

tisements. Are not the quack advertisements on the secret infirmities of youth a most gentle description? You see it would never do for the quack to call ugly things by their right names. Are not these advertisements a black foul blot on our newspaper press? And are not the newspaper proprietors guilty of a wrong in inserting or allowing the insertion of such vile trash in their pages? Advantage is taken and I know it, I know it even as respects my own comparatively secluded part of the country, from these advertisements, of yielding to sensuality in the hope of escaping the consequences with impunity or of an easy and speedy deliverance from them; and thus is the evil perpetuated through the very means which are, shall I say it?—falsely and hypocritically alledged to remove it. I confess I have often trembled when on the newspaper being laid on the parlour table and the flaring half column, with all its vile and specious blarney, flashing in the face of my little fellows, lest their curiosity should prompt questions which I dared not answer. I know not why the privacy of my fireside should be invaded and endangered by such insidious poison. I have a right to something better for my two or three dollars; and as the guides of public opinion, and to so great an extent the guardians of public morality, I call on the proprietors and conductors of the newspaper press to cease hereafter from this most questionable means of making their concerns pay. You are assuredly, as the fact now stands, partakers of other men's sins, and whether you acknowledge it or not, you afford encouragement to and pander to one of the giant evils of the day, and lessen to an immeasurable extent your good influence in society. The leading journals in the old country, be it spoken to their praise, refuse insertion to all such communications; let us hope that the leading journals in this country will imitate the example.

Amusements should be limited and guarded by RELIGION. This is so obviously true that to some it may seem a truism; but it is so vastly important that I have reserved it till now. I have ventured the remark already that as soon as amusement degenerates into immorality it ceases to be amusement. But if so, much more is it true that so soon as amusement degenerates into irreligion it ceases to be amusement. The spirit of religion should limit and guard it, and so should its forms and institutions. Now if this be admitted, and surely no man, at