

these people must be heard, and their influence must soon be felt on the floor of that House. If the Legislature refused their aid, the people themselves would take the necessary steps to do away with this traffic. He would, however, insist on this Bill having the usual guards, by making the stockholders liable for double the amount of their stock.

Dr Thompson objected to the name of Temple, this was a phrase which he thought should not be applied to a place where such language was used, as was sometimes used in Temperance lectures.—He would move that instead of Temple the word hall be substituted, as he had no doubt it would turn out that politics would be as frequently discussed in this building as Temperance.

Mr. Brown said he had the honor to belong to the Sons of Temperance, and would for the information of his colleagues state that there was a provision in the Constitution which prohibited politics from being mentioned in the Division Room, and any member who did so would immediately be put down, he should leave the House to say which was the best authority.

After some discussion about introducing a clause to make stockholders liable for double the amount of their stock, Mr. Tibbets withdrew that proposition, and the Bill was agreed to with amendments. Mr. Hazen remarking that from the favorable reception the Bill had met with, he hoped a small grant in aid of the building would be sustained by the house. —*New Brunswick paper.*

### A DINNER PARTY.

In travelling some years since, says Basil Montagu, I met with a young foreigner, who, having spent his winter in London, was about to return to his native country. He desecanted with some satire, and considerable vivacity, upon the manners and customs of England. But of all customs, said he, the most ridiculous appears to me to be the mode in which you drink healths; one would think that drunkenness was a virtue, and that, in order to incite men to it, it was necessary to persuade them to swallow large potions, by associating with the glass the friend we value or the mistress we love. I arrived in your great metropolis with a desire to profit by the many sources of improvement which it affords; and in order to acquire useful commercial information, I had many recommendations to your first merchants; but the cup of knowledge was for ever put from my lips by the cup of Circe; and the morning's wish to be a man, was fatally counteracted by the daily conspiracy which invariably made me a beast. It was in vain that I pleaded my dislike to wine, my inability to understand the political sentiment which I was called upon to pledge, or the toast—the name of a man of whom I had never heard. I was answered by some trite remark of compliance with custom, which was enforced by an adage of “doing as Rome as others do.” This proverb is translated very literally by an Englishman for the benefit of all foreigners, but he can never be made to understand it in any country but his own. Having survived a course of dinners, with much suffering of body and mind, I saw an election impending, and felt that I must retreat or die. I prepared for my departure, not without many imprecations upon that demon, so falsely called hospitality—how unlike the household deity I had been wont to worship!—It was necessary, before I left the country, that I should entertain in return. My friends were invited, and my friends came. The dinner was prepared at one of their best taverns, and my orders were observed; for it was plentiful and profuse. When that silent satisfaction prevailed, which declares that every man has ate so much as be possibly can, I addressed my guests to the following purport:—

I am very sensible of your kindness to a stranger; I do not see any man here who has not vied with his neighbour in performing the rites of hospitality in pursuance of good old

customs, and for the glory of England. You have taught me how to be kind, and I in my way will endeavour to requite you. Upon giving a signal, a large Westphalia ham was set upon the table, and each man furnished with implements for eating. Having cut a large piece and put it upon my fork, I stood up with much solemnity, and said—*the King!* My guests endeavoured to evade this. Gentlemen, said I, I call you to order; this is not a matter of choice, and I shall fine every man a bumper of ham who does not eat to the glory of that virtuous monarch. It was in vain that my friends repeatedly assured me they could not eat, that they disliked every sort of swine's flesh! that they should be seriously ill! God forbid that you should not be sick, said I, my dear friend; which of you suffered me to depart well, or in my senses? I trust that I am not less hospitable, nor less alive to the merits of the great men you have taught me to reverence! Not an orator in either house shall be forgotten; not an admiral or general that shall not have his corresponding piece of ham. Why should I dwell longer upon this scene? I obliged them to eat for the honour of their country, till, sick and disgusted, I permitted them to depart; but I trust they carried with them a subject for reflection, which will be recollected with advantage when I am far from them.

### EFFECTS OF RUM IN AFRICA.

(From the New York Evangelist.)

While the friends of temperance are encouraged by the success which has attended their efforts in this country, perhaps they are not fully aware of the dreadful ravages of intemperance in heathen lands. The quantity of ardent spirits annually exported to the shores of Africa is immense. Rum has long been the great commodity used in the purchase of slaves, and is also an important article in legitimate commerce. Nearly every foreign vessel that visits the shores of Western Africa is abundantly supplied with rum and other spirits, which are disposed of at the slave factories, and to the natives in exchange for the products of their country. It is distributed through the country, and much of it is carried far into the interior. In its train follow evils similar to those experienced in this country, only vastly greater. The influence of intoxicating drinks upon the native African is much more destructive than upon the European or the North American Indian. Upon the Indian it operates as an opiate, and he lies down and sleeps it off. But upon the African it produces exactly the opposite effect, exciting him and rendering him almost frantic. The Africans are exceedingly fond of rum. It is used on all great occasions, such as weddings and funerals, and is regarded as indispensable at their *devil-dances*, which sometimes last ten or twelve days. When a rum-freighted vessel arrives, often the missionary feels that he may as well close his doors and cease his labours till her departure, and the rum she has left is consumed. Many of their cruel wars are caused by rum. The following is a specimen of rum's doings in Africa:—

“There was a beautiful romantic town situated on an eminence on the north side of the Gaboon river. The town commanded a fine view of the river and the surrounding country. It was inhabited by a quiet and peaceful community, over whom an old man presided with patriarchal simplicity. Often had the missionary visited this retired place and proclaimed the message of the Prince of Peace; but now a different visitor was to come. A vessel arrived in the river and landed a quantity of rum in a town on the south side of the river, some twenty miles below. Soon after a cask of this fire-water found its way to this lovely town. The following evening a large number, including several men from an adjoining tribe, assembled to enjoy the foreign luxury. Intoxication followed, and a great quarrel ensued, during which one of the invited guests—a brother of a chief—was killed. His comrades fled and raised the war-cry. Ere the