

philosophers or sophists; nine are of Epicurus, thirty-two bear the name of Philodorus, three of Demetrius, and one of each of these authors, Colotes, Polystriatus, Carnides, and Chrysippus. The subjects of those works, and the works of which the names of the authors are unknown, are either natural or moral philosophy, medicine, criticism, and general observations on the arts, life, and manners.

"It is possible that some of the celebrated long-lost works of antiquity may still be buried in this collection; but the probability is, that it consists entirely of the works of the Greek sophists, and of Roman poets, who were their admirers. When it is recollected, however, that Lucrotius was an Epicurean, a hope must arise with regard to the Latin works; but, unfortunately, the wretched and mutilated temperance which they exhibit, (they are in a much worse condition than the Greek works) renders this hope extremely feeble: for no powers of chemistry can supply lost characters, or restore what is mechanically destroyed."

JOURNAL OF HUMANITY.

THE AMERICAN TEMPERANCE SOCIETY, instituted some three years since, in order to facilitate the great object for which it was instituted, namely, the suppression of Intemperance, and also to advocate the cause of sound and elevated morality, and in every possible form to ameliorate and improve the condition of man,—on the 27th Decr. last, at Andover, Massachusetts, under the direction of a Committee, commenced a Weekly Paper, which it denominated the *Journal of Humanity*; and *Herald of the American Temperance Society*."

The design of the Society, in commencing this Paper, is to avail itself of the great moral power of the press, to furnish itself with an opportunity of bringing this most momentous subject frequently before the view of the public; and by plain and faithful exhibitions of facts and reasonings, to shew the pernicious tendency and effects of intemperance upon its deluded and unhappy votaries; and thereby to erect a Beacon, to warn the unsuspecting and unwary, against the insidious approaches which by insensible degrees glide into that awful vortex, and of the degradation, the nameless train of miseries, and the absolute and irretrievable ruin, to which such a course inevitably leads. And also to bring the authority of Scripture, the force of reason, and the weight of public opinion, so to bear upon the question, as to induce the great body of the people, to hold the hydra-headed monster intemperance, in the utmost detestation and abhorrence. And as it is admitted, that excitement of some kind, is necessary to enjoyment, and to stimulate to action; the Society aims to rescue or to preserve mankind from the pernicious and destructive gratification arising from the habit of drinking spirituous liquors; and to substitute in its place, as consonant with right reason, and as conducing in the highest degree, to promote all the important interests of individuals and of society, the mild, the gentle, yet powerful and exalted excitement, produced, by a taste for, and love of literature, of virtue, and of religion.

A design like that above stated, could emanate only from pure and benevolent motives, it is worthy of the genuine philanthropist and true patriot, and we heartily bid the projectors and managers of the institution, *good speed*, in the name of the Lord.

We intend, hereafter to make extracts and selections, from the "Journal of Humanity," and therefore upon the present occasion we copy such parts of the opening Address, as have a particular reference to the main object, that our readers may fully understand and enter into the views of the Society, and thus be enabled to form an opinion for themselves, as to the propriety and practicability of the undertaking.

"It is one interesting feature of the present time that, in the success and progress which Divine Providence gives to the efforts of christian benevolence, every plan for good enlarges; and necessity arises for greater and greater effort and an increase of the means of operation. The project for doing good, which is first a subject for passing conversation in an evening circle, and on which attempts are made by a few individuals with some solicitude and doubtfulness, to do a little; in a very few years becomes, by the blessing of God, a great and well-directed system of benevolent action; and, in its successful execution, from year to year; in its rapid extension; in its power and influence on men of various classes; in its enlistment of the feelings and labours of good men; in its alleviation of the evils existing in society, and in the advancement of its best good and happiness, becomes a blessing to the state, the nation, and perhaps the world. He who has proclaimed in his

own word, "peace, good will toward men," thus assures us, that if we will but work for him, nothing shall hinder us; and that not a finger shall be lifted, an effort made, or a prayer offered, in vain.

These remarks are illustrated in the case of the American Temperance Society.

It is little more than three years since the project of a national Society, on the principle of entire abstinence, was agitated by a few individuals; and the resolve taken to begin, if but five men could be found who would assist in laying the foundation of such a Society. The two Annual Reports of the American Temperance Society, which have since been given to the public; and the information furnished by the daily press, on the progress of the reformation, in our country, shew what has been the result thus far. And the christian who has heretofore trembled for our country, lest it should be consumed by one of the most destructive and hateful of all vices, is now permitted to take some courage, and say, 'my country will yet, in the infinite mercy of God, be saved from ruin.'

The American Temperance Society have found that the publication of an Annual Report, even in large editions, could not satisfy the public thirst for information on this subject. The more frequent use of the press therefore, became therefore indispensable. From various considerations they were also convinced, that they must have a press devoted to their objects, and under their own direction.—They were unwilling to add, without sufficient reason, to the number of papers already before the public; or to interfere with the interests of those especially which are successfully advocating the cause of truth, and of christian benevolence in its various departments. And yet they saw reasons for the conclusion, that if they would use to advantage the successes gained and gaining; and urge on, as it ought to be, the great work they have begun, they must issue a weekly paper.

Moreover, while the Society have been pursuing their great object, their convictions have increased, that intemperance is the parent of various other vices, and the source of various miseries; that in seeking the removal of this vice and its accompanying and consequent miseries, they enjoy important facilities for removing others; and for gaining access to men's minds on a great variety of subjects, of vital interest to them and to our common country;—and that in directly promoting temperance, they have it in their power to promote various other virtues, enjoined by the word of God. This too they have seen, that the minds of men rescued from the irregular and vicious habits induced by intemperance, must be occupied with such sentiments and interests, and enlisted in such pursuits, that they would be in some measure guarded from temptations to return to a vicious course. In short, they have felt, that while exhorting men to "cease to do evil," they should aid them in learning "to do well," in the full meaning of the expression. These considerations therefore, in connexion with others, have induced them to commence a Journal, on the plan proposed in the prospectus.

In accordance with a pledge already given, we present a brief outline of the course which it is our intention to pursue, and the principles on which the Journal of Humanity will be conducted.

In reference to the fundamental object which we seek, the promotion of temperance, it is proper that we distinctly say, that we shall advocate entire abstinence from the use of spirituous liquors. In this matter we understand *temperance*, and *total abstinence*, to be synonymous terms. This interpretation, we find sanctioned by good sense and piety; by the cheerful and decided stand which we every day see men taking on this subject; and by the concurrent testimony of the first physicians in our country. It is also proved correct, by reference to the simple fact, that what has for many years past been called *temperance*, i. e. moderate drinking, has been the unregarded but mighty cause of the evils our country has suffered; and has well nigh proved our ruin. Our principle, as a fundamental and redeeming one, will be taken up, as soon as practicable, for regular and extensive discussion in our columns; first in the exhibition of the medical argument, as we may term it; and then that which we call the argument moral and religious. And on this subject we hope to disclose such views as shall be satisfactory to all candid and considerate men.

In harmony with this principle, of entire abstinence from use, we shall also feel ourselves bound to advocate entire separation from all concern in the manufacture of spirituous liquors, and traffic in them. We believe the time is coming, when these things, as causes of immeasurable guilt and wretchedness, will be regarded in the same light with the traffic in human flesh. We wish to see that day come.—We would be far from interfering with the pecuniary interests of any man or set of men; and would bid them "God speed," in any employment which does not destroy the souls and bodies of men, and which is right in the eye of law, both divine and human. But while we think and feel thus, we frankly say it, that we will "know no man after the flesh," in reference to such ministrations to vice and human wretchedness, as manufacturing "slow poison," and dealing out "liquid fire," as a business, and a means for obtaining a livelihood. We shall study, in all possible ways, to bring home to our fellow citizens on this subject, the appeal "why do ye these things?" and shall be satisfied with nothing short of producing a disturbance in their consciences which shall lead them to abandon all concern in such business.

It is proper here to remark, that at this stage of the progress of temperance. While all that is needed, of appeal to men's sensibilities, fears, and consciences, will be done, we hope to devote no small portion of our columns to the delineations of duty, and the encouragements to faithfulness in it, to be drawn from numerous sources. In a word, it will be our choice to give the bright rather than the dark side of the picture; to bring forward from the Scriptures and the providences of God not only the warnings, but counsels, corrections and encouragements, which will help men to move forward cheerfully in the path of duty.

Taking this ground, therefore, we shall feel ourselves bound to speak with freedom and decision, while we hope to do it also with christian prudence and respectfulness, on whatever points of morals appear to be unconsidered or disregarded. Aware that great evils, social and public, do grow out of many errors of fashion and custom, and from the injurious tendency of which on our national character, no class of our citizens is safe, we shall make it a matter of principle to bring forward from the Scriptures whatever bears upon such evils, and is adapted to correct them. Personal, we hope never to be, in so doing, except as we may be so in "commendating ourselves to every man's conscience in the sight of God," and prompting it to its appropriate work in his own breast. On all these subjects we shall suppose ourselves speaking to men who respect the decisions of the Scriptures, and are willing to consider what kind of morals it requires of them: and we shall make no calculations at all, for any man's being offended at any applications which may be furnished with reference to his own aberrations from the strict strait path of moral rectitude, as taught in the law-book of heaven.

Whatever we find, therefore, on the pages of the Bible which bears on national character, conduct, destiny, responsibility, and claiming the consideration of our fellow citizens, whether in private or public stations, we shall present for consideration. We hold to the duty of "bringing God into his own world," and his word into all the uses for which he has manifestly designed it, among men. Our motto is, "Righteousness exalteth a nation; but sin is a reproach to any people."

We have been accustomed to regard the press as a powerful engine of good or evil; and the responsibility of every man concerned in its direction, as interesting and serious. We undertake the labours assigned us therefore with diffidence and solicitude; at the same time relying on better wisdom than that which is in man; and hoping for the countenance of liberal and enlightened men, in our endeavours to advance the moral interests of our country."

A mercantile establishment at Zanesville, Ohio, has advertised for sale, a quantity of "Temperance Scythes, and Sickles," which are warranted to "cut well without the aid of Whiskey." These are very valuable articles, and we take pleasure in informing the public that they can be had at most of the stores in our sober and industrious town of Wheeling.

New-England Farmer.