

BRANIGAN'S

Chronicles & Curiosities,Nothing extenuate, nor set down ought in malice.
SNAKESPEARE.

HAMILTON, SATURDAY, APRIL 2d, 1859.

OUR wise men of the East, who legislate for us in the senate at \$6 pr. diem, seem to have little to do, and have therefore entered upon a crusade against tavern keepers. They last year imposed an additional \$12 upon licenses; and a Bill is now *in transitu*, prohibiting the sale of liquors after 7 o'clock on Saturday evenings. This we regard as an infringement upon the liberty of the subject, and doubt if its action will produce beneficial results; as those determined to obtain liquor will do so at grocery stores, and enjoy a Bacchanalian Saturnalia at home at less cost than they could obtain a proper modicum at a respectable tavern, from which they would be ejected, if they endeavored to indulge in excess.

We are advocates of Temperance in every respect, and indulge only in the "cup that cheers but not inebriates;" and we conceive that the existing municipal laws are sufficiently stringent, if properly administered. They provide a penalty for drunkenness and desecration of the Sabbath, and would, under firm administration, be found a sufficient panacea for the evils complained of; and which at a great cost, has exercised the wisdom of our legislators to invent a remedy for.

If something more worthy of note is not done we shall begin to think \$6 pr. diem pr. solon a bad investment; and that the Bar of the house had better be abolished, as it would enable hon. members to legislate with clearer heads and at less cost.

We would call attention to the fact, that licenses are only granted for 12 months, no matter how short the time they are used; and that under the recent great depression, and hard times, many persons of respectability and education have adopted tavern keeping as a means of livelihood, through being unable to obtain employment at their legitimate callings.— Upon these persons it presses very hard. Why not issue a license for three months?

A DOUBLE NUISANCE.—We have received frequent complaints since commen-

cing the publication of the *Chronicles*, of the boisterous and indecorous manner in which the religious (?) exercises are conducted at the African chapel on Rebecca street; but being unwilling to say a syllable against any religious denomination, we have hitherto refrained from what has now become our duty as public journalists and conservators of the peace. We went; we heard; we saw—and readily acknowledge that if the colored persons who exercised their stentorian lungs in the meeting of Sunday night, keep up the same pitch during their nightly meetings, which have been now held about four weeks, the people in that locality have strong grounds to complain of the house as a nuisance, and have the inmates taught the deportment becoming a place of worship.

Soon as the exercises were concluded Sabbath night before last, (about eleven o'clock) exercises of another character commenced in the saloon next door to the chapel, and were kept up almost without intermission till three o'clock on Monday morning. Never, we are informed by respectable persons in the neighborhood, was there such a scene enacted thereabouts, as that. The stillness of the sacred night was broken by the most disgusting profanity; and that name which had been spoken with reverence and adoration but a few moments before by the despised and ridiculed colored people, was blasphemed and taken in vain by this white man, who holds the city broad seal for keeping a "doggerel" and dealing out damnation by the glass. These unbecoming exhibitions are not rare; they are, we hear of too frequent occurrence, and ought, for the character of the city, be put a stop to. We are told, too, that some of our city rulers frequent this establishment, and that that is why this crying nuisance is tolerated by the officers of the law. We hope this is not true, and if it be not so, let some effectual means be adopted to prevent a recurrence of Sunday night's disgraceful proceedings. In fact, it does appear, (and we say it reverently, as far as the church people are concerned) as if they make all the noise they can on their way to heaven; whilst the parties next door keep up a louder din on their way to the other place.

TO CORRESPONDENTS.

WONDERFUL ASTRONOMICAL PHENOMENA.—We cannot see the point in your Astronomical observations. Perhaps it is our obtuseness; but really we fear the constellation you saw was owing to you looking through the wrong kind of a glass.

POETRY AND.—The want of space precludes the possibility of our giving publicity to lengthy communications, on matters in which our readers are not generally. We

feel obliged to the society of which you are secretary for the kindly feeling entertained for our little sheet; and regret that we cannot in any other way show our appreciation of your good opinion.

ONE OF 'EM.—Your poetry (?) entitled "Our Noble Chief" does not come up to our standard. It lacks measure and method. The concluding verse is the best of the five: We append it for your gratification.

That "spade" is in a few short words told in verse: The (the old brigade) would sooner a coffin for you buy; And likewise bear the expense of a gorgeous hearse, Yourself to bury, not the moustache which you die.

If these be the choice four lines, our readers will thank us for sparing them the infliction of the others.

IRON SIDES.—Your name implies a powerful frame; your composition that your head is of softer material, Nonsense does not pass for wit.

A VOICE FROM THE CELLS cannot find an echo in the *Chronicles*. If you frequent brothels you must expect to be fed on broth at the Police station. "Sawes you right."

BAR TENDER.—Yes, the new liquor law will benefit persons in your situation, as well as many others. We hope you will carry out your intention of going regularly to church on the Sabbath.

ARGUS is laid over for next number.

EZRA.—Your theme is not one that a true poet would choose. An essay in prose would have been more in character.

OBSERVER.—"A Solution of Continuity"—The quotation is taken from Rabelais, a factious Monk of the 16th Century. We agree with you that it applies to the verdict on the late railway accident.

THESES.—We have looked at the remarks you refer to, respecting "editorial magnanimity for the drinks," and like yourself we are unable to understand its meaning. Upon enquiry, we find the writer is in the same position.

USER.—Personal security is undoubtedly the best.

PURITY.—We don't know when a man is most like an avalanche, unless it's when he is a gladiator. We suppose you will think this a painful reply.

CYNTHIA.—We are not particular as to the color of our correspondents; whether white, black or brown; but we are regarding the character of their correspondence. Such letters as yours are not evidences of the schoolmaster being abroad. We give your note—the enclosure will do to keep.

MY DAR MASA BEAMAGEM,

Ize gwan to gib u de comelusin ob our distracted ecksornizes at the culled tschapil down Kibbekar street ef u gib dis-artion tu agstracks ob dat kind. ef not Ize gwan to sen him tu de *Times*, whar my brudder Pulonius will hab tu pai fur et in white washing. Ef u hab no jee-hun tu my color I wed jus lik tu gib u sum ob my idears ob de white men hoo kum dar tu talk wid de culled peepel when de ain eksitid.

STANLEY.

Molburrie strait Marsha 28.