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D. A. BELL, EDITOR AND PROPRIETOR.

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{WHOLE NO. 877.

POETRY.

THE FLAG-SHIP OF EVEN—VENUS.

BY FARNES DILLAVE.

It lieth just there in the offering of Heaven,
Awaiting the flag at the window of even;
Lo! the signal of crimson and gold is unfurled,
And it flingeth a glory that flusheth the world!

No note of artillery smiteth the ear;
So calm, you might catch e'en the fall of a tear:
A moment, that banner turns bright in the sky—
A moment, its beauty hath lighted the eye—
A moment, its glory and beauty are fled—
The yellow tress'd D.V. (full of hopes so) is dead!

Behold! now far out in the harbour of Heaven,
As the signal streamers on the FLAG-SHIP OF EVEN;
Her silver-flak'd anchors, so steady and true,
Now upheaved from the deep, hang dripping with blue;

Her cable of crystal—a sunbeam each spar—
In the deep dance the double of Even's Flag-Star!
Her sails wet with glory—her cordage of light,
Oh! bravely she rides on the billows of night!

Her bows to the breakers she steadily turns,
How brightly the light of her bonnet burns!
Those breakers that beat on the shores of our earth,
Like the pulse of an infant awaking to birth!

As trembles the moon through the rack of the storm,
So hard by the helms, lo! I fancy a form—
A form like an angel, with tremulous wings—
A look deep and tender—a vision that brings
A tear to the eye and a pang to the heart,
For the dear sainted O.V., that lived as a part
Of our being, Death itself could not sever,
Still shined in the soul, and enshrined there forever.
Oh! Child of my dreams!—Indweller of Heaven!
I see thee now guiding the Flag-Star of Even.
Oh! that Flag-Star of Even! I would it were mine
To leave this dull port and become one of thine!

Not a breath moves a steamer nor rattles a shroud,
On she comes like the morn—on she comes like a cloud!

No crashing of breakers—no thunder of billows—
On she comes through the clear, azure sea of the ether,
From God's throne returns to Earth's cradle beneath
her.

As the form of a cloud on the waters beneath,
As the dim fire of the meteor just touched by a breath,
So silently on through the motionless Heaven,
To the gates of the West sweeps the Flag-Star of
Even.

O'er the Heaven-bathed hills, on the verge of the world,
O'er the tremulous forests, her sails all unfur'd,
She rides on the surge that breaks from the shore,
She comes! Ah! she waves and nears us no more!

Hark! soft to mine ear from the Flag-Star of Even,
The sweet and unwarren voice of Heaven!
Like the footfall of Thought in the halls of the soul,
Like the coming of twilight, upon me it stole!
Like the music of wings it filled all the air,
And I knew in my soul a Spirit was there!
As glitens the dew in the heart of the flower,
So deep in my heart lies the thought of that hour,
When the breath of "Life's fever" shall wither the
will.

Yet the thought in my heart will be lingering still!
When the fires of my fevered brain in my pillow,
Like lilies, there still! on the breast of the pillow,
"Will leave on my bosom soft mottled on the deep,
Where the waters of Feeling e'er sparkle and sleep!
When life's shadows grow long, it will linger there
yet.

Like a star in mid-heaven that never can set,
Oh! vision immortal! wherever thou art,
Magnetic to thee turns the thought of my heart,
When the billows of Morn break bright on the air,
On the breast of the brightest my angel is there!
I have oft seen her threading the island-lit flood,
That pours round the throne—the EMBERS of God!
Like the wing of an insect trembling with song,
By a chameleon's blaze, dim fitting along,
I have traced her again, my beautiful One!
Mid the splendor of day, or the disc of the Sun!
When the wings of my spirit are pluming for Heaven,
I'll wander with thee, gallant Flag-SHIP of Even!

MISCELLANY.

"MAY YOU DIE AMONG YOUR KINDEB."
—This is an oriental benediction, and contains a beautiful sentiment. How sweet the thought of dying—since we all must die—where those dearest to us, the partners of our toils, our pleasures, our joys and our sorrows, may close our eyes, and shed from their own life the tears of affection over us when we are gone.

The bar of the tavern leads to the bar of the bench, and the prison bar speedily follows.

Our speech forms the picture by which others see the character of our mind.

No man, says an exchange, should be ashamed of the occupation which accures to him an honest livelihood.

Take great care to fix right principles in your mind, and often review them.

Never engage in more business than what you are morally certain you can execute with pleasure and punctuality.

A VISIONARY OF SIXTY YEARS AGO.—In the life of Garrick, by Thomas Davis, the bookseller, who figures so frequently in Boswell's Johnson, published in 1780, the worthy man, speaking of several plays which had been proposed for the establishment of a theatrical fund, says:

"Various plays have been formed; some of which might have been reduced to practice; others were nugatory or visionary. Mr. Pritchard, an honest, good-natured man, the husband of the great actress, had laid out a scheme to relieve infirm players; but little hopes could be expected from a projector who proposed to build a ship which would move on the water without either sails or wind!"

AN ARTIFICIAL MAN.—The Memorial Boudelais says, that near St. Sever, there lives an old soldier, with a false leg, a false arm, a glass eye, a complete set of false teeth, a nose of silver, covered with a substance resembling flesh, and a silver plate replacing part of his skull. He was a soldier under Napoleon, and these are his

Origin of Negro Slavery.

Mr. Bancroft in the first volume of his history of the United States, gives an account of the early traffic of the Europeans in slaves. In the middle ages the Venetians purchased white men and Christians, and others, and sold them to the Saracens in Sicily and Spain. In England, the Anglo-Saxon nobility sold their servants as slaves to foreigners. The Portuguese first imported negro slaves from Western Africa into Europe in 1442. Spain soon engaged in the traffic, and negro slaves abounded in some places of that kingdom. After America was discovered, the Indians of Hispaniola were imported to Spain and made slaves. The Spaniards visited the coast of North America, and kidnapped thousands of the Indians, whom they transported into slavery in Europe and the West Indies.

Columbus himself enslaved 500 native Americans, and sent them to Spain, that they might be publicly sold at Seville. The practice of selling North American Indians into foreign bondage continued for nearly two centuries. Negro slavery was first introduced into America by Spanish slaveholders, who emigrated with their negroes. A royal edict of Spain authorized negro slavery in America in 1503. King Ferdinand himself sent from Seville 50 slaves to work in the mines. In 1511, the direct traffic in slaves between Africa and Hispaniola was enjoined by a royal ordinance. La Cassas, who had seen the Indians vanish away like dew before the cruelties of the Spaniards, suggested the expedient that the negroes, who alone could endure severe toils, might be still further employed. This was in 1518. The mistaken benevolence of Las Casas extended the slave trade which had been previously established.

Sir John Hawkins was the first Englishman that engaged in the slave trade. In 1652 he transported a large cargo of Africans to Hispania. In 1567 another expedition was prepared, and Queen Elizabeth protected, and shared in the traffic. Hawkins, in one of his expeditions, set fire to an African city, and out of 8000 inhabitants succeeded in seizing 200. James Smith, of Boston, and Thos. Keyser, first brought upon the colonies the guilt of participating in the African slave trade. In 1645 they imported a cargo of negroes from Africa.

Throughout Massachusetts the cry of justice was raised against them as makers and murderers; the guilty men were committed for the offence, and the representatives of the people ordered the negroes to be restored to their native country at the public charge. At the latter period there were both Indian and negro slaves in Massachusetts. In 1620 a Dutch ship entered James River, and landed 20 negroes for sale. This is the epoch of the introduction of negro slavery in Virginia. For many years the Dutch were principally concerned in the slave trade in the market of Virginia.

A FEMALE LOTHARIO.—An Irish girl named McCormick, residing in Hamilton, Canada West, as a servant, has been guilty of a series of strange acts. In her capacity as a servant she would with a very artful address ascertain the feelings of almost every lady, relative to the tender passions, telling them that Mr. —, a dry goods clerk, or a lawyer, &c. was desperately in love with them, and that he would contrive to see them on a certain night. When the night appointed came, the young gentleman would come, in the shape of Miss McCormick in male apparel. In three different cases was the question popped, and accepted; in one the wedding dress was made. This fun was tried once too often, and the gay creature was on Monday looked up in jail.

ASSENTMENT.—It is related of Dr. Robert Hamilton, author of the celebrated "Essay on the National Debt," and with all one of the ripest scholars of his age, that he once pulled off his hat to his wife in the street, and apologized for not having the pleasure of her acquaintance; and that he went to his classes in the college with one of her white stockings on one leg, and one of his own black ones on the other. He once ran against a cow in the road, turned round and begged her pardon, and hoped she was not hurt. At other times he would run against a post, and then turn and chide it for not getting out of his way. And yet continues the account, at the same time if any person happened to be with him his conversation was perfect logic and perfect music.

A FUGITIVE slave says that the best "massa" he knows anything about is "Massachusetts."—*Cm. Enquirer.*

Yes, and the same darkey says that the worst "missis" he ever saw, was "Mississippi."

A CENTRE SHOT!—The Washington Union a short time since, said, "A federalist of fine taste and talents pronounced the President's message to be conclusive on the war question." Who is that federalist, (asks the Louisville Journal,)—Mr. Buchanan?

Gen. WARD, of Sing Sing, N. Y. it is said, will receive the appointment of Brigadier General to command the Pennsylvania and New York Volunteers.

The number of the sick in the hospital at Martown, has averaged from 300 to 400 within the last four months.

Return of the Wanderer.

Some years ago a pious widow, who was reduced to great poverty, had just placed the last smoked herring on her table, to supply her hunger and that of her children, when a rap was heard at the door, and a stranger solicited a lodging and a morsel of food, saying that he had not tasted bread for twenty-four hours. The widow did not hesitate, but offered a share to the stranger, saying, "We shall not be forsaken, or suffer deeper for an act of charity." The traveller drew near the table but when he saw the scanty fare, filled with astonishment, he said, "and is this all your store? And do you offer to share to one you do not know? Then I never saw charity before! But madam, do you not wrong your children, by giving part of your last morsel to a stranger?"

"Ah," said the widow, weeping bitterly, "I have a boy, a darling son some where on the face of this wide world, unless Heaven has taken him away, and I would only act towards you as I would that others should act towards him. God, who sent manna from Heaven, can provide for us as He did for Israel; and how should I grieve, if my son should be a wanderer, destitute as you, and should find a shelter even as poor as this and be turned unrelieved away?"

The widow stopped, and the stranger, springing from his seat, clasped her in his arms; "God has indeed provided just such a home for a wandering son, has given him wealth to reward the goodness of his benefactress. My mother! Oh, my mother!"

It was indeed her long-lost son, returning from India. He had chosen this way to surprise his family. But never was surprise more complete or more joyful. He was able to make the family comfortable, which he immediately did, the mother living for some years longer in the enjoyment of plenty.

PALINDROMES.

Time, the beautifier of the dead,
Adorned of the ruin, comforter
And only healer when the heart hath med—
Time! the correcter when our judgments err,
The test of truth, love—sole philosopher,
For all the rest are sophists.

If the above word, TIME, be artificially transposed, or metagrammatised, it will form the following words: *meti, emil, and item.* Now if the before named words and its anagrams be placed in the following quadric position, it will form what may be termed an anagrammatical palindrome:

TIME

This word, Time, is the only word in the English language which can be thus arranged, and the different transpositions thereof are all at the same time Latin words. These words in English as well as Latin, may be read either backwards or forwards, and again, either upwards or downwards.

The English words, TIME, ITEM, METI, EMIT, (to send forth) are mentioned above; and of the Latin ones, (1) Time signifies, fear thou; (2) Item, likewise; (3) Meti, to be measured; and (4) Emit, he buds.

Another remarkable palindrome is the following in Latin:

Signa te signa, temere me tangis et angis.
That is, Cross thyself, cross thyself, you torment me in vain. This, tradition tells us, Satan told to a person who, on espousing Lucifer's cloven foot, was piously crossing himself!

"I AIN'T GOING TO DO ANYTHING ELSE."
There are certain set phrases that, once under way, "take," as the saying is, and are "all the go." Just now, the expression above is the fashionable reply to almost anything that is asked.

Not long since a minister stepped into a house—so the papers say—and found a lady making a bustle. He asked her what she was making that bustle for?—She said she intended to wear it to preaching next Sunday.

"You don't intend to wear that bustle to Church?" asked the "man of Israel."

"I don't intend to wear any thing else," replied the fair one.

"Well," replied the preacher, "I should like to see you at church, *without any thing else on than that bustle!*"

The recommendation of Gov. SMITH of Virginia, to expel the free negroes from the limits of that State, has caused considerable comment in the Virginia papers. The Richmond Times alludes to it as follows:—"No one can question the inhumanity of driving them from their homes, and seek a not less cruel repute in other States, can fail to be shocking to the public sense of justice. When the evil shall have reached such a magnitude that it cannot be longer endured, the people of Virginia will resort to some more magnanimous mode of relief than the disgraceful expedient of driving these degraded beings by force from their homes and their property."

Here is a puzzle for the sharp ones. Who will pick out the pieces and put them together!

CHARADE.

An old woman possessed a copper tea-kettle.
But time's heavy hand had so injured the metal,
That it leaked in more places than one.

When these serious defects the good lady espied,
Away to the tinkers she hastily hied,
And beseechingly uttered my first.

The shop-keeper eyed the kettle all over,
With action emphatic—then slammed on the cover,
And muttered my second and third.

And in truth 'twas no wonder he eyed it with scorn;
The old thing was so battered, so shapeless, so worn;
'Twas but fit to bestow on my whole.

TEMPERANCE.

Proceedings of the Adams County Mass Temperance Convention,
HELD IN THE HUNTERSTOWN CHURCH, ON FRIDAY,
JANUARY 1, 1847.

The Convention assembled pursuant to public notice, and was organized by appointing AARON WATSON, Esq., President.

The Convention was opened with prayer by Rev. S. H. Griffith, and then proceeded to the selection of the following officers: Messrs. John S. Hauk, William H. McCreehy, Washington Scott, John Neely, John Barnitz, A. Taublinghaugh, and Robert Majors, *Vice Presidents.* Messrs. Elias Ferree, Abel T. Wright and Israel S. Diehl, *Secretaries.*

On motion of Anthony K. Myers, Rev. S. H. Griffith was called upon to address the Convention. Mr. G. arose, and after remarking that he came with no expectation of addressing the Convention, in conclusion, assured the assembly that his whole heart was with this cause—this great and good cause.

On motion of Capt. John Neely, Mr. John S. Hauk was invited to address the Convention—which was responded to in a very interesting and instructive address, on the baneful influence of intemperance upon nations and society. The Convention then, on motion, took a recess of fifteen minutes.

After the Convention was called to order by the President, on motion,

Resolved, That D. McCreehy address this Convention.

Mr. McC. arose and offered and advocated the following resolutions:

Resolved, That, whilst our citizens are bending under very grievous burdens, in the forms of Pauperism, Crime, Misery and Taxation, produced by the legalized sale of intoxicating drinks, it is the incumbent duty of all friends of humanity—of all good citizens—resolutely to strive to remove these evils by every means consistent with the rights of the liquor seller.

Resolved, That it is the right and should be the privilege of the people, in the primary assemblies in their districts, to decide by vote upon the question, whether drinks which make drunk should, by the license of the law, be publicly exposed for sale to the citizens.

Resolved, That the traffic in strong drinks is immoral, and in every enlightened and virtuous community, should be illegal.

These resolutions were ably supported in an animated and interesting discussion upon their merits by Robert McElhenny, Aaron Watson, John S. Hauk, and others. They were then unanimously adopted. On motion of J. Barnitz,

Resolved, That it is the duty of each and every member of this Convention, who feels favorably disposed toward the interests of the Temperance cause, to use all his or her influence to promote the interests of the said cause, by precept and example, during the present year.

Resolved, That a committee of ten be appointed, whose duty it shall be to ascertain by writing, or otherwise, the state of each Society reported to the Convention, and the reasons of its not being reported, and report at the next Convention.

The following gentlemen were then appointed: Messrs. John Barnitz, John Neely, Isaac T. Tutor, William Smith, Abel T. Wright, John Pety, Amos McGinley, John Wilson, Aaron Watson, and R. McElhenny. On motion,

Resolved, That a Harvest-Home Mass Convention be held in this Church on the second Saturday of August, 1847.

On motion, Resolved, That a committee of four be appointed to report on the propriety of adopting a county organization.

The following gentlemen were appointed: D. McCreehy, D. A. Buehler, Alexander Stevenson, and John Neely.

On motion of Robert Majors,

Resolved, That a committee of five be appointed to make arrangements and procure a speaker for the next Convention.

The following gentlemen were appointed: Messrs. John Neely, D. McCreehy, Abel T. Wright, John Pety, and Aaron Watson.

On motion of A. K. Myers,

Resolved, That these proceedings be published in the papers of the county.

On motion of John Barnitz,

Resolved, That the thanks of this meeting be tendered to the gentleman who have addressed the Convention.

On motion of Mr. Myers, the Convention adjourned.

Signed by the Officers.

ADDRESS

To the Citizens of Adams County.

FELLOW CITIZENS.—The Committee appointed by the County Temperance Society, held in August last, for the purpose of preparing an Address upon the subject of Temperance, begs leave to present to you the following statements.

The subject to which we ask your earnest attention, is one of the greatest importance to you individually as well as to the community at large. It has reference to the existence among us of an evil of enormous magnitude, which affects the peace, happiness, and well-being of us all. To the great, the enormous evil of Intemperance none can be blind, who is willing to open his eyes upon the state of things as they exist around us, and with its disastrous consequences none can fail being affected who has a heart to feel. It is, without exaggeration, one of the greatest evils which have ever afflicted the human race. Famine may produce much suffering, and slay its thousands; but its scourge may again, in a few months, pass away and give place to years of plenty, peace and quietness. The plague and the cholera, like a stream of death, may sweep away their multitudes, and then be followed by years of health, during which the waste of human life may be fully repaired, and the previous period of sorrow be forgotten. But here is a scourge ever present, producing a amongst the aged and the young incalculable suffering, and bringing ruin upon hundreds of our neighbors and acquaintances, and distress and wretchedness upon their families and friends. Like a contagion, it perpetuates itself among us from generation to generation—one set of victims communicating the disease to another in continual succession. To convince yourselves of the magnitude and extent of this

evil, look at the millions of bushels of grain which the Creator designed should be applied to the sustenance of man, annually, throughout the country, withdrawn from the distillery, and there converted into that which is not only useless, but an active poison; the immense amount of labor lost and misdirected, which, if properly applied, would have greatly augmented the means of human happiness; and the great destruction of property, health and life sustained; the enormous amount of taxes annually imposed to pay the expenses incurred; the vices, crimes and poverty which it begets; the incalculable misery and wretchedness with which its victims and their families and the whole community are visited on its account, and the innumerable obstacles which are thus presented to the progress of virtue and religion; and then say—Are we extravagant when we declare Intemperance to be a tremendous evil?

You are aware that, during the last 20 years, active efforts have been made by the friends of humanity and order, for the purpose of diminishing and at length finally eradicating this evil. Various means have been resorted to, and every variety of motive which could sway human hearts has been presented.

First, the *Drinkers*—the men who indulged in the use of that which could be of no possible benefit, but of much positive injury to them, were addressed. They were entreated to look at the injuries they were inflicting upon themselves—the poverty and ruin—ruin physical, ruin intellectual, ruin spiritual, ruin temporal and eternal—which they were bringing upon themselves, and the shame, the disgrace, and the wretchedness and sufferings which they were entailing upon their families and friends. And these appeals reached the hearts of many. Multitudes at once abandoned forever the use of intoxicating drinks. A mighty reformation began and advanced, until perhaps nine-tenths of the community were brought under its influence. But it was soon seen that the reformation could neither be complete or permanent so long as the means of intoxication were afforded by men whose business it was to offer them for sale indiscriminately to all who might feel disposed or be tempted to buy and drink.

Next, then, the *Venders*—the men, who, for the sake of gain, hold out the temptation to drink; who, for the sake of amassing property, and in some instances no doubt, gaining for themselves and families a subsistence, which would, however, always have been done in some other manner more consistent with honesty and the best interests of others, sold the death drug to fashionable drinkers and the slaves of a vicious appetite, were appealed to to desist from the abominable traffic. Of those, we are happy to state, the more conscientious and humane were not appealed to in vain. They soon abandoned a traffic fraught with so much evil to the community, not to say to themselves, and sought from the various avocations of men an employment more consistent with the principle of doing injury to no man, but rather good to all.

And lastly, the *Manufacturers*, and those who furnished them with the raw materials, such as grain and wood, &c. were addressed as being at the fountain head of this stream of death. They were addressed as being perhaps no less guilty in inflicting this curse upon their fellow-men, than the actual venders, though not a drop of the intoxicating liquors which they produced were consumed in their immediate neighborhood. And here, too, we rejoice to state, many, seeing that what was apparent gain to them, was the means of certain and permanent loss to multitudes, went and did so no more. The result has been that the fires of thousands of distilleries have been put out, and many farmers, desirous of having an approving conscience determined no more to dispose of their grain or their wood to distillers or their agents, though it should in some instances be at the risk of some pecuniary loss.

And the whole mass of the community, which has been made to bear the immense moral and pecuniary burdens resulting from the vice of intemperance, has been asked to arise in its might and crush the monster. For it is not a small matter to bear with the innumerable annoyances, the vulgarity, the profanity, the abuse, the quarrels, the insecurity of person, life and property, and the numerous atrocious murders to which drunkenness leads. If these things were unavoidable, and if they formed a necessary part of those things which must be endured in this life, they could, like other ills, be borne; but as they are thrown upon the public by the avarice of some, and the depraved appetites of others, they are intolerable. The community has so declared, and its strong voice of condemnation has been heard. An immense movement has taken place among the masses to free themselves from so enormous and unnecessary an evil. Years ago, already, would it have ceased to exist among us, if the majority of the people could have had their will, and no obstacles had existed which must first be removed. To these obstacles we call your earnest and deliberate attention.

By addressing itself to the people as under the influence of just, generous, humane and philanthropic feelings, as lovers of their country and of religion, the temperance reformation has gained a strong hold upon their feelings, and awakened in them an interest as strong as their former indifference was singular and unaccountable.

A public sentiment, based upon an enlightened moral sense, has thus been formed, which strongly condemns the vice and all the conveniences and appliances of intemperance, and which longs to have it entirely removed. Objection after objection has been answered, and difficulty after difficulty overcome, and the most encouraging progress has been made.

But the onward progress of the cause of Temperance has suddenly been brought to a stand. It has accomplished all that it can perhaps at present do in the feelings and sentiments of the public. Further it cannot go by the mere use of "moral suasion," and so long as it cannot go further and accomplish the entire eradication of the evil the cause must be subject to fluctuations. The advances hitherto made have not always been permanent. The influences of an opposing character are numerous and powerful. With sorrow have we seen aspirants after office, for the sake of courting the popularity of a certain class in the community, forsaking their previously avowed temperance principles and becoming the instruments of drunkenness to others. We have seen some of those who had become ashamed to drink, except in secrecy, again returning to their cups in the face of the sun, and the receivers of the price of blood again pursuing their traffic without fear. As long as the legal enactments, by which the trade is rendered respectable, remain, and the sale of intoxicating drinks is not put into the same category with that of tainted meat or poison, or other articles injurious to the health and lives of the people, the cause of temperance must be prevented from going farther with us than it has gone. As long as a license to sell can be procured, so long men will be found selling; and as long as the means of intoxication can be purchased, so long will depraved appetites crave and indulge to their ruin.

The principal obstacles to the further progress of this reform are, first, the present license law, and secondly, the action of the judiciary in the application of that law. By the former, for the payment into the treasury of the Commonwealth of a small sum, the total amount of the license fees throughout the State, being no more than about \$40,000 per annum, a few are invested with the privilege of enriching themselves at the expense of the happiness and the morals of thousands. The law gives countenance and respectability to an employment which but for that would have consigned its guilty pursuers to merited disgrace and obloquy. The law should foster him who sells intoxicating liquors, the use of which leads men into every vice, and to the commission of every crime, and yet justly condemns him who sells obscene prints and pernicious books which demoralize the community perhaps in an inferior degree, is most surprising. Why it should shield one set of men in taking from others their money manifestly without rendering them an equivalent, and yet make penal the various species of gambling by which one, without a fair consideration, makes himself the possessor of property of another, is difficult to be understood. The law, which, whilst it condemns one employment, because injurious to society, yet tolerates and protects that by which the hard earnings of the poor are wrung from him, his family beggared, and himself degraded to a level with the brute; by which the possessions of the rich are made to melt away as snow before a summer's sun, and they who lived in affluence are reduced to poverty; by which taxes to an immense amount are extorted from the people to sustain the costs of innumerable legal prosecutions in our courts of justice, and to maintain the immense expenditures of our almshouses, prisons, &c. having their origin in drunkenness, is most iniquitous, and a disgrace to the statute-book of any nation. As illustrative of this point it is sufficient to state that the city and county of Philadelphia are burdened with an annual expenditure of upwards of \$400,000 to sustain its almshouses and prisons—the great mass of whose inmates have been brought thither through the vice of intemperance, whilst the liquor dealers in the same district have not paid into the public treasury, for the privilege of selling that which is the cause of this work of destruction, more than eight or ten thousand dollars! How true it is that the liquor dealer lives upon the money of him who drinks, and he upon yours.

It is true that, in 1834, our Legislature, urged by an improved public sentiment, did attempt to do so to alter the license law as to give the community some security against men of an improper character becoming the venders of intoxicating liquors. It was provided that any one desirous of entering the business, should give notice of his intention to apply for license, by a publication, in the public papers, of his application, signed by the names of 12 respectable men testifying to the honesty, temperate habits, and other qualifications for keeping a good house for public entertainment, and that such a house as he proposes opening is also necessary. But who does not know how utterly useless this wise provision of the law has become, since a man may obtain the signatures of 12 men, called respectable, and since the different liquor dealers may testify for each other? Who does not know that licenses were not obtained until the time of holding the court, the law having been thus shamefully evaded? And who does not see that