

1839. They have opened a correspondence with their Parent Society, in England, and made arrangements for a direct intercourse with kindred Societies in the United States of America, the cradle of Temperance operations, and they solicit the kind co-operation of all who value their country's good, in their efforts to promote that which tends directly, so cheaply and so happily to the domestic and civil, moral and religious interests of the world.

HORRIBLE EFFECTS OF ALCOHOLIC DRINK.—At an inquest on an unfortunate wretch, who, while in a state of intoxication, had committed suicide, Mr. Wakley, the coroner, thus bore testimony to the baneful effects of alcohol:—“I have seen so much of the evil effects of gin, that I am inclined to become a teetotaler. Gin causes me to have annually 1000 more inquests than I otherwise should hold. I have reason to believe that from 10,000 to 15,000 persons annually die in this metropolis from the effects of gin drinking, on whom no inquests are held. Since I have been coroner, I have seen so many horrors in consequence of drinking ardent spirits, that I am confident the legislature will, before long, be obliged to interfere with the liquors containing alcohol.”

TEMPERANCE.—Our physical well-being—our moral worth—our social happiness—our political tranquility, all depend upon the control of our appetites and passions, which the ancients designed by the cardinal virtue of Temperance. —*Rurke.*

A man was recently refused admission as a member of the Mechanics Association in Boston, on account of his being a distiller of ardent spirits.

Mr. Upham, Secretary of the United States Navy, has given instructions to the commandants of the several navy yards to supply the crews of the public vessels going on a cruise, with the Bible, one copy to each mess.

THE HERMIT OF NIAGARA.—In the year 1839, a well dressed stranger entered the village of Niagara, on foot. He was apparently a young man, and had with him a flute, a portfolio and a book, which constituted the whole of his baggage. At first he took lodgings at a small Inn on the American side of the river, and afterward removed to a small cottage about fifty rods below the great fall. He became gradually very secluded in his habits, and in the end withdrew almost entirely from intercourse with men. He conversed enough, however, with those who approached him to show that he was a man of accomplished mind; he used several of the modern languages with fluency and grace; he was learned in the profound principles of science and art; he sketched and painted with accuracy and taste, and performed with an unusual degree of skill on various musical instruments. Having travelled over the greater part of Europe and the East, he was a lover of the sublime and beautiful in natural scenery. There were times when he would hold no communication with men except by means of a slate; he would go with his beard unshaven for several months together; his head without covering, and his body clothed in a coarse woollen blanket, he would seek the deepest solitudes of the desert; and often at midnight he might

be seen bathing in a small eddy just above the great cataract, or hanging by his hands and feet from a piece of timber projecting from the Trepian bridge, as it is called, some distance over the torrent. In the wildest and most tempestuous days, he would pass with a quick movement over the most dangerous places of the neighbourhood.

On the 10th of June, 1830, he was observed by the ferryman who plies below the falls, bathing in a favourite resort. It was the last time he was seen. His clothes were found where he had laid them, near the water, and a few days after, his body was taken from the river, below Fort Niagara. When an examination was made into his hut, his dog, who had so often borne him company in his secluded rambles, was found faithfully guarding the door. The cat was mewling quietly in his bed, flutes, violins, guitars and music books, were distributed carelessly about the room; but not a note or scrap of paper was discovered to give information of his history or his name.

It has since been ascertained that he called himself Francis Abbott, of England, and that he sprung from a very respectable Quaker family, residing in the neighbourhood of Plymouth. The reasons for his extraordinary separation from Society and his friends have never transpired. Whether he had become disgusted with the ways of civilized man, whether he was touched in the intellect, or had suffered a grievous disappointment in love, which is the interpretation given to his conduct by all the young gentlemen and ladies who visited this place—will remain, no doubt, unknown.

EFFECTS OF SINGING ON HEALTH.—‘A fact,’ says an American physician, ‘has been suggested to me by my profession, which is, that the exercise of the breast, by singing, contributes very much to defend them from those diseases to which the climate and other causes expose them.’ A music academy has furnished me with an observation still more in favour of this opinion. He informs me that he had known several persons strongly disposed to consumption, restored to health by the exercise of the lungs in singing. But why cite medical or other authorities on a point so plain? It appears self-evident that exercises in vocal music, when not carried to an unreasonable excess, must expand the chest, and thereby strengthen the lungs and vital organs.

The amount of exercise derived from the practice of singing is much greater than would be imagined by those not versed in it; and the fatigue incident to prolonged exertion in singing, is as positive as that which follows sawing wood or riding on horseback. During a residence of nine or ten months in Germany some years ago, we were much struck with the fact, that diseases of the lungs of all sorts are far less common there than with us. Is there any difference in the situation or habits of the people, to which this result may be ascribed with so much probability, as the different customs of the two nations with regard to vocal music.—*N. A. Review.*

GOOD COUNSEL.—No young man can hope to rise in society, or act worthily his part in life, without a moral character. The basis of such character is virtuous fixed principle; or a deep fixed sense of moral obligation, sustained and invigorated by the fear and love of God. The youth who possesses such a character can be trusted. Integrity,