

ANT. 'Tis past three years,
I saw by chance, the ceremony. Paulo
Joined them, and warned her well—strongly, methought,
But she was obstinate, so he made them one.
Poor wench—God bless her—she'd a curious taste.

JAC. (*aside, and seemingly much agitated.*) The name—
The time!—it must indeed be she;
Oh, Heaven! this is the bitterest drop
Of my affliction's cup. Poor, poor Mina!
Antonio, we must see her instantly,

ANT. By her alone can we confound this wretch!
I'm with thee, my good friend,—talk of good sport
To hunt a hare were folly, when we have
The devil himself to thwart! Now come on. (*Exeunt.*)

SCENE III.—*An apartment in FREDONI'S Palace. Enter ALBERTI and THERESE.*

ALB. Dear lady, do not look so grave, nor sigh
As if thy heart were bursting.

THER. Did I sigh?
Perhaps I did do so; I've had much cause!
Oh! believe me, Signor!—nay, not to thee,
No! no!—I cannot tell the truth to thee!
I have indeed told thee too much before!

ALB. Beloved girl! thou'st said thou'lt be my wife,
Did'st thou not say so?

THER. Yes!—such were my words,
I do not blush nor tremble, my lord count,
To give them utterance, I talk to Count Alberti,
The only head of a most noble race—
But not more noble than the one thou lov'st.
Our fathers were most bitter enemies—
God grant that thou and I may silence all!

ALB. Amen!

THER. Ay! and ten thousand times amen!
Oh! Alberti!

ALB. Beloved Therese!

THER. (*quietly, but proudly.*) My lord
Thou'lt think me bold perchance—well be it so,
I cannot simper—blush and turn aside
As fond romancers say that lovers do.
Yet I can love; aye, and most fondly love;
And with an equal strength so can I hate!

(*Enter PAULO, behind.*)

ALB. Dearest Therese, I'm sure thou could'st not hate
That sweet brow as smooth as chiselled marble
And as pure, as the soft ripened peach
Before 'tis plucked, or e'er the hand of man
Hath by his touch defiled it—could not bear
Within her heart a thought so stern as hate.

THER. I am Fredoni's daughter!—and would die
Rather than taint should ere pollute his name
As dear to me—aye! dearer than my life.

PAULO. Brave girl! (*Aside*)

THER. Alberti, I've still one thing to say,
And yet my tongue can scarce compass it.

ALB. Then do not give thy tongue the trouble love.
So full of confidence and joy in thee
Is this worn heart of mine, that it requires
No explanation which might bring, even
The shadow of a blush, upon a cheek
So pure, so beautiful as thine !

THER. Indeed !
Alas ! 'tis a poor compliment my lord,
That doth applaud the beauty of the form,
Yet scorns the stern nobility of mind !
If after marriage, we were as before,
The very poetry of love, were stale
Its essence lost—its taste not palatable.
My speech is bold—for it my heart doth rule,
And what it feels, my tongue gives utterance too.
When thou did'st say thou lovest I bent my head
For my poor heart did then respond with yours.
I love thee Count Alberti—look on me
And say if there's a blush upon my cheek
Which dares deny what my good heart gives forth.

PAULO. (*Coming forward.*)
No ! there's not one blush upon that brow ;
Nor is there reason that there should be so.
Why should she blush ? She loves a noble man,
And is the daughter of as great a race,
As ever he could boast ! Then wherefore blush ?
The very thought doth make my heart turn sick.

ALB. Nay, not so father, for this true heart
Is deeply slave of my adored Therese !
Nor do I heed these scandalous reports,
Made up by ruffians, to traduce her name.

THER. Father Paulo—from what I have now heard,
I feel thou knowest all that we have said.

PAULO. Daughter, I have, and I'm rejoiced I heard—

THER. Not more so than myself ! Oh Friar Paulo,
I am a foolish—rash—yes ! rash, rash girl,
But I could swear there's a tie doth bind me
More than I can tell to thee I've dreamt of thee,
And in those dreams—Oh ! God, how terrible !
Thou still hast been my champion and my stay,
And thy mild eye—the image of my fathers—
Has lit the darkness of my soul to joy ;
And I have dreamt I threw me in thine arms ;
But did awake as thou didst kiss my brow,
And wept to find that all was fantasy.

PAULO. Oh ! God !—thy nature is omnipotent !
Beloved child—look—see, thy father comes.

Enter FREDONI.

THER. My own dear father, thou look'st very grave.

FRED. Do I look grave Therese ? and is there aught
So strange in that ?—poor girl !—thou'lt soon be sad.

THER. Oh ! ne'er more than that I should see thee thus—

FRED. Therese, I know thou love'st me!—but my child—
My life is in thy power—nay do not start,
For I must tell thee more—our noble name
(Of far more value than this wretched life) .
Both do depend on thee!

PAULO. Fredoni—no!
On me doth all depend.

FRED. Paulo!—on thee?

PAULO. I've told thee so—and thou shalt find me right.
Marchese Fredoni!—Can'st not tell thy child
At once the power that ruffian has, who dares
Demand her hand?

FRED. Mercy! mercy friar!

PAULO. Yes; Fredoni thou'lt have mercy more
Than thou deserved'st, but here, Rugerio comes.
Be silent all—let me commune with him.

Enter RUGERIO.

Signior Rugerio, thou hast made demand
Of this young maiden's hand—thy pretentions
Are best known to thyself—but bear in mind—
Thou hast a wife alive.

RUG. Friar 'tis false!
My wife is long since dead, (*Aside.*) or soon will be!—
This cursed work has stolen poor Mina's life.

PAULO. Indeed!—thou dost surprise me with thy words—
And if I thought 'twere true—

RUG. Dost doubt it friar?

PAULO. Prove thou thy words are true, and I'm thy friend—
But if thou liest, thy life hangs on a hair,
Which I shall soon cut short!

RUG. A bargain, friar;
By this time to-morrow thou shalt have proof.
E'en though it is to save a—PARRICIDE!

ALB. (*Making a rush at him.*) Ruffian!

RUG. (*Drawing.*) Boy!

PAULO. Let's have no wrangling now—
Depart Rugerio—we meet to-morrow! (*Exit RUGERIO.*)
This is no time for brawling—let us hence—
Believe me thou shalt feel that God is kind! (*Exeunt.*)

(END OF ACT III.)

WHAT IS TEMPERANCE ?

THIS is a question of vital importance to the Colony at the present crisis, and worthy of the maturest consideration.

In the general acceptation of the word, the meaning is, *an abstinence from all intoxicating liquors*, and, in conjunction with its coadjutor, or superseding principle, Total Abstinence, no doubt much benefit has been effected thereby.

But Temperance, as a principle to be acted upon by mankind, is either misinterpreted, or misunderstood. Temperance does not imply a total abstinence from anything, but a moderate use of all things. It hinges not on the use of the good creatures of Providence, but the abuse of them; and Total Abstinence, assuming a more powerful attitude, only dictates a law, to abstain from all intoxicating liquors, both principles resting the moral conversion of the drunkard on this single act alone.

Now, it is contended, that Temperance is a principle not to be limited to strong drinks, but that it applies to all the actions and propensities of mankind,—it is a universal panacea.

When Paul, appearing before the Roman Governor, “reasoned of righteousness, temperance, and judgment to come, Felix trembled.”

It is presumed that the Apostle did not confine that portion of his reasoning on Temperance to drunkenness only, for the Governor had other propensities to be rendered subservient to Temperance; and this presumption is borne out by the Apostle’s writings, wherein he so frequently enjoins “Temperance,” “Moderation in all things,” “abstaining from all things,” &c. Hence, both Scripturally and morally, Temperance is a principle always to be carried out to a greater stretch than hitherto; to go beyond the limits of the coffee shop harangues, and to put a bridle on the tongue of the scandaliser at the tea-table. All mankind are not drunkards, although they are naturally depraved. Of what service would the doctrines of Total Abstinence prove to them? The sharper is not habitually a sot—of what advantage would his Temperance or Total Abstinence pledge be to himself, or to society? The being imbued with the deepest atheistical, or deistical, or democratical feelings and principles, may not be a drunkard; how then can either of those pledges effect his reformation, and render him a worthy member of society?

By this train of argument it is not intended to ridicule the *good* works of Temperance and Total Abstinence, but to demonstrate, that the true principles of the cause are but very partially carried out; and, if left to the after workings amongst societies, without some correspondent and stringent correctives for all the evils of mankind, independent of what religious instruction affords on a Sabbath, or what an adult school might contribute on working-day evenings, it is fearfully to be apprehended, that a re-action of “untoward events” will necessarily follow, for Total Abstinence Societies are not Total Abstinence Societies. Temperance, and more particularly Absti-

nence, enjoin "abstaining from all fleshly lusts"—"from all evil." The great Father Mathew, in his moral reformation of his countrymen, imparts to them the pledge of abstinence from all ardent spirits, and there he leaves the matter, whilst the great agitator, O'Connell, also partakes of the pledge, which serves his purpose among the Abstinence adherents in a political point—to disturb the Union. And what is going forward in Sydney under the banner of Total Abstinence? Are there not meetings of combination amongst the Teetotallers? Are there not divisions in the camp? What political hydra-monster is it, showing itself under the head of the Society of Rechabites, whose professions are Total Abstinence, but whose standard is dark, and whose watchword is mystery? What of the 'Teetotaller' publication? has it not become a vehicle for political purposes?

To meet the question at issue, "What is Temperance?" and associating with this doctrine the principle of Total Abstinence as subordinate in discussion, being *excessive*, the response is—"Moderation, embodying judgment, discretion, patience, love, unity, virtue, honor, and honesty; and with these attributes it will apply to us as a Colony, RELIGIOUSLY, POLITICALLY, COMMERCIALY, SOCIALLY, and INDIVIDUALLY.

By *Religious Temperance*, is to be understood that feeling which should be engendered in every breast, that we are imperfect beings, at the very best estate, and are therefore all reduced to one line of duty, as marked out by the Scriptures, in seeking future felicity.

But as man is a free agent in thought and in deed, and is responsible only for himself: and as judgment and discretion are given to him in a greater or less degree, so as to exercise the various faculties with which he is endowed, it is obvious that we have so many shades of religious professions, since, as erring creatures, we act upon those sentiments most congenial to our senses and feelings, rather than take as our guide the standard doctrine of unerring truth.

Hence religion, instead of being esteemed as a personal affair, is regarded more as a party-political affair. Hence the bigotry of the National Church to the Dissenters; hence the prejudices of the Dissenter to the Church; hence the heresies of Puseyism in the former, and hence the controversies of the latter; and as nominally Protestants, by these acts and deeds we weaken our cause, and throw open the very flood-gates to Papal dominancy. The house that is divided against itself cannot stand. But unity is strength.

It is not, therefore, that the Churchman or the Dissenter is more righteous than one or the other. Now, Temperance, in this instance, proclaims aloud, Charity, Good-will, Love, Forbearance, Humility, Reconciliation, and Peace to the whole church militant, here below.

But whilst Temperance thus proclaims her right of sway nationally, dissentiently, and collectively, her power must be brought home to us individually. Temperance opposes hypocrisy, infatuation, and ranting, both to preacher and hearer—subdues all to the pleasing tenor of her bearing. Nor by this prerogative is required any

curtailment of human happiness ; for, as a learned divine expresses—

“Religion never was design’d
To make our pleasure less.”

Political Temperance is that essential qualification which should govern every nation, and every state. It will be comprehended in its universal jurisdiction, as influencing mankind by righteousness, justice, equity, law, stability, system, gradations, and benevolence.

In the present crisis of affairs in the political sphere of Sydney, Temperance must boldly come forth—her banner is, fear God, honor the Queen.

Who are to be the representatives of the Colony ? Men, whose characters are morally unimpeachable—whose abilities and talents, and acquirements will command confidence—whose interests are involved in the Colony, individually and reciprocally—whose experience, liberality, and firmness justifies their pretensions. These are the senators Temperance cordially will support.

To the vain, ambitious, to the ignorant democrat, to the despicable revolutionist, to the fire-brand leveller, Temperance denounces their utter exclusion, for such principles are diabolical in their nature, and dangerous in this vast continental island, constituted as it is of such varied classes—the bond, the emancipist, and the free immigrant. There ever have been the various grades of society as now universally existing, from the Creation of the world, and there ever must be, for the beneficial workings of society—from royalty and sovereignty down to the lowest subject. Thus declareth the Scriptures, “Let every soul be subject to the higher powers. For there is no power, but of God : the powers that be, are ordained of God. Whosoever therefore, that resisteth the power, resisteth the ordinance of God, and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil.”—Rom. cap. xiii., ver. 1, 2, and 3.

Commercial Temperance implies caution, honor, honesty, and *forbearance*, in an especial manner at the present crisis of commercial and agricultural affairs.

By caution is designed, that the capitalist, the merchant, the agriculturist, the tradesman and the dealer, are each and severally to build their houses on the solid basis of the rock of capital, ere the storm of adversity shall overtake, blow them down, and they perish. Speculations carried forward under fictitious capital, founded on the *accommodation* of banks, or of *our friends*, and other imaginary resources, are the depth of intemperance. The speculations fail through some untoward turn in mercantile affairs, and then all fail, except *ruination*.

Honor and honesty are enforced by the laws and principles of Temperance. They deprecate the narrow and selfish walks of trade and traffic, where self-interest and gain are the ruling passions. Over-reaching, over-bearing, extortion, discontent with moderate gain, degenerate the character of man. The lie is in his lips to dispose in sale or barter of that which does not exist, or is defective,

or wrong, and ranks him a swindler; and yet in such matters it is difficult to decide which are the greatest of the twain—the knave, or the fool.

Nor does Temperance under this head merely apply to the capitalist and the commercialist, but also to the mechanic and the labourer. Extortionate remuneration for labour, and that effected through combination societies, are severally to be condemned and utterly put down; for it is not to be denied, that through this evil, the Colony has in a great measure become weakened in its energies, and ultimately, this over-bearing, will weaken this part of the community, if it has not already done so. “The mechanic and the labourer are worthy of their hire,” but why should they ride rampant over the middle classes of society? They have “food and raiment” now, (which probably they had not in the mother-country,) let them then “therewith be content.”

Amidst the calamities which are now stalking abroad in Sydney and over the Colony, Temperance pleads aloud—FORBEARANCE. Two questions duly weighed must establish the claim, and meet with ready acquiescence. Of what utility is it to the creditor to press the debtor even in possession of landed property, houses, cattle, sheep, or goods, since these investments realise but a nominal value, and which value, or amount, is expended in the after claims of the law, the auctioneer, or the accountant?—none whatever. The debtor and his family are reduced to destitution—the creditor has equally lost his all in the matter—the property falls into other rejoicing hands.

Again:—would it not be preferable for the creditor to listen to the debtor? who craves “patience, and I will pay thee all that I owe thee;” unquestionably. The honest man *will* pay. Let this be the maxim in use, and the Colony will pay.

Forbearance is the panacea for all our commercial and agricultural distresses. The storm must blow over—brighter days will dawn—the flood of immigration will set in—and prosperity once more bless the land.

Lastly, on this head, but not least:—Temperance sends forth her plea to the footstool of the British Legislature—expressed in language too obvious not to be understood—that the vast territory of Australia, over which Britain’s flag waves, and whose inhabitants are Britain’s sons and daughters, lies in waste, *because of the excess of value placed thereon.*

The “Speculation” is a failure—the energies of the capitalist and the agriculturist are daunted; and the colonial land coffers are emptied.

“Quick returns and small profits” in the sale of lands, will enrich a government chest, as well as the sale of the merchant’s and tradesman’s commodities will their purses. Let but the home government adopt this principle as inculcated by Temperance—let them but pour their thousands of destitute beings into the colony—for there is abundance of room for them,—and in the emphatic expression, *Redivivamus!*

But there is a *Social Temperance* to be demonstrated:—This applies to societies constituted of limited numbers, such as Religious, Benevolent, and Scientific. To the first, Temperance enforces the doctrines, “Let your zeal be in moderation.”—“Avoid sectarianism.”—“Love one another.” In the exercise of benevolence, Temperance warns us of our pockets, by inculcating the principle, that “charity begins at home;” and that we should “be just before we are generous.” It also insists upon caution in our benevolent contributions—particularly in this colony—as to whom we relieve, and for what purposes we do so. Amongst the mechanical and labouring classes here; there are no poor, nor needy, excepting such as age, infirmity, or drunkenness has rendered so, for the demands for all their services have been, and are still, great, and their remunerations very ample. They claim no affinity to poverty. And yet there is poverty in the land; and this will be found amongst a superior class of immigrants, brought hither under the impression of immediate occupation in their professional pursuits, but who have met with no engagements. Unused to labour with their hands, and their wives and children, accomplished, and beautiful, even under the veil of poverty and distress—these are the just claimants upon benevolence—these are the individuals who would appreciate it—these are our fellow-creatures, who merit all that temperate benevolence can bestow. Nor must be forgotten, in Temperance Benevolence, the aborigines of New South Wales. They are deemed savages, because of their aggressions upon flocks and herds. But is there not just provocation given to them by white savages? Why should they be brutally sacrificed in the interior? Why brutalized in Sydney by intoxicating liquors? Temperance pleads mercy to these poor sons of the forest.

Of scientific and mechanical societies or institutions in the colony, —Temperance has a word of advice for them. Presume not upon theories, which cannot be brought into practice; nor attempt to inculcate philosophy, where the calibre of the mind is only adequate for moral instruction. Lord Brougham once observed, that “He hoped the time would arrive in England, when every poor man would be enabled to *read* Bacon.” To which old Register Cobbett replied, that “He hoped the time would soon arrive when every poor man would be enabled to *eat* bacon.” Certainly the latter proposition is preferable to the former, under all circumstances. A knowledge of ourselves individually in this colony, properly and homely demonstrated, would do by far more good at the Mechanics’ Institution, than all the Legislative debates and philosophical lectures given can ever effect.

Horse-racing societies, play-going societies, political temperance societies, trades-union societies, and the like, are beyond the pale of Temperance, so pass we them by, leaving their advocates and abettors to their own future reflections. Temperance, however, drops this piece of advice to the horse-jockey and his abettors, and to the cattle holders and drivers of New South Wales; that in her at-

tribute, Temperance is *mercy*—and a merciful man is merciful to his beast.

Yet there is one more point in social Temperance to be briefly discussed. It bears upon the domestic circle, and with it runs parallel, *Individual Temperance*.

Man, as a social being, seeks those in society whose thoughts and actions, and views of matters and things are the most congenial to his own. Hence, by reciprocity, a friendship is formed. Now there are two sorts of friendship in the world, and Temperance can draw the line of distinction. 1st., there is the friendship of the world, and this we may depend on, so long as we can carry the "friend" in our pockets. But let the reverse of fortune come, and then worldly friendship goes. The malady exhibits itself in reciprocal dinners, parties, balls, routs, card-parties, and turns-out of equipages, all greatly exciting; emulation, ambition, extravagance, irregularities, envy, and tittle-tattle; but the cure is ultimately accomplished by what the world calls a "clean out," and that done without the least sympathy, assistance and affection of our worldly friends.

2nd. There is the friendship of Temperance, not like that of the world, crouching and deceitful, but bold, candid, persuasive, and sincere. It is religion, and applies to all men, in all conditions, socially and individually.

From the higher classes in Sydney and the Colony, Temperance demands a minute investigation of their pecuniary affairs, and if weakened and over-run, she enforces retrenchment; the fore-going of the evening convivialities—the putting aside of equipages—the retiring, if needful and accessible, to a smaller habitation—but above all, the lopping off the extraneous expenses, and incumbrances of domestics, and to live more domesticated. Temperance will then prove their temporal salvation, and if their worldly friends comment, they triumph nevertheless over the fiendish expectation and exultation of the democrat. Their property does not fall into less worthy hands, nor will society then be revolutionised.

To the merchant, professional man, and tradesman, equally imperative is the doctrine of Temperance in their domestic circles. *Curtail* is the admonition. It becomes a matter of astonishment and question, how so many, having passed, and still passing through the Insolvent Court, retain their domestic establishments, and are riding on their horses, or in their carriages, with the same effrontery as ever. Certainly there must be "something rotten" in Sydney, as well as "in Denmark!" It is not Temperance, nor yet honesty.

Temperance, in a social estimation, will solace the domestic hearth of the man of respectability, moving in a limited sphere of remuneration for his labours. He has had much to contend with in housing himself and family, from the oppressive demands of landlords. He has had difficulties to encounter in obtaining the necessities of life; he has had decent appearances to make; and he may

now be not pressed for liquidation of claims. But let him also determine on retrenchments, and further, maintain domestic economy. Landlords have had their day—rents are down 50 per cent, they will fall still lower. There is a consolation for him. He must embrace the opportunity to adapt his style of residence to his circumstances. Let the unnecessary luxuries of life be withheld—dispense with the services of domestics as far as possible—and turn to, with a willing and united family, to do what is necessary in the domestic economy—and “stooping to conquer,” the results are these, as can be testified by the writer of this article, a father of a large family, and one whose income is limited, and whose sphere of action in former days, in the parent land, was very different to what it is at present, in rent, a saving of two-thirds of what was formerly paid; in the dispensing with a domestic, a saving of at least fifty pounds, for it is not only what these individuals are paid in wages, and the expenses of their board and lodging, but also what they carelessly waste and wilfully destroy, with insults into the bargain, without any indemnification for the same. In truth, the writer fairly estimates by this saving, an addition to his income of £60 per annum.

Adopting such a system, the “respectable class man” of limited income, is the most independent in the Colony. His march of life is through a healthful temperature, while it is his consolation to know and feel the truth of the proverb—“out of debt, out of danger.”

In the subordinate classes of society in the Colony, Temperance is truly unknown. Their *bon-vivant*—the females with their silks and their satins, the whole apeing gentility, fully bespeak the standard of their minds. Hence they deserve commiseration rather than vituperation in their follies. But with the display of the *Sunday's best*, both with the mechanics' and labourers' families, let not the falsehood go forth to England, that they are unclad, starving by hundreds, in this Colony.

Finally, the voice of Temperance speaks to us individually and personally. It was written on the portico of the temple at Delphi, “Man, know thyself.” Temperance solemnly enjoins the same precept; and let but this knowledge be obtained, let it be acted upon, let it be fully demonstrated, then is achieved the greatest victory, by any single individual: for, knowing himself, he has conquered himself, with all his numerous infirmities; and “he who conquers himself, conquers the world.”

B.

Sydney, May, 1843.

May Temperance in all be found
 And rule in our adopted land;
 May unity of sect abound—
 Let virtue our ideas expand!