

"This is not the cause of faction or of party, but for the common interest of all mankind."

THE IRISH TEMPERANCE STAR.

APRIL, 1866.

CONTENTS:

	PAGE
Expediency. By the Editors,	49
Our Temperance Heroes. No. IV. Richard Cobden. By T. W. Russell,...	50
What may Mrs. Grundy think of it? By Rev. J. B. Kane, M.A., T.C.D.	53
The Permissive Bill. By James Haughton, J.P.	54
The Two Plagues. By J. A. Mowatt,	56
The Advantages of Association. By R. Gardiner, A.B., T.C.D. ...	59
Crushed Hopes: a New Tale. Chap. VIII. By T. W. Russell, ...	61
Manliness. By C.	62
The Voice of Progress. By the Editors,	64

EDITED BY MR. T. W. RUSSELL AND MR. J. A. MOWATT.

"Ours the shame to understand,
That the World prefers the lie,
That, with medicine in her hand,
She *will* sink and choose to die;

Ours the agonising sense,
Of the Heaven this Earth might be,
If from their blank indifference,
Men woke one hour and felt as we!"

DUBLIN:

TEMPERANCE TRACT AND VISITING ASSOCIATION,
2 METROPOLITAN HALL;

A. MURRAY & CO., 40 FLEET-ST; R. YOAKLEY, 72 GRAFTON-ST.

W. H. SMITH & SON, 21 LOWER SACKVILLE STREET.

BELFAST: A. MAYNE & SONS, 1 DONEGALL SQUARE, EAST.

CORK; CHARLES MORGAN, GRAND PARADE.

AND ALL BOOKSELLERS.

PRICE ONE PENNY.

TO CORRESPONDENTS.

Miss T. Newcastle.—Read "Lectures on Bible Temperance," by Dr. Nott, or "The Wines of Scripture," by Rev. W. Ritchie. It will be well also to bear in mind, that facts do not depend on theories, but rather the reverse.

J. P.—The Temperance Debate has not been lost sight of. Two evenings have been occupied in the discussion of the Bible Wine question. The argument was postponed, first, to meet the convenience of Mr. Peake, and, again, because of Mr. Russell's absence from town. It will be resumed early in April.

S.—We cannot undertake to enter into correspondence concerning rejected manuscripts. The non-appearance of any article within a reasonable period should convince the writer that his lucubrations have been weighed in the balance, and found wanting.

E. F. B., Athlone.—The Collector of the Dublin Total Abstinence Society, Mr. P. S. Hunt, has no connexion with the Irish Temperance League (a advertisement of League in present number). Mr. Hunt is the same who was formerly connected with the "Open Air Mission," and collected money throughout Ireland.

W. T., Dublin.—Mr. Downes, secretary of the Dublin Total Abstinence Society, is not a supporter of the Permissive Bill. The Association, in Mr. Robert C. W.

Hunt's time, did sustain the Permissive Bill movement, as well as every effort that tended to decrease intemperance; but, through influences now at work, we believe the Society, or, rather, its committee, does not support the Bill. It is true that its President, Mr. Checketts, and Vice-Presidents, Messrs. J. Haughton, Richard Allen, H. Wigham, J. R. Wigham, and Adam Woods, are earnest Permissive Bill supporters. How long they may continue so to act as vice-presidents, now that the Society has changed its principles and tone, we cannot inform you; it is for those gentlemen themselves to decide.

S. H., Boyle.—We are unable to say why the Dublin Total Abstinence Society are proposing to collect funds throughout Ireland to erect a Hall. Their present Hall holds about 200, and when the advocacy of our entire principles was well sustained there, the Hall could not contain all who attended; but, for some time past, the attendance has dwindled down to from 20 to 40 persons at each meeting.

W. W. J., Cork; H. J. M., Belfast; W. T., Sligo; S. T., Longford, &c.—The foregoing replies to their correspondents will also give you the information which you seek.

ADVERTISEMENTS.

THE JOINT STOCK COAL COMPANY, LIMITED.

Chief Offices: 49, Fleet Street, London, E.C., and 11, City Quay, Dublin.

Capital £50,000, in 50,000 Shares of £1 each. Deposit 5s. per Share on application, and 5s. per Share on allotment.

This is a Co-operative Coal Company giving a share of the profits to the consumers in proportion to the quantity of Coal purchased from the Company. Coal of the very best description will be supplied at the minimum market price. This Coal Company offers peculiar advantages to the public.

Shares, Prospectuses, and every information can be had from the Bankers of the Company, THE GENERAL EXCHANGE BANK, LIMITED, 6, D'Olier Street, Dublin; and all information with reference to supply of Coal can be had at 11, City Quay, Dublin.

FREDERICK A. NEW, Managing Director, London, MARK BALLARD, Manager for Ireland.

ADVERTISEMENT.

THE REDEEMER'S DEATH

is commemorated on the First Lord's Day of every Month, at No. 2 Marlborough-street, in a Wine perfectly free from the slightest vestige of Alcohol, and consequently un-intoxicating. This Wine is the PURE FRUIT OF THE VINE, and believed to be similar to that used by our Lord at the Institution of the Supper.

Many reasons have been published to justify the refusal of Intoxicating Wine at the Lord's Table, two of which we quote.

First—Many truly Christian people have conscientious scruples about partaking of (at the Lord's Table especially, or at any other table) that wine (the intoxicating) which the Bible denounces as a "mockery," warning that it "bites like a serpent and stings like an adder," and forbidding not only the use but the very sight of it.

Second—Reformed Drunkards, to whom the taste of Alcohol is like the taste of blood to a bloodhound, have had their relish revived by the use of Intoxicating Wine at the Lord's Table, and have consequently fallen back into their former habits, and died drunkards.

P.S.—As soon as any of our Churches in the City provide the above Wine (which may be had from WILLIAM LEEGER ERSON, Druggist, 29, Henry-street, Dublin), the above Service will be discontinued.

* Mail, xxvi. 29. † Prov. xx. 1. ‡ Prov. xxiii. 32.

THOMAS EDMONDSON,

Stationer, Lithographer,

PRINTER AND ENGRAVER.

No. 9 DAME STREET, DUBLIN.

Account-Books of every description; Pledge-Books; Roll-Books, &c., printed to order; Pledge Cards and Certificates Engraved and Lithographed at moderate prices; Note Paper and Envelopes beautifully stamped in Color, with Crest and Monogram or Address, &c.

Write for the "Card Calendar for 1866," gratis, with List of Prices.

VICTORIA BENEFIT SOCIETY,

CHIEF OFFICE:

49, FLEET STREET, LONDON, E.C., With Branches throughout the Country.

Enrolled pursuant to Act of Parliament (18 & 19 Vic. cap. 63.)

Vice-Patrons:

Richard Dykes Alexander, Esq., J. Bloomhall, Esq., Esq., Rev. Frederick Trevellick, Esq., Mr. Sergeant Atkinson, Harper Twelvetreets, Esq., Rev. Thomas Aveling, F.S.S.

Trustees:

James Abbiss, Esq., Alderman; John F. Bontems, Esq.; Charles Henry Eit, Esq.

Secretary:

F. A. New, Esq.

This Society is adapted to every class; saves all expenses of Public House meetings, which are forbidden by the rules, secures all the advantages of a SICK, ENDOWMENT, and BURIAL CLUB; DIVIDES THE WHOLE OF THE PROFITS amongst the members; and is Enrolled under Act of Parliament and certified by J. Tidd Esq.

It provides a WEEKLY INCOME of from 5s. to 21s. DURING SICKNESS; a PENSION IN OLD AGE, £10 to £200 at Deaths and Endowments up to £200.

Is 7d. per month at 23 years of age, will secure 15s. a week in sickness, with medical attendance and medicine.

8d. per month at the age of 18 will secure £20 at death. Rules 6d. Tables and every information may be obtained by applying to the Dublin Agent.

J. A. MOWATT, Manager, General Exchange Bank, 6, D'Olier Street.

ADVERTISEMENTS.

Now ready, price 3d., by post, 4d., OBJECTIONS TO TOTAL ABSTINENCE CONSIDERED.

By T. W. RUSSELL, Irish Temperance Lecturer.

DUBLIN:

A. MURRAY & CO., 40 FLEET-STREET.

DO YOU WISH TO SAVE MONEY?

A WORD WITH YOU!!

I engage to show you the Largest and most varied Stock in Dublin, carefully selected from the best English, French, and German makers, and offer them at prices which defy competition.

The Wholesale Trade will find it their advantage to select from my Stock, as I offer them at and under London Prices.

LIST OF DEPARTMENTS.

Gold Guard and Alberts,	Albums, Card Cases,
Gold Brooches & Bracelets,	Ivory, Pearl, and Leather
Earrings and Silver Goods,	Purses,
Watches, Clocks,	Stereoscopes, Microscopes,
Dog Collar & Jet Ornaments,	and Telescopes,
Gem, Signet, Keepers, and	Spectacles, Opera, and Field
Wedding Rings,	Glasses,
Work Boxes and Baskets,	Perambulators, Rocking
Writing Desks & Ink Stands,	Horses,

Bohemian Garnet Ornaments and Toys, in an endless variety.

DAVID BALDWIN,

Wholesale and Retail Jeweller,

51 HENRY STREET, DUBLIN.

N.B.—A large assortment of sensational Novelties always on hand.

HARPER TWELVETREES (LIMITED), Capital—£200,000, in 2,000 Shares of £10 each.

THE attention of Landresses, Families, Proprietors of Schools, Hotels, and Managers of Public Institutions, and others is directed to the following Domestic Articles:—

HARPER TWELVETREES' SAPONINE for Washing, in 1d., 4d., and 1s. packets. A single trial is solicited.

HARPER TWELVETREES' LAUNDRY BALL BLUE, and INDIGO THUMB BLUE.

HARPER TWELVETREES' RICE STARCH, and SATIN GLAZE POWDER STARCH. Very superior Articles.

HARPER TWELVETREES' SCENTED TOILET SOAPS, in 1d., 2d., 4d., and 6d. tablets.

HARPER TWELVETREES' YEASTRINK for Bread and Pastry, in 1d. packets, and 6d. and 1s. canisters.

HARPER TWELVETREES' GOVERNMENT BLACKING, in 1d. and 1d. packets; and in 6d. and 1s. bottles.

HARPER TWELVETREES' IMPERIAL BLACK LEAD, in blocks; PENCIL LEAD, in powder; and SERVANTS' FRIEND, in 1d., 2d., and 4d. packets.

HARPER TWELVETREES' MARKING INK for Linen, in 6d. and 1s. bottles; and Metallic WRITING INKS.

HARPER TWELVETREES' WASHING MACHINE 60s, 60s, 75s, and very superior ditto, recently patented, 45 10s. A month's trial allowed. Carriage free.

HARPER TWELVETREES' CLOTHES WRINGING MACHINE, 12s 6d, 20s, 30s, 40s, 60s, 80s, 120s. A month's trial allowed. Carriage free.

HARPER TWELVETREES' MANGLE, 30s, 45s, 60s, 70s.

Grocers, Druggists, Ironmongers, and Country Shopkeepers should send for complete Trade Lists to the Manufactory, Bromley-by-Bow, London; or to the City Sale Room, 81 Bishopsgate-street Within, E.C.

* Private purchasers who experience difficulty in obtaining any of the above Goods should write to the Works for the address of the nearest tradesman who keeps them in stock.

THE GENERAL EXCHANGE BANK LIMITED.

WITH WHICH IS INCORPORATED
THE ESTATES BANK, LIMITED.

Capital One Million (£1,000,000).

CHAIRMAN: JOHN ENNIS, Esq.
DEPUTY CHAIRMAN: J. A. ROEBUCK, Esq.
SECRETARY: THOMAS BRADLEY, Esq.

Chief Office:

79, LOMBARD STREET, LONDON.

Branch Offices:

Western Branch, 156, Strand, London, W.C.
6, D'Olier Street, Dublin.

Current Accounts opened, and 4 per cent. allowed on the lowest monthly balance.

Deposits received, and 5 per cent. allowed on all sums under £10 left in for one clear month; and for sums of £10 and upwards from the date of lodgment till day of withdrawal.

J. A. MOWATT, Dublin Manager.

BEDDING! BEDDING! BEDDING!

W. H. BIRMINGHAM,

10 LOWER LIFFEY STREET, DUBLIN,
Wholesale and Retail Mattress and Palliass Manufacturer.
Curled Hair, Cocoa Fibre, Cotton, and Wool Flocks,
Alva Marino, for stuffing, which he offers at very low prices.

THE TRADE SUPPLIED.

TEMPERANCE TRACT & VISITING ASSOCIATION,

No. 2 METROPOLITAN HALL.

(In connexion with the Dublin Total Abstinence Society.)

FORMED JULY, 1864.

President:

GEORGE CHECKETTS, Esq.

Vice-Presidents:

J. T. LANDET, JOHN N. BOYLAND,

J. HAUGHTON, J.P., P. J. TURNER,

RICHARD BURKE, Newcastle, Clonmel.

Treasurer and District Steward:

RICHARD H. BURKE.

Honorary Secretaries:

M. C. A. MACARTHUR and W. BEATTY.

Bankers:

THE GENERAL EXCHANGE BANK, 6 D'Olier-street.

NEWCASTLE (CLONMEL) BRANCH.

Chairman:

RICHARD BURKE, Esq., Vice-President, Newcastle.

Treasurer:

Miss M. BURKE, Newcastle.

Honorary Secretary:

Miss TOWNLEY, Newcastle, Clonmel.

The Association earnestly press upon the attention of all Friends of the Total Abstinence Movement in Ireland the urgent necessity for spreading information upon the subject, by means of the distribution of judiciously selected Tracts and Books.

The Association will be happy to supply persons wishing to aid in the Distribution of Temperance Literature with the Church of England, Stirling, Scottish Temperance League, Norwich, Dublin, and other Temperance Tracts and Books, at rates specially advantageous to gratuitous distribution.

Persons wishing to become Members of the Association can obtain copy of Rules & further information from the Secretaries.

1st December, 1865.

ADVERTISEMENTS.

THE
Patriotic Assurance Company of Ireland,
Empowered under Act of Parliament, 5 Geo. IV. cap. cliv.
1824.

Capital—**ONE MILLION AND A HALF Sterling.**

HEAD OFFICE—9 COLLEGE GREEN, DUBLIN.

DIRECTORS:

EDWARD BARRINGTON, Esq., J.P., Fassaroe, Bray.
JOHN BARTON, Esq., Director of the Bank of Ireland.
JOSEPH CASSON, Esq., J.P. (Messrs. Casson & Seally,
William-street), Director of Dublin and Glasgow Steam
Packet Company.

WILLIAM H. F. COGAN, Esq., M.P.
JOSEPH F. DARLEY Esq. (Messrs. Joseph Watkins &
Co., Ardee-street).

JEREMIAH DUNNE, Esq., J.P., Director of the National
Bank.

JOHN ENNIS, Esq., D.L., J.P., Director of the Bank of
Ireland, and Chairman of the Midland Great Western
Railway Company.

JAMES HAUGHTON, Esq., J.P., Eccles-street.

GEORGE HOYTE, Esq., J.P., Director of the Dublin and
Belfast Junction, and Dublin and Drogheda Railway
Companies.

NICHOLAS JAS. LALOR, Esq. (Messrs. E. Lalor & Sons,
Spitalfields), Director of the Dublin and Drogheda Rail-
way Company, and Mining Company of Ireland.

RICHARD MARTIN, Esq. (Messrs. John Martin & Son,
North-wall), Director of the Dublin and Wicklow Rail-
way Company and of the Mining Company of Ireland.

VALENTINE O'BRIEN O'CONNOR, Esq., Director of
the Royal Bank of Ireland, and of the Great Southern
and Western Railway Company.

SIR JAMES FOWER, Bart., M.P., D.L., Director of the
Bank of Ireland.

JOSHUA WATSON, Esq., Director of the Royal Bank
of Ireland, and of the Midland Great Western Railway
Company.

RICHARD WELCH, Esq. (Messrs. Charles Haliday and
Co., West Arran-street), Trustee of the Association of
Underwriters.

Secretary of the Company—WILLIAM JOHN HANCOCK, Esq., Fellow of the Institute of Actuaries of
Great Britain and Ireland.

In Assurance transactions what ought to be sought beyond everything else is absolute security.
Among the many advantages offered by the PATRIOTIC ASSURANCE COMPANY OF IRELAND may be
enumerated:—

The Head Office being in Dublin, the solvency and respectability of the Directors and Proprietors may be
easily ascertained.

The large amount of funds actually in hands.

The Company having stood the test of forty years' experience.

The Company offers every facility for the transaction of almost all kinds of Life and Fire Assurance—rates
moderate. Copies of the large Prospectus, with Tables of Rates and every information, may be had on application
at the Head Office of the Company, 9 College-green, Dublin, or at any of the Company's agencies.

IMPORTANT NOTICE.

IRISH TEMPERANCE LEAGUE.

SOUTHERN BRANCH.

THE Committee of the Southern Branch of the Irish Temperance League wish to
intimate to Temperance Societies in the South and West of Ireland, that Mr. T. W.
RUSSELL is the ONLY authorised Agent for this Branch of the League.

By order.

JAMES HAUGHTON, Chairman
THOMAS EDMONDSON, Hon. Sec.

2 METROPOLITAN HALL, DUBLIN,
21st March, 1866.

THE IRISH

TEMPERANCE STAR.

No. 4.—NEW SERIES.]

APRIL, 1866.

[PRICE, ONE PENNY.]

EXPEDIENCY.

We are not prone to quarrel with friends, nor
is it our desire to do so even now. We believe
the whole force of our artillery to be required
against the foe, and are assured that if success
is to be attained at all, if ever the "winter of
discontent" is to give place to the "glorious
summer" of victory, it will only be by all classes
of temperance reformers bearing down to the
charge. But when a column marshalled in
battle array, nay, when a column actually
engaged in close combat with the enemy, is
wavering; when its want of order and irregular
bearing are being felt on every part of the
field, the proper course for a skilful commander
to pursue is to "halt" and "dress the ranks."
To our mind, such a crisis has been reached in
the temperance reformation. The olden battle
of freedom against slavery appears to loom in
the distance. The method of warfare is pre-
cisely similar. Firstly—A powerful interest
is arrayed against us. In the breach already
made there stands an imposing army of some
two hundred thousand liquor dealers, who,
conceiving the question to be one of "bread
and cheese" as far as they are concerned, will
die rather than surrender the "trade rights"
and their personal "respectability." Our
forerunners had to fight the slave dealers.
Secondly—We have to endure the carping of
an illogical and bigoted press. The press,
however, is "always strong on the strongest
side." It has resolutely opposed every popu-
lar movement, until that movement became too
mighty for opposition or resistance, and then
it has found reasons for changing sides. The
men who fought "freedom's battle" had to
contend against the same power. Lastly—
We have to humor and keep on good terms
with friends who profess to wish us well, but
whose best wishes vanish at the bare idea of
ultimate success—friends who think teetotal-
ism not quite right in itself—merely expedient.
The champions of the negro had the same war
to wage. Good men were no more prepared
to go the whole way than they are now. The
"moderates" were pitted against the
"impracticables." History has recorded the
result.

Our objections to expediency as applied to
teetotalism are manifold. Firstly—It is found-
ed on false principles. Those who adopt this
theory are accustomed to quote in its defence
—nay, as its chief corner-stone, the words of
Paul: "Wherefore, if meat make my brother
to offend, I will eat no flesh while the world
standeth." As it stands, and viewed in con-
nexion with the whole context, this verse may
be defined as a short and pithy homily on self-
denial. It can only, therefore, apply to things
inherently good,—self-denial being the abate-
ment of lawful enjoyments. The consumption
of alcoholic liquors is not a lawful enjoyment,
nor are these drinks inherently good. On the
contrary, science and experience unite in
condemning them. The former declares them
to be poisonous, and brands them as destruc-
tive of all moral and physical health; the
latter is daily confirming this verdict. There
can be no self-denial in abstaining from that
which is bad. It is right to do so—this is
true temperance. But the current application
of the principle is not correct. In the passage
quoted, the Corinthians were to abstain from
certain meats and drinks because of the scrup-
les of the abstainers. In these days men are
asked, on the authority of this passage, to
abstain because of the drinkers. This rever-
sion of all order is not sanctioned. Apply the
principle as it is enunciated, and the whole
Christian Church must be brought within its
scope. As will now be seen, a principle founded
falsely acts banefully. Secondly—Expediency
places temperance in a false light before the
drunkard. If anxious to reclaim such a one
we ask him to renounce his allegiance to strong
drink—neither to touch, taste, nor handle. In
this course, and in this alone, lies his safety.
We assure him that, physically, socially,
morally, religiously, he will be the gainer.
Results prove the correctness of these views.
The advocate of expediency, however, treads
a different path, and occupies a lower platform.
He practically says to the drunkard:—"You
are a slave to drink. If these chains continue
to be worn, the most lamentable results must
ensue. You must become an abstainer." Here,
it may be said, the same terminus has
been reached. Yes; but by very different

routes. The former argument was perfect. No loophole existed whereby the prisoner could escape. No room was reserved for quibbling. But suppose for a moment, in the latter case, that the subject of advice is skilled in the logician's art. May he not decline to give up the use of an article which, with considerate candor, his adviser maintains to be bad only when abused. May he not be deaf to the soothing proposal that, of drunkenness and total abstinence, the least of the two evils ought to be accepted. Nay, may he not maintain that it is his duty to fight against evil, and that by grappling the enemy with the weapon of *use* he is performing a service to himself and to society. Who can fail to see the result of such a line of argument? The end thereof is misery and woe.

Thirdly—Expediency, as applied now, is almost worthless as a remedy for our national intemperance. We do not mean to affirm by this that many sincere and true-hearted men are not acting on this principle. But inasmuch as it can only affect men imbued with strong religious feelings, it is comparatively shorn of all influence. And, even amongst such a class, how few its trophies. How often, for instance, have we met clergymen who abstained in one parish and drank in that adjoining—the prevalence of drunkenness in the one, and its comparative absence in the other, being the reason assigned. The fact is, that self-denial is not practised to any appreciable extent. Shakespeare's

"Brave conquerors,
Who war against their own affections,
And the huge army of the world's desires,"

are still few in number. Were it otherwise, a far more sublime destiny would be before the world. The truth must be told—this drink-demon is not to be cast out by any such means.

It is with no malice we write thus. Still, we feel strongly that teetotalism has a right to complain of the treatment received in certain high places. It has become common for ministers who act upon this principle to take extraordinary pains that the fact should be known. They would not for ten thousand worlds that their reputation should be perilled by the utterance of a simple scientific truth—viz., that teetotalism is inherently right. On the contrary, they must not be understood as in alliance with "rabid teetotalers." There is a happy medium in everything, they assure us, only it cannot well be found in the matter of strong drink. It is, therefore, "expedient" for them to abstain, and they thrive withal on the principle. But as to its general application, that is a matter to be settled by chance circumstances. We do not ask that men should go forward "mailed in scorn." But we demand that those who know light from darkness and good from evil shall give us all the benefit to be derived from "the armour of a pure intent."

"OUR TEMPERANCE HEROES." No. 4.

RICHARD COBDEN.

On the brow of a beautiful hill in Sussex is situated the churchyard of Lavington. Standing there on the 7th of March, 1865, by the side of an open grave, around which were gathered some hundreds of men, a stranger to our institutions and customs might well have wondered. These mourners were there without invitation. Among the number were men whose "bosom's lord" seemed to reign lightly. But here and there, scattered amid the throng, were others whose anxious countenances bore the scars of office. Here, too, were men who had travelled hundreds of miles in order to attest the interest of foreign lands in the ceremony of that day. Yet this was the funeral of no conquering hero returning from the theatre of a hundred fights. These were not the rites of sepulture awarded to a skilful diplomatist, whose craft had aggrandized his country. On the contrary, this was the funeral of a man who preferred the turf of England to the marble of Westminster. On this day the remains of Richard Cobden—the great economist, the man of unadorned eloquence, who had done more than all others combined to break down the barriers erected by a false State policy—were being laid to rest. There is something peculiarly appropriate and touching in the closing scene of such a life. And we doubt not that the anthem warbled overhead by the feathered choristers of nature, will sound more sweetly to successive generations than if his remains had been consigned to rest amid the solemn peal of Handel's noblest composition—than had his funeral requiem been chanted 'mid the gloom and splendour of our national mausoleum.

Notwithstanding that greatness and goodness were in him so allied, there are many who will question his claim to appear in our gallery of portraits. Richard Cobden was not a *pledged* abstainer. But the more we have been led to study the character of the man, and to consider his relationship to our movement, the more are we convinced that his name deserves a place in the ranks of those who have helped to make the temperance cause famous. This decision is confirmed, too, when we consider that his absence from our ranks was caused more by the force of public circumstances than by any distrust of our principles. "I do not know," he once said, "how it is that I never made a plunge and joined the teetotalers, for nobody has more faith than I have in the truth of their doctrine, both in a physical and moral point of view. I have acted upon the principle, that fermented and distilled drinks are useless for sustaining our strength, for the more work I have had to do, the more I have resorted to the pump and the teapot. As for

the moral bearings of the question, it is scarcely an exaggeration to say, that all other reforms together would fail to confer as great blessings upon the masses as that of winning them from intoxicating drinks." Such a sound and practical statement, backed as it will be by subsequent utterances and actions, fully entitles him to our veneration and regard.

He was born on the 3rd of June, 1804. Descended from the same yeoman class as his friend Joseph Sturge, there does not appear to have been anything connected with his early years calculated to distinguish his boyhood from the common place routine of a Sussex plough lad. He shared to an ordinary degree the advantages of parental care and a sound practical education, in so far as the latter could be obtained without reference to those public seminaries that have been made famous by the names attached to their muster-roll. For strange as it may appear, we hold that it is open to question if the names of Thackeray, Eastlake, and Leech, do not shed a brighter halo around the Charterhouse than that venerable institution casts around their memories. And we would be slow to believe that the careers of Peel, Temple, and Byron, do not cast a more brilliant lustre over Harrow-on-the-Hill than that renowned academy has invested the names of these departed worthies with. In this class of education Richard Cobden had no share. He was born in a plain unpretending farm house, which his ancestors had occupied for nearly two hundred years, and which was used by him until the day of his death—a few admirers and friends having rebuilt it, and transformed the modest cottage into a country mansion. Shortly after leaving school he removed to the counting-house of his uncle, in London, with the intention of entering upon mercantile life. This worthy old gentleman appears to have belonged to that antiquated school of "port and prejudice," the leading doctrine of which is, that all intellectualism is prejudicial to the interests of commerce. He rejoiced in the motto "*Ne sutor ultra crepidam*," and very properly held that a philosopher was one thing, a merchant another. A predilection for reading on the part of young Richard was accordingly a source of unmingled horror to the veteran tradesman. Happily our merchant princes have got beyond this idea. And instead of men laying a tax upon knowledge, and pointing to it as the produce of an El-Dorado to which young men at business can have no access, we have generous employers opening the news-room, and founding the library. Let us be thankful that even this sturdy specimen of an almost extinct race survived long enough to see the reading boy, of whose progress he had been so sceptical, reach to opulence and fame. On leaving this appointment, he entered upon the duties of a commercial traveller—a position of no ordi-

nary responsibility and danger, surrounded as it is by temptations of every nature. His next step was to a partnership in a Manchester warehouse. Almost from his first appearance in this capacity he took part in the local affairs of the borough, and displayed a more than ordinary ability in handling the national questions of the day. But his ambition soared higher than the counting-house, and it was not long before he became connected with those men who waged war against the corn-laws. And such was his public spirit and enthusiasm that he retired from a lucrative position, said to be worth £9,000 a year, in order that his whole time might be consecrated to the one object. It would be unwise at this time of day to comment upon the justice of this movement. It is too late to regret the necessity that existed for such a course of agitation. That it required starvation, poverty, and famine to convince a large section of our countrymen on such a plain and simple truth is sufficiently humiliating. That a portion of the inhabitants of these kingdoms should have fought for the retention of these odious laws as stubbornly as the Southern planter fought for what he considered his property—the appeal to the sword in the latter case being the only difference—is a sad commentary on the selfishness of mankind. In this struggle for the rights, nay, for the existence of the people, Richard Cobden filled the part of Hercules. Not that he was a great orator—in that art he was eclipsed by John Bright, then, as now, the Tribune of the people. But his thorough practical nature sufficed to explode so many sophisms and to establish so many facts, that conviction was almost certain to follow his words. In 1841 he made his *debut* in the House of Commons. In this most fastidious of all assemblies men of undoubted ability have failed to make any impression. Even in our own day, the weighty utterances of our greatest thinker are not sufficient to arrest the attention of more than the leaders. But, although the country gentlemen scoffed and derided, Mr. Cobden established a character for himself which bore down all opposition, and which ultimately succeeded in erasing from the statute book the obnoxious imposts against which wise men declaimed. The amount of labor which he undertook during these years of agitation was Herculean. With John Bright, Charles Villiers, and others, he travelled over the whole country, arousing public opinion, and stirring up a strong and healthy sentiment. And for the benefit of those men who assert that mental and physical labor cannot be undergone without stimulants, it is well to have a leaf from his note-book, recording the great fact, that during all that agitation the hotel bills did not show one sixpence expended for alcoholic liquors. His services at this period were such as to entitle him to the gratitude of the whole country, and

the princely tender of £90,000, as a national reward, is one of the noblest acts that history records.

Peace is another of those questions with which the name of Richard Cobden is intimately associated. He belonged to what is known as the Manchester school, and paid the penalty of firm attachment to an unpopular party. It has of late years been the custom of newspaper writers to hold the members of this school up to "a world's scorn." Yet we are hardly aware of the real grounds upon which such a course is founded. These writers assure us that "commerce" is the god worshipped in the capital of cotton, and they deplore that men are found bowing before it with more than an Eastern devotion. But, withal, commerce is somewhat of a more tangible deity than "glory," after which these fire and brimstone writers rush with such amazing velocity. Glory is an insufficient item to place opposite a national debt of several millions sterling; and the class of men who league together in order to protest against such a philosophy deserve somewhat better treatment than is awarded them by those self-crowned monarchs of public opinion. It is a gross mistake to suppose, however, that either Richard Cobden or the Manchester school belonged to the Peace Society. This organization was, and is, chiefly composed of members of the Society of Friends. They hold that human life is sacred—that all war is anti-Christian. And, for our own part, we hold the same views. Nor do we consider it fair to point to the necessity of a standing army in our midst. That army is only required because first principles have been departed from, and because man, "dressed in a little brief authority," will not retrace his steps. We admit that these things are now necessary. So did Richard Cobden and the whole of his party. What he held can be best described in his own words. After the Peace Congresses referred to in our last, and in the course of his speech on international disarmament, he said—"Show me that there is any real danger, and that our defences are not sufficient to anticipate and provide against it, and then I will vote for an application of the largest sum that may be considered necessary to meet the emergency." Was this a statement consistent with the accusation that he argued for peace at any price? Was this sufficient to subject him to the insulting remark, that he disregarded the honor of his country? And how nobly and practically he summed up his remarks—"I do not anticipate," he said, "any great or sudden change in the character of mankind, nor do I expect a complete extinction of those passions which form part of our nature. But I do not think there is anything very irrational in expecting that nations may see that the present system of settling disputes is barbarous, demoralizing, and unjust; that it was against the best interests of society, and that it ought to give place

to a mode more consonant with the dictates of reason and humanity." A right manly sentiment! Worth whole waggon loads of newspaper articles recalling the deeds of men whom all save the curious can afford to forget. As already stated, he paid the penalty of such daring defiance of all public opinion, and was excluded from Parliament. He spent his leisure in recruiting his health and following various branches of study. He was not allowed to rest long however. An English plenipotentiary was required to negotiate a commercial treaty with France, and Lord Palmerston brought Richard Cobden from his retirement. His success in this undertaking, notwithstanding the prejudices that barred the way, and the opposition which met him at every step, is too well known to require recital here. The benefits of his mission are felt, therefore they have not to be told. It is not too much to say, however, that Richard Cobden did more to obliterate the past and illumine the future of the two countries than all the statesmen from the days of Pitt. He also labored earnestly with those men who sought for and obtained the repeal of the paper duties. He was an ardent advocate for the extension of the franchise, and was one of the trustees of the National Freehold Land Society. On the question of the Liquor Traffic he held strong opinions; and since his death it has transpired that he was restrained from voting for the Permissive Bill only by the warm remonstrances of several private friends, who prevailed upon him to leave the House before the division. His views were, however, perfectly defined and distinct, and had not the chill reaper called him hence, there cannot be a doubt that, before long, his name and advocacy would have added strength to the great movement against this infamous traffic. He was sincerely attached to the temperance movement. "In the early struggles of the League," he once said, "and throughout my career, I found in every community a body of men who came voluntarily forward to help in questions of free-trade, peace, education, and financial reform; and these men were invariably those interested in temperance reform." He often referred also to those of his own circle whose public life had commenced in the committee room of a temperance society; and took pains, on every occasion, to speak the movement well. His untimely death is too recent to call for comment, and it is almost unnecessary to state that such a man died in harness. Feeling a great interest in the question of the Canadian defences, he left his home at Dumfries, in order to take part in the debate. The weather was most severe, and illness at once overtook him. The 2nd of March, 1865, belongs not to English history, but to the history of the world, as the date of his death. And while his memory is green let us take leave of him by saying, that there

then passed from our midst, in the prime of life, a man who "toiled and studied for mankind"—who

"Awoke the voice of reason, and unfurled
The page of truthful knowledge to the world."

WHAT MAY MRS. GRUNDY THINK OF IT?

Who is Mrs. Grundy? Well, upon my word, Mr. Green, if you have not heard of that lady you must have lived all your life on a desolate island. Mrs. Grundy! She has a powerful influence in every neighborhood, she is recognized in every circle, and every creed, profession, and party bow with the deepest respect to the old lady's influence. Men and women have married; people have left their homes, and—"horrible dicta"—others have committed suicide at the bidding of this imperious dame. "Public Opinion" is one of the names some folk have given her, but, for my part, "Public Opinion" is quite a different character—respectable, though sometimes misinformed, whereas Mrs. Grundy is the personification of the idle gossip of people who can't mind their own business, but are as anxious about their neighbors' as if they expected a legacy at their departure. It is not through love, but fear, that people do anything for Mrs. Grundy; and knowing the weak points of poor weak mortals, she acts in the most capricious manner, and old and young follow the old lady, alike bound to her chariot wheels. If I knew any spot where Mrs. Grundy did not exercise her pernicious influence, I would certainly inform my readers, but I think I can serve them just as well by showing each one

HOW TO DEAL WITH MRS. GRUNDY.

Don't mind her—she dies when disregarded. Every one has heard of Ulysses, and how he treated the Syrens (fair ladies they, and, indeed, Mrs. Grundy is very well-looking at times). The wise Grecian stuffed the ears of his crew, lest they might hear the enchanting but fatal songs, and thus be turned aside from their homeward journey. The Syrens were furious at this treatment, and for ever afterwards lost their fatal power to charm.

Don't come to close quarters with her if you can possibly help it, for a more deceitful tongue never uttered a syllable against the truth; and I have known her to get people branded as heretics who were, and are, battling for the truth upon earth. Indeed, she has the true spirit of orthodoxy, for she allows her adversaries neither common sense nor common honesty.

You can't always keep Mrs. Grundy to the leeward. If, then, stern necessity demands it, let it be a regular hand to hand encounter, and let her hear what you have to say, though she looks daggers and gives you "a bit of her mind." Falsehood and ignorance look terrible in the distance, but when confronted with

truth and wisdom, dwindle into insignificance. So with Mrs. Grundy.

Once upon a time—don't smile at this old-fashioned beginning; 'tis a veritable story, and I have more witnesses to prove the truth of it than you could examine in a day—this formidable and important personage ruled supreme in Talkington (see the map of Ireland, lat. 0, long. 0). In every place of worship Mrs. Grundy appeared, and showed that calm indifference which cannot be easily attained to. At the dinner tables and drawingroom gatherings she was never contradicted, and the Autocrat of all the Russias was not more implicitly obeyed. "Long live Mrs. Grundy," was the usual toast at convivial entertainments, and no one could be married, no child christened, nor could the sad solemnities of the grave be set about until the libation was poured forth in honor of Mrs. Grundy. She had many lovers; and though some shrewdly suspected that she was not half as well-looking as the world thought her, they had not the courage to say so against the all-powerful Mrs. Grundy. One day she looked terribly annoyed. Some one had actually put up a large placard announcing a "Temperance Lecture." Mrs. Grundy was at the public-house, and seeing it, her indignation burned within, and, just to cool herself, she took some stimulant. "Ill-bred," "unmannerly," "contemptible," and other words that ought not to have fallen from respectable lips, were very largely mingled in her denunciations of "the teetotalers." When she left the public-house, men who looked a little seedy in their costume, and who ought to have been at the tailor's, or shoemaker's, drank her health, forgetful of their own; but this is a mark of Mrs. Grundy's followers in many places as well as in Talkington. Mrs. Grundy went to the temperance lecture, and screwed up her mouth like a person who had got a sudden twinge of the toothache. She saw some people who did not pay her the usual respect, and this did not help to abate her angry mood. Next day Mrs. Grundy went to every place in Talkington, and, suiting her words to her audience, told some that the world was coming to a pretty pass when people were informed it was a sin to take a glass of wine. She went also to the dear old clergyman of the place, and whispered very softly that she was at the meeting, and "these men" put total abstinence in place of the Gospel. The amiable old man actually believed her; for being himself the most truthful and honorable of men, and, moreover, not being up to Mrs. Grundy's hypocrisies, he could not imagine how a person who had enjoyed the benefit of his teaching for so long a time could pervert the truth.

Next Sunday, Mr. Godly preached on the subject, and Mrs. Grundy was delighted. Up to the present time many who believed her to be rather a jolly (pardon the expression) old lady, were surprised to see that she delighted

to lead her victims from moderation to intemperance, and then to misery, and that she took it rather much to heart that a few really good men and women took a different view from her. The struggle is going on still at Talkington, but as Mrs. Grundy has taken to abusive language, and utters words unfit for polite ears, I begin to think that her's is a bad case; besides, she is opposed by those whom love to Christ constraineth.

I had once a list of questions to ask Mrs. Grundy, but with a shyness not at all peculiar to her, and certainly not becoming, she said she could not answer them now, but would take time to consider. I found out afterwards this was mere hypocrisy, for when I lent her some admirable books on total abstinence, she never read them, but changed her manner to proud disdain. I showed her the cause of Ireland's poverty—the millions spent in drink—but off she went, and told Mr. Godly that I was attributing to total abstinence effects that alone could follow the "blessed Gospel of peace." I hope she does it ignorantly; but she is doing much further damage, by enlisting the doctor on her side, and when any poor teetotalers get sick he orders them wine—wine without a drop of grape-juice—wine that he must know is rank poison. I did reason with him, but that odious Mrs. Grundy was there before me, and poisoned the doctor's mind against me, and he accused me of being a Homoeopathist, which he must have thought something dreadful, he gave such terrible emphasis to that one word.

I collected together fearful facts, that would appal even devils. I put down the murders, the lunacy cases. I painted the sorrows and the want caused by drink. I quoted words from judges, chaplains of jails, and coroners; and feeling their force myself, I thought the doctor might. He told me, with a bland smile, that it was the abuse, not the use, the Scriptures condemned. I was glad of the opportunity to shew him that the Bible used different words for what we translate by the one word "wine," and that the juice of the grape was blessed and spoken well of, whereas the fermented, and therefore intoxicating, grape-juice was condemned. I did not neglect to urge St. Paul's noble precepts of self denial for the sake of others; but in came Mrs. Grundy to pay a visit, and she was asked to have a glass of wine. Is it any wonder that I should call her "odious"?

The contest was carried on in this guerilla style until a good angel (of flesh and blood though) came, and taking no notice of Mrs. Grundy, went about a reform, and plainly told Mrs. Grundy she should no more appear at her table. You have read Dante's description of "Dis." Apply it, then, to Mrs Grundy's appearance, and you will save me a great deal of trouble. I must now tell you how this

good angel managed Mr. Godly. She metamorphosed him literally and truly—dressed him up as "a casual," with an old hat rimless and crownless, an old coat rent in every segment, and patched like a quilt. After daylight, she asked him to go and spend a few hours in the best conducted public-house in Talkington. He did go, but he has never opened his lips about what he saw and heard. When urged to tell, he shakes his head, and looks horrified at the bare recollection. He, too, has given Mrs. Grundy some severe reprimands, and having signed the pledge to encourage others, he is battling with us in this good cause. He gave a lecture on the subject some time ago, and I smiled as he concluded with "Don't mind Mrs. Grundy."

THE PERMISSIVE BILL.

WHAT is this Permissive Bill which appears looming in the distance; of which we are now hearing so much talk; and which seems to be creating no small commotion among the traffickers in intoxicating liquors. It is a light on our horizon, cheering to the friends of social order and of our country's improvement in civilization and happiness; similar to those beams of bright sunshine which gladden the hearts of the inhabitants of northern regions when their long night of winter has past, and sunshine and summer are returning to warm their world, and call every living thing around them into renewed life and animation.

The Permissive Bill is just such a harbinger of joy to those lands upon which we live, and which have long had to endure the benumbing influences of drinking customs introduced by our forefathers, which have proved more blighting in their effects than the long and dreary nights of the Arctic regions. These relax their frozen grasp, after a while, and a returning genial summer-time opens once more the springs of happiness, and covers the earth with fresh verdure and beauty;—but those have held on for ages with an unrelenting iron grasp, which holds our people in a thralldom so deadening in its effects on our physical and moral nature, that multitudes yet remain its willing slaves; but many have awakened, and numbers are day by day awakening, to "more manly feelings, and to a determination no longer to endure the chains which sensual appetite and the vicious customs of society have woven around them, and long held them in such mental and moral darkness, as has effectually prevented them from securing for themselves and their children that comfort and happiness which the earth, from her teeming bosom, and the sun, by his continuous warmth, never refuses to the industry of man.

Surrounded by blessings which we have but to stretch forth our hands and secure for ourselves in abundance, men, by an indulgence of an appetite for intoxicating liquors, have

blasted their happy prospects, and, by encouraging a traffic in these poisons, have ruined that prosperity they might otherwise be in the possession of. Our country is, in consequence, filled with misery and crime; and those who would avoid and remedy those evils are prevented by the current of desolation which flows around them, and paralyses their efforts.

The Permissive Bill is devised, and is well calculated, to aid in securing the end proposed to assist in remedying this unhappy condition of human existence. It is the natural sequence of the Temperance Reformation, which was inaugurated about thirty years ago in these kingdoms; and which has, within that period, effected a great and beneficial change in the feelings of the people in relation to those drinking customs which have, for many generations, exercised a malign influence over the prospects of these countries.

About thirty years ago, there arose a feeling in America, and soon after in Great Britain and Ireland, that it was full time to organize a powerful public opinion in opposition to those drinking usages which are a cancer at the root of human happiness. For this purpose, societies were formed, which have, year by year, grown in strength, and exercised an increasing power in these communities. These societies are now scattered over the whole of these lands; in almost every city, town, and village, their influence is felt. They may now be truly designated as a great power in the State, both here and in America.

We have said that the "Permissive Bill" is the natural sequence of these associations, which did not, in their origin, contemplate a resort to any other means than moral force for securing the ends they had in view.

This moral force was put forth with great earnestness, and with most beneficial results, to the community from the very commencement of the agitation, and it is in full operation up to the present day. But, about thirteen years ago, a new idea dawned on the minds of temperance reformers in England; they had been long laboring earnestly and effectively; but they saw, with sorrow, that the liquor traffic met them at every step they took, and counteracted their work. That traffic must be destroyed, or drunkenness, with all its attendant crimes and miseries, must ever stalk abroad. This feeling directed the attention of reformers in America, some years before it was felt in England, to a legislative enactment for suppression of the traffic; and the result was, that in several of the United States such a law was passed, and brought into most successful operation wherever its provisions were properly enforced. This law having been first passed in the State of Maine, it became known as "The Maine Liquor Law." And wherever it was passed, it took effect as an imperial law of the State, affecting all the inhabitants.

In England, this view of the matter—of

looking to Parliament for assistance—was first taken up in Manchester; but it was felt there that an Imperial Act, affecting the whole kingdom, was a measure not likely to be passed by our Parliament. To meet this difficulty, Mr. Nathaniel Card—an Irishman, resident in Manchester—suggested that a law should be sought for, giving power to the people in boroughs and other such districts, wherein a majority of two-thirds in favor of the measure would be found, to prohibit the common traffic in intoxicating liquors in those districts; leaving it optional with the inhabitants of districts who thought otherwise still to legalize that traffic. This proposed bill is called the "Permissive Prohibitory Bill," because it would permit two-thirds of the ratepayers in any district named to relieve themselves from the nuisance of the liquor traffic, and from the taxes they have to pay for punishing the crimes and relieving the destitution caused by that traffic.

This constitutional mode of dealing with an acknowledged evil of immense magnitude is, indeed, a bright and cheering light on our horizon. The manufacture and common sale of intoxicating liquors have always been looked upon as occupations dangerous to the well-being of society. They have ever been hedged round with limitations and regulations, such as are unknown in trades really beneficial to the community. Such limitations and regulations being found by experience utterly inefficacious, the "Permissive Bill" is but the logical sequence of those innumerable acts of Parliament passed since the reign of Elizabeth, to moderate the tide of misery ever flowing from the liquor traffic: which Recorder Hill denominates the "drink-demon ever barring our way;" which Mr. Buxton, the brewer, brands as "a war between heaven and hell;" and which Father Mathew anathematized as "a monster gorged with human gore," and he "hailed with delight" the association founded for its utter overthrow. This Bill comes, with healing on its wings, to complete the work of centuries, by giving power to communities to free themselves, whenever and wherever public opinion shall so ordain, from the presence of their direst foe.

It seems to us, that all parties should unite in demanding this legislation. The enlightened, the rich, and the powerful, should demand it, because it would be a great public benefit; for it would put an end—wherever honestly applied—to that drunkenness which is the bane and the disgrace of civilization. The clergy, especially, should give it their cordial sympathy and support, because the traffic in alcoholic poisons stands right in the way of Christian progress in morality and virtue. If it be not the promoter of every sin, it is the aggravator of them all. The people at large should cry aloud for this enactment, because it would put power in their

hands to save themselves and their children from the ruin in which the traffic is continually overwhelming them. The payers of taxes, in every rank and grade in society, should unite in demanding the "Permissive Bill," to enable them to put an end to the greatest nuisance that ever stood in the way of the health and happiness of the world.

And the men who deal in alcoholic drinks would offer no opposition to the Bill, if they felt that their trade was a useful one; for, in that case, they would feel assured that the public voice—instead of demanding its overthrow—would vote for its continuance.

If it be continued, it should be thrown open, and capital allowed to flow as freely into it as into other trades. If there be a traffic useful to man, there is no common sense in casting impediments in the way of those who engage in it; for honorable traffic should be free as the winds of heaven, as the air we breathe, and as the emotions of our souls. But if it be a bad and a ruinous traffic, desolating to man and dishonoring to God, which we believe it to be, then it should be swept away, and not be tolerated under any limitations, by the manly determination of the whole people;—by the voice of that trumpet which should give no uncertain sound.

The "Permissive Bill" would not of itself effect this great object (every Act of Parliament must be enforced to make it effective); but it would be a strong lever in the hands of the people, to enable them to pull down this giant iniquity, which does, indeed, "gorge itself in human gore"—which is, truly, "a war between heaven and hell," and which "ever bars the way" to human happiness.

May this impediment soon be removed by the will and energy of a united people.

The Temperance movement is the only social organisation that has exhibited a capacity of grappling effectively with social intemperance; and where its success has been the greatest—as, for example, in Ireland, during the Temperance mission of Father Mathew—the economic results were not among the least remarkable phenomena of that wonderful revolution. In Waterford alone, it was estimated that, in 1842, there was at least £100,000 worth of domestic articles in the cottages of the labouring classes beyond the value of such things possessed two years before, besides a considerable increase in the savings banks deposits.—*The Working Man.*

The Temperance question is, therefore, of necessity, an economical one, and every inch gained from intemperance is, in effect, an inch or more added to the territory of a satisfying and ennobling economy.—*Ibid.*

Every day's experience tends more and more to confirm me in my opinion that the Temperance cause lies at the foundation of all social and political reform.—*R. Cobden.*

THE TWO PLAGUES.

How alarmed men become when their personal and monetary interests appear at stake! Only let a man feel the slightest misgivings as to the safety of his property, and he is all at once in earnest about securing it. Place great political interests before even the legislature, and they all sink into insignificance when put side by side with a question which immediately and directly affects men's pockets. This is said to be the most sensitive portion of "John Bull;" and we think the same would apply equally well to most peoples. There are, however, instances in which this very sensitive feeling in money matters becomes entirely allayed when it ought to be most alive; and there are occasions when prejudice and custom so blind men's minds that they do not see the greater danger while manifesting intense alarm at a lesser evil threatened.

Do we need to illustrate the truth of these remarks? Then let us consider the feeling of these kingdoms in relation to two plagues, both of which produce sad results amongst the population and seriously affect the interests of all classes—one of which, the lesser, is viewed with alarm, and the other, the greater, treated with indifference.

The first is that familiarly—too familiarly—known as "the cattle plague." We look upon this pestilence, for such it may be called, as a sufficient cause for great alarm amongst the people at large. We must guard ourselves here, however, against being understood as having any sympathy with a system which replaces men by bullocks and sheep—whether the measure be adopted in Irish valleys, or Scottish highlands. We like to see "every rood of ground maintain its man." But we may observe, *en passant*, that this will never be the case if a people devote their energies to breeding and rearing cattle instead of cultivating a productive soil; and a cattle rearing people were never yet a manufacturing people. But a plague which carries off the cattle in any country is well calculated to produce almost a panic amongst the population. England, and parts of Scotland, are now, and have been for a year past, subject to the ravages of a decimating plague amongst horned cattle, and to some extent amongst sheep. It manifests itself in—"great depression of the vital powers, frequent shivering, staggering gait, cold extremities, quick, short breathing, drooping head, reddened eyes," &c. These symptoms when once evident, can hardly ever be checked until the death of the animal ensues.

The whole nation has been aroused on this matter, and in the course of one week Parliament itself passed stringent measures for the suppression of the plague, by the application of the most radical, and even, on the whole, thoroughly unconstitutional means. The new House of Commons, when it assembled this

year, could talk of nothing else—and evidently could not think of anything—until it legislated against the cattle plague. The various religious bodies throughout these kingdoms, each in its own form, has proclaimed days of special fasting and prayer to beseech the Deity to remove the plague from Great Britain, and to be pleased to protect Ireland from its ravages.

Up to the present time it is calculated that England and Scotland have lost £1,000,000 worth of cattle by this dire visitation. We grant that there is no little cause of alarm in so great a loss. But we are gratified to find that the amount makes no approach to the losses which would be caused by the partial failure of even one grain crop. A comparatively bad harvest would cause more loss in one week in the wheat crop alone than all that has been caused by the cattle plague. It is, therefore, good ground for congratulation that the losses have not fallen on us in crops, but in cattle. We might here remark, too, that even when millions have been lost by "bad harvests" it was never proposed to tax the community to reimburse the agriculturalist—he was always left to the exigencies of trade, and was allowed simply to try and make the most of the crop which he succeeded in saving. Already those rearing cattle have made up largely for any threatened losses by the high prices which they have received in the past, and it seems a setting aside of all sound principles of trade and political economy to propose to tax the community in order to recoup the favored cattle breeder for losses which the visitation of the plague might inflict.

We may also observe that the loss of two or three vessels with, say, cargoes of tea from China, would be a greater loss in money value than all that the cattle plague has yet produced, and yet we never get up national alarm because of the merchant's loss of his cargoes of tea; nor do we ever propose to reimburse him by taxing the public at large for his benefit. We leave him to the purely business and mercantile course of insuring, and if he does not adopt this means of protecting his own interests, we let him take the consequences.

These varied features in the cattle plague, the different aspects of the question now involved in it, and the legislation upon it, we have been thus particular in noting, with a view to bringing all to bear upon the second plague to which we have to refer. We ought not, however, to omit remarking here, that the enactments of the House of Commons on this cattle plague subject are all left to the various districts of the country to apply as the same may suit each locality.

We presume it will be admitted—freely admitted—that men and women are of infinitely more value than cattle. Let this be granted to us, and we proceed to show that a "plague" affects our own race which is a thousand times more alarming in its character

than the cattle plague—that it causes more loss to society—that it is much more subject to the control of Parliament—that the legislature can more effectually "stamp out" this plague—that districts can more readily deal with it—that in the process of stamping it out we need interfere with no principles of the Constitution, nor tax the public at large for the interests of a class, but rather relieve all classes from heavy taxation.

The cattle plague, Her Majesty's Privy Council informs us, manifests itself in—"great depression of the vital powers." So does the plague now under consideration. It produces—"frequent shivering." So does this other plague. It is evinced in—"a staggering gait." The plague to which we refer has a special and peculiar tendency to thus "manifest" itself. The cattle plague is indicated by "cold extremities." It is identically the same in this plague under notice. "Quick, short breathing," "drooping head," "redness of eyes," are all regular attendants on the plague to which we seek to direct attention, and this, too, in a manner even more strongly marked than in the cattle plague. This latter has carried off some thousands of heads of cattle in the past twelve months. The other plague carries off tens of thousands of human beings annually. Great Britain has lost in a year £1,000,000 by the cattle plague; she loses tens of millions annually—year after year—by this other plague.

"But we do not hear of such alarm caused by the plague to which you refer," says one. "Nor has Parliament taken it up so warmly," observes another. "The public do not appear to feel so deeply interested in relation to it," adds a third.

We thoroughly agree with all these remarks, and consider this indifference a valid reason for seeking to arouse public attention to the fearful nature of the plague in question.

Need we say that we have been referring to the "drink plague." "Oh! this is the old teetotal stuff again," cries some careless, indifferent reader. Well, we take leave to say, in the first place, that it is not "the old teetotal stuff;" it is specially new, just now called forth by Parliament and the cattle plague; and in the second place, that even admitting it to be "old teetotal stuff," it is very much required in our day.

Now, let us contrast the action of Parliament in relation to "the two plagues."

The legislature has prohibited, under severe fines and penalties, all and every movement which might tend to spread the cattle plague. On the other hand, it has licensed at every street corner and along every roadside the best—or rather the worst—means of propagating the drink plague. It compensates the man who suffers loss by the cattle plague; it fines, imprisons, flogs, and sometimes even hangs, the man who has been the victim of the

drink plague. Parliament almost puts a stop to a necessary trade in cattle, in order to "stamp out" the cattle plague; but Parliament aids and abets in every means to propagate and foster the drink plague. We have all the "manifestations" of the cattle plague as strongly developed in the trail of this drink plague—the subjects being men, not cattle—and yet the public at large, the Government and the Parliament, take it all quietly, and as if only a matter of course—prejudice and custom so blind men's minds that they do not see the greater danger while manifesting intense alarm at a lesser evil threatened.

If the same measures were adopted in relation to the drink plague that have been applied to the cattle plague, we could more effectually "stamp out" the former than we possibly can do the latter. The cattle plague is a visitation from Providence. The drink plague is solely of man's creation. By prohibiting the transmission of all cattle, skins, &c., it is hoped the plague will be confined to those districts where it now rages, and will then be utterly got rid of by clearing out everything which would tend to propagate the malady; leaving it to the inhabitants of each district to apply the most effectual remedies. After all these means are tried, it may yet please Providence to permit this plague to still further afflict these lands. But let the drink plague be treated after the same fashion, and it must come to an end. Let nothing that would tend to propagate the disease be transmitted from one locality to another. Let powers be given to each district to use effective measures for rooting out the malady whenever it manifests itself.

Effectual measures of this description are more necessary in this instance than in the cattle plague. The latter is only an epidemic, which will wear itself out and pass away; the drink plague is an endemic amongst us, dragging itself along for centuries, and daily cutting off its victims and causing millions of loss annually to the nation. The cattle plague has cut off in one year about 60,000 head of cattle; the drink plague cuts off at least 60,000 human lives each year in these British Isles. The loss by the ravages of the cattle plague last year is estimated by the graziers themselves—and they are sure not to be under the mark—at £1,000,000 sterling. The cost directly squandered in the same period by the drink plague amounted to the enormous sum of £72,000,000. It will not be going beyond the mark if, for loss of life, loss of health, loss of time, injury to property through the effects of the drink plague, loss of ships at sea, loss of business at home, explosions in factories and mines, goods destroyed and damaged, mistakes made, murders committed, jails, poorhouses, reformatories, and asylums filled, we estimate a further loss of £72,000,000 more a year—and all these £144,000,000 wasted yearly that we may foster and encourage the drink plague in our midst.

The enactments passed to "stamp out" the cattle plague interfere very materially with the "liberty of the subject," with the course of trade, and tend greatly to affect the markets of the country; but the general good of the community, it is expected, will be conserved by that which appears to be even exceptional legislation.

In "stamping out" the drink plague the "liberty of the subject" would be scarcely touched upon, the cause of every beneficial trade would be improved; and the effect upon the markets of the country would be to increase the demand for every useful article, to promote manufactures, and otherwise benefit all classes, by the useful expenditure of the tens of millions of pounds now wasted by the drink plague.

But "we can't make men sober by Act of Parliament." No, no! but we can take every measure to make them drunk by Act of Parliament and propagate the drink plague along every highway and byway; by every railway train and steam-boat. What would be thought of us, as a people, if we were to license men to spread the cattle plague? And yet we license thousands—hundreds of thousands—to spread a much more hurtful and injurious plague.

If we take steps to "stamp out" the drink plague will it not be necessary, it may be asked, to compensate those who may suffer loss, just as it is proposed to do in connexion with the "stamping out" of the cattle plague? Be it so. But our legislature does not propose to compensate men engaged in seeking to spread the cattle plague. Neither should we compensate men who have been propagating the drink plague. We propose to reimburse the man who suffers loss by the cattle plague. We make railway companies reimburse widows and orphans for loss of life of husband or father sacrificed by negligence on our railways. It is the widows and orphans, the railway companies, the ship owners, the manufacturers and merchants who suffer loss by the evils propagated by the drink plague who are entitled to the compensation; not, surely, the propagators of the plague.

We only wish our people and our rulers would come to see how inconsistent they are when they make such a fuss about the cattle plague and leave this greater plague of the drink traffic untouched. Our religious bodies, too,—our archbishops, bishops, privy council, general assemblies, conferences, and other ruling powers in various churches—can proclaim fasts and appoint special prayers in relation to the cattle plague; but we never hear of days of fasting, and humiliation, and prayer in reference to the drink plague, although if all our cattle were carried off in an hour it would not be equal to the national annual loss from this drink plague. "Ye fools and blind"—truly "you do strain at a gnat and swallow a camel."

THE ADVANTAGES OF ASSOCIATION.

THAT man was intended by his Creator to be a social being, is apparent from His having endowed him with that inestimable gift—language. In fact, "he is," as Locke remarks, "under a necessity to have fellowship with those of his own kind." This desire of society is not peculiar to man; even the insects are banded together for protection—hence some have conjectured that *instinct*, independent of *reason*, would lead to association. The discussion of this subject would involve the debated proposition, "Does *reason* belong to the human species alone?" For the consideration of this subject we have, at present, neither inclination nor ability.

The principle of association is so much engrafted in our nature, that "solitude leads us to make companions of the lower animals, or to attach ourselves to inanimate objects." Solitary confinement is undoubtedly one of the severest punishments in our British code of laws, and if not administered judiciously leads to insanity. I can well sympathise with that unfortunate Fenian who prayed God—in his solitude—to spare him his reason.

One of the peculiar characteristics of the present age is the desire of association. Day after day we hear of the formation of new societies, bearing names not often monosyllabic. The truth of the inspired saying, "It is not good that the man should be alone," is more and more acted upon. Individual effort seldom accomplishes anything great or noble. True, there are exceptions to this general rule—as every general rule must have. The philanthropic Howard performed a glorious work. The noble-hearted Elizabeth Fry spent her life in benefiting the community. The heroic Theobald Mathew accomplished a work of love, but, alas, there was no permanent fruit, as in the two former instances. He failed in his endeavors, because he neglected the principle of association.

Did men more frequently associate together, did they more openly express their opinions, the number of inmates in our lunatic asylums would be materially lessened. If men of undoubted ability would but "take sweet counsel together," in all probability, many of the heresies and errors which are now publicly defended would never have disgraced our land. Had Edward Irving obtained and acted upon the advice of some acute theologian, the heresy (we can call it by no other name) of the "Apostolic Brethren" would never have had an existence in these realms. Had William Darby acted upon the same principle the almost forgotten errors of the Gnostics would not now be revived. Had Darwin drawn upon the intelligence of a thinking friend, it is highly probable that his "*Development of Species*" would never have reached the press. The habit of associating "with those of our

own kind" will not only guard us against some of the errors to which we are exposed, but will also tend to our instruction. No matter what the rank or grade of those with whom we mingle, something may be learned from them. It is an indisputable fact, that those who have made the English language their study have often received considerable assistance in the derivation of words from their lisping children. By this means they ascertain what consonants are interchangeable, and how this came to pass. Those who have a taste for science often receive valuable aid from a cursory observation. Even in the theological world, we see what a "great matter a little fire kindleth." By the suggestion of a "simple but intelligent" Zulu, the Bishop of Natal conceived the unhappy thought of undermining the foundation of our faith, by expunging from the Canon of Scripture the Pentateuch and the Book of Joshua. Beckmann, in his "History of Inventions and Discoveries," affirms that the invention of the loom was due to an enamoured lover. A graduate of St. John's College, Cambridge, named William Lee, had been in the habit of paying his addresses to "a young country girl, who, during his visits, paid more attention to her work, which was knitting, than to her lover and his proposals. He endeavored to find out a machine which might facilitate and forward the operation of knitting, and by this means afford more leisure to the object of his affection to converse with him." Upon the same principle of assistance derived from association, we send our children to school. It is not easy to work continuously by one's self; but, as "iron sharpeneth iron," so the intellect of one "sharpeneth" that of another. There is, indeed, a "remarkable connexion," as Stewart observes, "between the desire of society and the desire of knowledge. The last of these principles is always accompanied with a wish to impart our information to others; inasmuch that it has been doubted if any man's curiosity would be sufficient to engage him in a course of persevering study if he were entirely cut off from social intercourse." It is when at school that emulation goads us on to surpass our class mates. How lamentable that this emulation should degenerate into *envy*—that we should wish to surpass others by dragging them below our own level. Yet such is the fact. Need we a greater proof of our fallen nature.

In the literary and scientific world we are often deficient in nothing but a starting point. This point is often attained by the cursory remark of those with whom we associated. As the eagle takes its flight from some prominent cliff and soars aloft, looking down upon the world with its teeming millions, so the mind in its expansion soars beyond the common routine of every-day life, and looks down upon everything as insignificant compared with its own operations.

When a society is bound together by ties of friendship and unanimity, it is then we comprehend the truth of that time-honored proverb, "Union is strength." This saying is forcibly illustrated by the apostle Paul, in his beautiful simile of the union existing between the body and its members. Much to the same effect the fable of Menenius Agrippa, and our homely and trite anecdote of the broom. If there were wanting direct evidence for the truth of this assertion—which there is not—perhaps there could not be a more convincing (indirect) proof than the endeavors made by men to divide a community which may be antagonistic to some scheme or opinion of their own. When St. Paul appears before the council of his infuriated countrymen, who had previously laid hands on him in the temple, and before whom he now makes his defence, his keen knowledge of human nature is not overcome; relying more upon self than the all Powerful Sustainer, he cries, "I am a Pharise—of the hope and resurrection of the dead am I called in question." A division now ensued. The unanimity which before prevailed is rent asunder, and some openly defend the "Apostle of the Gentiles," whom, a short time before, they would have killed had not Lysias interfered. In the fourth century, the Christian Church was distracted with the Arian heresy. This sect was subdivided into Arians proper, Semi-Arians, Anomoeans and Accacians. By the request of the Emperor a council was called, the ostensible object being the final settlement of the Church. "On this the Accacians," to use the words of Canon Robertson, "took alarm, and fearing that both Catholics and Semi-Arians might unite to condemn them, they fell upon the expedient of dividing the council." In this they were eminently successful. The council having met, one at Rimini the other at Selucia, the Accacian element soon leavened the divided camp; a creed was signed, drawn up by themselves. Well might Jerome say, "The whole world groaned, and was astonished to find itself Arian." In our own times we see the disastrous effects of a division in the Senate. The executive of the Irish Republic has become "two heads"—a foretaste of what might be expected if "virtually established" in our Emerald Isle.

Hitherto we have dwelt upon the advantages of society in general, and have not considered any in particular. The advantages of "Literary and Debating Associations" are, indeed, numerous. In such societies have been trained some of the brightest ornaments of the *Pulpit, Press, and Bar*. It is here we learn to convey our thoughts intelligibly. It is here we attempt original composition. Here we learn to cultivate taste for rhetoric and elocution. Here is matured that knowledge which, in after life, may prove not only a blessing to ourselves but to all with whom

we may come in contact—that knowledge which imparts counsel and comfort to many a bereaved and troubled heart. Here the "mustard seed" is watered—if not planted—which afterwards spreads its branches all around.

It is amazing what work can be done by energetic and harmonious co-operation. That obstacle which one could never remove can be removed by union and concord. Not only is this physically true, but politically, socially, and morally. What amount of poverty, distress, and destitution can be overcome by an association, when individual efforts are helplessly in vain! What improvement can be made in the condition of the poor by a philanthropic society, when separate exertions would be almost useless! In the "United Kingdom Alliance" there is a notable instance of what can be done by united action. The nucleus was formed by Nathaniel Card, in 1853. Though at first looked upon with scorn and indignation, it can now boast of some of the most princely noblemen and merchants of our times. Can we not even gather a lesson from the insects. Some of the most beautiful works in nature have been produced by the efforts of very weak and insignificant agents. Those sunny isles which stud the Southern Seas are, many of them, the produce of the little coral insect.

If there be such advantages attending association, why should the temperance body form an exception? What more philanthropic design than the abolition of our drinking customs and the reformation of the drunkard? That Temperance Societies have been beneficial to reclaiming drunkards, who have never returned to their former habits, cannot be denied. Our hopes for the future are, however, centred in the young, who must bravely fight the battle of life, and upon whose shoulders must fall the mantle of some who have manfully contended in the strife. In these there are no craving appetites to be appeased—no destructive temptation to be overcome—no avoiding of what, to others, would be the "appearance of evil." This is a cheering "sign of the times": take we courage and go forward. Our hearts often grow sad as we think of how many young men—the pride of their parents' hearts—have made "shipwreck of faith and a good conscience" through drink. Let our efforts, then, be united; and if success do not at once crown our efforts let us persevere. Though at times the future seem dark and lowering, let us not give up in despair. "Let us not be weary in well-doing, for in due time we shall reap, if we faint not."

About fifty millions of bushels of corn are yearly employed in British distilling and brewing, and it is calculated that from this corn, or the land that grows it, the bread supply of two millions of persons could be provided.—*The Working Man*.

CRUSHED HOPES.

CHAPTER VIII.

"Far greater numbers have been lost by hopes. Than all the magazines of dangers, ropes, And other ammunition of despair. Were ever able to despatch by fear."—BYRON.

CASTLES in the air! They have been, and still are, a prodigious crop in the world's economy. Peculiar to neither age nor sex, the high and the low, the rich and the poor, have engaged in the worthless occupation of building. What a magnificent castle, for instance, was that erected by Nicholas of Russia, when, obeying the imperious commands of his arrogant imagination, he proposed to build an asylum for "the sick man," who pined away by the banks of the Bosphorus. And although his designs were first opposed by Sir Hamilton Seymour, and afterwards by Sir Stratford Canning, the strong power of the allied armies was ultimately necessary to thwart the designs so deeply laid and carefully matured. What a noble edifice was that, too, which Lord Macaulay proposed to rear when he proudly wrote the opening lines of his magnificent work:—"I purpose to write the History of England from the accession of James the Second to a period within the memory of men still alive." A very noble resolution. Yet one which fell lamentably short of fulfilment; for the world knows that long ere the climax was reached, "the majestic brain grew tired, and the fluttering heart ceased to beat." These are samples of the more palatial edifices that have been reared; and just as a child playing before the fire can construct imaginary castles among the embers, so older children, looking forward into the uncut pages of the book of life, can erect ideas not less fanciful. Nor is this tendency at all surprising, when we consider the many shiftings of the scenery in the drama of life. "The future," says Mr. Sala, "is always fairyland to the young. Life is like a beautiful and winding lane, on either side bright flowers, and beautiful butterflies, and tempting fruits, which we scarcely pause to admire and to taste, so eager are we to hasten to an opening which we imagine will be more beautiful still."

Three years had passed away since the sad events recorded in our last chapter, when the good people at Honiton were startled and gladdened by the sudden and unexpected arrival of Hector. These years had been but indifferently spent. For a few weeks, and as long as the doom of Hudson impressed them, the friends led a comparatively quiet life. The olden places of resort were forsaken, and even Lentaigne admitted that a quiet evening at Ferdinand-terrace was preferable to a rowdy night at R—'s. But as time wore past the old habits returned, and the two young men could once more be seen promenad-

ing "The Bridges"—dropping in now to the smoking saloon—again to the tavern—and finally to the theatre. A new project, however, was now afloat—reform was on the cards.

"You were never more welcome, Hector," said Mr. Lancaster, after the first surprise was past. "But, pray, why did you not drop us a line?"

"Well," replied Hector, "it was only this morning I saw my way clear to set off; and, by the way, let me inform you, Mr. Lentaigne will be with us by the late train."

"All right," replied Mr. Lancaster. "We can send down the boy for his traps, and I dare say he will be able to make his way up from the station."

During the hurried interview between father and son, Mrs. Lancaster had said very little, but she was ill at ease. She discerned a haggard and anxious look about her son, as if something were preying upon his mind, and took the earliest possible opportunity of following him to his room, to which he retired shortly after arrival. Here a long conversation ensued.

"The fact is," said Hector, after a brief explanation had taken place, "I must have, at least, £300. Lentaigne, lucky dog as he is, has come into possession of £500. At all events, I may say so, as his two sisters have consented to hand over their respective shares, on the faith of promissory notes; and, as we know each other and the business so well, I am anxious as well as he that we should enter into partnership."

Mrs. Lancaster was lost in astonishment. "My dear boy," she at once said, "you are quite too young and inexperienced, even were there no other obstacles to be overcome. You have just emerged from apprentice life—have barely attained your majority, and why should you think of madly plunging into the cares of business. You must wait."

"Oh," replied Hector, throwing off the reticence that had embarrassed him to a degree, "I am sick of warehouse life. It is so very monotonous, and will be doubly so when Lentaigne leaves."

"Well, Hector," said Mrs. Lancaster, "I must be honest with you. You entered into business very much against my wishes. I never quite liked the idea, and I must say that you can never have my approbation or good wishes on entering into the 'spirit trade.'"

"Why, mother, I wonder at you," continued Hector. "You can never see that there is all the difference in the world between a respectable establishment and the common public-house. You do not suppose for a moment that I would turn tapster?"

"Well, I may be wrong," replied Mrs. Lancaster; "still, I do not see the force of what you put. You speak of making sin respectable—at all times a very dangerous and question-

able proceeding. And again, granting the respectability, the sum total of the whole matter is this—you supply the material by which men are made monsters, ninies, and knaves for those in a respectable sphere—the publican does a similar service for Tom and Dick and Harry. Therefore, I cannot admit that the force of your reasoning, convinced as I am that the entire traffic in intoxicants is a covenant with sin and death."

"The English of all this fine morality amounts to this," hastily interrupted Hector, as he prepared to go down stairs—"you must break the matter to my father, and acquaint him with the object of our visit. The matter must be settled to-night, inasmuch as we both return to-morrow."

"I will do so," replied Mrs. Lancaster; "but remember I cannot open the pleadings with any satisfaction."

The scene must now be changed to the drawingroom, where, alone with his wife, and after Mr. Lentaigue's arrival, Mr. Lancaster heard the astounding intelligence.

"Were you foolish enough, Alice, to encourage the idea?" he at length enquired, after listening most attentively to his wife's statement.

"No, indeed, Henry, I expressed my regret at the whole proposal, and even ventured to hint at my reluctance to bring it under your notice. However, I think that, as a matter of justice to Mr. Lentaigue, and, indeed, to Hector himself, you had better talk the matter plainly and fairly over."

"Well, Alice, there are critical periods in life—turning points, as it were—when young people require very dexterous treatment. One of those periods has arrived in the history of our son, and extreme caution must be used. It would be unwise, in my opinion, to utterly demolish this castle, upon which the labor of months may have been expended."

"Would you raise any hopes in connexion with such a proposal?" enquired Mrs. Lancaster.

"Well, no," replied her husband; "but by a harsh and stern refusal, despair may be prompted to usurp the place of reason, and some act of folly, sufficient to cloud a lifetime, may ensue."

"I would think it still more dangerous to nourish any hopes that may prove, nay, that are likely to prove, delusive," replied Mrs. Lancaster.

"Well, I can see no better course than for you to communicate with them both, and state that I shall carefully consider the matter. I have an aversion to Mr. Lentaigue, which seems natural; and you may hint to Hector that it is not probable this dream can ever be realised. It will then be easy to do by letter what must be painful to all parties now."

"The evening wore on, but the hours sped slowly past. The conversation was partly

artificial. Each one played an awkward part, and when all prepared to retire the two young men knew that their day-dream was nipped.
(To be continued.)

MANLINESS.

THESE are few words, we think, more frequently misunderstood, more erroneously applied, and more generally outraged, than the term manliness. To almost everything, but the right thing, we hear it applied; and the evil consequences of this misconception influence almost every period of life.

To our boys and young men, however, this error is peculiarly dangerous, inasmuch as to them the word manliness has a special charm. Viewed from such a stand-point, it seems as an embodiment of all that is most desirable of attainment, and few eulogiums are more grateful to their approbations than, "He is a fine manly fellow." We find no fault with this youthful aspiration; it is a worthy one—and we believe that this natural longing of the young heart, if rightly directed, would tend to elevate the character, and would give to our world a nobler manhood than we are at present accustomed to see. But what is the manliness our youth so often learn to emulate? What, indeed! Are they not frequently deemed manly in proportion as they are quarrelsome, vindictive, irreverent, and intemperate? Is not the revenge of insult, fancied or real, the profane oath, the oft-drained glass, considered each as a criterion of manliness? Is not reverence for parental authority scoffed at as a girl's weakness? Is not the lad frequently sneered at as a poor mean-spirited ninny who refuses to join the revelry of those with whom he may be associated in study, business, or labour? Is not an abstainer despised as a miser, while the young man who is, most likely, breaking his parents' hearts, who is ruining his health, draining his purse, per-lauded as a generous, manly fellow; whose open heart, and open hand, should be an example to all? The results of such pernicious ideas of manliness are painfully evident. Pass through our streets in the evening hours, and we see some of the consequences. Then, released from their varied occupations, the youth of our cities lounge on the flagways, throng into the cigar-divans, the gay saloons, the glaring gin-palaces, or the ruinous gaming dens. What a prospect it opens up for the future, when we thus see thousands of those on whom its hopes depend plunging into all the worst vices which disgrace society! What confidence can we feel in the prosperity of our country, in its maintaining a character for intelligence, talent, learning, industry, and commercial activity, when we hear dignified by the name of manliness all those degrading habits which ruin man socially, intellectually,

morally, and spiritually? Surely, there is a pressing need that all possessing a spark of philanthropy or patriotism should join heart and hand in raising before our youth a truer standard.

Manliness! What is it? There is no difficulty in analysing that simple Saxon word. It is man-likeness; and in that plain interpretation there is a world of meaning. Like man, not as we too often see him, sunken, degraded almost to a level with the beasts that perish, but like what we might expect from man, considering the nobility of his origin, the dignity of his nature, the greatness of his endowments, the range of his intellect, the immortality of his being. True manliness consists in acting worthy of all these; in developing these noble powers; in heroically resisting every lowering influence; in fearlessly unfurling the banner of the Right, and in rallying round it despite of scoffs, jeers, and violent opposition. It is a grand embodiment of moral elevation, a mighty principle of philanthropic labor, a prompter to active co-operation with the Divine Worker, in upheaving the strata of society by the expanding agency of brotherly love, and, combined with the great truths of our glorious Christianity, is the true excelsior spirit, pointing onward and upward to the highest aims of which a deathless nature is capable. What a pitiful contrast to all this is the sight of a man, made in the image of God, deformed into the drunken wretch, who reels through our streets, an object of contempt and loathing! What a humiliation it is to find the intellect, given for noblest ends, stupefied by the inebriating cup! What a degradation to hear the voice, which might have been persuasive in truest eloquence, articulating drunken imbecilities, in mandlin, almost unintelligible utterances! What an unspeakable sorrow to see a being endowed with immortality, and created for the skies, brutalized by intemperance, the unresisting victim of the alcoholic fiend, sinking deeper and deeper into pollution, and becoming farther and farther separated from Heaven and from God! Can we witness all this unmoved? Can we pass by carelessly, and say, "All this concerns not us"? If we can, we fear there is little left in our bosoms of "the milk of human kindness." But, independent of feeling altogether, it does concern us, individually; it involves us each in a solemn responsibility. We cannot stand on neutral ground; we must be either on the side of the True or the False. To our young men, especially, we appeal. We know there are thousands of you still unbeguiled by the specious claims of vice to the name of manliness. Can you not do something to establish a truer interpretation of this misapplied word? Can you not by your moral courage set an example to those who are already misled by the false standard? Surely, you can! Let your lives be ever examples of genuine virtue and true heroism.

Let your conduct be unflinchingly regulated by the principles of duty and honor. Let not scoffs, jeers, numbers, nor example have any power to drive you from the Right. Be, like the Seraph Abdiel,

"Faithful found
Among innumerable false; unmoved,
Unbroken, unsexed, unterrified,"

and, despite of prejudice and opposition, you will insensibly win the respect and admiration even of those too infatuated to follow your example; you will awaken in many a breast some spark of better feelings, almost extinguished; and in view of your true manliness, many, doubtless, will learn how mistaken was their former estimate, and be encouraged to come out boldly on the side of Truth. On one point especially we would urge you to take an uncompromising stand. Be total abstinents. Shrink not from the scornful laugh or announcement of your principles may raise. Quail not before the derisive glance, the contemptuous smile, but bravely, fearlessly, meet and defy them all. You see the countless evils to which intemperance gives birth; you know the necessity of united effort. Have you the moral courage, the true manliness, to take your stand in the phalanx forming to do battle with this terrible foe? Can you give your allegiance to a cause which may now be despised, but which your own sense of right tells you is a noble one? Can you with a firm unwavering "No," resist all efforts to win, to cajole, to threaten you from your position? If you can, yours is a manliness, a heroism, higher than that of many a world-famed warrior, than that of many a victor of deathless renown.

Scientific analysis shows that in 100 parts of beer the extract of solid matter is not quite equal to 4 parts, while the alcohol forms 5 parts, and the water 91 parts. An imperial gallon of Allsopp's pale ale, containing 70,000 grains, showed, on analysis—of water, 63,370 grains; of alcohol, 3,540 grains; of solid matter, 3,090 grains—1-23rd part of the whole. So far as nutriment goes, then, it is evident that there can be no economy in paying 2s., or even 1s., for an amount of aliment in the form of beer, which can be obtained for 1d. in the form of bread.—*The Working Man.*

In the retail purchase of intoxicating liquors the British people expend from seventy to eighty millions a year, and from an economical stand-point—considering to what other purposes this money could be wisely applied—such an expenditure is open to the strongest condemnation, if the change from corn to alcohol is a change from aliment to none. This is worse than asking for bread and getting stone; for the stone in this latter case, which is no food, costs several times the price of the bread, which is.—*Ibid.*

THE VOICE OF PROGRESS.

"The goal of yesterday will be the starting point of to-morrow." So wrote Thomas Carlyle many years ago, and so far as the temperance movement is concerned, the assertion seems about to be verified. During the past thirty years men have labored in behalf of the cause with unquestioned heroism. All the powers of persuasion have been used, in order that sobriety may become the rule and drunkenness the exception. But the fact still remains—so far as this country is concerned, and we fear it is also true of England and Scotland—intemperance is on the increase. This vice has existed, and still exists, notwithstanding the combined influence of pulpit, press and platform. In proof of this statement we have only to say, that whereas in 1845 the consumption of spirits in Ireland was a little over 5,000,000 gallons, the statistics show 8,500,000 gallons in 1865, with two millions less of a population. There is no reason why the humiliating truth should not be known—the pulpit, press and platform combined cannot match the public-house. Hence the propriety of the late resolution adopted by the Southern Branch of the Irish Temperance League, recommending increased exertion on behalf of the Permissive Bill. We hail this as a step in the right direction, and sincerely trust that the plan of lending the publican the throats of the people and then preaching abstinence, is at an end.

With a view of promoting the interests of the Permissive Bill movement, a deputation, consisting of Messrs. Edward Grubb, of Manchester, and T. W. Russell, of Dublin, have been engaged during the past month in visiting some of the more important provincial towns. We are glad to state, that no such crowded and enthusiastic meetings have been held in connexion with the temperance movement since the days when Father Mathew passed through the country. Every where the speakers were received with the utmost enthusiasm, and the resolutions condemnatory of the licensing system and in favor of permissive legislation were unanimously adopted.

The temperance debate, concerning which so many correspondents have expressed their anxiety, was opened on Thursday, 22nd Feb., in the school-room attached to the Mission Church, Jervis-street. On that occasion a paper was read by Mr. J. S. Peake in support of the proposition:—"That the use, as distinct from the abuse, of fermented liquors is sanctioned by Scripture." Viewed as a literary production, the essay must be pronounced of a very high order indeed; but its value as an argument may be gathered from the fact, that Mr. Russell undertook to reply on the following evening. The interest was well sustained on each occasion, and the best feeling pervaded the large and attentive audiences. The debate

was adjourned, to suit Mr. Peake's convenience, and, again, because of Mr. Russell's absence in the country. On its conclusion, we understand that arrangements will be made for publication.

The several meetings of the metropolitan societies have been held also; but, from some cause or another, chiefly, we presume, from lack of interest, the meetings of the Dublin Total Abstinence Society have latterly been very thinly attended.

During the past month the Temperance movement has been honored by the adhesion of the Rev. C. H. Spurgeon and the Hon. and Rev. Baptist Noel.

We expect shortly to hear of the Tribune of Newington Tabernacle committing deadly havoc in the ranks of the foe. The intelligence will gladden many of his warm admirers.

SUMMARY OF PROVINCIAL MEETINGS.

Date	Place	Chairman.	Speakers.
Feb. 7	Cork	Rev. H. M. N.C. Edgar	Thomas W. Russell.
" 9	Kinsale	Rev. J. D. Craig	Rev. A. Dunn.
" 12	Kilmeny	"	Thos. W. Russell, and
" 14	Youghal	E. H. Townsend, J.P.	Thos. W. Russell, and
" 16	Templemore	J. Greene, J.P.	Thos. W. Russell, and
March 6	Limerick	Rev. F. F. Gault	Thos. W. Russell.
" 8	Butte	Rev. Parker	Thos. W. Russell.
" 12	Longford	H. G. Curran, J.M.	Thos. W. Russell.
" 14	Silcock	Rev. R. J. Carr	Thos. W. Russell.
" 15	Stamphill	W. A. Woods, J.P.	Thos. W. Russell.
" 16	Emmilion	C. Armstrong	Thos. W. Russell.
" 16	Dunamannon	John Coulter	Thos. W. Russell.
" 16	"	J. K. Fenn, J.P.	Thos. W. Russell.

I am convinced there is no cause more likely to elevate the people in every respect, whether as regards religion or political opinions, or as regards literary and moral culture, than this great question of Temperance.—*Earl Russell.*

Intemperance accounts for a large proportion of what is low and lowering in our economic state; and at its door may be laid a loss of wealth, year by year, that, if told in coin, would not fall short of a hundred millions sterling.—*The Working Man.*

Printed for the DUBLIN TEMPERANCE TRACT & VISITING ASSOCIATION at the City of Dublin Printing Establishment, 94 Middle Abbey-street.

MALONE & COMPANY'S

PURE MONING TEA,

at 3s. 4d. per lb.

A MOST DELICIOUS TEA, WITH GREAT STRENGTH.



Established in Stephen-street, A.D. 1800.

41 South Great George's Street, Dublin.

MALONE & COMPANY'S

Pure Souchong at 2s. 6d. per lb.

IS GIVING UNIVERSAL SATISFACTION.

ADVERTISEMENTS.

UNITED KINGDOM ALLIANCE FOR THE LEGISLATIVE SUPPRESSION OF THE LIQUOR TRAFFIC.

President of the Alliance: SIR WALTER TREVELYAN, Bart.
Vice-Presidents: THE RIGHT HON. LORD BROUGHAM, &c.
 With upwards of SIX HUNDRED MEMBERS OF GENERAL COUNCIL.

Chairman of the Executive: WILLIAM HARVEY, Esq., J.P.

Treasurer: WILLIAM ARMITAGE, Esq., | *Honorary Secretary:* SAMUEL POPE, Esq.
Secretary: MR. THOMAS H. BARKER.

Electoral and Parliamentary Agent: MR. JAMES H. RAPER.

Bankers: THE NATIONAL PROVINCIAL BANK OF ENGLAND.

Central Offices: 41 JOHN DALTON STREET, MANCHESTER.

London Offices and Depot: 335 STRAND. | *Official Organ:* "THE ALLIANCE NEWS," Price 1d.

* * A copy of the Permissive Bill, as introduced by Mr. Lawson and Mr. Bazley, may be had (gratis) from the Secretary of the United Kingdom Alliance, 41 John Dalton-street, Manchester.

THE ALLIANCE FIRST PRIZE ESSAY, Price 1s. Condensed Edition, 6d.

THE ALLIANCE NEWS, published weekly, Price 1d.

Manchester: UNITED KINGDOM ALLIANCE. London: JON CAUDWELL, 335 Strand.

THE ALLIANCE FIFTY-THOUSAND POUNDS GUARANTEE FUND.

The UNITED KINGDOM ALLIANCE, formed in Manchester, in 1853, seeks to procure an alteration in the laws that relate to the issue of licences for the sale of intoxicating liquors. Licences are now issued by authority of the Magistrates at Brewster Sessions, and the Excise, altogether irrespective of the wants and wishes of the inhabitants of the locality for whose benefit and convenience these public drinking places are supposed to be provided.

The Bill introduced by Mr. Lawson and Mr. Bazley seeks to confer upon the owners and occupiers of property, in each district, the power to veto the issue of licences for the common sale of intoxicating liquors, whenever a majority of two-thirds of the ratepayers so determine. This important measure has been hailed everywhere with the utmost enthusiasm, especially by the working classes; and it is the intention of the Alliance to press forward the agitation in its behalf, both in and out of Parliament, until the Permissive Prohibitory Liquor Law shall be placed on the statute book of the realm.

To aid in the furtherance of this excellent effort, the General Council of the Alliance, at its recent Annual Meeting in the Free Trade Hall, resolved to aid the Executive in raising a Guarantee Fund of not less than FIFTY THOUSAND POUNDS, towards which Thirty Thousand Pounds have been already promised, including the following:—

Sir Walter C. Trevelyan, Bart	...	...	...	£3000	0	0
Benjamin Whitworth, Esq., M.P.	...	...	...	3000	0	0
Sir Wilfrid Lawson, Bart.	...	...	...	2500	0	0
Charles Jupp, Esq., Merc, Wilts	...	...	...	2000	0	0
William Ewing, Esq., Glasgow	...	...	...	500	0	0
Robert Whitworth, Esq., Manchester	...	...	...	500	0	0
John Stuart, Esq., Manchester	...	...	...	500	0	0
John Priestman, Esq., Bradford	...	...	...	500	0	0
William Saunders, Esq., Plymouth	...	...	...	500	0	0
James King, Esq., Rochdale	...	...	...	500	0	0

The Executive earnestly appeal to all friends of public order and national sobriety, to assist in the accomplishment of this great undertaking. The manifold evils of the present system are universally admitted and deplored; and the Alliance is the only body that comes forward with a remedy; all other proposals being confessedly palliatives, aiming only at partial reforms of some of the worst abuses and excrescences of the system.

The Subscriptions to the Guarantee Fund will be payable by instalments of 20 per cent. per annum (or by quarterly instalments of 5 per cent.), spread over FIVE YEARS, commencing from October 1st, 1865.

Subscriptions to this fund will take the place of the usual annual contributions.

UNITED KINGDOM ALLIANCE.

Offices: 41 John Dalton Street, Manchester,
 and 335 Strand, London.

Nov. 1st, 1865.

ADVERTISEMENTS.

THEOPHILUS J. LANDEY, ENGRAVER, LITHOGRAPHER, AND GENERAL PRINTER.

(To the Society for Promoting the Education of the Poor of Ireland.)

93 Middle Abbey Street, Dublin

Total Abstinence Societies, Bands of Hope, and Rechabite Tents, supplied with plain and illuminated Certificates. Card and Paper Pledges, Books, etc.

DUBLIN TEMPERANCE TRACTS.

WATER—A Tract by George CHECKRITS, Esq., President of the TEMPERANCE TRACT and VISITING ASSOCIATION (in connexion with the Dublin Total Abstinence Society) No. 2, Metropolitan Hall. Copies may be had from A. Murray & Co., Publishers to the Association, 40, Fleet Street, Dublin, Price 1s. 3d. per 100; or 1s. 7d. per 100 post free to any part of the Kingdom.

DUBLIN

TOTAL ABSTINENCE SOCIETY, 2 MARLBOROUGH STREET.

President:
 GEORGE CHECKRITS, Esq.

Vice-Presidents:

ALDERMAN R. ATKINSON, J.P., P. C. SMYLYE, Esq., M.B.,
 RICHARD ALLEN, Esq., L.H.C.S.L.,
 JAS. HAUGHTON, Esq., J.P., HENRY WIGHAM, Esq.,
 ADAM WOODS, Esq., JOHN R. WIGHAM, Esq.

Treasurer:

J. T. LANDEY, Esq.
Secretary—R. J. DOWNES. | *Collector*—P. S. HUNT.

Bankers—ROYAL BANK.

The Secretary attends at the Hall daily between the hours of 9 and 11 a.m., and 4 and 6 p.m., Sundays excepted.

Public Meetings are held in the Hall every Monday evening, at 8 o'clock, and THE PLEDGE GIVEN.

MOST APPROVED WASHING MACHINE. THE PATENT WATERFALL WASHING, WRINGING, AND MANGLING MACHINE.

J. EDMUNDSON and CO.

Respectfully solicit inspection of the above admirable invention, for which they have been appointed "Sole Agents."

It is the only Machine that will effectually wash Clothes without hand-rubbing; and for compactness and simplicity it is unequalled.

Although its powers for washing are so great, yet it is impossible for the finest articles to receive injury.

J. E. and Co. confidently recommend it as the best Washing, Wringing, and Mangling Machine ever offered to the public. Testimonials and Price Lists on application to J. EDMUNDSON and CO.

33, 34, 35, 36 CAPEL-STREET,

House Furnishing Ironmongers, Gasfitters, Gas Engineers, and Contractors.

VICTORIA TEMPERANCE HOTEL

69, 70 & 71 TALBOT STREET.

(Corner of Lower Gardiner Street.)

On direct route to Sackville Street from Northern Railways.

Ample Accommodation.

SPACIOUS COFFEE ROOM FOR LADIES AND GENTLEMEN.

COMMERCIAL AND PRIVATE DRAWING ROOMS
 Suitable for Families and Bachelors.

LARGE AIRY BED ROOMS
 Cleanliness, Comfort and Economy.

Terms more reasonable than any first class Hotel in the metropolis with equal advantages.

PRINCE LEOPOLD TEMPERANCE

HOTEL.

13 LOWER ABBEY STREET, DUBLIN.

BENJAMIN BENSON begs to inform his numerous patrons and friends that he has set apart a portion of the above House for

REFRESHMENT ROOMS,

carried on in the same manner as that at No. 2, Marlborough Street, and which has given so much satisfaction, being daily crowded to excess, and entirely incapable of accommodating his friends.

LIST OF FARES.

Breakfasts, Lunches, Dinners, &c., &c.		
Coffee	1d. per cup	Chop (large) 6d. each
Tea	1d. "	Rasher Bacon 4d. "
Cocoa	1d. "	Ham 6d. "
Steak	6d. each	Soup & Bread 2d. per Bowl
Chop	4d.	Ditto without Bread 1d.
Fish, Vegetables, Puddings, Tart, Eggs, Herrings, &c.		
Well Aired Beds.		

B. BENSON, Proprietor.

Open from 7 a.m. till 10 p.m.

N.B.—Hot Joists from 12 to 5.

ROYAL CIRCUS FURNITURE

WAREHOUSES AND AUCTION MART,
 No. 12, BACHELOR'S WALK, DUBLIN.

The business of the above very extensive establishment is now resumed and in full working order.

A large stock of prime Furniture (new and second hand) always on sale.

GOODS HIRED OUT IN LARGE OR SMALL QUANTITIES.

Very extensive Storage Rooms.

Cash advanced on all description of property sent for sale, or purchased with immediate settlement.

Particular attention paid to Auctions, Valuations, &c.

LAWSON, HILL, & Co.,

(late Young & Groves)

Proprietors.

The usual weekly Sale by Auction on Saturdays,
 No Commission charged to purchasers.

THE GENERAL PROVIDENT ASSURANCE COMPANY, LIMITED.

CAPITAL, HALF A MILLION.

DIRECTORS:

Thomas Hattersley, Esq., (Chairman).
 Job Caudwell, Esq., F.R.S.L., (Deputy Chairman).
 Captain George Bayly, Joseph A. Horner, Esq.,
 Francis Brodigan, Esq., The Rev. Robert Maguire,
 J.P., M.A.
 W. Paul Cliff, Esq., Right Hon. Lord Teynham.

New and important features of Life Assurance have been introduced by this Company with marked success. Insurances from £5 up, to meet the means of the working classes, and to supersede ill managed and unsafe Burial Clubs.

Advances, to a large amount, have been made upon undoubted securities.

Deposit Notes issued for sums of £10 and upwards, upon which interest is allowed at the rate of five per cent per annum.

Debentures, with monthly subscriptions, similar to the shares of building societies, but free from the risks of membership, bearing compound interest at five per cent, and withdrawable at any time, granted.

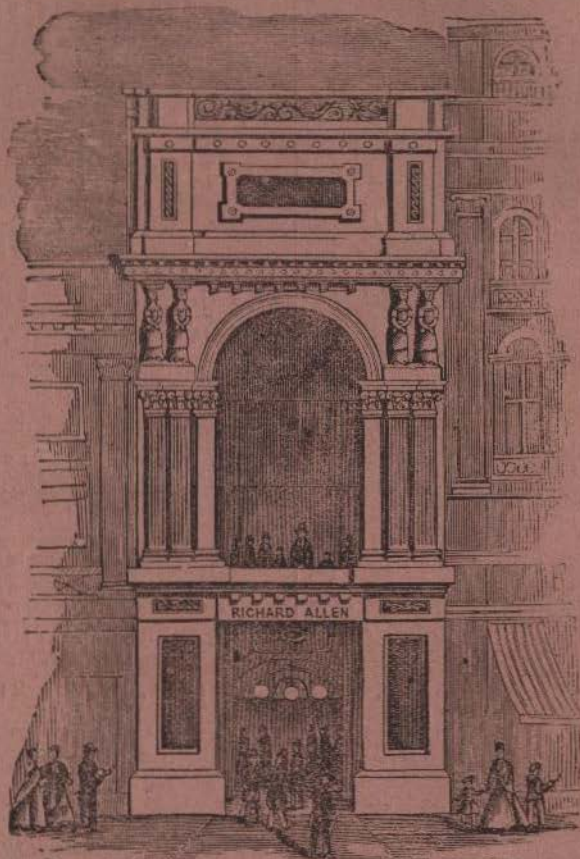
Bonus-fund Investors, desirous of a safe and permanent means of employing capital, may obtain a few of the unallotted £10 shares. Deposit, ten shillings on application, and ten shillings on allotment. Dividend, Seven-and-a-half per cent, per annum.

HUBERT G. GRIST, F.S.S., General Manager.
 Chief Offices: 370 Strand London, W.C.

DUBLIN AGENT:—

J. A. MOWATT, Manager, General Exchange Bank,
 D'Olier Street.

RICHARD ALLEN'S
EXTENSIVE CLOTHING ESTABLISHMENT,
28 LOWER SACKVILLE STREET, DUBLIN.



RICHARD ALLEN'S EXTENSIVE ESTABLISHMENTS,
28 LOWER SACKVILLE STREET,
And 52 HIGH STREET, DUBLIN,
AND 69 PATRICK STREET, CORK.

Are now so generally known, that it appears sufficient merely to keep them before the Public recollection.

THE READY-MADE STOCK

Far exceeds in extent and uniformity of excellence in their several qualities that of any similar Establishment in Ireland, and it is his aim to conduct business on such terms as shall make permanent Customers of those who purchase in his Establishments.

The Selling Price marked on each Garment in plain figures.

Livery and Box Clothes, Flushes, Cassimeres, &c.