

Haszard's



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Haszard's Gazette.

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NOTICE.

ALL PERSONS indebted to the Subscriber, whose
accounts were due previous to the 1st of January,
1855, are requested to settle the same, or they
will be put to expences without further notice.
JAMES PURDIE.
Charlottetown, 2d April, 1855. All papers 2w.

FOR SALE, by the Subscriber, 2 Handsome
American WAGONS. Also, 1000 Bushels
Swedish TURNIPS.
JAMES MORRIS.
Queen Street, April 3, 1855.

Valuable Stand for Business.

TWO LET, and possession given in the month of
August next, a DWELLING HOUSE and
PREMISES, now occupied by Mr. W. HEARD, in
GREAT GEORGE STREET.

The suitable position of the premises for Business
purposes is too well known to require comment.
For particulars apply to Mr. W. HEARD, on the
premises, or to Mr. W. SMARDON at the corner,
GREAT GEORGE STREET.
Charlottetown, 28th Feb. 1855.

Classical and Commercial School, Grafton
Street.

MR COSTLEY respectfully intimates that on
Monday, 2d APRIL next, he will open a
FEMALE CLASS, for the purpose of giving instruction
in Writing, Geography, Use of the Globes,
Composition, &c. Number of Pupils limited to Fifteen.
Hours of attendance from 4 to 6 p. m. Terms
may be known by applying at the School-room.

There will be Vacancies in the Public Class for
a few additional Pupils, at the commencement of
next Term (2d April).
Charlottetown, March 22. 3w

Hops! Hops! Hops!

FOR SALE, by Retail, at DODD'S Brick Store,
in Pownall Street.
March 23, 1855. 4w

WHEREAS certain persons have been cutting
down trees upon my Lands, and have carried
away wood therefrom, without license from me—
This is to give notice, that all persons having so
trespassed, or who shall hereafter, so trespass,
shall, on discovery, be prosecuted according to Law.
J. M. HOLL.
Kenwith, Township 22, Dec. 27.

DOYLE'S Pocket READY RECKONER for
Timber, Plank, Boards, Saw-Logs, **WAGES,**
BOARD and 6 and 7 per cent. **INTEREST**
TABLES.
For Sale by HASZARD & OWEN.

FOR HASZARD'S GAZETTE.

"L." AND DR. CUMMING ON TEMPERANCE.

We cannot boast of much novelty in our Island,
especially at this season. Of this, some of our
literati are aware; and wishing to brush up for a little
change, have hit upon something new, in the mode
of discussing the temperance question. Witness, the
parade of great names, which has recently appeared
in your columns, for and against temperance. It is
however with "L."s" favour, that I have to do; his
position is this, Dr. Cumming says so, therefore it is
so. This is reasoning with despatch. "L."s" zeal
has surely outrun his prudence, in sending this
excerpt of the doctor's. Archdeacon Jeffreys adminis-
tered a very severe castigation to certain Presbyterian
Clergymen, for the negative position they assumed
with regard to temperance. "L." steps in with
open mouth and says, Archdeacon, spare some for my
good and worthy friend, Dr. Cumming. "L." wishes
to make it certain, that there are others as guilty as
they, and proves that the Archdeacon is no standard;
that is "L." anxious to be an enemy, unwillingly
assumes the position of a friend—We have a right to
ask, Who is Dr. Cumming? He is an eloquent author,
and a careful editor, a minister of a Presbyterian
congregation in London, and is in connection with the
Kirk of Scotland, and is especially famous for his
disproof of the infallibility of morals, even in high
places. It is this man's prestige, that is arrayed
against temperance, but angry though his satellites
be, I hold that the doctor must come under the same
class, as that, to which he proves other mortals to
belong; and I am bold enough to believe and write,
with all his fame and influence, he is not to be con-
sidered either an original, or a genius; he evidently
wants that centralization of thought, and the power
that sees the inner and deep relation of things, which
secures consistency and is the foundation of originality.
But let this pass, with proof of his change of views
and dissatisfaction of former arguments; Dr. C. in
writing upon an interesting point, says, "I have
changed my opinion, I am satisfied, my arguments were
unsound, and my reasons inconclusive." We must
not hesitate to cast what is popularly understood as
consistency, behind us, if taught something better and
to emit truth, as God teaches us; I cannot and will
not be arrested in my preaching, by looking over my
shoulder, to see if what I say now, be consistent with
some things that I have said before." This is frank
and I would ask, What guarantee have we or has
"L.", that he may not see differently upon the
temperance question? The truth is, and must be told,
though it should agitate the nervous frame-work of
"L."s" physical and moral constitution, that there
are no dubious signs of a change coming over the
spirit of his champion's dream; for it seems a verity,
that Dr. C. is shifting the path of his orbit and mov-
ing (no doubt, to the dismay of many gazers) towards
the region of Total Abstinence. Hear what he says,
speaking of the state of morals in London, "There are
in it 150,000 habitual drinkers, a melancholy fact
surely; I do not know what is the best remedy for
such; sometimes I have thought our teetotal friends are
right, sometimes I have doubted whether to agree with
them or not; I do feel, however, he is not acting
wisely, who tries to crush a machinery which, wheth-
er as perfect in its structure and consistent elements,
as might be, or otherwise, is achieving great physical
and moral good." I have only to add by way of
comment on this extract, that the conduct of "L."
by it is represented in the light of an outrage upon
the good man's sentiment, and that when "L." or
any body else, makes use of his name "to crush"
the temperance cause, it is in the face of a stout
protest against such a use, as most unwise and unjusti-
fiable. But I have done with "L." and have to do
with his champion. Dr. Cumming is no stranger than
Dr. C.'s argument. Now let us glance at these,
as presented in the famous extract in your paper of
the 31st ultimo, and which has appeared now for the
second time in our Island press. I maintain that
there is not one argument of solid weight in it against
the cause. His first sentiment damages in fact the
cause, he would so zealously espouse. "A Christian
man will not become intoxicated if he drinks from a
cask. (?) a drunkard will, if he drinks from a bottle;
it is not in the quantity before you, that the element
of temperance is, but in the grace of God that has
been implanted in your hearts." But all have not
this grace, and the only question of debate is, as to
the best means, to produce it in those who have it
not. Is this grace expected in the way of approach-
ing "casks" or "bottles, or keeping teetotal from
them? If means are to be used in order to secure
this gift, and every other grace, which we know is
the divinely appointed method, and if the best means
is that only which can meet divine approbation, and
is a sign of it, then let us hear of a better way, than
total abstinence for which, because of its suitability
and efficacy, we claim the divine appointment.

But is it not to be guilty of casting dust in our eyes
to tell us, what a good man can do and a bad one
cannot do, when the real question is, How are we
to make a bad man a good one? How are we to
loosen the hold, strong drink has upon him? How
to starve his appetite and save the man, for I would add,
in allusion to the doctor's statement, that it is not in
the quantity before the eye, the sin is, or the allure-
ment to it is, but in the thing itself; therefore as we
wish to save the man from its influence, we would
destroy both "cask and bottle" that his soul may not
commit adultery with its destroyer. "Abstain from
all appearance of evil" in all such cases, caution is
the better part of valour, and in fact is temperance.

The doctor is displeas'd with our society, for it
works "mechanically" and does not produce a
moral change. That's his opinion, others look at it
differently. I answer, the change will take its denomi-
nation from its cause. What mechanical agency do
we put forth; we use truth in the departments of
moral suasion and example, or by word and conduct.
It is moral agency using moral means upon account-
able beings; if any effect be the result worthy the
name of change, it must be moral, and not mechan-
ical, free and not compulsive, subjective as well as
objective. If the temperance movement falls under
this category, so must all reforms produced by
similar causes; and much of what we pride ourselves
in as the glorious triumphs of truth over error, will
dwindle into the insignificant and bald dimensions of
physical process. Besides, giving that force to his
argument, which is rather implied than expressed; I
would ask, How would he advocate the sanctity of the
sabbath, upon purely mechanical grounds, and en-
force its hallowedness, as every establishment thinks
proper, by the strength of legal enactments and by
bodily pains and penalties, and be consistent in
opposing temperance upon mechanical grounds; if
even that allegation were true, evidently the doctor
thrusts at us, because the change we are seeking
comes short of regeneration; we are as free as he,
to say, that this is what we would like; but then no
reason can be given, why if this cannot be obtained,
we should allow immorality to pass unchecked, and
adopt no measures for the simple well-being of a
community. And we dare not number ourselves
with those, who ignore entirely the latter, because
they cannot secure the former. Though we should
be unable to reform in the first, this will not justify us
in withdrawing our countenance to all schemes that
fall short of it. Then upon what principle can you
uphold governments which, while they are for the
good of society, cannot secure the regeneration of
any man; and the enforcing of good example and
wholesome advice to a thief or a liar, and pledg-
ing them to honest conduct and truthful statements,
though you feel you cannot, because of their incorri-
gible wickedness convert them? The truth is, such
is the effect of individual influence for good or evil,
the blessings of good order; such the good result of
holding in check evil passions, that any good man
can and ought to lead his aid in support of every
means to secure these ends, even though they should
fall short of regenerating human nature. If temperance
societies cast out devils in Christ's name; and I
think there are very few, who do not profess to do
at least acknowledge his authority then forbid them
not, because they follow not after your method. For
verily, they have done good, our enemies being judges.

The next we notice is a rare specimen of logic.
The doctor says, "There is danger you say in wine;
and there is danger in tampering with the word of
God." This is sophistry. Place them at once before
the eye. Danger in wine. Danger in tampering
with the Bible. Is this calculated to raise our esti-
mate of the Bible and alarm us, as to the danger of
wine? Besides, tampering with the Bible is the
abuse of it, but we are not told, what the abuse of
wine is; this much I have to say, placing it in
parallelism with the Bible, is not its proper situation.
When I turn these sentences over to see how they
dovetail, the union is sadly unsatisfactory. Taking
wine freely, and without wakefulness, as to the
injury it may do, is tampering with wine. But will
any assert, that using the bible freely and unsuspiciously,
has a tendency to turn one from the path of
moral rectitude? There is more of alliteration than
argument, in this part of the extract.

Again the doctor asserts "we may depend upon
it, whenever a man begins to adopt another mode of
life than that which the Saviour gave, he soon begins
to adopt another rule of faith than that which the
Bible affords." This is nothing but mere declaration;
are we not, as wise men, to distinguish between things
accidental, and those which are essential, in Christ's
work, as the Great Messiah certainly, by a punctilious
and scrupulous imitation of his "mode of life"
we come very far short of the spirit of that life, and
so fall infinitely short of the faith he preached. Does
the kingdom of heaven consist in meat and drink?
Our opponents chide us with secularism in preaching
temperance; but how chargeable they are with the

same, needs no farther proof than the above quotation,
wherein we are told, that a most exact imitation of
Christ in the use of the article of *intoxicating drink*
(for if this be not the force of it, what business has
it in such a connection at all) is essential to our
walking in his faith! Verily this is to make the king-
dom of heaven to consist in meat and drink and not
in righteousness and peace and joy in the holy Ghost.
Away with such Pharasaisms, and imitating the
spirit of Christ's life, let us go about doing good; re-
claiming, by every possible means, the outcasts of
society. Most certainly, if the above quotation is to
hold good, then the righteous are not to have where-
on to lay their head, and be more destitute than
foxes or birds of the air; and imperatively bound are
they, to forsake modern customs, social and domestic,
and renew those of the Jews during the times of our
Saviour; all this too at the alternative of forfeiting
their title to heaven!! The proper place for all
such accidents in a code of morals is under the head
of things indifferent; they partake of the quality of
virtue and vice only, in so far as the motive is con-
cerned, and can be practised by the best of men in
one age and rejected by this class in the next.

Besides, even in the moral field, it would not be
safe to attempt to follow Christ in his very footsteps.
Can the weakling in faith expect, in ex-
posing himself, to leave a blessing and receive no
injury in return, as did Christ? It is not faith but pre-
sumption in the man who thinks so. We have oft
to hide ourselves from the presence of outward sins
and temptations, prudently foreseeing, that we may
do worse than shew irresolution. "Walk circumspectly."
Hence good men seeing the series of acts
that fill up the "mode of Christ's life" feel that some
there are, in which they cannot follow him now, what-
ever they may do hereafter. And this, just because
he was perfect, and could do no sin and we imper-
fect, and in danger through temptation.

We may not imitate his "mode of life" in regard
to the relation he bore to government. Living under
a wretched administration of a wretched law, he
spoke not one word against Caesar. He did nothing
to remodel jurisprudence, he interfered not with tax-
payers or rent-rolls, or in distribution of property,
no, not even directly did he do any thing against
slavery. He had in fact "no political standing at
all, in the existing forms of rule, whether Jewish or
Roman." But he did infinitely better, he threw
into the corrupt mass of society the recuperative
principle of his love, which imparting its life-giving
energy, should remodel society, cure all abuses,—
of a wilderness, make a garden—of the hateful and
hating one another, brethren living in unity—of Cain,
men who would certainly not for meat, cause or
allow their brother to perish.

I cannot close these animadversions better than by
quoting from the truly pious Dr. Brown, the follow-
ing judicious remarks; after showing that Christ is
our pattern, he says, "There is caution, however,
no doubt, necessary, in applying the example of
Christ as a rule of conduct. We ought always to
act, upon the principles on which he acted; and when
our circumstances coincide with his, we cannot too
exactly copy his conduct. But his circumstances
and ours are often very different, so that an action
which was right in him, might be wrong in us."
VIDETTE.

A POOR FELLOW.—A most definite mark
of cold weather was presented at Cape
Elizabeth, near Portland, last week, as we
learn from one who knows the fact. On
one of the awfully cold nights, a person hav-
ing a bag of meal more than he could con-
veniently manage, threw it over a high iron
railing to rest until morning. There ap-
pears to have been another apprised of the
fact, and in the course of the night, when
all was quite, he went forth with felonious
intent. After disturbing the contents of
the bag, the thief heedlessly touched his
tongue to the frigid iron bar over which the
bag was hung. That was a contact from
which there was no release. His tongue
was at once frozen to the iron, from which
no effort could extricate it. His whole
body was swung off, and by its weight
dangled back and forth, starting the tongue
at its roots—but the frost was inexorable,
and would not relinquish its hold. In this
horrible manner the thief was hung until
life was extinct. Many the next morning
witnessed the sad catastrophe of a thief
brought to the iron bar of justice, and
hung not by Jack Catch, but by the veritable
Jack Frost himself.

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V. DODD.