

THE ELGIN-MARCY TREATY.—It has for several days been understood that Mr. Drummond, Attorney General of Canada, has been in Washington, his errand being to obtain if possible such action of the Federal Executive that the reciprocity clause of the Elgin-Marcy treaty may go immediately into effect with respect to Canada, the Legislature of that province having ratified the treaty, and modified its tariff laws to conform to it. The treaty has, however, to be ratified, and the tariff laws of the provinces to be modified, by the provinces of Prince Edward's Island, Nova Scotia, and New Brunswick, each of which has a separate Legislature and a different tariff. Attorney General Cushing, it is reported, has decided that the President cannot declare the reciprocity in force as to one province until all the provinces named in the treaty have taken the necessary legislation and given formal notice of their agreement to the treaty. Other officials from the British provinces are in Washington, or are daily expected—among them Sir Edmund Head, the new Governor General of Canada.—N. Y. Advertiser of Friday.

THE SHAKERS.—The following is the account of a correspondent of the New York Daily Times of one of the multifarious American Protestant sects—the Shakers. Their meeting-house is a large yellow building, about eight feet long by sixty feet wide, without a single pillar therein, and no galleries. The service is somewhat as follows:—The females enter at one door and seat themselves on plain wooden benches, without backs, and the men do the same on the other side of the house. They are all dressed alike—the men in blue pants and long-waisted blue jackets, with white shirt sleeves, and the women in long white robes, with lace caps for the head, each having a large bordered tassel hanging over her arm. They often remain seated on these benches for over half an hour in perfect silence, with their hands crossed, and I believe are not allowed to whisper or speak to one another. At a given signal they all rise and remove the benches, piling them in corners, and take their positions on the floor facing each other. Then the orator of the day comes forward and impresses upon the audience the solemnity of the occasion. Those that have witnessed the ceremony are no doubt impressed with some feelings of solemnity; but to a first visitor I think it often affects him, but more often gratifies his curiosity by his singularity. After this discourse they sing a song to be sure without accompaniment, but several of the voices are quite powerful, and they sing in good time. They then dance backwards and forwards, and turn and march around the room—the men three by three one way, and the women three by three the other way—all of which is done to the music of the singers. After the first dance comes the sermon, which, I believe, is always extemporaneous; and then, to conclude all, they have another dance, which is much more lively than the first, in which they clap their hands, and jump up and down, to the great delight of those who have never before witnessed them.

The Rev. Adin Ballou, a distinguished Protestant divine of the United States, and one of the Ministers of the new sect of "Spiritual Rappers," cautions his brethren against the excesses into which, in common with most other Protestant sects, they are apt to run. As amongst the Methodists, the Mormons, and Anabaptists, impurity seems to be rife amongst these new "Spiritualists." The Rev. M. Ballou says:—

"Comparatively few of the Spiritualists have as yet become aware of this free love development; but it will soon be made manifest in sundry quarters. It will have something of a run, too. Mediums will be seen exchanging their significant congenialities, fondlings, caresses and indescribabilities. They will receive revelations from high pretending spirits, cautiously instructing them that the sexual communion of congenials will greatly sanctify them for the reception of angelic ministrations. Wives and husbands will be rendered miserable, alienated, parted, and families broken up. There will be spiritual matches, carnal degradations, and all the ultimate wretchedness thence inevitably resulting. Yet the very persons most active in bringing all this about will protect their own purity, will resent every suspicion raised to their discredit, will accuse all who remonstrate against their course of doing so, because personally low-minded themselves, and will stand boldly out in their real character only when it is no longer possible to disguise it. All this has commenced, and will be fulfilled in due time. What is to be done about the error deprecated? Shall it be covered up, winked at, and allowed to work its mischiefs without opposition, rebuke or alarm? No. Those who are aware of these mischiefs are in duty bound to withstand them by timely warning, faithful reproof and uncompromising disfellowship. Let the history of spiritism-carnality admonish us. In every age there has been an outbreak of it in connection with some form of religious and philosophical spiritualism, and always with the same abominable results. Commencing with extraordinary professions of innocence, sanctity, and solemn disclaimers of any desire for indulgence in carnal sexualness, it has invariably ended in gross adulteries, fornications, and the miseries consequent thereupon. Within the last generation, our country furnished two marked demonstrations of this nature—that of the Cochabites in Maine, and that of the prophet Matthias and his adherents in New York. Such cases are beacons on the heights to warn us of impending dangers. Let us all take heed betimes, lest, under some specious pretence, deceiving spirits in the flesh and out of it seduce us into the pitfalls of corruption. I most earnestly deprecate and protest against this error of "free-lovetism," which I have good reason to fear, is beginning to find a welcome among spiritualists."

FLOWERY ORATORY.—The following is the speech of a member of the Indiana House of Representatives:—"Mr. Speaker,—The wolf is the most savage animal that roams the Western prairie, or prowls through the vast forests of Indiana. When night, with her sable mantle envelops this mundane orb, he quits his cavern and lurks abroad on his nocturnal depredateion, and ere bright Phoebus starts forth in effulgent majesty on his diurnal journey, in his gold-embazoned chariot, whose litters of pigs are destroyed."

RATHER BAD FOR A MAINE LAW CITY.—The police report of the Boston Courier of one day last week, appears as follows:—"Sixty-four simple drunkards, four common drunkards, seven assaulters, ten card players on the Lord's day, three rescuers, fourteen rioters, one storebreaker, one hotel thief, and two petty thieves, were tried in the Court-house yesterday. The entire party tried figured one hundred and six strong, and were as dirty-looking crew as one could wish to see."

WHEEL OF FORTUNE.—Maine Law or no Maine Law, so long as people desire to drink alcoholic beverages, so long it seems human ingenuity will devise ways and means to procure it, notwithstanding private houses, hotels and other suspicious places are sacked by the officers of the law to prevent its sale or use. A novel mode of supplying the wants of those who thirst after fire water, is now in successful operation in Hartford, Connecticut. A person (if a stranger) is conducted by one of the knowing ones into a building in a by-street, and after going up stairs and down stairs, through hall ways and various winding ways, finally arriving in a room on one side of which is a small round hole in the wall, in which is a small dumb waiter: over it is inscribed "The wheel of Fortune." A person wishing to try his fortune writes upon a small card, and with a piece of money puts it in the dumb waiter; away goes the waiter, and shortly returns with a glass of Otard, punch, or anything you have desired. Inquire who keeps this place and the answer comes through the little hole in a hoarse voice "A Know-Nothing"—Tribune.

A CERTIFICATE FROM ONE OF OUR WILLIAMSBURG FRIENDS.

New York, August 30, 1852. I hope every one, whether adult or child, who may have reason to believe they are troubled with worms, will take DR. M'LANE'S CELEBRATED VERMIFUGE. I firmly believe it is one of the greatest worm destroyers of the age—certainly the most extraordinary I know of. A child of mine, about five years old, has been troubled with worms about six months back; we could get nothing to relieve it until we came across Dr. M'Lane's Vermifuge, of which we gave but a small quantity. The result, however, was extraordinary. The child passed over three hundred worms. MR. LENT, Williamsburgh, Long Island.

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St. John's College, Fordham, N. Y., August 15, 1854.

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