

Christian Messenger.

HALIFAX, NOVEMBER 8, 1865.

TEMPERANCE ORGANIZATIONS.

THE SONS—THE TEMPLARS.

DRUNKENNESS is a terrible evil, whether considered in its effects on Society, or in its direful influence on individuals and families. It is acknowledged by all that a very large proportion of the crime and poverty of our towns and cities arises from this source. How to correct these evils is a problem which legislators, judges and justices of the peace have failed to solve. It is true we sometimes hear of the petty administrators of the law allowing a poor wretch, who has overstepped the conventional limits of sobriety, go off without punishment on a promise of taking the pledge, but no effectual remedy has been generally recognized which will rid society of the burdens arising from the use of intoxicating drinks.

The desire to rescue the fallen and save those who have not been brought under the debasing thralldom of strong drink has led to the adoption of moral means from time to time for the accomplishment of this purpose. Moderation is not now thought of as a remedy, but total abstinence is the only cure for this terrible disease. The evil being, ordinarily, a social one, the social principle has been called into requisition to assist in the good work of its removal. The pledge alone, to abstain wholly from the use of intoxicants, was found defective. Temperance societies were inefficient. Those who having fallen by friendly association with persons addicted to similar habits required other associates on breaking off from their society. Hence the Order of the Sons of Temperance with their weekly meetings, pledge of total abstinence, password, ritual, and simple ceremonies, adapted to the wants of such a body. Very many have by such means been restored to themselves, to their families, and to society, and the amount of evil prevented is incalculable. It was supposed by some parties in the United States that an organization with more resemblance to the Orange Lodges, having more complicated passwords, grips, a pledge to total abstinence of a more solemn nature amounting to an oath, subscription to a religious creed, and giving women membership and office equally with men, would be preferable to the order of the "Sons", and would more securely bind converts to the total abstinence principle, who had been long addicted to intemperance. Hence the Independent order of Good Templars, which for a time spread with great rapidity in the United States and Canada. After these had been working awhile, some of the leading members in Canada separated and formed the "British American order of Good Templars." A little over a year ago some lodges of this Order were instituted in this province and it has since made rapid progress, but the question of supremacy—a Supreme Grand Lodge—has arisen, and divided the order in Canada and in this province into two separate bodies.

We have made these remarks by way of introduction to the following letter in reference to this subject. As we admitted Mr. Lamont's brief letter, a week or two since, and Dr. Reed's in reply, we feel under obligation to insert the following, since received from a neighbour of Mr. L's.

Limer Maccan, Oct. 18th, 1865.

MR. EDITOR,

Dear Sir and Bro.—It appears that there is quite a controversy going on in this and the adjacent provinces concerning the British American order of Good Templars, respecting a Supreme Grand Lodge.

I have received Circulars and letters from both the affirmative and negative sides, and as they appear to be in direct opposition to each other, I hardly know which to believe. Therefore, permit me to appeal to you, or some of the able correspondents of the Messenger for the required light on the subject now in dispute, if such can be given.

I wrote to Bro. the Rev. D. M. Welton G. W. S., and received a circular with his (Bro. Welton's) reply, which gave me good reason to believe that there is at present no such thing as a Supreme Grand Lodge in existence. The evening that I introduced it into our Lodge, Bro. Lamont likewise introduced, together with some other documents, a lengthy letter from Bro. Mitchell on the negative side, which was in direct opposition to the letter and Circular received from Bro. Welton.

So there must be a wrong somewhere, which we wish to be rectified if possible.

Please answer the above and oblige

Your most humble and obedient servant,

R. O. STILES, W. S.

We offer no opinion on the merits of these communications, or on the claims of the organization referred to, as adapted to accomplish temperance work. Which of the two organizations—the Sons, or the Templars—is

destined to become the more permanent institution, or whether both, and the two parties of the latter, shall exist and flourish, side by side, time alone can determine.

They serve to show that however the friends of each body may choose to labor with their own, and perhaps depreciate the other, a deep want is felt in society to meet the ravages of the great foe of human happiness—intemperance; and to bring the best possible machinery into operation for the purpose of arresting its progress. On this principle we honor every sincere effort to banish drunkenness and promote sobriety; and must therefore respect all bodies united for so philanthropic an object. Where the machinery is so complicated that its power is exhausted in its own motion it becomes of but little value. An effective machine for the accomplishment of a given object must have its parts all so adjusted as to avoid friction and expend the bulk of its power on the great object sought. We hope this may be the result of all Temperance and other benevolent organizations; and we recommend our readers to examine them, and try them by the divine standard: "By their fruits ye shall know them."

The Fenian Bugbear.

The statements respecting the Fenian conspiracy which come to us by telegraph are principally only a repetition of the conjectures of a hireling of the most vicious press in existence—the New York Herald. That of Saturday last is a fine specimen of silly twaddle. We are ashamed to publish it, and yet it will serve as an illustration. Here it is:—

New York, Nov. 4.—The Herald's Toronto despatch says the Fenian excitement still continues. Quite a number of private soldiers are under arrest for sympathizing with the Fenians. The city and its approaches are picketed. Many Americans are preparing to leave for the States. Numbers of Orange-men are arriving for the defence of this district. I have positive information that the Canadian Brotherhood have a fast steamer ready for armament. It is reported that a number of officials of the government are engaged in the conspiracy. Great military preparations are going forward.

Notwithstanding the stories come from such a quarter, yet we find editors—grave divines in British America—taking them as sound and sober realities, and repeating them with the addition of an expression of their own fears. We were surprised to find one of our N. B. contemporaries of last week saying, "If this be true" (that 300,000 men have enrolled themselves under the Fenian flag) "the lines of this deep conspiracy must extend not only through all sections of the American Union but in every portion of British America also." He then magnifies this supposition into the following bugbear:—

"It is very easy to speak jeeringly of such consummate folly, but it is not so easy to meet 300,000 men armed to the teeth, and filled with the spirit of demoniacal hate against the free institutions of our glorious Fatherland." As if 300,000 could be raised under such a banner "armed to the teeth." It is well known that meetings of considerable numbers, said to have some covert designs, have been dispersed by the report that two or three policemen were on their track. "The wicked flee when no man pursueth."

As to the designs of the Fenians, we much doubt if the disturbance has not been occasioned more by a few idle vagabonds who have sought to keep up the excitement for the sake of what they could get from these persons who are foolish enough to follow them, than by any intelligent combination in Ireland or America. Only a few days since a gentleman from Ireland informed us that a party of United States officers there, seeking to excite a feeling of hostility to Britain, were reproved by some Irishmen who felt insulted by the disparaging remarks of these foreigners. The Americans were quite taken aback by finding that Irishmen at home did not participate in their Anti-British feelings.

The Herald and such fire-eating journals would be well satisfied to set British Americans by the ears and lead them to suppose that their vapourings were facts. It is pretty well understood that it is a party political movement in the United States. Any cry that will secure the votes of Irishmen is seized with avidity.

We have perfect confidence in the power of the law and its administrators to prevent any injury arising from Fenianism or any rebellious combinations where so little cause for them exists.

We are glad to see that the more reliable religious journals take a more sensible view of the matter. The following from the New York Examiner will commend itself to the more thoughtful and intelligent:

"THE FENIANS IN AMERICA.—A Fenian 'Congress' has been in session at Philadelphia, and George Francis Train has given them one

of those random, incoherent, ranting talks, full of sound and fury, and signifying nothing, for which he has won unenviable distinction. It is not very clear what the Fenian organization means to do. A few policemen have put down the gathering rebellion in Ireland, and the English Government has given sufficient evidence of its determination and its ability to maintain the integrity of the United Kingdom. Every attempt at insurrection made in Ireland, every attempt to land military stores, arms or Fenian recruits, on the coast of that island, will be promptly and effectually resisted. The Fenian project is manifestly impracticable and hopeless, and nothing could be more absurd and wicked than the agitation kept up by the leaders of that party in this country. They cannot hope to effect their avowed object, the 'liberation of Ireland' from British rule; for they have neither men, arms, ships, nor money. Recent events have proved that the Irish at home are not ready to revolt; and the idea of invading Ireland from this country is really too absurd for ridicule. How many years did the first Napoleon, with his great armies and splendid navies, and almost inexhaustible resources, wait in vain for a favorable opportunity to throw his forces into Ireland?

The only effect of the Fenian agitation is to unsettle the minds of an impulsive race, and spread discontent and ill feeling. The best friends of the Irish, including nearly all their religious leaders, discourage this insane attempt to involve their country in civil war. We are not disposed to question the wrongs of Ireland; they are many and grievous, and ought to be redressed without delay. But insurrection is not always the best means of obtaining national rights. It should always be the last resort of an oppressed race, when all hope of obtaining relief through other means has been abandoned. The condition of Ireland has materially improved during the last half century, and there are signs that the British Government will act still more liberally in the future. Ten years more of peace will effect a wonderful change in the fortunes of Ireland, while six months of war would set them back a hundred years, and perhaps permanently scatter the hopes and aspirations of the Irish people. If they wish to live at peace in the land of their fathers, the enjoyment of true liberty, they should liberate themselves from the clutches of political demagogues, and earnestly and manfully endeavor to compass the necessary reforms by peaceful and legitimate means. We are sorry to see them made the dupes and tools of men who will use them only to betray them."

It is probable that the Fenian combination has been largely magnified also by Ireland's enemies; for the purpose of arousing the partisan spirit of their brethren and keeping up their hostile attitude.

Dublin International Exhibition Awards.

The following is the list of awards to Nova Scotia Exhibitors corrected by Professor Honeyman. We unintentionally omitted them last week, but are glad that we did so, as those previously published in the city press have been inaccurate in several particulars. We congratulate our friends Alexander Robinson of Halifax, and Chas. Bill of Liverpool on their success in securing medals for their manufactures. In the latter case we learn that the articles were not manufactured for exhibition at all, but were sent by one of the Halifax Hardware merchants from those in his store.

MEDALS.

Class 1.—Minerals, &c.—Dr. Honeyman.—For specimens of fossils, sketch maps, and sections, giving valuable geological information. Dr. How.—For a complete collection of the Minerals of the Colony. E. A. Jones.—For Pig Iron, bar and hematite, from Acadia Mines. George Scott.—For column of Coal, a section of the main seam of the Albion Mines, 35 feet 6 inches thick. Waverley Gold Mining Company.—For a very interesting collection of auriferous Quartz and gold produced from it.

Class 3.—Substances used as Food.—J. Barber.—For excellent quality of Preserved Fish. J. Crookhill.—For excellent quality of Wild Cherry Cordial and Brandy. Sheriff Hill, (Antigonish).—For excellent quality of Maple Sugar, (this native). Peter McNab, (Dartmouth).—For excellent quality of Cereals, especially Spring wheat. W. C. Moor.—For excellent quality of Biscuits. H. M. Moyle.—For excellent quality of Cereals, especially oats. J. Watt.—For excellent quality of Tobacco. N. B.—The Exhibitor of Dried Apples is awarded a Medal through the Secretary, the exhibitor's name being unknown.

Class 8.—Naval Architecture, &c.—Alexander Robinson.—For a new and improved plan of fitting topsail clew and patent thimbles.

Class 16, (A).—Saddlery and Harness.—Daniel Chisholm.—(New Glasgow).—For a set of Harness of excellent workmanship.

Class 16, (B).—Leather, Furs, &c.—W. J. Coleman, & Sons.—For a beautiful and well prepared collection of native Furs (silver, red and cross Fox, Otter and Mink); and various fur goods.

Class 21.—Cutlery, Edge Tools, &c.—Bill & Skerry, (Liverpool, N. S.).—For Axes, Stair & Saws.—For Stakes.

Class 22.—Iron and General Hardware.—W. S. Symonds, & Co.—For Stoves, manufactured of Acadia Iron.

Class 28 and 29.—Manufactures from Animal and Vegetable Substances, &c.—Mary Tho-

mas.—For a collection of fancy articles of Indian workmanship. A. Downs.—For excellence in Stuffing and Mounting a collection of Native Birds.

HONORABLE MENTIONS.

Class 1.—Hon. T. D. Archibald.—For good samples of Coal. R. Brown.—For interesting specimens of Coal. C. J. Campbell.—For good specimen of Coal. Government.—For an interesting collection of Gold Nuggets.—G. Lang.—For a well selected series of good Building Stones. J. D. Nash.—For large mass of pyrolusite, (Manganese). Symonds, Kay & Rose.—For good specimens of Coal.

Class 3.—J. Crookhill.—For Cordia's. P. Costin.—For well made Cider. J. Dodson.—For good quality Cereals. G. W. Dupe.—For good quality of Cordials. J. Hutton.—For good quality of Garden Seeds. J. Mackay.—For good collection of Garden Seeds. Dr. H. Pryor.—For quality of Maize.

Class 4.—Vegetable and Animal Substances used in Manufactures.—Mrs. Begg.—For Straw Plait and Straw work. H. M. Moyle.—For Flax.

Class 10.—Philosophical Instrument.—A. M. Chisholm.—For his Computing Scale.

Class 16.—(B).—Kaiser.—For a fine Black Fox Skin.

Class 28.—Miss Kate MacDougall.—For Painted Fancy Work.

Class 30.—Photography.—Chambers.—For good Manipulation. O'Donnell.—For good Manipulation. Parish.—For good Manipulation.

Dublin International Fruit, Vegetable and Cereal Show Medal.—Government, N. S.—For choice collection of Cereals and Garden Seeds from the Court, exhibited by Mrs. O'Reilly for the Government.

Number of Exhibitors 70; Number of Medals 22; Number of Honorable Mentions 22.

D. HONEYMAN,

Secretary of Exhibition Committee.

Jamaica.

The disturbance in Jamaica is doubtless bad enough, and yet we cannot learn that it is any thing more than the rising of a mob. From all we have seen there seems to be no organized opposition to authority, such as might be termed a rebellion. By a telegram from New York on Saturday last we learn that the N. Y. World has a letter from Kingston, Jamaica, of the 15th ult., which states that the principal cause of the outbreak amongst the negroes is owing to the response of the Home Government in answer to a petition for relief from financial grievances, virtually telling them to go to work, also that several negroes from the U. States have disseminated pernicious ideas amongst the ignorant blacks. There has been an influx of a large number of brutal negroes from St. Domingo. Several white men and women in St. Elizabeth Parish have been horribly murdered, and the utmost terror reigns in Black River vicinity. There will be an indiscriminate massacre if the rising is universal." Of course there will.

We are sorry to find some of our Halifax contemporaries charging this revolt upon the freedom accorded to the colored population, and gravely designating the Emancipation Act, as "the absurd emancipation of that beautiful island."

The quarter of a century in which they have enjoyed freedom from what degraded the planters no less than themselves, may not have yielded all the benefits some might have expected from it; but we believe that those best acquainted with the condition of the Island previous to emancipation and since, and possessing a spark of humanity, would hardly be prepared to go back to slavery, and so "correct the ancient mistake." We are not prepared to denounce such British statesmen as Wilberforce and his contemporaries. If our neighbours in the United States could have procured emancipation of the southern slaves by such measures as those by which the slaves of the British Colonies were set free, there might have been some proud Wilberforces amongst them now; and then a nation would have been saved from the debt and complications it is now laid under; so say nothing of the awful sacrifice of life it caused.

A large proportion of the people of Jamaica have become industrious citizens and intelligent christians. A writer who would enslave a race because of the violence of a few vicious members of it has yet to learn alphabet of civil and religious liberty.

For the comfort of our brethren, the Governors of Acadia College, and the Baptist Churches of Nova Scotia, New Brunswick, and P. E. Island, who have a small demand made on their liberality for the support of Acadia College, we copy a brief extract from the Report of the Board of Superintendence of the Presbyterian Theological Hall for 1864-5:

"After a careful investigation of both income and expenditure, it was found that a sum not less than \$267 must be raised annually by collection or otherwise, to meet existing claims."