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SAINT JOHN, N. B., TUESDAY, NOVEMBER 20, 1849.

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The Observer.

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MUTUAL INSURANCE COMPANY.

THIS Company is prepared to receive applications for Insurance against FIRE upon Buildings and other Property, at the Office of the subscriber. I. WOODWARD.
St. John, Nov. 11, 1846. *Secretary*

NOTICE.

ALL Persons having any legal demand against the Estate of JOHN APPLEBY, late of this City, deceased, will present the same, duly attested, to the Subscriber for payment, within one month from this date; and to whom all persons indebted to said Estate, will please make immediate payment. MARGARET APPLEBY,
Administratrix
St. John, 6th Nov., 1849.—3wp.

NOTICE

IS hereby given, that I have appointed Messrs. W. & G. RITCHIE to act as my Attornies, and to settle the affairs of the Estate of the late JAMES ROBERTSON, deceased; and all persons indebted to the said Estate are requested to make immediate payment to them, and all persons having any claims against the said Estate, will please hand them in to my said Attornies for adjustment.
CHARLOTTE ANN ROBERTSON.
Sole Executrix of the Estate of the late JAMES ROBERTSON.
Dated ninth day of February, A. D. 1849.

LONDON HOUSE, MARKET SQUARE.

FALL IMPORTATIONS.

The regular FALL SUPPLY of this Establishment are now being received per ships "*Lisbon,*" "*Snowdon,*" and "*Unicorn,*" among which will be found—

AN extensive assortment of DRESS MATERIALS, in Shot and Brocaded Alpacas, Mohair and Lyonese Cloths, Shot Check Lustres, Californias, Kossuth and Venetian Stripes, Shaded and Striped Poplin de Soies, Cashmeres, Chameleons, Coburg and Orleans Cloth, Black and Col'd Plain Shot and Glacie GRO DE NAPS, French and Turc SATINS and PERSIANS.

CLOAKINGS in French Merinos, Plain and Fancy Tweeds, Hungarian and Genoa Cloaks, &c. Woollen and Gala Plaids.

SILK VELVETS, colored and Black;

BONNET and CAP RIBBONS;

SHAWLS in Plain, Printed and Embroider'd Cashmere, Check'd and Plaid, Woollen, Squares and Long;

Handkerchiefs and Neck Ties; Black and Col'd Silk Neckerchiefs and Scarfs, Opera and DeJoinville Ties and Stocks, HOSIERY and GLOVES, LACES, Edgings, Nets, Black and Fancy Demi VEILS, Stays, Umbrellas, &c.;

A large Stock of FURS in Muffs, Boas, Victorines, Cuffs and Cardinals, of Squirrel, Fitch, Mock Ermine, Stone Marten and French Sable;

FLANNELS in Plain Super Welch, Lancashire, Galloway, Swanskin and Donnetts;

KERSEYS and SERGES;

BLANKETS, Quilts and Counterpanes; Moreens, Diapers, Dowlas, Towellings, Cotton Swanskins, Linings, Osnaburgs and Ducks;

7-8, 9 8, and 5-4 PRINTS in great variety; Fancy Regattas and Furnitures;

Grey and White COTTONS;

SHEETINGS, Striped SHIRTINGS;

BROAD CLOTHS, Pilot and Beaver CLOTHS DOESKINS, KERSEYS, Tweeds and Satinetts, Napoleon Cords, Lastings and VESTINGS;

Cotton WARPS, Wadding, Batting, FISHING THREAD, Ribbon VELVETS, Braids, Gimps, and a general stock of Trimmings and Small Wares.

☞ *WHOLESALE and RETAIL.* ☜
October 2. T. W. DANIEL

Oct. 6, 1849.

FALL GOODS.

Received per *Lisbon* from London, and *Snowden* from Liverpool, an extensive assortment of GOODS, comprising—

MUFFS, BOAS, CAPES, CARDINALS, Victorines, Cuffs, Caps, &c.
Black and Colored SILK VELVETS,
Gro de Naps, SATINS and SATINETTS,
Lambswool, Worsted, Cotton and Silk HOSIERY:
BLONDS, Netts, Laces and Edgings,
GLOVES of every description,
SILK, RIBBON VELVETS, all colors,
Gimps, Fringes, Bindings and Braids,
Handkerchiefs and Neck Ties;
A variety of Woollen Square and Long SHAWLS,
GALA PLAIDS and Fancy Cloakings,
Fashionable DRESS MATERIAL, of various kinds,
A large lot of BONNET RIBBONS,
Umbrellas, Stocks, Braces and Shirt Collars,
Witney, Bath, and Rose BLANKETS,
Ladies' BOOTS and SHOES,
Pilot and Beaver Cloth, Doeskins,
BROAD CLOTHS, Cassimeres and Kerseys,
Velvet and Satin VESTINGS;
Grey, White and Striped SHIRTINGS,
Printed Cottons and Furnitures,
White, Red and Yellow FLANNELS,
Green Baizes, Kerseys and SERGES,
QUILTS, Counterpanes, and FRINGES,
Blue and White COTTON WARPS,
Linens, Lawns, Diapers and Towellings,
OSNABURG, Canvas and Duck,
Black, Brown and Check'd HOLLANDS,
CARPETING and Floor Cloths.

With a variety of other Goods, the whole of which are offered at the very lowest market prices.
W. G. LAWTON.

Winter Importations--1849.

J. & H. FOTHERBY

Have received per "*Lisbon,*" from London, and "*Snowdon*" from Liverpool, part of their *FALL STOCK,* consisting of:

PILOT, Beaver, and BROAD CLOTHS: Buckskins, Doeskins, Tweeds, and CASSIMERES;
Superfine Double Mill'd Drab KERSEYS;
FLANNELS, KERSEYS, BLANKETS, and Serges;
7, 9-8, and 5-4 Fancy Printed COTTONS;
Black and Coloured Silk and Cotton VELVETS;
Coburgs, Orleans, Mohairs, Glacis, &c.;
Gro de Naps, SATINS, and SATINETTS;
HOSIERY, GLOVES, LACES and NETTS;
FURS in Muffs, Boas, Capes, Cardinals, Victorines, Cuffs, &c. &c.;
Silk Ribbon VELVETS in all colours;
Gimps, Fringes, Fancy Worsted Braids, and other TRIMMINGS; October 2

The Garland.

THE STUDENT'S PRAYER.

[From the British Magazine.]

THE FIRST APPEARANCE IN COLLEGE CHAPEL.

Lord of my life, my guide, my friend,
Who gav'st me being, giv'st me weal,
Here in thy house my knees I bend,
My early vows to seal.
Teach me to pray with soul sincere,
Teach me to love with holy fear,
Teach me with thankful heart to know
The source whence all my blessings flow.

The sport of fashion's varying gale,
Who the unsteady bark shall guide,
Launched on the giddy wave to sail
Of life's uncertain tide?
Vainly she bounds in quest of heaven,
Unless thy spirit freely given
Breathe in her sails and thou be near,
O'er hidden rocks her course to steer.

From mother's smiles and father's care
And home's all-hallowing bonds set free,
Hoping and trembling, scarce I dare
To tempt that pathless sea.
Yet will I forth, O gracious Lord,
Strong in the nurture of thy word,
Shielded by faith and love divine,
And sealed with JESUS' guardian sign.

Why should I fear? In glorious band
Time-honoured names their radiance shed
Upon this hallowed spot. I stand
Amidst the mighty dead.
Here, where they knelt, they bid me kneel;
Here, where they felt, they bid me feel
How truth and knowledge mingling flow
With pure religion's sunny glow.

Not for the "childish things" of life
This day the appointed hours are gone
And here for manhood's ordered strife
I'll do my armor on—
With sword of knowledge, shield of truth,
And holiness, bright helm of youth,
And faith's pure banner, to begin
The war with ignorance and sin.

Oh, let me at that last, dark hour—
Not dark, if thou in love be near—
O doubly dark, if sin's rude power
Have weaned me from thy fear—
Then let no keen remembrance
Of treasures wasted, time misspent,
A vainly late repentance bring,
Or add to death a sharper sting.

So then, as erst that Hebrew boy
E'en from the womb and cradle given,
My soul and body thus with joy
I consecrate to heaven.
Thou wilt the fainting step sustain,
The tempter's wiles wilt render vain,
And crown at last, from terror free,
The patient child with victory.

[Littell's Living Age.

THE PRIZE ESSAY

On the present demoralized state of many of the otherwise respectable Young Men of Saint John, and on the best means of providing a remedy for this deplorable evil, and preventing its growth.

BEFORE entering upon the immediate consideration of this important subject, the writer of the following Essay wishes to make a few prefatory remarks. He fully appreciates the motives of the Lady who has proposed the subject and offered the prize. He deeply deplores the evil, whose increase she desires to prevent—whose existence she would, if possible, destroy. But, being himself a young man, exposed to the same temptations, and liable to fall into the same errors, as other young men—he fears what follows in these pages may draw upon him the sneer of the dissentient reader, or attach to him the imputation of censorious conceit. Most solemnly would he deprecate the one or the other. Against no man, old or young, does he write—not any accuse—far less condemn; but against the vices, which enslave so many a fine and talented mind to the service of the mere animal appetites and passions, he trusts, as he now is, he ever shall be, willing to lift up both his voice and pen. That there are not young men to whom some of the subsequent remarks will apply, or that there are not those who will take offence at them, he can scarcely even hope. But far is it from his intention, to write in a self-righteous or self-confident spirit. Assured of *his own* instability, he depends, for preservation from the vices and immoralities which he deplores in others, on a higher power than any inherent in himself; and while he does all that he is able to exterminate these evils, he feels he is doing *that,* which may save himself from the reproach and censure, which a very slight subjection to their influence might occasion him. But enough of preface. The evil complained of is full sufficient to justify the attempt now made to arrest its further progress. In the fervent hope that it may prove, in some degree, successful, it is the duty of the Essayist, with the best of his ability, to treat upon the important subject.

That it is important, we presume few will deny. Will any do so? Even amongst those to whom it may most closely apply, is there one, who can calmly look on his future prospects and those of this growing City, and refuse to admit the vital importance with which it bears upon those prospects? If there be one such, what shall we say to him to convince him of his error? What arguments can we use, which have not been already used? If the hundreds of abler pens than ours have failed, how may we hope to succeed? If the eloquent appeals of godly Ministers, the oft-repeated admonitions of fond and experienced parents, and the discountenance of all well-ordered society, have been insufficient—what is there left for us to urge, likely to prove of more effect? Shall we open to such an one the Book of Divine Truth, and turning there to the testimony of Him, who speaks—not the language of ignorant enthusiasm—but that of inspired wisdom, confirmed—if confirmation be wanting—by his own experience—ask him to read the contrast drawn, between the paths of virtue and those of vice? Between wisdom, "who is more precious than rubies," whose "ways are ways of pleasantness and all whose paths are peace," and her whose "end is bitter as wormwood," whose "feet go down to death, whose steps take hold on hell?" Shall we ask him to compare the glowing description of the happiness of him, who seeketh and findeth wisdom—with the fearful predictions concerning those who love only pleasure and mischief and who "tarry long at the wine," to whom are woe, sorrow and contention, and "*wounds without cause?*" Or shall we invite him to take a glance at the history of ancient or modern times, and there to trace through any age or period the consequences of the vices which he defends? We do so. We ask him to recall the account of the base and sensual Appius, to think what indelible disgrace his conduct has attached to his name—what direful calamities it brought upon a happy family—what a Revolution it was the means of producing in the government of a mighty nation. We ask him to remember how the Royal and accomplished Cæsar endangered the Kingdom which his own incomparable energies had secured, by his passion for a voluptuous Queen and by indulging in the excesses of her voluptuous Court? How Anthony, entrapped in the same subtle snare, sank, for want of resolution equal to his predecessor: how, in consequence, his plans were frustrated and all his hopes ruined? Many more examples we might adduce, for these are but a very small portion of the instances which History abundantly affords, at almost any period of the world. And has our *opponent* no hope, nor any ambition, of filling situations similar to these? May he not be called to make or administer laws? To lead an army, or to fill some other station of trust and influence? Or, if no public path lies before him, may he not have to educate a family, or prepare himself to adorn the social circle? Does he then hold it a matter of small importance that, while his youth ripens into manhood, his faculties are becoming numbed—his energies prostrated—that his character is sullied—himself despised? Should he continue yet inflexible, we shall only urge one argument more. We will suppose a case. A youth born of parents moving in the highest rank of society—has lived in the lap of luxury and eat the bread for which another has labored. We will suppose him to be addicted to the same vices and immoralities which are now being defended. Flushed with the praises of those who ought to condemn his habits, and big with his own importance among his associate debauchees—he has perhaps entertained the notion "that all the world was made for him." And standing high on the pinnacle, on which fortune has placed him, (a frail fabric!) he has been so concentred in himself, as not to see the son of an honest tradesman or mechanic, mounting to the summit of another eminence, more lofty, and much more solid in its foundation, than his own. At length he discovers him; and his astonishment—possibly his anger—has scarcely passed its first burst, when his ears are assailed with the names of young men of whose existence he was scarcely aware. *He* holds, as hitherto, his place among his chosen friends, and *they* tell him of no deficiency in his intellect—no stain on his reputation: but he sees Judges, Legislators and Magistrates vacate their offices from different causes, and others appointed in their room, while he makes no advance. And when the fabric, on which he stood, has crumbled to the ground, he looks around and sees every office of profit and responsibility filled by persons of whom perhaps he has been accustomed to think with contempt. Admitting, as he must admit, that cases such as this occur, our opponent may indignantly demand, "How is this?" We re-echo his question—How and why is it so? Is there anything essential to high breeding, which is opposed to the developement of talent? Any thing in the institutions of our country, or in the genius of our people, adverse to the advancement of the gentle and refined? "No," he must say, "quite the contrary." What is it, then? The cause is this, and it lies in the man himself:—While he, a boy at school, wasted his time in *excessive* play—his humble but successful rivals, mastered the lessons which he neglected; when, a few years older, he found pleasure only in the sports of the field, or the fascinations of the drawing-room—they were laying in those stores of wisdom and knowledge, which are the only true foundation of future excellence and advancement; and—worse than all—when he, arrived at what are commonly termed years of discretion, dissipated the proper hours for sleep among the haunts of vice and indulged in low debauch—they, by hard self-denying study, and active habits of business, fitted themselves to climb that pinnacle, from which, perchance, more than one of them may now look down upon his ruin. Is this an over-drawn sketch? Rather, are not these the real causes why many respectable young men sink below the station in which they are brought up. It is in order that they may not only *keep,* but adorn that station, we urge the importance of this subject; and if any think that it has been too much laboured, we can only give as our excuse, our firm conviction, that the vices against which we are writing, strike a death-blow to the prospects of the young men, to whom the Province has a right to look as the future guardians of its laws and of its prosperity.

We should also desire to carry all who may read these pages along with us in what follows; but if any still decline to adopt our views of the serious importance of what we are now considering, we can only say, that History and Experience, Reason and Inspiration, all combine to bear witness against them.

But some one may ask, "What do you consider a demoralized state? I quite agree with you as to the importance of your subject, and the benefits likely to accrue from your undertaking; but to whom do you apply it; what degree of morality do you require in a young man to place him beyond your censure?" Again, we deprecate the idea of applying what we write to any individual; but in order to meet an objection such as this, we feel that we must fix a standard of morality. The correctness of its altitude, we leave it to the discerning reader to determine. There may be those, who have not only stood high among their fellow-men, but even in their own eyes have established a reputation for correct living, to whom our opinions will appear too stringent. But we can only say, that they are our opinions, and we feel we have good grounds on which to hold them. To determine what is *true morality,* there is but one standard to which we can appeal, and *that* a perfect one, nowhere to be found, but in the Book of Eternal Wisdom. And, although your sensitive feelings on this point may be outraged by its precepts, as would have been those of some rigid and high-minded ancient philosopher—taught that revenge was a virtue and humility a cowardly vice—if referred to the same authority, and told to "love his enemies and do good to them that hate him"—still must we claim your unqualified submission to and respect for that Book in which our Divine Redeemer says, "That we must love God with all our heart, and our neighbour as ourselves." But, while here we take our stand, resolved to yield to no inferior authority, as a *sufficient* rule for a strictly moral life, up to which every one ought to live, in a Christian land, we are willing to admit that we rather exceed the scope of our subject. We conceive it is intended to apply, rather to the temporal than the eternal prospects of the young men of our City, and that the object of the Lady who has proposed it, is, rather to produce such a degree of morality, in them, as will qualify them for admission into respectable society—for the discharge hereafter of the special duties of citizens, magistrates and legislators, and of those, equally important, appertaining to social and domestic life, than to cause a religious reformation. Doubtless, could we make genuine Christians, we should also make good citizens; but it must be admitted that in every community there are valuable men, who do not *profess* to have experienced the power of the Christian religion. Having conceded thus much, we are still open to the enquiry, as to what in this point of view, merely in relation to the affairs of this world, we consider a demoralized state. And in answer to this question we can only give our own ideas of what is proper. The various ramifications of vice are too numerous and disgusting to be here detailed. Our only object is, so to state, generally, those *habits* of life which we consider immoral, as to lay before our reader a rule by which he may judge himself. And, first, we not only consider the habitual drunkard in a demoralized state, but also any person who voluntarily exposes himself to a temptation he cannot resist, and in whose estimation it is a trivial thing to become accidentally (as it were) intoxicated. For this reason; we can have no confidence in such a man: if he is given an office of importance and responsibility, at the moment we most require his services, we may find him unable to render them, from his being *accidentally* inebriate. Again, our feelings revolt at the thought of permitting young men, accustomed to indulge in a course of profligacy, to associate with our families and to enter into the society of the chaste and well behaved; and, therefore, we consider those in a demoralized state, who are wont to mingle with the most abandoned of both sexes, to utter and give ear to coarse and disgusting language and profane swearing, and to enjoy songs pregnant with *double entendres* and obscene allusions. We regret to see such men received into society, and treated with as much courtesy and attention as if it were all a mere matter of opinion. By selecting the worst stage of licentiousness, we do not intend to exculpate the incipient libertine: for although his delicacy may *now,* at times, receive a shock in the haunts of vice, and his ears tingle at the unlimited profanity of *those, with whom he must mingle,* if he indulge to any degree in the vices to which we allude; we can well assure him, that he will find the process of hardening himself to such things, by no means a difficult or tedious one. In fact, we cannot trust to a man of vicious habits, whatever be his besetting vice, or however seldom he may indulge in it. We have a low opinion of a Sabbath breaker's pretended regard for human laws—or of a drunkard's ability to bring up a family. We have little confidence in the truthfulness of a seducer—we care not how plausible may be his conversation and manner—nor in the honesty of a gambler, though he boast of his high principles ever so loudly. In all these vices there are different stages—they have small beginnings—but who may draw the line, up to which they may be indulged in with safety—or who venture to foretell their end? Let the hospitals, the poor-houses, the dungeons, the penal colonies, the gallows, the oft-repeated act of suicide, give the answer. If what we have said should apply to any young man who may read this essay—or if his mode of living even gives rise to his *conniving* at vice, we plainly tell him that we consider him in a demoralized state, living below the lowest standard of good morals we can admit, and we write for his benefit. And we only ask him candidly and seriously to reflect upon our views, and to determine for himself whether they are too narrow, and whether we draw too small the circle, within which we are alone willing to look for friends and acquaintances—for men to place around us to protect our rights and administer our laws.

Having thus presented to our reader our views of that standard of morality which it is our object to produce, and having also endeavoured to impress upon him the importance of the subject, we must now proceed to that part of it which involves the greatest difficulty, viz:—"The best means of providing a remedy for this deplorable evil, and preventing its growth." A remedy! The thought suggests itself: Has it been left to us to discover and apply what the wisdom of nearly six centuries has failed to do? Is there supposed to be an unknown panacea in existence, that will include this disease in its universal power—and one which it may be our happy lot to detect and bring to light? Or a Philosopher's stone, hitherto concealed, capable of turning the base metal of immorality into the pure gold of virtue? No, it is not so. There is now such a panacea—there is, and, for at least eighteen hundred years, there has been, such a stone. But it was not given to man either to discover or apply it. It was not his invention; nor would he, if left to himself, make use of it. New remedies may be sought—new efforts made, to dam up the torrent of iniquity, which sweeps the broad earth—but, where the Christian religion has been ineffectual and disregarded, man's self-proposed attempts will be, for the most part, vain.

Shall then the force of Christianity be left without aid from man to accomplish its ends? Shall no resistance be offered to the impetuous current of immorality? Shall no evil be [illegible], by those, who see and feel the devastating power of this evil, to exterminate, or, at least, to lessen it?—Clearly [illegible] should be made, resistance should be offered, and should be rendered by man towards the extension of the religion in which he professes to believe, and *that,* to a far greater extent than is done. Morality may be said to be of a positive or negative kind, according to the motives from which it springs. Positive morality is that only, which arises from good principles. Negative morality is merely the result of circumstances—as for instance—strong inducements to morality, arising from secular advantages to be gained thereby, or from the superior attractions held out by society, literature, the fine arts—or, the inducements to vice may be small, or the fear of detection may, in some, prevent its indulgence. The former is the only morality we can truly value; but, inasmuch as in the absence of that, we may be very glad to produce the latter; we do think that much lies in our own power, individually and collectively, by which it may be produced, and the object of this Essay gained.

Doubtless our chief object should be to make all men, young and old, moral from principle—moral from an utter abhorrence of, and repugnance to, all immorality. To accomplish this, there is a power, and only one, which can be relied on as certain, and to which we have already referred. The inculcation by parents and teachers, and the adoption by the young of the pure and heavenly doctrines and precepts of the Gospel of Christ, is the only remedy, we believe, *fully* sufficient to overcome the evil and prevent its growth. And never until their influence shall have obtained its proper sway will this be accomplished. We are aware that we make an unpalatable assertion. For many there are, who would gladly introduce the morality of the Christian code, could they only exclude, what they ignorantly term, its ascetic strictness. It is not suitable to our purpose to enter into a defence of Christianity; but we trust we have reason on our side.—For surely, if the religion of the Gospel has done so much, as all must admit it has done, in civilizing the world, plainly marking those nations which are under its professed and external influences only, no less than what we contend for, could be expected, were it individually taught and revered, and internally experienced. Then, if all human means have failed to work out this great reformation, why not try a remedy which has already done so much for mankind and which promises so much more. Alas! that it should be so—that the only remedy, which can be relied on as certain—is that one, the least likely to be adopted.

But a question of difficulty here arises—although one which it is not exactly within our province to discuss—that is, as to the best mode of instilling these principles into the human mind.—Since the Christian era (it will be said) unto the present time, unceasing and most devoted efforts have been made, and, apparently, every method tried, to increase and extend the influence of the religion then revealed and inculcated. A proportionate degree of success has not attended these efforts, nor have the results you speak of been attained. Have you any new mode to propose, any new suggestions to offer?—We by no means admit that the results obtained *have been* disproportionate to the efforts made—but we are not prepared to argue that point here—nor even to say much, in answer to the question put to us.—Various are the means, placed in the hands of man, of enforcing Christian principles and ably have they at times been employed for that purpose. In every place and in every age, an immense degree of talent and mental labour have been devoted to this end. So much indeed has been written, so many plans have been devised, so many exhortations delivered from the pulpit and elsewhere, and so many institutions established with a view to save young men from the temptations, to which they are exposed, and in order to raise their religious and intellectual character—that the bare attempt to offer any thing new appears preposterous. Moreover, as we have before said, we have more to do with the secondary efforts to be made than this great primary one and we do not wish, even were we qualified, to assume the office of the preacher. Having introduced the subject, however, we cannot dismiss it without a few words. Assuredly the best period for instilling these principles, is that of childhood. Then it is that reverence for, and a fear to offend against them, may be most easily implanted. And for this reason, a much greater degree of religious instruction, should be mingled with the educational courses of schools, than is done. Well has it been said in reference to this subject—

"Scratch the green rind of a sapling, or wantonly twist it in the soil,
The scarred and crooked Oak will tell of thee for centuries to come."

Melancholy indeed, is the reflection that, at the time when the *will* is so capable of being moulded to good impressions, it should so often be permitted to receive those of an evil tendency.—To young men, the methods of imparting religious knowledge, and of exciting a thirst for it, are far less available. The mind in a great degree formed, has become hardened, and is not easily made to yield. The authority of parents and teachers begins to wane—stringent commands, which thwart the will, are either disobeyed with impunity—or have the effect of driving the offender from home and friends to a life of vice and misery; and tender admonitions cease to affect the heart, with which, at an earlier period, they were all powerful. For such cases one of the most effectual remedies we can mention, is the continual exhibition of a *consistently* good example, accompanied, as it always should be, with constant, earnest prayer. We emphasize the word *consistently,* because we believe inconsistency in the example of good men, to have been a greater stumbling-block to the young, than any other we can name. True it does not justify their conduct; even a father's failings are *no excuse* for a repetition of the same in the son. But at the door of many a father's inconsistency—on the vacillation of many a professing mother, will lie the blame of their children's guilt. Ye whose position is such as to give weight to your example, ye fathers and mothers of families, and ye, who, not having families, have, by your age and experience, obtained the respect and standing of fathers in this community, look well to this matter, and see whether your weaknesses have not sometimes caused a young person to mock at and revile the religion you profess to love and practice, or lent him an excuse for some of the most disgraceful of his follies.

We have thus stated our opinion that there is only one great remedy, which can be positively relied on as destructive of the evil of immorality. As we have already said, however, we do not wish it to be inferred that no other means should be taken to produce the same results. We are not attempting to prove, nor do we assert, that none but a religious man will be a strictly moral one. On the contrary, we believe that secondary causes *may* lead to a great degree of true morality, the fruit of a certain kind of moral principle. But this we do say again, that all means of human origin are uncertain remedies, and may and do frequently produce a mere negative morality, as we have styled it, which is mistaken for a genuine abhorrence of vice. Even such a morality as this, however, will be beneficial to the community at large as well as to the intellectual and bodily vigor of individuals. We shall therefore proceed to enumerate those secondary means which we think are best calculated to produce it. In stating our views on this subject, we feel that we are entering on dangerous ground. We must look for these secondary means to the action of Society, and the individuals comprising it. Where Society has had a remedy in its power, and has not made use of it, it is in fault. He therefore who presumes to expose its faults can scarcely expect to obtain its approbation. It may be necessary to condemn some of the usages of Society, both social and domestic—or to urge changes that will be obnoxious, and in doing so, our own *inexperience may, and very probably will, subject our remarks to censure or ridicule.* They are written, however, in a hearty concurrence with the spirit of the subject proposed, and with the hope of carrying out its intention; and if our reader differ from us—we can only ask him, to give us credit for sincerity in desiring to mitigate the evil complained of.

Next in importance to establishing religious principles in the mind of a young man, is the cultivation of a love for literary pursuits and intellectual pleasures. Gross immorality does not well consist with the tastes of a refined and educated mind. And even, if it be that they can coalesce, still, if the mind be well occupied with literary pursuits, the temptations to vice are proportionably diminished. We are not aware of the state of literature and the fine arts in places similar to St. John in size, wealth, and native talent—but we can scarcely conceive that in any place, equally large, there can be fewer means afforded for the cultivation of the mind, than in this city. If there be a few individual members of society, who devote a part of their time to Science and Belles Lettres, the results of their studies appear to be confined to their own closets, and their good example is like a light, placed under a bushel. We respectfully submit it to our seniors, whether they have not shewn a want of consideration on this important point? It cannot be expected that young men will take the initiative in this matter. They have neither the means nor the standing to carry out the proper measures. Solitary instances of natural talent may now and then burst through the difficulties that oppose themselves, and take advantage of such opportunities as offer for their display. But young men of only average talents (and they are a large majority) require to be drawn out by others—to be led on gradually from small attempts to greater ones. Three methods of doing this suggest themselves to us: The formation of some Literary Society—the establishment of a good Library—and the publication of a Provincial Periodical. In carrying out these projects, the elder and younger portions of the community would be oftener brought in contact—the former would be led to enter more into the wants and interests of the latter—while *they,* thus stimulated to action, would feel a much higher degree of self-respect. In Fredericton, a number of the leading gentlemen, for their own mutual improvement and the benefit of the Province, have formed themselves into a Society, called "The Athenæum"—to which the Province is already indebted for a work of great local importance: we mean the Almanack, for the present year, published under their superintendence. And although its number is as yet limited, it may be the nucleus of a literary club of celebrity. An abortive attempt, of the same kind, was once made in this City—the cause of its failure we are at a loss to know. The Mechanics' Institute, the only Institution for the dissemination of knowledge and the improvement of the mind (beyond the schools) in this City, does not afford a good opportunity for developing the abilities of our young men, whose place is rather to learn than to teach. Its platform is not suited for flowery declamations and elegant poetic effusions, less still for scientific and literary discussions. Practical knowledge well established and received, and dressed withal in its most attractive garb, is that which should be there imparted; and to do this, *young men* will scarcely be considered well fitted. To enter into any description of the best plan for a Society such as we have proposed, would oblige us to exceed proper limits. We merely throw out the idea because we think our City needs such a Society, and that the interest of our young men call for it. Should there be such an one formed it must be by those who have sufficient standing to give it influence and permanency; and *they* are best able to make it a useful and a popular one.

Another proof of the low ebb to which literature has sunk in this community, is the want of a good Library—accessible, on easy terms, to all who may wish to improve their mind. The "Saint John Society Library" has been so very exclusive in its rules, and, now that it is opened to the public, presents such a very indifferent selection of books, that either it should undergo a thorough reformation or a new one be established. The latter course is that we recommend for various reasons. One especially is, that within the last few years, this Library has been flooded with a class of books totally unedifying to a great majority of the reading public, and which, under the garb of highly wrought fiction, are intended to disseminate principles and sentiments from which we think a public library ought to be utterly free. In Fredericton, a great number of the towns-people have access to the splendid Legislative Library, established there, highly creditable to the Province at large, and to the taste and liberality of the Legislature. Besides this, there is a City Library, though we are not aware of its size or character. Books of the best description—the works of standard modern authors, can be obtained at very low rates, and we should think, sufficient patronage could be secured, to maintain a valuable circulating library in our own City. It certainly ought to be so. For want of such a Library as that at Fredericton, the whole circle of modern discovery in Science, Literature, and Geography, and the new and interesting works in History and Biography, are almost all hid from the young and enquiring mind.

As a further stimulus to literary exertions and an inducement to intellectual pursuits, we would strongly recommend the publication in this City of a Periodical, at least quarterly in its issue, or if it be thought more practicable, a weekly sheet or small Magazine made up of miscellaneous subjects. We are aware of the great difficulty of keeping up a work such as any of these with spirit, and therefore are not very sanguine as to the feasibility of the project. But might not the attempt be made. Surely, if the elder and younger portion of the community combine, they might, once in three months, contribute a few articles of sufficient interest to secure a remunerative sale for a quarterly, or, at all events, a work on the smaller scale we have proposed. But, independently of its intrinsic interest, every lover of learning, and every parent, or other person, desirous of raising the moral and intellectual condition of the young people of this City, should do his utmost to encourage any effort of the kind that may be made. At present, the penny and weekly newspapers are the only publications open to those who take pleasure in writing, and the articles suitable to such publications are not such as are calculated to develope the information or capacities of literary aspirants.

Were such a Society formed, as we have proposed, the library and periodical should be placed under its management, and thereby contributions both intellectual and pecuniary would be ensured. Before leaving this part of our subject we respectfully call the attention of the Adjudicators to its serious consideration. We know the projects thrown out are surrounded with difficulties, it may be that they are quite impracticable. We are called upon to propose a remedy for a great evil; we submit these as the means best calculated to work a cure, it is for you to decide upon their value; but if it be possible to accomplish all or any of them, and if they are such as will lessen the evil complained of, we look to such men as you to carry them into effect. If you should see fit to do so, we are convinced that a number of young men will hail the attempt with pleasure and be glad to avail themselves of the advantages resulting from it.

We have now given as the first grand remedy for the evil of immorality, the inculcation of Christian principles, and as secondary to that the cultivation and improvement of the intellectual faculties. Next to these in efficacy and importance, is the providing innocent amusement for the young—such as will engage the mind, if possible improve it, at least not injure it. The acknowledged pursuit of mankind is happiness. Although it is sought in widely different channels, the object of all is the same. Some minds extract it from religious contemplation and pious observances, some from the engagements of literature and science, others can find it in neither of these, but are ever seeking for it in those pleasures which attract the eye, please the ear, excite the passions, or exercise the human frame. For such persons the most innocent amusements should be freely afforded, in order to prevent their indulging in those of a demoralizing tendency. And not only for such as these, but for all persons, recreation of some kind is necessary, the most religious, and the most intellectual, require a certain amount of relaxation, if not for pleasure, at least for health. Let the amusements provided be of the most pure and elevating kind. It were too tedious and quite unnecessary to enumerate the various modes of entertaining persons, in either of the states we have mentioned—those who live only for pleasure, and those who need it for relaxation. There is a great want of evening amusements for young men in this City, a want that might be supplied by meeting at one another's houses for literary conversation, and mutual enjoyment and improvement. It is an undisputed fact that the evening is that part of the day, at which a young man is most exposed to the seductions of the vicious. Throughout the day, business chiefly occupies his attention, and, if it do not, appearances must be studied and the surveillance of society prevents any great degree of excess. But when the shadows of evening fall around, when evil spirits are released from their daily toil, when the haunts of vice and debauchery are thrown open to him, with all their allurements, then it is that danger tracks him, yea, treads upon his footsteps—danger to his reputation, his health, his peace, his life, his salvation. How important is it then, that every effort should be made to save him from these temptations by occupying his evenings. How especially important that parents should use all proper means to render his *home* agreeable and attractive. Above all, that they should refrain, as far as possible, from such things as make it unpleasant, and any other place of resort more desirable and gladsome than the domestic fireside and the family circle. These are the reasons for which we urge, very strongly urge, the necessity of affording more frequent opportunities to the younger of mingling in, and profiting by, the society of the elder portion of the community, in a social way. And for these reasons, and for want of such opportunities, we consider the assemblies of the fashionable and the gay of greater benefit to young men, and to Society generally, than most of those who do not join in them are willing to admit. In whatever manner it be enjoyed, the society of Ladies almost invariably exercises a beneficial influence over a young man, with regard to morality. It *may not* enlarge his ideas, but it softens his disposition. It *may not* improve his intellect, or his habits of business; but it gives him ambition to sustain his reputation and standing: and more than all, a constant participation in it most frequently leads to his entering into that state, the pleasures, duties, and cares of which, will preserve him to a great extent from the temptations and snares which we have mentioned. Innocent amusements of any kind, are very scarce in St. John. Few public entertainments, and what there are, generally of an indifferent kind, offer to a young man the relaxation of an hour or two, after the labor of the day. Should any cause prevent his mingling in *gay society,* he may almost look in vain, for any *other more* suited to his taste or circumstances. No literary club invites him to enrol himself among its members, no *good* library offers to him the treasures of knowledge, wherewith to occupy his leisure time and store his mind, no magazine, or other publication of a similar kind, stimulates him to exert his pen, to think out and reduce to writing his random thoughts and conceptions; and if he should unfortunately be alone, without connexions or relations, no friendly hand is extended to guide him in the paths of virtue, and