in decent attire. Individuals there are in our society, who were ruining their families, but who are now connected with Christian congregations—who are now comfortably clad, who are living at home, peaceably in their families, and exhibiting a bright example of the benefit of Temperance Societies.'

Mr. Thomson, on a former occasion, gave us a sketch of the fall of powerful cities, and the disgrace of individuals who have figured conspicuously on the historian's page, owing principally to intemperance, and I believe if we examine the history of any country for hundreds of years back, (I mean civilized countries) we will discover intemperance to have been a prevailing vice. Not has the white man alone been a sufferer, its evils I believe extended to every uncivilized country, on which the white man set his foot, for the purpose of conquest or of commerce. In Africa, it has been not only the cause of misery and crime, but often the price of blood, the price paid for many an unhappy slave. And on the American continent how many powerful tribes have been almost annihilated by the white man's rum.

But sir, in order to judge of the evils of intemperance, we need not look back for centuries, we may come to modern times, yes, even to the present day, with all its improvement. Nor need we look to this country, or to that, to be convinced of its evil effect, the past and present history of our own locality present us with enough.

I have heard that in Miramichi Intemperance prevailed some years ago to an alarming extent; from year to year up to the present time its evils can be traced, at the present moment they exist among us. And although much has been done, much yet remains to be

done in order to check its progress and remove its evils.

And indeed Sir, at the present day, it is scarcely necessary to prove that the use of intoxicating liquors is the cause of a vast amount of wretchedness and crime, there has been so much light thrown upon the subject, there has been so much information furnished by temperance publications, newspapers, and public addresses, that all classes must be acquainted with the evils of intemperance.

It appears to me that the great difficulty which the advocates of the Total Abstinence cause have to contend with is,—not to prove that intemperance is an evil, (this as I have remarked all are aware of,) but their great difficulty is to prove, that moderate drinking is an evil, and that it is the duty of moderate drinkers to abstain altogether for the sake of those who drink immoderately; and to endeavour in some measure, to prove this, is the principle object of my humble attempt to address you this evening.

Before I attempt to do so, allow me to ask, why is it that so little interest is felt in the community on this important subject? When we look at different parts in these provinces; we have reason to be ashamed of ourselves, there we see the banners of Total Abstinence unfurled, and waving proudly in the breeze, while numbers are flocking round, proclaiming the downfall of intemperance.

But here Sir, our cause is regarded generally with cold indifference, and how are we to account for this, may we not to the line of conduct pursued in reference to the question by the influential members of our community. And Oh! that the rich would seriously consider how much influence they possess by the force of their example, and that they would exercise that influence in the right way.

And is not the Total Abstinence cause worthy of their support? we must conclude it is not, if we may judge from their example. When we see parents withdrawing from our book the names of their children who had voluntarily signed the pledge, and who are old enough to be aware of their moral responsibility in doing so. When we see individuals who ought to be foremost in raising their voices against the mighty evils of intemperance, if not actually opposing the progress of Total Abstinence principles, yet looking on with cold indifference, while others whose influence in the community is comparatively trifling, are endeavouring to arrest the progress of this moral pestilence, this deadly foe of Religion and morals.

I say, Sir, when we see individuals who ought to be our leaders, manifest this indifference, we need not wonder at the slow advancement of our cause. But we must not be discouraged by this state of things, but rather urged on to make greater efforts in this good cause, this great branch of practical christianity.

Having now Sir, endeavoured in a very brief way to shew that Total Abstinence Societies are not unworthy of being connected with the moral and benevolent institutions of the day, because their object is the same, that even those noble Institution, the Bible and Missionary Societies need not be ashamed to own them as auxiliaries in accomplishing one grand design, that all in fact may be co-workers having one great end in view, the raising of man from the ruins of his fall.

I have endeavoured to shew that much good has resulted from the labours of Temperance and Total Abstinence Societies; that by their exertions drunkards have become sober men, brought under the influence of Religion, and made respected members of Society.

I have endeavoured to shew that intemperance, like a pestilence, has for centuries past been raging through the earth, that it has been in a great measure the cause of the fall of celebrated cities, and the ruin of exalted individuals, that its evil effects have not been confined to the white man but have extended to the poor oppressed African and to the wigwam of the Savage. And I have endeavoured to shew that we need not look to former ages, nor to other lands to see that intoxicating drinks are the cause of misery and crime, our own time, and our own country affording sufficient proof of their demoralizing effects, and that notwithstanding the great improvement which has been effected, much yet remains to be done.

I will now sir attempt to shew what I have said is the principal object of my humble address, namely—

- 1st, That moderate drinking is an evil.
- 2nd, That it is the duty of the moderate drinker to abstain altogether for the sake of the Drunkard.

Moderate drinking is an evil for two reasons, 1st, because it is injurious to the body, and 2nd, because it tends to promote actual intemperance.

To prove that moderate drinking is injurious to the body, we have the testimony of several medical men, and some of them assert that caution is necessary in using Alcoholic liquors, even as medicine.

I have been told that a medical gentleman, when delivering a lecture, asserted, that the use of strong drink is agreeable with the formation of the human stomach, because the inside of the stomach is protected by a covering, called, I believe, the coat, which resists the fiery action of spirituous liquors, and prevents them from having those immediate injurious effects which they otherwise would. But has this argument any weight, does it prove any more than that we have to do with an all-wise and all-merciful Creator, who has interposed in this instance, as He has in numerous others for the preservation and welfare of shortsighted and erring man.

But I would ask is this inside covering or coat, in a healthy state in the stomach of a drunkard, has not the constant use of spirituous liquors materially impaired it; and if so, has the Creator designed that for the use and nourishment of man, which tends to weaken and eventually destroy his frame.

For my own part Sir, I do not believe that our great Creator ever designed that man should use spirituous liquors, contrast them with those two beverages which He has evidently designed for general use, I mean water and milk; we are all acquainted with their mild nature, we do not feel that burning sensation in our stomachs after taking them, which we feel after any kind of spirituous liquor, or if we wish to test their opposite natures, let us pour them upon an open wound. The application of water or milk produces no painful sensation, but what a contrary effect has the application of rum, brandy, or even wine

To me the opposite natures of these liquors, independent of other arguments, is a strong proof that our Almighty Creator has not designed them for the use of man; and might not water and milk be made the standard, by which to judge the stimulant qualities of these liquors proper to be used.

The following testimonies against moderate drinking, have been given by Medical Gentlemen. Dr. Kirk at a meeting in Greeock, Scotland, says, "I have told you that a long catalogue of diseases springs from intemperance; that from the treatment of these I derive my principal source of income, and that they are the consequences of the temperate drinking of ardent spirits. Mr Beaumont, a surgeon of Bradford, England, says that "used even in moderation, intoxicating drinks deranges the animal economy, and induces numerous disorders, with which as a medical practitioner, I am called to contend." And Mr Higgenbottom, a surgeon of Nottingham, bears the following forcible testimony. I consider I shall do more in during and preventing disease, in one year, by prescribing Total Abstinence, than I could do, in the ordinary course of an extensive practice, in one hundred years."

These Sir, are important medical testimonies, numerous others can be produced, but these are sufficient for my present purpose. We are not to judge of Total Abstinence by its progress here. Not for hundreds of clergymen, physicians and other eminent individuals have borne testimony in its favour.

[To be Concluded]

## Temperance News.

Woodstock Telegraph, May 6.

*Procession of the Sons of Temperance.*—One of the most interesting scenes that we ever witnessed in Woodstock, was a procession formed by the Sons of Temperance, of the Woodstock and Melancthon Divisions assisted by members from Simonds, York, and Sheffield Divisions, and the whole followed by between 30 and 40 members of the Youth's Total Abstinence Society, recently organized in this village. The Sons appeared in the Regalia of the Order, which, with the very suitable and appropriate emblems (also white) worn by the youths, had a very pleasing effect. The Procession moved to the Wesleyan Chapel for the purpose of hearing the addresses that were advertised would be delivered on the occasion. The meeting was called to order by brother James McLaughlan, the W. P. of the Woodstock Division, and addressed by him and brothers Prince, (acting in the capacity of Chaplain) Wetmore, Harris, Stevens and Bedell, the W. P. of Melancthon Division. The concourse of people was so great, that after the Chapel was crowded to excess, a number of persons, (we are informed from 50 to 100) were obliged to return, not being able to secure seats. The people appeared to listen with the most intense interest to the remarks of the different speakers, and we have no doubt that the proceedings of that day have given an impetus to the cause of Temperance in this community, that must be productive of the most beneficial results. Our limits will not admit of enlarging at present. Suffice it to say, that Thursday last, witnessed the greatest moral victory ever achieved in the County of Carleton.

Fredericton Head Quarters, May 10.

To-day, at 12 o'clock, the Fredericton Divisions of the Sons of Temperance proceeded in procession to Government House to present an Address to His Excellency the Lieut. Governor. The procession numbered two hundred, which is rather more than one-half of those belonging to the Order in this city.

Immediately after, His Excellency's answer was read, three hearty cheers were given for the Queen, and three more for His Excellency the Lieutenant Governor, when the procession immediately left in the same order as it had proceeded to Government House. After their return to the Temperance Hall his Excellency's reply was again read, when the members divested themselves of their

Regalia, and retired to resume their usual avocations.

Halifax Times, May 9.

A fresh impulse has been given to the cause of Temperance during the week, by the arrival of the United States of the Hon. Mr. White who, we believe the founder of the order of the Sons of Temperance, and its Most worthy Patriarch, as the initials M. W. P. designate. The Hon. Gentleman lectured at Masonic Hall on the subject on Wednesday evening last, to an overflowing audience, and gave great satisfaction by his able treatment of the subject. He lectured again last evening, and the interest was in no wise abated.

## Colonial News.

New Brunswick.

St. John Morning News, May 10.

It is said the steamer Princess Victoria is now on her way from Quebec to this port, laden with Canada produce.

*From British Guiana.*—By an arrival from New Amsterdam we learn that serious disturbances had taken place in Berbice, up the Berbice river. Numbers of the Creole peasantry rose against the Portugese, maltreated them, broke into their houses, and destroyed or pillaged their property. One Portugese, in the defence of himself and his property, shot one man dead, while a second severely wounded another. From forty to fifty people were brought as criminals into the town of New Amsterdam and committed to jail.

St. John Observer, May 9.

The Barque British Queen, from Londonderry, with 122 passengers, all in good health, arrived at this port yesterday.

*Incendiarism.*—A school House on the Mill Stream, near Mr. Abraham Johnston's, Parish of Studholm, King's County, was destroyed by fire on the night of the 20th ult. It appears that there had been no fire in the building during the two preceding days, and the fire having been first seen in a porch attached to it, leaves little doubt of its having been intentionally set on fire. It is to be hoped that the perpetrator of so heinous an act will be discovered and punished.

The Common Council of Fredericton have chosen J. H. Phair, Esq., to be City Clerk, by a majority of one vote over W. Watts, Esq.

St. John Morning News, May 10.

THE TIMES.

We would disguise the fact if we could, but the embarrassed state of the times, has, of late, become so painfully evident to every one's experience, and prospects, and pockets, that to dwell upon the theme, in print, can no longer have any serious tendency, or render our condition, in the minds of those abroad worse than it really is. Our object is not to sound these things to the world,—indeed that portion of the world which we have any concern, in the way of business, is as much alive to our situation as we are ourselves; but altogether to try and derive instruction, if not profit, from the event—from the lessons which we are called upon, so frequently, to study, and which leave behind them such vivid impressions. In the first place, conviction is forced upon us, that our business is so entwined and wrapped up with the business of England, that we are moved by the same influences; but with this difference against us. While the timber merchants of England are able to 'stave off' as the saying is, on account of the capital by which they are backed, and if needs be the other, and many, channels open to them, to exert their enterprize; we are unable, from the very opposite causes, to bear up against such pressures, but forced to succumb—feeling the embarrassment a hundred fold. We live in a fine Province, containing valuable resources, and almost unbounded advantages. But what are these, even if we had enterprize without capital; nay, even capital, what would that avail us, without markets? But unfortunately, we have neither the one, nor the other—and our prospects hold out no hope for a better and more substantial state of things, until our Legislators learn to study what is best for our condition. With very little trouble a scheme might be proposed, and brought to bear upon the Legislature, which the British Government would not discountenance. Into the merits of such, or any, plan, however, we do not intend to enter now. Our aim is merely to bear witness to our fallen state, and