

Star Herald and Banner

BY ROBERT WHITE MIDDLETON, EDITOR, PUBLISHER AND PROPRIETOR.

"I WISH NO OTHER HERALD, NO OTHER SPEAKER OF MY LIVING ACTIONS, TO KEEP MINE HONOR FROM CORRUPTION."—SHAKS.

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[WHOLE NO. 301.

THE GARLAND.

"With sweetest flowers enriched, From various gardens culled with care." FROM THE FRANKLIN REPOSITORY. "I stood amongst them--but not of them."

AN AMUSING TREAT.

JAPHET, IN SEARCH OF A FATHER.

Having finished my letters, I set off to Park street, to call upon Lady de Clare and Cecilia. It was rather early, but the footman who opened the door recognized me, and I was admitted up his own responsibility.

ple—not much in favor of the former—and looking forward prospectively to the meeting with my father, the doubts as to my reception in society, colouring every thing with the most sombre tints, the door opened, and in walked Harcourt, announced by the waiter. "A chair for Mr. Harcourt," said I to the waiter, with formality.

had actuated me, almost without my knowing it. I felt jealous of Harcourt, and that, without being in love with Miss de Clare, but actually passionately fond of another person; I felt as if I could have married her without leaving her, and that I could give up Susannah Temple, whom I did love, rather than that of a being whom I considered as almost of my own creation, should I dare to fall in love, or that another should dare to love her, until I had made up my mind whether I should take her myself, and this after so long an absence, and their having given up all hopes of ever seeing me again.

tored with a grave face:—"I wish that I had not left you," said I to Mrs. Copagus; "I am afraid to meet my father; he will exact the most implicit obedience. What am I to do? Must not I obey him?" "In all things lawful," replied Susannah, "most certainly, Japhet."

Mr. Masterton laughed and said, "Let us all go up stairs, and not wait to be sent for." He called one of the waiters, and desired him to announce them to General De Bonny. They then followed the waiter, leaving me alone. I must say, that I was a little agitated; I heard the door open above, and then an angry growl like that of a wild beast; the door closed again, and all was quiet. "And this," thought I, "is the result of all my fond anticipations, of my ardent wishes, of my enthusiastic search. Instead of expressing anxiety to receive his son, he litigiously requires proofs, and more proofs, when he has received every satisfactory proof already. They say his temper is violent beyond control, and that submission irritates instead of appeasing him; what then is to be done? I have heard it said that people of that description are to be better met with their own weapons--suppose I try it--but no, I have no right--I will however be firm and keep my temper under every circumstance: I will show him, at least, that his son has the spirit and the feelings of a gentleman."

clan. In all these various circles of kindred spirits, there is to each one a governing influence in the person of some one distinguished member. In every drunken club you see, there is always one individual of superior prominence, whose influence, though imperceptibly, is certainly, felt by all. But at the head of all the tipping and drunken squads in any given village or neighborhood, some distiller or whiskey retailer stands conspicuous as the chief or president of the whole. Not that he is necessarily a drunkard himself--because many in such employments are sober, respectable men--but they become supreme chiefs of the furious, wretched and debauched squadrons in virtue of supplying them with liquor.

No one can rightly deny this statement of the affair, because it is a matter of palpable observation to every one who looks carefully into the organization of society. But on whom does the guilt of this gross immorality rest? Surely, the drunkard himself must bear some of it--yes, he must; but he who, for the sake of mere filthy lucre, furnishes him the means to bestialize himself, more. This becomes evident, (especially in regard to distillers) when we consider that the proprietors of distilleries are, with few exceptions, men of respectability, wealth and influence--and some even belong to the visible church of Christ. Of course, whatever is done by men of this character will exercise extensive sway over others. Drunken men are those usually of the weaker sort--for if even they had some manly resolution and worthy independence once, their minds are now withered, shrivelled and powerless, because shut up in a defiled whiskey-burnt body. Manufacturers of alcoholic liquors have the greater guilt, just as the president or ring-leaders of any band of men found chargeable with any crime. Their guilt is that of raising and maintaining an insurrectionary army against the prosperity and order of the community--against all that is good and great in the human family--and against God the Almighty Ruler of men.

TEMPERANCE DEPARTMENT.

ADDRESS.

Delivered before the Fairfield Temperance Society, on the 25th December, 1856. BY MR. FRANCIS SPRINGER.

An immorality is a violation of any of the laws of God. These laws are so framed, that obedience to them produces present, certain and continued happiness. But the use of strong drink--except as a medicine in case of bodily sickness, produces misery by prostrating our strength and creating remorse of conscience; therefore, the use of strong drink is an immorality.

There is always a distinction to be observed between the breaking of a law, and the guilt of so doing. If two men of equal strength of mind, and possessing equal intelligence on the subject of moral duty, should be arraigned for some heinous crime--say murder, and it were found in evidence that the one alone had committed the deed, and the other had persuaded him to it--these two men would share exactly equal degrees of guilt.

But if the one possessed a more enlightened and cultivated judgment in relation to right and wrong--it matters not which, the actual perpetrator or the persuader--his guilt would be greater, just in proportion as his knowledge and ability to resist the temptation were greater, although the deed itself which he has performed is exactly the same that it was in the former case where we have supposed both to be equal in knowledge and mental strength. Here it appears that the degree of violence done to any law of nature does not determine the degree of guilt in him who does the wrong; and every violation of law perpetrated in ignorance is just as complete as if committed in the clearest knowledge, but the degree of guilt in each case is not the same. If it can be shown, therefore, that the practice of manufacturing and trafficking of alcoholic liquors, for the purpose of making it an article of common beverage, is an immorality, i. e. a violation of any law of God,--in the case of one man, or when one man does it; then it follows that it is equally so in every instance where it is done--irrespective of the fact whether the different individuals engaged in it have enlightened consciences on the subject or not. The deed of destroying a man's life by an idiot, would be as great and complete as if done by a wise philosopher, christian, or statesman. The immorality of the practice of distilling, as well as that of selling strong drink, for an article of common beverage, must appear evident when we consider the injuries which they cause. Still-houses, alcohol taverns, and grog-groceries, exert a withering and cursing influence on all within the reach of their contamination. Sor-did avarice, or ambition to make a display of wealth, are, in most instances, the only motives for their establishment. Pollution reigns within them; and poverty, disease, broken hearts, blasted hopes, stupidity, and disgrace and premature death keep up the shriek of woe without.

The human family is divided into an infinite number of societies, such as political, religious, literary, &c. But beside these great and obvious divisions, there are thousands of others, equally important but of less notoriety. The citizens of any given village in the land embrace persons of different employment, habits, thoughts and temperaments; and all those in the same village of similar employments, opinions and feeling will naturally incline to associate together, thus forming as many distinct circles or societies as there are diversities of character in the place. Each family, as such, is a society, but each member of every family may belong to a half a dozen or more other societies, as the different prevailing characteristics of his mind and feeling may lead him. Thus, a son who is in full membership with his father's family or society, may at the same time be employed as a clerk in a store--he may be a member of a christian church--of a debating club--a temperance association--a society for the cultivation of music; and in these several capacities, he will seek the companionship of his associates in each. If he be a drunkard, then he will be superadded to the rest, fellowship with the society of drunkards--if a gambler, then also that of a gambling

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