

Family Circle.

CHRONICLES OF MISERY.

Samuel Chapman, Esq., of the United States, has recently been gathering statistics, showing the influence of the traffic in intoxicating drinks on the venders themselves. The results are published in the Journal of the American Temperance Society, from which we copy. Mr Chapman says:—

I visited every town in the counties of Wayne, Ontario, and Genesee, calling on the older inhabitants, and obtaining the names of the persons who had kept taverns there for a period as far back as their recollection could extend, and generally about twenty-five years.

"We marked them temperate or intemperate, as the facts would warrant. Here, however, I must make an important explanation. It was extremely rare—not one case, perhaps, in a hundred—that the tavern-keeper was a total abstinence man. Few were so very inconsistent as not to use themselves the article they sold to others, and when told to mark, mark, it was gently added: 'He drank a great deal—perhaps a quart a day.' 'His face was very red.' 'His nose was covered with rum blossoms.' 'He was thoroughly pickled.' 'His eyes were edged with pink; we should call him a drunkard now; but as he attended regularly to business, we called him a temperate man.'

"Seven-eighths of those marked temperate night, with perfect propriety, have been put down, *soakers tipplers, or habitual drunkards.*

"The next step was to ascertain what had been their success in the attainment of their principal object, the acquisition of property. In doing this, I arranged into four classes.—1st made property; 2nd, made a living; 3rd, diminished property; 4th, lost all.

Of the first class nothing need be said by way of explanation. The second class were those who, in most cases, kept but a short time—often less than a year. Those are included in the third class, where, at the commencement, there was considerable property; and on closing, there was evident embarrassment and difficulty in paying rent or other debts. In some instances 5,000 dollars, and even 10,000 dollars, were lost, and yet there was not a total wreck—Those were put down in the fourth class, where the sheriff closed the concern, or the bankrupt law afforded relief.

"The number of names obtained, and thus classified, was 716:—

Temperate	374
Intemperate	352

"Of the intemperate,—5 committed suicide, 3 were killed by drunkards, 3 became totally blind, 10 died of *delirium tremens*, 33 (others) died drunkards, 37 had drunken sons, 19 run away, and 13 had drunken wives.

"In regard to the last class, I do not suppose I have been able to ascertain more than a small part of the cases that actually existed.

"Another thing should be taken into account in this connection—that is, the number of husbands, and wives, and children, who may have contracted an appetite for strong drinks, which afterwards may have matured into drunkenness. These, of course, cannot be enumerated; but occasional instances of this kind, which have come to my knowledge, fully justify the belief that they have been numerous.

"The following exhibits the result of my investigation in regard to property:—

Made property	127
Made a living	227
Diminished property	174
Lost all	101

"From the above it will be seen—first, that 592 either lost or did not gain; and, secondly, that the number who became entirely bankrupt was more than one-third larger than the number of those who gained any; and let it be especially noted, that among them were 181 who had farms. These may have, on the whole, increased their property; but it may have been from the products of the farm, while the sale of liquor was a losing concern. And such has sometimes been the case, as I have been told by those who could speak from experience. In one town, however, I found three cases in which farms had been exchanged for tavern stands, where entire bankruptcy ensued, and the owners became drunkards.

"These facts will enable us to decide who is the real friend to the tavern-keeper—he who would vote him into this business, or he who would vote him out of it; he that would encourage him to hazard his property and character by lingering around this maelstrom of moral and pecuniary ruin, or he who would endeavour to prevent his approaching its verge, and, in the last resort, would, even by legal enactments, hedge up his way, and turn his attention to a more honourable and less hazardous occupation."

ADVERTISEMENT.

Landshark, Harpoon, and Company, beg leave to tender to the inhabitants of Poverty Hollow and vicinity, their warmest expressions of gratitude for the very liberal share of patronage they have received; and hope their strict attention to business, and superior accommodations, will secure a continuance of the same disinterested liberality. They would announce, with the liveliest satisfaction, that they have built and re-arranged their establishment in

a manner that cannot fail to gratify the taste and meet the wants of both citizen and stranger. That the Fuddle Hotel richly merits our encomiums and praise, will be attested to by all who have enjoyed its rich and spicy accommodations. It is situated in the centre of Poverty Hollow, on the broad road that leads to Destruction, and within sight of Lazy Plains, Starvation Corner, and Battle Hill, thus rendering the scenery and advantages far superior to any similar institution in the country. Landshark, Harpoon, and Company, are satisfied that nothing but a more thorough knowledge of the great advantages of their establishment is wanting to extend their operations, and secure an amount of patronage unprecedented in the history of fuddle-billy. To gain so desirable an object the proprietors would enumerate as briefly as possible, some of the advantages of their establishment:—

1. Any person wishing to break the heart of his wife, and fill his house with tears and lamentations, can be speedily qualified for the business, at a very trifling expense.

2. Those desirous of training up their children to become thieves and robbers, can be instructed in the above branches, and furnished the means to accomplish their wishes, at a price far less than any other institution in the country.

3. Should there be those in the community who have more money than is agreeable, they can spend it here in a very short time, without any danger of regaining it to embarrass their future circumstances.

4. Any one wishing to accustom himself to sleeping in the fields, ditches, and barnyards, and under fences, old stair-ways, and snow-drifts, can be initiated into the business in the most scientific and workmanlike manner.

5. All those having hardy constitutions, and the prospect of a long life, can be made sickly and effeminate, and brought to an early grave, on terms warranted to be satisfactory.

6. Boys, young and old, cannot do better than make us a visit of a few days' continuance.

7. Beggars and town paupers manufactured at short notice, and on the most reasonable terms.

8. Jails, prisons, and lunatic asylums, filled at prices made known only to contractors.

9. Drunkards killed gratis. The public are cautioned to beware of common and sabbath-schools, and temperance societies, as they are openly opposed to our interests and reputation.

Landshark, Harpoon, and Company, would announce with the greatest pleasure, that Ichabod Soaker, Colonel Carbuncle, and Jeremiah Guzzle, jun., will be in constant attendance to amuse travellers with songs, boxing, and other pugilistic feats, which cannot fail to increase their patronage, and enhance the pleasure of their entertainments.

P. S. Landshark, Harpoon, and Company, will open their splendid Fuddle Hotel on the 25th of the present month, when they will furnish gratis, for three days, all the spirits which may be called for by their customers. On this occasion, they hope to have a full house, and a jolly time, as it will give them a good start in business, and place the cause on a more permanent foundation. They would caution their friends not to stay away from this grand and sumptuous entertainment, under the pretext of getting wood and provisions for their wives and children. No matter how cold the weather, or destitute their families, let every man be on the ground and give a good account of himself; and if a few tears are shed or hearts broken, the occasion will remove all suspicion of criminality.

EXCITING LIQUORS NOT NECESSARY TO STIMULATE THE INTELLECT.—I have never been of opinion that the use of exciting liquors has enabled a man to do more mental work. The brain may be excited to greater activity by the quicker circulation of the blood, which is the consequence of taking wine or spirits—there may be more quickness of apprehension, more flashes of wit, more eloquence, more hilarity, more mirth—but it is momentary; it does not even last out the night. There is nothing good written under the inspiration of drink. Burns did not write the "Cottar's Saturday Night" under the inspiration of drink. Byron did not write "Childe Harold" under the inspiration of drink. His "Don Juan" might have been aided by cepious draughts of the gin and water which the poet loved. The more's the pity; its morality breathes throughout of the degrading influence. Our best writers have been sober men. Our greatest orators have been sober men. Sheridan might be an exception amongst the latter, but even Sheridan sobered himself to compose his speeches. Under pretence of recovering himself from a debauch, he would shut himself up for days together, to concoct a speech, word by word, and sentence by sentence, till he had it perfect, and then he would palm it upon the House of Commons, as an extemporary effusion. His very jokes were elaborated when sober and in secret, to be let off over the bottle or exploded in the House, as if they were the inspiration of the moment. Our hardest working public men have always been sober men. Cobbett, the most voluminous, often the most forcible writer of modern times, was almost a teetotaler.—Cobden, who has distinguished himself by his last ten years' labors, is almost a teetotaler.—Bright, his fellow-laborer, is a teetotaler. Col. Thompson, distinguished by his literature, as

much as by his politics, is a teetotaler.—Pren-
tiss's Lecture.

Geographic and Historic.

APPROACH TO JERUSALEM.

Troops of gaily dressed pilgrims were now to be seen on the great northern track (our own road), eagerly pressing forward to, or triumphantly leaving the Holy City. There were Jews going up to the Passover, and Greeks and Latins to their Easter, which this year fell at the same time. The returning pilgrims were decorated with beads, and necklaces, and shells, staves from the Jordan, and vials of blown glass from Hebron, stuck fantastically in their turbans. The country began to look more barren than ever, round hill succeeded round hill, the heat was very great, yet the feeling that each ridge was the last, and must conceal the Holy City, still urged us on. It became a race. Well, then, at length we mount a rocky hill, and lo! before us, glittering in the sun, the line of wall thrown into dark shadow, the domes and minarets of Omar and the Holy Sepulchre, and the embattled tower of Hippicus, standing clear out in the sunlight, backed by the blue vapoury mountains of Moab, lay that which has the name of old Jerusalem, and had been for years an image in my dreams. Glorious things are spoken of thee, city of God! and if thus trodden down, thy walls, and towers and shrines, caused us to cry with one consent, "How beautiful!"—how great the glory of thine ancient fame and palace-covered mountain, must have been the temple of the everlasting God, and the well-sited Zion, the joy of the whole earth! Here we halt and gaze upon the city, a scene familiar to the mind, yet novel in its many accessories; and round us flock the bands of coming pilgrims, and stand and kneel, and weep, and laugh for joy, as each one's temper shows his thankfulness. And women who have toiled, may-be, for many a day, through heat, and fear, and poverty, to come and see Jerusalem and die, here, in the prospect of their journey's end, fall prostrate and lie groaning on the ground, and rise to take again an eager glance, as though they feared it were indeed a dream, and not the sacred object of their journey, the city of the Lord of Hosts, Jerusalem! And here, too, on a hill like this, stood Richard, the crusading King of England, the man of giant heart and stalwart hand, he stood and would not look. "Ah, land!" said the disappointed monarch, with tears, "I pray thee that I may never see thy holy city of Jerusalem, since things thus happen, and since I cannot take it from the hands of thine enemies." And so, with hands upraised and eyes averted, did Cœur de Lion turn and quit the sight which gave him shame.

THE GREEK FIRE.

Next day we returned to the church of the Sepulchre, about two o'clock, to see the ceremony of the Greek fire. This abominable fraud has been so admirably exposed and so well described by almost all our recent writers, that I do not think it needful to go into a particular relation of it.

From a lofty gallery we looked down into the circular area of the church, with the building of the sepulchre in the centre, whence the fire is given out by the Greek patriarch. For nearly two hours did the vast crowd in that vast space howl, and dance and struggle, and fight with the fury of maniacs. The battle raged most fiercely against the holes whence the fire was to issue, at once the post of honour and of danger. The exhausted victor in a *mulec* had there no time to rest upon his laurels; against his panting form a hundred hands were raised, men climbed over from behind to struggle for his place, and at last, crushed and beaten down by the candles of assailing multitudes, he ceded the dangerous honour to some other zealot, like him in turn to be attacked and yield. The Turkish soldiers, stationed in the church to keep the peace between this mob of *soi-disant* Christians, used their whips and swords with vigour, but yet with judgment.

But the conduct of the pilgrims at this festival went to confirm the well-tested theory, that it is useless to reason with madmen. In the midst of fierce howlings and pious prize-fights, a procession of richly-clad priests and bishops with banners encircled the tomb; and then the patriarch, preceded by an utensil marvellously like a large lantern, and attended by two priests and the Turkish governor, entered the sepulchre itself. Some rich Armenian had given a large sum for the first fire, and accordingly, ere long, we saw in the galleries opposite to us a blazing torch or two. Quickly the fire from below was spread. It was a sight perhaps, unparalleled elsewhere in modern times. Each pilgrim summoned his remaining strength, and dashed towards the hole whence the fire issued. The tapers, now deprived of their wax by the important part they had played in the long battle, blazed out in quick succession as each applicant obtained a light, and lent its flame in frantic rapture to the next. Some were seen holding their hands or arms in the fire, deeming it meritorious thus to suffer; and others threw up their arms in the air and waved aloft their streaming tapers, with yells of joy and gestures of a demon. In the midst of all this, the impudent Prometheus of the play, the Greek patriarch, passed out, and left the church amid the shouts of his silly dupes. The origin

of this blasphemous imposture to be found in a ceremony of no very modern date, wherein the Greek patriarch of the day publicly gave out lights from the sepulchre, which were said to be lighted by an angel from heaven, to symbolise the first spread of the light of the gospel from the tomb of Christ. Symbolism has ever been found a dangerous science in the church, and as in most other cases, so then, the symbol soon began to be regarded as precious in itself. And now, when the delusion that the fire they strive for is given to the tomb patriarch by heaven itself, is strongly fixed in the minds of the swarms of pilgrims who year by year come up to see Jerusalem, to announce the imposture, to give up the claim of heaven's approval, would tell too deeply on the pilgrim's sufferings to make such a course acceptable to a depraved and avaricious priesthood. The sublime horror in which the Latins hold this pretended miracle was sufficiently admirable. With a convenient forgetfulness of the dismal mummeries of the last night, one of the monks affected a refined spirituality in his feelings on religious ceremonies, grieved that the sacred spots hallowed by such great events, should be desecrated by such sad mockeries of religion; wondered how the Greek patriarch could sleep in his bed with the consciousness of his fraud upon him; and concluded with lamentations on the dreary condition of heretical bodies. "They are beasts," said he, "these Greeks; and then see, signor," he added with a sigh, "what money they take with this delusion."

THE EASTERN SHEPHERD AND HIS SHEEP.

I saw at this place a great many scenes of that shepherd life which is so often alluded to in Scripture, and which is so beautifully and constantly presented to a traveller in the East. They are well-known to all; yet I cannot pass illustrations so striking entirely in silence. It was evening at Zib, and the bleating of the flocks attracted my attention. As I looked up the roadway, a cloud of dust announced the coming multitude. They were sheep and goats unseparated, and were preceded by their shepherd carrying a lamb in his arms, who often turned round and called the leaders by their names; and they, hearing and knowing his voice, quickened their pace at his words. He led them into the rude circular fold, made of thorns, almost in front of our tents, which they entered by means of the one only door (John x. 1, 2, 7, 9,) at which the shepherd stood counting them as they went in. Without was the dog keeping guard, and at the door of the fold lay the shepherd himself; none could enter into the door but by him. In the morning they were gone early, even before we rose, which was about five o'clock; and on inquiry of our muleteers, who had been talking with the shepherd, they told me, through my dragoman, that he kept his flock at night in this sheepfold for fear of robbers and jackals (John x. 8, 12,) for they were his own sheep (John xii.) and he was gone out to find pasture (John ix.) with them by the side of a still stream (Psalm xxiii. 2) about an hour's distance.

Now, although I had met with all these most interesting traits of Eastern shepherd life before, yet here they were all so wonderfully united, that I prefer to present them entire as I now actually received them, rather than mar their effect by disuniting them. And it is to my mind, one of the most valuable objects of study which the Holy Land affords; this pastoral occupation; because we find in it not only such complete pictures of the relation in which our blessed Redeemer portrayed himself as standing towards us, and see therein the strength of his argument, and the state of complete dependence we are in towards him; but also we gather how completely God incarnate took upon him the nature of man, when he was made flesh and dwelt among us, in that he saw with our eyes, and observed as we do, the simplicity and beauty of these shepherd scenes. Can we doubt that He whom David before had named his shepherd (Psalm xxiii. 1), had frequently watched with interest the scenes to which he so often alluded: "He shall separate them one from another, as a shepherd divideth his sheep from the goats." Matt. xxv. 32. He says, in one place: "When he (the shepherd) putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice." John x. 4.—is used by him as a figure of himself. Of him the prophet wrote before: "He shall feed his flock like a shepherd; he shall gather the lambs with his arms, and carry them in his bosom, and he shall gently lead those that are with young," Isa. xl. 11. And with what solemn feelings, what deep emotion must our Lord have looked upon all these various scenes; for he knew well, as God, that of him it had been prophesied, that "He should be brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he should not open his mouth." Isa. liii. 7. "that his blood, as the Lamb slain from the foundation of the world," Rev. xiii. 8, "without spot and blemish," 1 Peter i. 19, "should fill up the measure of Jerusalem's iniquity, and bring upon her God's vengeance for the blood of the prophets, from righteous Abel, the keeper of sheep (Gen. iv. 2), to himself," and yet, as that of God's own lamb, should "take away the sins of the world," and so he blends this conscious solemn note with the sweet music of his parable: "I am the good shepherd; the good shepherd giveth his life for the sheep," John x. 11.