

English citizens of a young republic, which has already doubled its original territory, without any visible or conceivable obstacle in the way of its indefinite extension. I have seen the English colonist of a conquered province, while the descendants of the first possessors, however inferior in wealth and influence, have every reason to rejoice in the defeat of their fathers; I have seen the English posts, that stud the wilderness from the Canadian lakes to the Pacific Ocean; I have seen the English adventurers, with that innate power which makes every individual, whether Briton or American, a real representative of his country, monopolising the trade, and influencing the destinies of Spanish California; and lastly, I have seen the English merchants and English missionaries of a barbarian Archipelago, which promises, under their care and guidance, to become the centre of the traffic of the east and the west, of the new world and the old. Thus England and Russia, with the sole exception of the Swedish peninsula, girdle the globe together. But Sir George, we apprehend, miscalculated the grandeur of the latter country, by far the greater part of which is a desert.

Our traveller at length bade a final adieu to the American continent, and sailed for Ochotsk. During the voyage he learned that whales of huge size, some of them a hundred and twenty feet in length, are extremely numerous in the sea of Kamschatka and about the Aleutian islands, and that they are frequently killed by the natives by means of spears and arrows shod with stone. As these whales are by far too large to be dragged to land by the savages, the plan is merely to wound the monster as seriously as possible, and then to trust to the winds to strand him in a few days. On or before the third day he generally dies, for however powerful to resist his persecutors at the moment of attack, the whale, when wounded, is by no means tenacious of life in proportion to his size and strength. The pursuit of the otter is likewise a great resource of the natives. It is not uncommon for the Aleutians to make long voyages in their small baidarkas, often going fifty or sixty miles from land to hunt the sea-otter. For this purpose they keep together in fleets of perhaps a hundred baidarkas each. Proceeding in calm weather to some spot known to be a favourite haunt of the animal, they form their little vessels, end to end, in a line; and as soon as any symptoms of the game are perceived, a single canoe approaches, while, if all is right, one of its two inmates holds up his paddle as a signal for the others to range themselves in a circle round the spot. Meanwhile, the creature must use to breathe; and no sooner does he show his nose, than off fly the arrows of the nearest hunters. If he escapes, as is generally the case, from the first attack, another ring is formed round the place where he may be expected again to appear; and so the process is continued, till the victim is exhausted and destroyed. All these movements are executed with an incredible degree of silence, the hunters being so skillful as to prevent even the dip of the paddles from being heard by the object of their pursuit. These distant expeditions are not unattended with danger. The baidarka, being merely a frame of bones with a covering of skins, cannot withstand the action of the water for many days together; and if it springs a leak, or is otherwise injured, its tenants have nothing but certain and immediate death before them, for no other vessel can take more than its own complement on board; and calling their comrades around their sinking craft, they send kind messages to their wives and families, and then lie down to die without a single effort at self-preservation. These hardy people meet the fate of other natives.

#### PUBLIC OBJECTIONS TO JOINING THE TEMPERANCE SOCIETY.

The following is taken from Mrs. Ellis' little work—"A Voice from the Vintage; or, the Force of Example." We beg to recommend a perusal of the book itself to every one who wishes to see how a lady can combine gentle words and strong arguments.

We must, however, still speak with regret of that want of co-operation in the temperance reformation, which prevails among the higher classes of society, as well as among religious professors generally; and we do this chiefly on the ground of the desirableness of rendering the temperance society itself as respectable as it can be made in the opinion of the world. Were the victims rescued from intemperance, by the same means, and at the same time converted to the religion of Jesus Christ, they would know that to endure the scorn, and the persecution of men, was a part of the discipline to which, as faithful followers of their blessed Master, they ought to be willing to submit. But in the ranks of intemperance we have to do with human beings upon whom this knowledge has never operated, and we must,

consequently, adapt our means to the condition of man in such a state. We must consider, too, what is in human nature—what are its tendencies, and how they are generally found to operate, in order that we may not require of it efforts beyond its power to maintain. We must, consequently, not expect that a number of men, whom the vice of intemperance has already consigned to the deepest degradation, will arise of themselves and unite into a distinct body, thus tacitly declaring before the world who and what they have been. Yet, even if so great a miracle as this should be effected, what then would become of that still greater number who have not yet wholly fallen—who are still struggling against temptation, and whose situation at once inspires us with more of pity, and of hope. These, of all persons, would be the last to join such a degraded and stigmatized society as one composed exclusively of reformed drunkards; and it is for such as these—the tempted, the wavering, and the still respected and beloved, that I would implore the consideration of those individuals among the enlightened portion of the community, who have hitherto stood aloof from the question altogether, or who have treated it with contempt.

But more earnestly still I would implore the exercise of Christian benevolence in this cause, on the part of those who preach the glad tidings of peace on earth, and good will towards men. "If your name had not been there," said a reformed drunkard to his minister, "I never should have been a member of a temperance society."

There must be some powerfully operating reason why individuals who esteem it not only a duty but a privilege to come forward in every other good cause, should be so backward in this. It cannot surely be unwillingness to submit to a mere personal privation; for were this the case, it would show at once that their own personal indulgence was esteemed of more importance than the saving of their fellow-creatures from one of the greatest of calamities. Oh! but their health—they have tried it, and it did not agree with them. They had a cough, or a fit of rheumatism, or a weakness of the throat, during the short time they abstained!

Kind, Christian friends, warm-hearted, devoted, and zealous laborers for the good of the community! how often have the most delicate and feeble among you gone forth on errands of mercy, in the summer's heat, and in the winter's cold—gone forth, too, at times when, had a physician been consulted, he would have pronounced the act a dangerous, or at least an injurious one. How often has the faithful minister stood up to preach, or visited the poor and comfortless abodes of his people, at the risk of a headache, a sore throat, or damp feet? How often has the father of a family called together his household for evening worship, when, as a mere matter of personal benefit, he would have been better laid upon a couch of rest? How often has the tender mother, shrouding herself from the angry storm, penetrated into the chambers of the sick, to dispense to them more than the bread of this life? Do not mock us, then, with the assertion that you are willing, but afraid. We are incapable of believing it, when we witness daily on your part such noble acts of magnanimity, of faith, and love. No, you are not willing, and the only justifiable reason that can be assigned for your unwillingness is, that you are not yet fully persuaded in your own minds, that the thing itself is good. Here, then, occurs a very important question—are you in a state of *willingness to be persuaded*? Are you making it a subject of prayer, that, if really your duty, you may see that it is so? Are you doing this, or are you putting the thought far from you, as not worthy to be entertained by one whose office is to instruct, admonish, and exhort; but not to exemplify a personal instance of self-denial, practised entirely upon the strength of that love which sent a Saviour into the world, and which remains to be the surest test by which his disciples are known on earth.

But in addition to the ministers, and other direct advocates of religious truth, there is a vast proportion of the respectable part of the community who care for none of these things; yet whose influence, if thrown into the scale of temperance, instead of accumulating, as it does at present, on the opposite side, would at once afford the most decided and efficient help to those who are now sorely tempted, wavering, and about to fall. If, for instance, in any of our large towns, men of importance and wealth—men who take a leading part both in business and society—men who originate and forward great public measures, and who, at the same time, enjoy the sociability of rational and agreeable amusements—if such men would, in any considerable number, give their names and their advocacy to the temperance cause, they would raise at once a glorious banner of encouragement and of hope, under whose protection the tempted and weak of all classes, but more especially young men, who are most frequently assailed by this insidious and malignant enemy, would bind themselves, by hundreds and by thousands, to abstain. It would then be no stigma either to youth or age. It would cease to be either singular or disgraceful; and he, over whom his mother's heart was yearning—with whom his father had pleaded in vain, would then be able to pass over to the side of safety, without any other individual knowing that he had ever been otherwise than safe.

And how many parents at this very time would give the whole of their worldly possessions to purchase the protection and attractiveness of such a society for their sons! But let me ask them a serious question. Fathers! have you come forward and signed your names by way of laying the first stone in this great bulwark to preserve your family, and your country? Mothers! I dare not ask of you, {et