The Miners' Journal

POTTSVILLE, PA

Saturday Morning, July 8.

B. BANNAN, Editor and Proprietor:
O. LITTLE, Associate Editor.

WHIG STATE TICKET.

FOR GOVERNOR:
JAMES POLLOCK, OF NORTHUMBERLAND;
FOR CANAL COMMISSIONER
GEORGE DARSIE, OF ALLEGHENY;
FOR SUPREME COURT:
DANIEL M. SMYSER, OF MONTGOMERY.

DEMOCRATIC STATE TICKET

FOR GOVERNOR:
WILLIAM BIGLER, of Clearfield County.
FOR CANAL COMMISSIONER:
HENRY S. MOTT, of Pike County.
FOR SUPREME JUDGE:
JEREMIAH S. BLACK, of Somerset County.

FREE DEMOCRATIC TICKET

FOR GOVERNOR,
DAVID POTTS, of Chester.
CANAL COMMISSIONER,
GEORGE R. RIDDLE, of Allegheny.
SUPREME JUDGE,
WM. M. STEPHENSON, of Mercer.

AMERICAN TICKET.

FOR GOVERNOR,
BENJ. RUSH BRADFORD, of Beaver County.
CANAL COMMISSIONER,
BLOOMFIELD M. SPICER, of Bucks County.
JUDGE OF THE SUPREME COURT,
THOMAS H. BAIRD of Washington County.

MR. ANGELE ON RUM-CATHOLICISM.

Our "Slanderous Scissors."

Here is the article alluded to last week, which so excited Mr. Angele's "virtuous indignation." It was copied from the *Cayuga (N. Y.) Chief*, in reply, it will be seen, to an article in the *Freeman's Journal* (Bishop Hughes' organ), complimenting Gov. Seymour for his veto of the Prohibitory Liquor Bill in the New York Legislature; and bore the significant heading of "Brandy and Catholicism." We copied it at the time without comment of any kind, commendatory or disapproving, leaving it entirely to the good sense and intelligence of the reader to treat it as he pleased, endorsing its sentiments or not, as he liked, and drawing his own conclusions therefrom; but we do now propose to append our own opinion on the subject, and if we can present the right sort of reasons, to thereby influence the reader in favor of our way of thinking.

First, the article so "slanderously scissored":

"VETO OF THE MAINE LIQUOR LAW.—All honor to Governor Seymour for stamping the profligacy of our present Safe-legislation on the *Liquor Bill* as it deserved. It was conceived in sin and brought forth in iniquity. The firmness of the Governor, which has kept it for this year, is worthy of great praise."—*New York Freeman's Journal.*

The *Freeman's Journal* is the organ of Bishop Hughes. We are not surprised at his hatred of Prohibition, or the venom of its expression. Every instrumentality which tends to elevate the people from the depths of ignorance, and to make them intelligent, manly, and self-reliving, is sure to meet a ferocious opposition from the dreams of Romanism.

Our cause will not suffer from this avowal of hostility from the Bishop's mouthpiece. Our friends will see but another evidence of the correctness of their views and the justice and necessity of the measure, whose defeat has been a cause of so much rejoicing. Hostility from such a source will arouse the friends of Prohibition to more determined exertions, and enlist a host who have not before felt very deeply interested.

We have watched the course of the controlling spirits of Romanism in this country, with sorrow and indignation. We are not a "Native American," as that term is understood. The native-born or adopted citizen, if worthy, shall have our confidence and fraternal regard. But as an American and a freeman—loving our country and wishing well to every interest—we execrate the hand which lifts a weapon to shield wrong from the improvement of a long injured people.

There is no class in all our world in which so much needs the blessings of a Prohibitory Law as the Irish. Coming to this country with the ignorance and poverty of the old world, they enter into any avocation which will yield a livelihood, and thoughtlessly plunge into the vice of drunkenness. The history of pauper inquests is a sickening detail of the crimes of our foreign population. The draining record of blood, each morning smoking holds up from the days record, reveals the same startling facts. A very large majority of our sinks of drunkenness are owned by foreigners. The ominous business, though fearful in potent for untold evil, requires but a few capitals. Here congregate the poor, the ignorant and the degraded, and hardly a can rises on our land which does not reveal the commission of the most horrible and bloody crimes. From these poisoned sources, a muddled and inebriated last go out to stand at the polls and strike down the best interests of society, and help fresh and more aggravated wrongs upon the citizen who labors and pays. Thus, like active craters charged with the modes noxious and destructive elements, these unrestrained dens of vice annually belch forth their noxious suffrage, disgusting our elections, sapping the purity and strength of our institutions, and trampling down the rights and privileges of quiet, tax-paying citizens. Under the direction of an infamous priesthood, the ignorant and degraded masses, in the exercise of a common sufrage, constantly are at war with every interest sacred to the true American citizen. It is needless to say that a law which should put a stop to this widespread drunkenness among our foreign population would visit them, their homes and their children, with great and permanent good upon our country. Yet the avowed demagogues who control the element which roots in our lowest and lower holes, and propagated to a measure which would do these things, are

We are not ignorant of the Democratic cry against the Prohibitory Law. We have seen the Democratic leaders of every city, town and village, in this State, resorting to every device and every trick to defeat the execution of this law, and we have seen the Democratic party, in its conventions, and through its organs, and speeches to a fighting rallying, well for save the rum traffic from its fate.

The people are already aware.

As to the truthfulness and propriety of these comments, *under the circumstances*, each reader can judge for himself; we claim the same privilege, and unhesitatingly pronounce them correct. Think of it—A Governor exercising so delicate and so questionable a right as the veto power, in the face of an emphatic vote of the Legislature, to disappoint and thwart the earnest wishes, if not positive petitions, of four-fifths of the people of the State; and that too, having a perfect knowledge of the decisions of the highest legal tribunals of the country, affirming the *constitutionality* of such a law, and with its beneficial effects attested by the practical experience of several immediately neighboring states! To have such a man and such a course endorsed and compared by the leading Roman Catholic paper of the country, and the mouth-piece of one of the highest dignitaries of that church—we repeat, under these circumstances, it is no wonder strong language should be used: nothing short of it could reach the case.

Now, what is the policy of the Roman Catholic Church on the Temperance question, as expressed by the lives and actions of her Priests and people? Mr. Angele boasts fully refers to Father Mathew, as a noted instance of what Popery has done for Temperance. The citation is most unfortunate. For, it is a well-known fact, that the church, as such, not only did not second Father Mathew's efforts at reform among her people, but positively refused his request to employ in any way her sacerdotal authority toward that desirable end. Father Mathew throughout his Temperance crusade, engaged the enemy as an individual, and not as an official or even lay member of the Roman Catholic Church. The good he effected, in rescuing thousands from the miseries of drunkenness, is therefore to be attributed to him as an individual, apart from his religious preference, and by no means to the Romish church.

But there is no necessity for calling Father Mathew from his grave in Ireland as a witness (though he is not dead yet, we are happy to inform Mr. Angele, by way of correction)—we have plenty of testimony nearer home, aye, at our very doors.

We could hardly expect to find anything in the public records of the Church, either for or against the single virtue of Temperance, but we do expect her Priests and teachers to set good examples and to exert a salutary influence in this respect upon their people. Now, as far as we are acquainted with the character of the Roman Catholic press—and we have access to almost all their papers in this country—we do not know a single instance where Prohibition is advocated; but on the contrary, most, if not all, like the *Freeman's Journal*, have openly taken ground against the leading Temperance movements of the day, and especially against the Maine Law. Is this not strong testimony that the Roman Catholics, as a body, or their Church (for, the church is but the *congregational* name of the people) is not favorable to Temperance reform, and—since there can be but two sides to the question—must consequently foster drunkenness?—The press of any particular class or party, political, religious, scientific or professional, is naturally taken as the exponent of the sentiments of its immediate patrons and supporters. We have Whig organs, and Democratic organs, and Free Soil organs &c.; and so the various religious denominations, Methodist, Episcopal, Presbyterian, Baptist, &c., have, severally, papers established to explain and advocate their peculiar church doctrines before the public; and we have Legal and Medical journals, and Farmers', and Fashion periodicals &c., &c.—all of which are supposed to speak by authority for the associations to which they respectively belong, and thus to reflect their aggregate opinion on the prominent topics of the day. Judging by the same rule, the Roman Catholic press is the written representative of the opinion of that church; and if their papers unanimously (and they are unanimous, so far as our observation extends) turn the cold shoulder upon the great Temperance movement of the day, and in many cases openly oppose it, what is the natural inference, as to the general sentiment of the church on that subject? If her people are in favor of this great reform, let us have some practical, tangible evidence of it, the same as other people make known their views of this subject, or as they themselves express their sentiments on other topics; but until then, we shall take it for granted, that, since they are not with us, they are against us.

But we have another strong point. The Priests, it is a well known fact, exercise almost unlimited control over their people.—Witness the effect of the injunction of the Priest in this place, on Sunday last, forbidding his flock to come into town on the 4th. They can make their people temperate, if they will. Who does not remember the official term of Father Maginnis in Pottsville, some years ago? Why, a drunken Irishman in his day, was hardly to be found. His flock were almost to a man *teetotalers*: and St. Patrick's day and other similar occasions were celebrated, in addition to the ordinary church ceremonies, by grand Temperance parades! Such sober and orderly times were never before known in the Region—it seemed like the dawn of that better day, so long coming. We refer Mr. Angele to any one of our older citizens, for a full description of the golden age of Schuylkill County—few who witnessed it will ever forget it. But in the full tide of the success of the experiment, much to the regret of the whole community, Protestant and Catholic (for his own people loved him dearly, notwithstanding his severe discipline; and those who differed with him on religious faith, respected and adjured his eminent virtues as a man), Father Maginnis was removed—why, we will not pretend to say—and was succeeded singly by two other Priests, who not only did not use any effort to keep their people sober and curb their intemperate appetites, but who were *frequently drunk themselves!* One of them was removed because of his outrageous conduct, in a drunken fit, toward a number of our most respectable citizens quietly assembled at the church. And who is not conversant with the piece of scandal currently circulated throughout the County a year or two ago, of one of our last young men joining the Priest of a neighboring town in a spree, and setting his jolly Reverence to dancing, in his stocking soles, for the amusement of a barroom crowd? and the worst part of the scandal was that it was but too true. No Priest, anywhere in the County, so far as we know, since the days of Father Maginnis, has ever done anything toward Temperance reform among his people: but on the contrary some of them have disgraced themselves and their profession, and sanctioned drunkenness by the powerful influence of their own bad example. The German Priest in this place not long since relieved his indignant feelings toward the Maine Law, by declaring it a Whig humbug.

Any person, who will take the trouble to examine the lately published list of Beer Shops licensed for license, in this County, will find that at least half the keepers are Irish Catholics, and about one-fourth German. Of the 211 Retailers in the Coal Region, 50 sell liquor, 153 are appraised in the 14th class; and of these 153, 101 are Irish Catholics, whose principal stock in trade is Rum! These are the legally licensed establishments, to say nothing of the numberless Rum-holes illicitly kept throughout the County, especially the Coal Region. Moreover, reliable statistics show that the Rum shops of most our principal towns and cities, throughout the country, are kept by the same proportion of foreigners. These, too, are the places where the politics of the country are, in a great measure, shaped up; but thank God, we believe that day, with its pernicious, anti-Republican influence, is near its close. Had we room, we would insert certain Crime and Pauper data we have at hand, to show that the greater part of the drunkenness of the County, and indeed of the country, is confined, considering the proportion of our native and alien population, to the same classes. But that will be pretty generally conceded without proof at present—a day's attendance at our criminal courts or a single visit to the County Alms House, will satisfy any one on that point.

Now, what has the Roman Catholic church or her priests to her, ever done in this County, or elsewhere, to restrain this natural propensity of her people, to keep Grog-shops and drink whiskey? Nothing—emphatically *nothing*. Here and there you find a single Priest, like Father Mathew or Father Maginnis, battling manfully but single-handed with the enemy; but their efforts, compared with the immense influence, both by example and precept, of the large body of the Papal clergy to the contrary, are but as a drop in the bucket. Our readers have not forgotten the attempt made by the Irish Priest O'Donnel, in Portland, Me., to throw discredit upon the salutary effect of the Prohibitory Law in that place, not long since: when he was flatly contradicted in a published card, signed by several hundred of the best citizens of the city, including the Mayor, who was elected in opposition to Neal Dow, the author of the Law, and others of the latter's opponents.

In conclusion—as our article has insensibly grown long on our hands—we have one question to ask,—how many Roman Catholic Priests are there in Pennsylvania (and there is a pretty lengthy list of them), or what considerable proportion of their people, who do not now favor the election of Bigler, repudiated by the Temperance men of even his own political party; or how many will lend their influence toward the election of either of the other three candidates, who lately so satisfactorily avowed their Temperance predilections? Perhaps Mr. Angele will undertake to count them—we don't believe it would take many figures to record the number. Occasionally, if the whole State be canvassed, you may come across such a jay member, but the cases are few and far between, and, our word for it, they are not much under Priestly influence.

Now, these are facts, and *they*, as everybody knows, are stubborn things. They are at Mr. Angele's service; if he can put them together, and make it out that the Roman Catholics as a body, clergy and laity, *are a Temperance-advocating or a Temperance-practising people*, he is welcome to do so; but if he preserves any of his reputation for veracity in so doing, we will give him credit for more Jesuitical sophistry than we already believe he possesses. Other readers and the public generally, we are inclined to think, will not quarrel much with our "slanderous scissors" for cutting so near the real truth, that RUM AND ROMANISM are very closely allied.

THE CARSON LEAGUE.

We last week gave an outline of this League. We append a speech from Mr. Carson himself, pointing out more fully the objects of the League, and its beneficial results when tried. Friends of Temperance, in various sections of the County, think of the subject. The time for decisive action has arrived. Prepare to put on your armor for the contest. It is a glorious and a righteous cause, too:

ENFORCING THE LIQUOR LAWS.

A great evil exists among us—a terrible evil. It is a perpetual conflagration, whose livid flames flash up to heaven, painting hell on the sky. It is a fire in the first, in the second, in the third, in every ward and almost every house, in this great metropolis. Should every bell in this City, to its utmost capacity of sound, ring a perpetual ding, dong, the mighty alarm would not be commensurate with the magnitude of the evil to whose suppression we would summon you—the evil of intemperance. Is there no cure for the evil—no fire-annihilator than can extinguish this mighty conflagration? Must we pitch our tents at the base of this burning mountain, and from year to year allow its terrible eruptions to roll their fiery surges over us, not daring so much as to touch it lest we be stung or thrust through with a dart? This we need not be. Great as the evil is, it can be subdued; the fiery vomit of this volcano can be staunched; the mountain before Zerubbel can be made a plain. The evil in question grows out of the Traffic in Intoxicating Liquors—the sale of it as a beverage. It is proposed to suppress this Traffic. If this can be done, the evil will be cured. Can this be done? It can. We are for the Maine Law, and for the entire suppression of the license system which regulates the sale of Intoxicating Liquors as a beverage. But such a law would be of little value unless it were executed. If the laws we now have were faithfully executed, much could be effected for the suppression of the Liquor Traffic. But our best and more stringent laws would be valueless if they were not executed.

THE CARSON LEAGUE provides for the execution of the laws we now have, limiting this traffic. The same provisions necessary to secure the execution of these laws will be required to execute the Maine Law, or some similar law, when we get it. Beginning with the execution of the laws we now have touching this evil, we shall have our forces all marshalled and disciplined for the more arduous task of executing more stringent laws when we get them.

The Rum power has intrenched itself in the strong towers of numbers, money and political action. The Carson League meets the enemy in his own fists and fights him with his own chosen weapons. Its plan is to oppose numbers to numbers, money to money, and political action to political action. Its plan is to make a political unit of Temperance men, pledging them to vote for no man who is not a thorough going Temperance man. This part of its plan will secure the right kind of legislation on the subject. It also arrays numbers such as can look opposing numbers boldly in the face. It thus awes its enemies by the show of a large, well organized force.

Further, it brings the money power to bear in executing laws limiting the Liquor Traffic. By notes liable to be assessed at the rate of 50 cents on $1,000, it raises a fund which is expended, not in paying for long, windy speeches, but in taking the steps necessary to make the officers, whose proper business it is to see and punish all violators of laws limiting the Liquor Traffic. It expended in the hiring of an office and the employment of agents who shall solicit notes, keep books of account, hunt out witnesses of cases where the Liquor Laws are violated, and step up the proper civil officers to see them and bring them to justice.

But why is such an organization necessary at all? Because it provides somebody to do what everybody's business without it, and what everybody's business is generally not done at all—especially when the business is both unpleasant and unprofitable. Besides, the League provides the needful to meet contingent expenses, which the State does not pay. And this is very important, for who goeth to a warfare at his own charges?

The efficiency of the Carson League to suppress the Liquor Traffic has been manifested in its behalf itself entirely successful. It has been tried in eighteen Counties of the State, and the most gratifying reports from those Counties are constantly pouring in upon us.

The City and County of New York has $150,000,000 of taxable property. Thirty cents in every $100 of this property is annually assessed to provide for the expenses of the City and County. Mr. Carson is confident that if notes to the amount of $50,000,000 can be secured, liable to a yearly assessment of fifty cents on each $1,000 making a yearly fund of $25,000) this will be a sufficient sum, together with the influence of those who contribute it, to secure the execution of the laws, which have to do with the sale of intoxicating liquors. Considerable of this sum has already been raised. Our appeal now is to the citizens of the City and County of New York to unite with this League, and give their influence, influence, influence and money for the suppression of a traffic, whose existence all or nearly all the evils of intemperance are justly attributable. One upright Temperance man can chase a thousand rioters, and two will put ten thousand to flight. This organization will give unity to all the ranks of Temperance men, inasmuch as it is not designed to conflict with any other Temperance organization, but to comprehend and blend them all. It will prepare the way for the securing of more stringent and more penetrating prohibitory laws, by combining and giving a oneness of direction to the political action of Temperance men, and will discipline them for that great work—the last to be achieved in order to secure the final triumph of the Temperance Reform—the execution of the Prohibitory Law. The Temperance men of this City and County have only thus to league their influence, their votes and their pecuniary contributions, and intemperance's burning mountain will soon become an extinct volcano, and the green grass of virtue and propriety will soon spread its bright sheen over those dark blackened and desolated by the fiery flowing torrents of its burning lava.

☞ SECRETS OF THE CONFESSIONAL.—Our readers will remember the recent arrest of a German Catholic Priest, *Reverend*(!) Peter Kroeger in Cincinnati, for an assault with intent to commit a rape upon Catharine Myers, a girl not fifteen years old, during her attendance at the confessional. The details of the evidence as developed at a subsequent legal investigation are too indecent for publication; but it seems, from what is stated, that the girl had been in attendance at school in connection with the church at which Kroeger officiates, and that he is superintendent of the school; that the girl went to confess to Kroeger, in the church, when he led her into a back room, and took indecent liberties with her person under pretence that he had a right to do so, by virtue of his priestly office; and that he was prevented from accomplishing his horrid purpose only by the screams and entreaties of the terrified girl. No virtuous man or woman can read the truthful evidence of the little girl, without having their indignation aroused against the fiend who sought to effect her ruin. After hearing all the evidence the Court bound "Father Kroeger" over in the sum of $2,000 for trial in the criminal court. The Baltimore Clipper, in commenting upon the evidence, says:

It such brutal, such libidinous conduct, as that charged against this priest of Rome can be perpetrated in the confessional, and round contiguous to the church, in this Protestant country in the nineteenth century, what we ask must be the condition of that people in those countries where Romish Catholicism is the prevailing religion? In cohesion we ask the question, whether American husbands and fathers are longer warranted to allow their wives and daughters to visit a place where by degrees the grossest pollutions may be revealed to them by a cunning *licentious Priest?* Should not Catholics themselves arise and denounce this appendage to their church as execrable, and wholly unworthy the consideration of honest men and virtuous women?"

☞ A MANLY SPEECH.—The following is the abstract of a speech by H. P. Dunbar, Esq., at a recent Nebraska Indignation meeting at Canton, Ohio:

"Had not come to make a speech, he was present to give his countenance to the meeting and its objects. He had been unwell all day, and was yet indisposed. His heart and his soul was in the movement. He was a Locofoco, bitter and unrelenting. Why, rub a piece of sand paper against him and it would crack, but in this matter he knew no party. It has been intimated, the Democratic party was to be a pro-slavery party, the sooner it ceased to exist the better. It was then no longer Democrats. The supporters of the Nebraska bill in Congress from the North were base mercenaries, bought with a price. Their political graves are dug, their political damnation sealed. Before God he never would support Stephen Arnold Douglass or any of his sort, though endorsed by fifty thousand conventions. He was opposed to the bill before its passage; opposed to it now, and opposed to those who endorsed it. He had preached party ties and political organization, but he preached them no longer. We wanted no more national conventions. The people would find a man for the next Presidency without the aid of a convention. Pro-slavery Democrats and hunker Whigs might hold one if they would. Their candidate would be whistled down the wind. Mr. D. continued his remarks for a few moments. They were characterized throughout with eloquence and patriotism.

☞ *Methodist Preachers' Salaries.*—According to the regulations of the Methodist Church South, single men are now to be allowed $150, married $300, besides family and travelling expenses for children under seven years of age, $25; over seven and under sixteen $40.

ADDRESS OF THE

Pennsylvania State Temperance Convention.

FELLOW CITIZENS:—The Temperance Convention which met at Harrisburg on the 7th ult., was called together under the following resolution adopted by the State Temperance Convention, on the 27th of January last, to wit:

"Should the present Legislature refuse to pass a Prohibitory Law, with, or without referring its *repeal* to a vote of the people, or should they pass any Bill which would be unacceptable to the friends of Prohibition, then it shall be the duty of the State Central Committee to call a State Convention, to meet in Harrisburg, some time during the month of June, to consist of delegates from the several Senatorial and Representative Districts, in proportion to their representatives in the Legislature, and the State Central Committee, who shall determine the propriety and expediency of nominating a State Ticket, to be supported by the friends of Prohibition."

Precisely this contingency occurred. The "Legislature refused to pass a Prohibitory Law with or without referring its *repeal* to a vote of the people." They refused to pass any Bill acceptable "to the friends of Prohibition." All that they attempted was a modification of the license law, a measure, the practical utility of which is to be tested, but the inadequacy of which to remove the giant evil of the rum traffic is not a matter of conjecture or doubt. For more than one hundred and fifty years, the experiment has been tried in every form which legislative wisdom could devise to render the license system safe; to make it a source of revenue, and yet guard against the blighting, desolating evils which follow in its train. How impotent and abortive these efforts have proved, the history of the past sadly and conclusively shows. It would seem that wise legislators and Statesmen might easily have seen in the light of the past, the impracticability of divorcing the legalized traffic in ardent spirits. If a fountain was sending forth poisonous streams, they would regard it as an insult to their intelligence, if legislation should be asked by which the rills and the rivulets should be divested of their hurtful deadly power. If the Upas tree were sending forth its noxious exhalations, producing disease here, and death there, they would regard it as worse than trifling to lop off its outer branches and nip in the bud its poisonous flower, while its roots were permitted to remain firm and flourishing. We are not forgetful of the Apostolic injunction, "not to speak evil of dignities," but there is no divine precept forbidding us to pray that our rulers may be endowed with more wisdom than they have sometimes evinced. With the blessing of Heaven, and the combined efforts of the friends of Prohibition, we mean that men shall be elected to the next Legislature, who will put forth their energies and efforts to purify the *fountain*—men, who will *extirpate* the Upas root and branch, and cast it into the fire. The legalized traffic in ardent spirits with the ten thousand appalling facts proving its cruel devastation, is an insult to the intelligence of the people, and a flagrant wrong upon their sacred, inalienable rights. It is time to say with an inflexible determination, that men will engage in this destructive traffic, if they will stoop to degrade their reason and reap the wages of iniquity, they shall no longer have the Law look as their pillow, nor quiet their consciences by the opiate of a court license."

It is readily conceded in regard to most impending social evils, that society has the right of self protection. It is the right of society, the right of myself against burglars, incendiaries, and midnight assassins. It is her right to protect herself against tainted meat, spoiled provisions, unwholesome odors, short weights and measures and the storage of gunpowder. Now, if the pecuniary sale of intoxicating drinks is infinitely more fatal to its peace and happiness than all these combined, is there no right to protect herself against it? Is it *constitutionally* right and just to restrain and suppress such a traffic?—The Supreme Court of the United States has settled this question *definitely* and forever, Chief Justice Taney says:—"I see nothing in the Constitution of the United States to prevent any State from regulating and restraining the Liquor traffic, or from *prohibiting it altogether, if it thinks proper.*" Mr. Justice McLean says: "A nuisance may be abated. A State may in the exercise of that great and comprehensive police power, which is at the foundation of its prosperity, *prohibit the sale of ardent spirits.*" Mr. Justice Catron says:—"If the State has the power of restraint by license to any extreme, she has the discretionary power to judge of its limit, and go the length of prohibiting it altogether, if such be its policy." This testimony plainly and emphatically establishes the power and money for the suppression of a traffic, whose existence all or nearly all the evils of intemperance are justly attributable. One upright Temperance man can chase a thousand rioters, and two will put ten thousand to flight. This organization will give unity to all the ranks of Temperance men, inasmuch as it is not designed to conflict with any other Temperance organization, but to comprehend and blend them all. It will prepare the way for the securing of more stringent and more penetrating prohibitory laws, by combining and giving a oneness of direction to the political action of Temperance men, and will discipline them for that great work—the last to be achieved in order to secure the final triumph of the Temperance Reform—the execution of the Prohibitory Law. The Temperance men of this City and County have only thus to league their influence, their votes and their pecuniary contributions, and intemperance's burning mountain will soon become an extinct volcano, and the green grass of virtue and propriety will soon spread its bright sheen over those dark blackened and desolated by the fiery flowing torrents of its burning lava.

Fellow Citizens, this is the language of the Pennsylvania State Temperance Convention. We have spoken plainly, because we believe the time has arrived when plain speaking is necessary. We have spoken in the spirit of the Gospel, because we believe it is the spirit of the age in which we live. We have spoken in the spirit of patriotism, because we believe it is the spirit which should animate every true lover of his country. We have spoken in the spirit of philanthropy, because we believe it is the spirit which should pervade the breast of every man who would do his fellow man good. We have spoken in the spirit of Christianity, because we believe it is the spirit which should animate every professed follower of the Lowly Nazarene. We have spoken in the spirit of our Republican institutions, because we believe it is the spirit which should preside in the councils of our State. We have spoken in the spirit of our Constitution, because we believe it is the spirit which should govern our legislation. We have spoken in the spirit of our Bibles, because we believe it is the spirit which should govern our lives. We have spoken in the spirit of our Fathers, because we believe it is the spirit which should govern our posterity. We have spoken in the spirit of our Mothers, because we believe it is the spirit which should govern our sons. We have spoken in the spirit of our Sisters, because we believe it is the spirit which should govern our brothers. We have spoken in the spirit of our Wives, because we believe it is the spirit which should govern our husbands. We have spoken in the spirit of our Daughters, because we believe it is the spirit which should govern our sweethearts. We have spoken in the spirit of our Ancestors, because we believe it is the spirit which should govern our descendants. We have spoken in the spirit of our Children, because we believe it is the spirit which should govern our parents