

OUR POLITICAL HISTORY.

INTERESTING SKETCHES BY MR. G. E. FENNY.

The Prohibitory Liquor Law Passed in New Brunswick in 1855—The Great Excitement That Followed—Break-up of the First Liberal Government—Unconstitutional Action of the Lieutenant-Governor, Mr. Manners-Sutton—The People at the Polls—Formation of a New Tory Government, and Final Restoration of the Liberals to Office.

No. IV.

The elections in 1856 were not held all over the province on the same day, as at present. The time was fixed for each county as it suited the convenience and chances of the government. For St. John city and county they took place on the 24th and 25th June, respectively. Strange as it may appear, the provincial secretary, who a year or so before this was returned as a Reformer with his ten colleagues, by large majorities, was now defeated by a majority of 94 in the city of St. John. This circumstance marks the capriciousness of public opinion, and challenges belief or doubt in the apothegm, *vox populi vox dei*. Rum was the talismanic influence that possessed men's minds. The constitution was as nothing compared with a glass of whiskey, or old Jamaica. All over the province the returns were largely in favor of the governor and the repeal of the liquor law. Seventeen of the old members (including Mr. Tilley) were doomed to stay at home.

When the new house met on July 17th, it being a special session called by the governor (the council need not be named as advisers, as his excellency was absolute) to repeal the liquor law, Hon. Charles Simonds was chosen speaker. The governor in his opening speech, stated his reasons for calling the members together at that time, viz.: that the (obnoxious) liquor law might be repealed. On motion of Mr. Gillmor (now M. P. for Charlotte) to introduce a bill, a discussion followed as to the right of the house to deal with any other business than that for which it was called together. The friends of the governor and his government were for repealing the liquor law and going home—while the opposition contended that the house had a right to deal with all matters that came before it, as in the case of the special session of 1854, when the legislature was called to ratify the reciprocity treaty, and did more when it turned out the old government. It was very evident, therefore, that the Liberal spirit aroused in the former house was active in the new, and anxious to bring matters to a focus: let the liquor law be revoked. The governor had appealed to Philip *de nunc*—it was time now the Liberals thought to address themselves to Philip *sobrius*—for it was shrewdly intimated that the new government would find themselves in a minority so soon as the great question of the hour was disposed of; but the government thought otherwise. If they could only breast the surges of the special session they knew they would have a lease of power for some time, while their chances of a long continuance seemed to them quite conclusive; and so, by resisting the tide that was making against them in the new house in preventing the introduction of new matter all would be well. In this they were successful.

On the 19th July, shortly after the reading of the journals, the address in reply to his excellency's speech was taken up, when the war began. Mr. Boyd (of Charlotte) as the mover, spoke long and loudly in defence of the governor's proceeding and justified it on the ground of *imperious* necessity. A large amount of revenue exceeding £400,000 had been sacrificed without any good accruing to the province. Bad blood, he said, was stirred up and evil passions were fomented through the workings of a law which was not only *republican* and revolutionary, but demoralizing and destructive—in fact, so un-English, that it was disloyal to the crown and British interests. In the absence of Mr. Tilley, the duty devolved upon the ex-attorney general (Mr. Fisher) to defend not so much the measure, as to criticise the conduct of the governor and his new advisers for the unconstitutional way in which he and they went to work for the repeal of the law. Nor, said Mr. Fisher, would the decision of that house, though likely to be favorable to the conduct pursued, settle the great and fundamental question underlying all other questions, viz.: the governor's right to turn his back upon his advisers and throw himself into the arms of their opponents whenever he thought proper to set himself up in judgment upon any measure however good or bad. The governor, like the Queen, should feel himself to be in a position where he could do no wrong; and yet, he could very well understand where a governor might discreetly exercise the prerogative and dissolve the house, against the wishes of his council, as for instance, if parties were so evenly balanced in the house that legislation could not very well be conducted, and it was a matter of opinion and of judgment which side better represented the sense of the country. But in this case no such excuse existed. The dismissed government had a large majority in favor of all their measures, and quite a respectable majority for the liquor bill. Instead of the governor's name being mentioned in debate, or his conduct criticised, it ought to be regarded by both parties and the whole country as constitutionally sacred, and his ministry alone held accountable. What was the cry everywhere raised at the elections just terminated? "Vote for

the Governor." And he (Mr. Fisher) thought it a degradation of that high office, which should ever be a tower of strength, that the occupant's name should be dandled about from poll to poll in order to command votes. (At this point in Mr. Fisher's remarks a bright idea suddenly struck the Speaker, when he called the honorable gentleman to order, on the ground, he said, that it was unparliamentary to use his excellency's name in debate.) Of course the Speaker would have been right under ordinary circumstances; but when a governor goes out of his way and exhibits his own personal feelings in a great question, he throws himself out of court, or rather the favorable consideration of the high court of parliament, and thus, by his own conduct, forfeits the respect due to his exalted position. Mr. Fisher admitted that his remarks were unusual, and perhaps out of order, and he would refrain as much as possible from using his excellency's name, notwithstanding the provocation and the unconstitutional conduct of which he had been complaining. And although the honorable gentleman thenceforward studiously avoided the repetition of the governor's name, his arguments and facts went home to the mark with unerring aim, and he brought blood with every stroke. Nor did he spare the two gentlemen (Messrs. Wilmot and Gray) who were called in to turn out the former government for their anti-British pluck, and performing an unconstitutional act.

Other speakers addressed the house at much length. But the object of this article is answered by giving the spirit of the debate as briefly as necessity and space require. The battle of the constitution was fought over again, on this occasion, as vigorously as ever. Like "free trade" and "protection" in our house in former days, it was a running sore and would break out periodically, Mr. Isaac Woodward being the champion on the one side and Mr. R. D. Wilmot the champion on the other. The great leading constitutionalists were L. A. Wilmot and Charles Fisher, on the responsible government side, and R. L. Hazen on the other—not that the latter gentleman was opposed to a change for the better, but he was doubtful whether the change sought would be any improvement, and this may also be said, R. L. Hazen was upright in all his convictions and actions.

On the 22nd the house divided upon the address, and it was carried by a large majority, Liberals (the half-fledged) and Tories voting alike for it. The following paragraph from this address will convey an idea of its whole tenor:—

"We acknowledge with satisfaction the propriety of your excellency's having recurred to the sense of the people, and believe that so judicious an exercise of the power entrusted to your excellency by the constitution (!!) will not fail to be attended with the most beneficial effects."

We shall presently see the instability of public opinion, and how in a short time after this the people turned the tables upon his excellency and compelled him, as it were, to send for his old council to return to office. But in the meantime candid history forbids drawing a veil over the vasillation and tergiversation of intelligent men, by committing themselves to such unconstitutional ideas as those exhibited in this address. As stated over and over again the governor had no right to exercise the arbitrary power he did, while his council were sustained by a large majority in the old house. Nor does it alter the case one bit that the sense of the country was with the governor and against his advisers on the "rum question."

On the 25th the government introduced a bill entitled "A Bill to Repeal the Act to Prevent the Importation, Manufacture and Traffic in Intoxicating Liquors, and Regulate the Sale Thereof." The bill passed after a brief discussion, was sent to the council where it also passed, notwithstanding a few months before this the council carried the measure by a majority of three. Finding, however, as it may be supposed, that the trap had sprung and caught the government, it was no harm for them to swallow their former doings, and let the liquor have free circulation once more. The object of the session having now been accomplished, his excellency on the 25th July prorogued the legislature in a speech of a dozen lines.

But the most amusing part of our legislative history, as an appendix to this liquor question, will be given in the next number.

Only Six Really Happy!

It is estimated that among the population of the city of London there are 2,428 wives who have left their husbands; 2,371 husbands who have left their wives; 4,750 divorced persons; 191,023 couples that live together in a state of incessant hostilities; 510,512 couples who are absolutely indifferent one to another; 1,050 couples who are apparently happy; 1,102 couples that are happy to a certain extent, and of couples that are really happy, 6.—N. Y. Sun.

THE KIND OF BIRD SHE MEANT.

The charming damsel had no appetite. Her health was delicate, her mother said! But at the table she put out of sight. As much as would have two longshoremen fed. "I eat no more than would a bird," laughed she; "but when she rose and from the table went, The landlord frowned and bit his lip; said he, 'I guess an ostrich was the bird she meant.'"

TOLD IN FOUR LINES.

He slipped on a banana peel. The bump it made him wince. He fell on his head and took to his bed, And he has n't banana where since. —Unidentified Exchange.

"ONE OF A HUNDRED."

REV. W. W. BREWER, PASTOR OF CENTENARY CHURCH.

A Brief Account of His Eighteen Years' Labors in the Ministry—The Extraordinary Success of the Workers' Bands Organized and Directed by Him.

The debt of gratitude which the dominion owes the mother-country is sometimes exaggerated and often under-estimated; but there are no Methodists in the maritime provinces who lack appreciation of the strength and standing which have come to their denomination by the addition of such talented, zealous and devoted Englishmen as Rev. Waldron Wesley Brewer, pastor of Centenary church.

Born in 1849, in the county of Cornwall, Mr. Brewer came of an ancient family that has always had representatives on the roll of the clergy. On the paternal side, his people, up to Wesley's time, were prominent in the established church, one of his ancestors having been Bishop of Exeter. His mother belonged to a Methodist family of like standing in that denomination, an uncle, Rev. Francis Truscot, being one of Wesley's first preachers. With such an



REV. WALDRON W. BREWER.

ancestry, and surrounded by such home-influences, it is little wonder that Mr. Brewer can hardly remember a time when he did not desire to enter the ministry; or that a brother should take up the study of theology at the same time he did, becoming a very successful missionary in China, until, after sixteen years' labor in that field, he returned to England. Of Mr. Brewer himself it may be briefly noted that, after receiving his education at a private school and St. Columb academy, he hastened to follow the promptings of his heart, was prepared for the ministry by Rev. F. W. Haime, M. A., and entered upon the active work of that high calling before he had reached his seventeenth year.

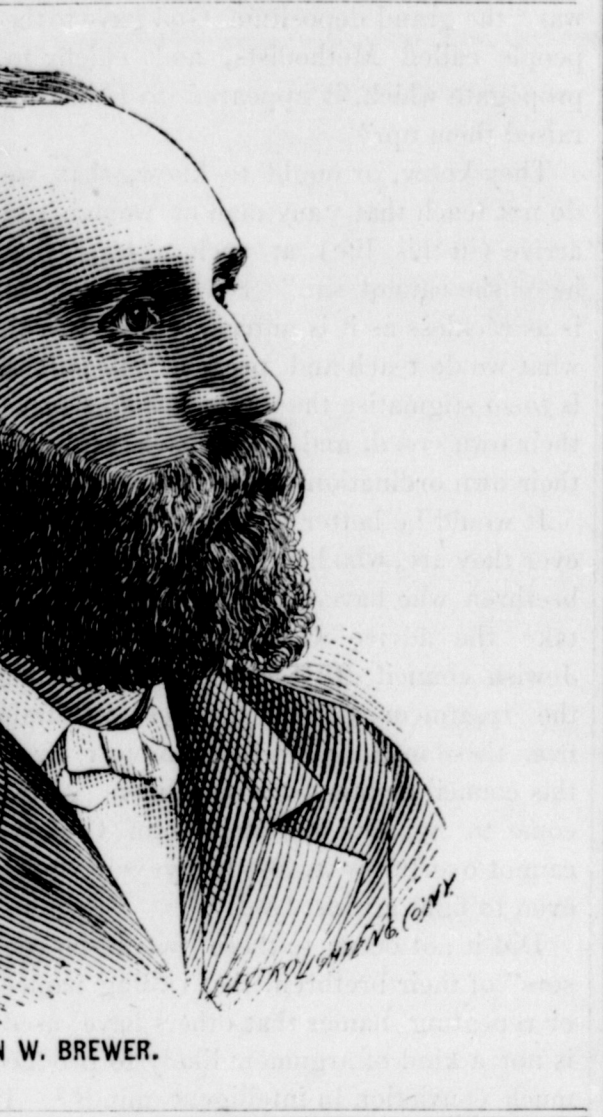
The result of Mr. Brewer's early ministry, the field of which, for the first four years, was his native county, placed him before the church as a young man of great promise. His invitation to this country came from no less distinguished man than Rev. Dr. George Scott, known to every Methodist as president, at various times, of the Eastern British-American and the English conferences. At that day, the relations of these bodies were much more intimate than they are at present. Today, they exchange fraternal delegates. Then, the acts of the Eastern British-American conference—embracing the maritime provinces—came under the purview of the English conference. Rev. Dr. Scott had, of course, thoroughly grasped the situation in both the new land and the mother country, and his request, backed as it was by the dignity of his position, had almost the force of a command. Mr. Brewer gladly heeded it, recognizing with honest thankfulness the splendid compliment which Dr. Scott's invitation conveyed, and came to this country in 1870.

Mr. Brewer's first work in the dominion was done in Prince Edward Island, where for three years he was on the Cornwall circuit and for a year in Summerside. During this time he was associated with Rev. E. Evans, now of the Portland Methodist church. These years were remarkably successful, large numbers being added to the church. From 1874, however, the history of Mr. Brewer's good deeds belongs to New Brunswick. In that year, he visited the old country and in St. Thomas' church, Exeter, —once the scene of his distinguished ancestor's labors—wedded the accomplished lady who presides over his home. Returning to the dominion, he resumed the work of the itinerancy and in the twelve years that followed, ministered to the churches in Andover, Bathurst, Fredericton, Marysville, Gibson and Sussex; until, in 1886, his ability received the recognition which the friends of his youth had looked for and he was called to the denomination's leading church, Centenary, of this city.

How manfully he has borne the great responsibilities which rest upon him; how thoroughly his ability and earnestness have commended him to his people, may be inferred from the fact that, when his second

year in this place came to an end, he was unanimously requested to retain the charge of Centenary church for the third year—the limit of a Methodist minister's pastorate.

Almost coincident with Mr. Brewer's coming to this city, there is to be marked his discovery of new lines of usefulness, the result of which has been the development and growth of one of the most remarkable movements known to these times. In former years, Mr. Brewer had frequently occupied the lecture platform, appearing on one occasion before an Institute audience, and receiving always a most cordial greeting. Two or three years ago, however, he came to feel that a minister must be a man of one idea, and that lecturing interfered to some extent with his ministerial duties and must be given up. At that time, the need of aggressive work along evangelical lines became the uppermost thought in his mind. Because of this, Centenary church has since grown to be the head-centre of a movement which has already spread from Newfoundland to Manitoba, enlisted hundreds of Christians in active effort and brought thousands into the church. The general design of this movement is to systematize work which had heretofore been spasmodic; its particular objects are thus stated in the carols of membership:



REV. WALDRON W. BREWER.

Centenary Church Workers' Band. OBJECT: Promotion of scriptural holiness; securing purity of heart and life; salvation of souls; Christian work and mutual improvement.

Believing that I have the forgiveness of my sins and peace with God, through our Lord Jesus Christ; that the Love of God is shed abroad in my heart, and that I have the witness of His Spirit within my spirit that I am a child of God; I do hereby most solemnly devote and consecrate myself to the service of God for the promotion of His cause, and will endeavor to perform any duty or work assigned me, circumstances permitting. (1 Thess. iii.; 12, 13.) I unreservedly make this consecration, and voluntarily assume the Pledge set forth on the other side of this Card, and when I desire to be released from its solemn obligations, I will return this Card to my Minister. (Deut. xxvi.: 17, 18.)

Name..... Date..... "Be thou faithful unto death and I will give thee a crown of life"—Rev. ii.: 10.

Leader's Name..... The reverse of the card reads as follows:—

"A Living Sacrifice.—Young, Reasonable Service."—Rom. xii.: 1.

1. Solemnly Agree, God Helping Me:

- 1. To observe regular seasons of Secret Prayer, at least in the morning and evening of each day. (Matt. vi.: 6.)
2. To read daily, at least, a small portion of the Bible. (John v.: 39.)
3. To attend the Social Means of Grace and at least one of the week evening services every week, if in my power. (Heb. x.: 25, 26; Mal. iii.: 16-18.)
4. To witness for Jesus always and everywhere, and bear testimony for Him on any fitting occasion. (Luke xii.: 8, 9; Rom. x.: 10.)
5. To labor and pray constantly for the salvation of souls. (James v.: 20.)
6. To engage in no amusement where my Saviour could not be a guest, nor do anything upon which I cannot ask God's blessing. (Matt. vi.: 24; v.: 18.)
7. To honor God with my substance, as He has prospered me. (Mal. iii.: 10; 1 Cor. xvi.: 2.)
8. To discontinue the use of ALL IMPURITIES, etc. (1 Cor. x.: 31.)
9. To promote the sanctified observance of the Lord's Day. (Gen. ii.: 3; Is. lviii.: 13; Rev. i.: 10.)
10. To speak evil of none. (Titus iii.: 1, 2.)
11. To visit the sick, afflicted, neglected and strangers. (Heb. xiii.: 2; James i.: 27.)
12. To be friendly and sociable with all (Rom. xii.: 10); and to bring others with me to the services of God's house. (Num. x.: 29.)
13. To observe carefully all the General Rules of the Methodist church. (Acts ii.: 42.)
14. To take Christ as my daily example in all things. (Matt. xi.: 29, 30; Phil. ii.: 5; 1 Pet. ii.: 21.)

Out of this movement has grown the demand for the publication of *Glad Tidings*, the spirited and suggestive religious semi-monthly, in the editorship of which Mr. Brewer is assisted by Rev. Messrs. Evans and Marshall. The paper is a model publication of its kind and, has reached a deservedly large circulation, the edition being, at times, 5,000 copies. No one who reads his earnest words can doubt that Mr. Brewer knows how to write to lay workers as well as talk to them. Indeed, though held by circumstances to a settled pastorate, Mr. Brewer has very strong leanings in the direction of evangelistic work. His fitness for it is shown by the success of the labors which, in connection with Rev. D. D. Moore, M. A., he carried on in Sheffield street. His capacity to direct it has also been proven by experience, and no one now pretends to doubt that his plan of Workers' bands has added immeasurably to the strength of the church. When it began, some questioned the advisability of the movement, but a year ago the official board of Centenary church recommended it to the district meeting; and at the last meeting of that board a committee appointed to look into the mission work done by the church commended that work and requested the boards of the other Methodist churches to

appoint committees to act with them in organizing the city on these lines.

It is needless to say that public knowledge of Mr. Brewer's good qualities is not limited to his church or to this city. For three years he has been the Grand Chaplain of the Grand Lodge of New Brunswick, F. & A. M. During the past week he has been elected to preach the sermon before the Theological union at Sackville, next year. Statements of the honors which have been conferred upon him, from many and diverse sources, might be multiplied indefinitely, were not the story of his career more strikingly written in another place—the roll of membership of Centenary church.

To a representative of PROGRESS, Mr. Brewer talked interestingly, a few days ago, of the method which, for him, gives the best results in the preparation of sermons. "As early in the week as possible," he said, "I get hold of my theme—for I am never anxious about a text. I carry it with me through the week and read all that comes in my way or that I feel I may need. Friday, I write pretty fully, talking aloud as I write—a strange habit, and one that I never knew anyone else to have. I may say that I find no trouble in writing, but great pleasure. After I have written the sermon, which I prepare as fully as time will permit, I make a synopsis which I could read in five minutes, and this I take into the pulpit. I would never dare attempt to read a sermon, for I find that if I lose the eye of my congregation I lose my power."

PROGRESS is glad to believe that Mr. Brewer will never lose the eyes—nor the hearts—of those who have at any time sat under his ministry.

Eleven Gallons Apiece.

Mr. F. N. Barrett, of New York, who has been engaged for several years in compiling statistics concerning the liquor trade for the government, publishes in the *Christian Advocate* interesting statistics for the past five years. His estimates for the year 1887 show that after deducting the non-consumers, the amount consumed by each individual in the United States averages 11.1 gallons a year, costing \$50.26. He classes 90 per cent of foreign born women among the drinking population. The amount consumed in 1887 was 70,862,615 gallons, and the money spent for this by consumers was \$767,686,052. The Hungarians, who take a pint of whiskey costing fifteen cents for a single drink, and the Hoffman house bar, where the same sum is charged for a small drink of whiskey, were the extremes quoted.

Stranger, just arrived in town (stepping into bank)—I am looking for Mr. Gawn. He's an old friend of mine. I supposed he was still cashier of this bank. Has he left your employ?

President of bank (looking dejectedly at empty safe)—Yes, sir. He has left our employ. That's about all he did leave.—Chicago Tribune.

NEWS OF THE CHURCHES.

Church of England.

Rev. Tertius Poole, late curate of St. Paul's, Halifax, has been appointed minister in charge of St. Matthias mission.

Rev. Mr. Raven, rector of Dartmouth church, has gone to England on a visit to his relatives. He will be present at his sister's marriage before he returns.

The Metropolitan has appointed the Rev. J. de Soyres to preach the annual sermon in behalf of the Diocesan Church society at Trinity church, on the fifth of July next.

The Rev. W. S. Neales, who was unanimously re-elected secretary of the diocese of California at its late convention held in San Francisco, is son of Rev. James Neales and brother of the rector of Woodstock, and is rector of St. Pauls, San Francisco. Rev. Scovil Neales was ordained priest, by the Metropolitan, in the cathedral at Fredericton, Sunday. Mr. Neales is a graduate of the university of New Brunswick. Dean Alexander, and Rev. Canon Neales of Woodstock, assisted in the ordination.

The first ordination held by the bishop of Nova Scotia, took place Sunday morning, in St. Luke's cathedral, Halifax, when two candidates, Mr. Fullerton, B. A., of King's college, and Mr. Wollard, of St. Boniface college, Warminster, England, were admitted to the order of deacons. The candidates were presented by the archdeacon. Previous to the ordination a sermon was delivered by Rev. Dr. Partridge, of St. George's, appropriate to the occasion. The manner of the bishop is most impressive, and the two young men must have entered upon their life work with very deep and solemn feelings.

Roman Catholic.

The laying of the corner-stone of the Catholic University in Washington the past week marks the beginning of what is undoubtedly destined to be a great educational institution in this country. Eight millions of dollars is to be expended in the work, and it is expected that it will take 20 years to complete its construction. Several very large individual donations from wealthy Catholics have lately been made to swell the building fund, and these will doubtless continue as the work progresses. The university will be open to both Protestants and Catholics, although its management will be entirely in the control of the Catholic church.

Congregational.

Among those who delivered addresses before the Congregational Union of England and Wales, at its session in London, recently, was Rev. Frederick Hastings, formerly of this city. At the Colonial Missionary society's meetings, Rev. J. B. Saer, B. D., was one of the speakers.

In General.

Rev. A. F. McFarland is at Pittsburg, Penn., in attendance upon the general synod in the Reformed Presbyterian church.

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