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The Saturday Evening Visitor ;

A Cheap Family Paper,

DEVOTED TO TEMPERANCE, EDUCATION, MORALITY, &c. &c

VOL. I.

SATURDAY EVENING, FEBRUARY 19, 1842.

NO 5.

MISCELLANEOUS.

MIDNIGHT MUSIC.

BY MRS. SIGOURNEY.

What maketh music, when the bird
Doth hush its merry lay ?
And the sweet spirit of the flowers
Hath sighed itself away ?
What maketh music when the frost
Enchains the murmuring rill,
And every song that summer woke
In winter's trance is still.

What maketh music when the winds,
In strong encounter rise,
When ocean strikes his thunder-gong,
And the rent cloud replies ?
While no adventurous planet dares
The midnight arch to deck,
And in its startled dream, the babe
Doth clasp its mother's neck.

And when the fiercer storms of fate
Wild o'er the pilgrim sweep,
And earthquake voices claim the hopes
He treasur'd long and deep,
When lo ! the threatening passions roar,
Like lions in their den,
And vengeful tempests lash the shore,
What maketh music then ?

The deed to humble virtue born.
Which nursing memory taught
To shun a boastful world's applause,
And love the lowly thought ;
This builds a cell within the heart,
Amid the blasts of care,
And tuning high its heaven-struck harp,
Makes midnight music there.

NIGER EXPEDITION.

The Portsmouth Correspondent of the *London Times* furnishes the subjoined account of the Niger expedition —

The Horatio transport, Lieutenant Chapman, arrived on Friday from St. Helena and the coast of Africa, and brought home some of the Officers who have been included belonging to the Niger expedition, and who had descended the river in the Soudan steamer. The accounts they bring home are up to the first October, and are deplorable. The mortality and sickness among the Officers and men composing the expedition was great. Twenty-six had already died, and almost all were ill and unable to do duty. The time the Soudan left it, the expedition had reached the confluence of the Niger and Tchadda, about two hundred and seventy miles up the river ; but it was feared that, in the lamentable condition in which it was placed by the

sickness and the increasing mortality among the officers and men, it would be compelled to return to Ascension. Among the victims to the climate previous to the Soudan's leaving her consorts, were Assistant-Surgeon Nightingale, of the Albert ; and during her passage on her return from Attah to the mouth of the river, she lost her own surgeon, Mr. W. B. Marshall, and one of her men. When she arrived at the entrance of the river she fell in with Her Majesty's Ship *Dolphin*, and put her sick on board that vessel to be conveyed to Ascension ; eight of whom, however, died previous to the *Dolphin's* reaching that place. Captain Allen, of the Soudan, did not come down the river with her, but joined the *Albert*, being anxious to accompany the expedition to the extent of its researches.

"The steamers make very slow progress in ascending the river ; none of them are remarkable for their speed. The current of the stream is about three miles and a half, and the average speed of the steamers is six miles, consequently their progress is not more than two miles and a half per hour. The *Albert* was to proceed up the Niger, and the *Wilberforce* up the Tchadda, while the *Amelia* schooner was to remain at Mount Stirling, where the farm is to be established, and where the tent lately used at the Eglinton Tournament has already been pitched. The natives were very friendly : at Eboe, a town containing 8,000 or 9,000 inhabitants, several of the Officers went on shore, the natives crowded to see them. At the Queen's Palace they were received by her sable Majesty ; who was squatted at the door, surrounded by her ladies, the principal of which were decorated with heavy ivory anklets weighing from eight to ten pounds each. They seemed much pleased with the visit, and laughed immoderately ; and in return for some little trinkets given by the Officers, Her Majesty presented them with a fowl and some Gooza nuts, the bestowal of which is considered highly complimentary there. The King of Eboe went on board the *Wilberforce*, accompanied by his son and the interpreter, and others of his suite. The King of Attah was more dignified ; and upon the Commissioners waiting upon him, he told them he was perfectly aware that they were the subjects of a Sovereign to whom they paid every respect, and he should expect the same respect paid to him. He should not go on board, because he considered he was entitled to as much attention as their own Sovereign. He said they might have the command of the water, but he had the command of the land. He looked with perfect indifference on the elegant and valuable presents of velvet robes trimmed with gold, but seemed much taken with the spectacles worn by the chaplain, and gladly accepted several pair that were given him. He, as well as the King of Eboe, entered most willingly into all the arrangements of the Commissioners, and they both expressed their desire that their subjects should be instructed. He sold them the land at Mount Stirling, where they intend to establish the settlement ; which he said was just within the extent of his dominions.

POPE CLEMENT XIX.—The late Duke of Gloucester who died in 1805, spent many years at Home for the benefit of his health. His Royal Highness, while in that capital, received many marks of respect from Pope Clement XIX. and his successor. It was an invariable custom, from time immemorial, for all carriages, on meeting that of the Sovereign Pontiff, to deviate on one side, or, if the place was very narrow, to back out, and so make a clear passage. It happened once that the Pope and the Duke entered a very narrow street, in opposite directions, at the same time, and came in contact where the path was too narrow to admit of either turning. His Holiness immediately gave orders that his own carriage should recede, to let the English Prince advance, which was done, much to the astonishment of the Roman people. Other acts of civility, still more distinguished, were shown, both to the Duke of Gloucester and his brother, for which his Majesty wrote a letter of thanks to Pius VI. with his own hand.—*Memoirs of George IV.*

A STRANGE CEREMONY.—In front of every chair were small baskets, heaped one above another, full of small, brittle balls, filled with red powder, and alongside, them large bowls of thick yellow saffron, and long squirts, with which each of us armed ourselves. As soon as we were all seated the Rajah took a large butter-boat kind of article, filled with the said saffron, and poured on Sir Henry's bald head; while, at the same time, the prime minister rubbed him all over with gold and silver leaf, mixed with red powder. We were all holding our sides with laughter at the chief bowing to all this, wondering the meaning of it, when our mirth (or rather mine) was changed into grief, at having one eye nearly put out by a long-bearded gentleman opposite, who deliberately threw a ball, filled with red powder, into one eye, while another facetious youth closed up the other with saffron soup. The origin of this ceremony I am not sufficiently acquainted with Hindoo mythology to explain, but the custom of throwing red powder about its universal among that sect throughout India; and our servants, though prevented by respect from actually committing the atrocity, still being round a plate with some of it at this season, and expect a present in return.—(*Captain Fane's Five Years in India.*)

JOHN NEWTON.—"I see in this world," said John Newton, "two heaps of human happiness and misery; now if I can take but the smallest bit from one heap, and add to the other, I carry a point. If as I go home, a child has dropped a half-penny, and if by giving it another I can wipe away its tears, I feel that I have done something. I should be glad indeed to do greater things, but I will not neglect this."

There is no work of art which can do greater honor to the talents and taste of a married woman, and which she ought more readily to polish, than—her daughter.

To incorporate religion into every action of life, will save us from wounding our conscience, from dishonoring our profession; it will calm us amid the perplexities of life, and greatly augment our religious enjoyment and fellowship with God.

Guttony is the source of all our infirmities, and the foundation of most of our diseases. As a lamp is choked by a superabundance of oil, a fire extinguished by excess of fuel, so the natural heat of the body destroyed by intemperate diet.

TEMPERANCE.

THOMAS CLARKSON'S OPINION OF TEE-TOTALISM.

The subjoined letter, written by Thomas Clarkson, Esq. the well-known advocate of the Abolition of Slavery, will be read with interest by the friends of tee-totalism:—

My Friend,—I received your letter, but have been kept from answering it on account of a resolution which my medical attendants some months ago recommended me to take. This resolution was, in consequence of old age, and declining health and infirmities, to have no more to do with public concerns, and to give up all correspondence, being worn out both in body and mind by the continuous labour of fifty-seven years in the cause of the abolition of slavery, &c. But considering that a very short letter might suffice to answer your wishes, I thought that I ought to gratify them, though I believed I could say nothing new on the subject. You wish to be acquainted with the view I take on the great subject of tee-totalism. Permit me then to say, that I became a friend to that institution as soon as I came to the knowledge of the beneficial effects which it had produced. There is no doubt whatever with me, that it is in the first place promotive of the great blessing of health to those who adopt its rules. It keeps in health those who had a good constitution before, and to those who have lost their health by intemperance, which is our present case, it affords frequently the means of recovery and new vigour; and that effect it produces both on the rich and poor; but to the poor man who loses his health, tee-totalism is an inestimable measure, because such a man cannot afford to lose his day's work nor to pay for medical assistance. I think this advantage has never been valued as it deserves to be. Let us now look at the beneficial effect of tee-totalism in another point of view, but particularly as it relates to the condition of the poor—for I consider these to be more the objects of my solicitude than any others; and here I may say that I have been made acquainted with the information of many drunkards at Ipswich, (the nearest town to me in the neighbourhood,) not only as it relates to their abstinence from fermented liquors, but as it relates to the moral conduct of their lives. Let me now take one case out of many to show the advantages of this new system. A man, for instance, has no other means of living than by his daily labour. Having spent a great portion of his earnings for the week on fermented liquors, can we wonder that he and his family should suffer during the week, and suffer often severely for want of food? Besides, the very same cause which prevents him getting a sufficiency of victuals, prevents him getting clothing for his wife and family. Again, when he goes into the streets, he is a nuisance to those who see him, not only on account of his squalid looks and filthy appearance, but often from his disorderly conduct. He is shunned as an outcast of society, and despised by all. At length he takes the pledge, and if he keeps to it faithfully, mark the difference in the man. He and his family suffer no longer from hunger. In a few months they are no longer in rags; nay, he is able in process of time to provide them with some of the comforts and conveniences of life. But the change does not stop here. There is yet a more glorious change in him, and this as a man, or moral being, taking a station in society. He regains now the confidence of his employers. He walks in the streets, not now as a degraded out-

shunned and despised, but carries with him the look and air of independence. Add to this, he is no longer dreadful as a disorderly man, or as one likely to disturb the peace of society, or as one from whom depredations may be expected to relieve his wants; but is respected by all who know of the change he has undergone. It is, then, from knowing these and other advantages which this man derives to himself and his family, from temperance, and which hundreds of thousands in the United Kingdom may, and do, derive from the same course, that I ground my patronage of tee-totalism; for it leads to the temporal comfort and welfare of the poor; and if it adds also to the security of the public, both in their property and persons, it affords a sufficient argument of itself for the encouragement of such an institution. If temperance produced sobriety and peace, and order among the poor; and, moreover, if it adds to the comforts of the poor, and guarantees public security, it affords a sufficient argument why it should be encouraged. I leave the teaching of religion to those ministers or pastors in whose parishes the drunkards may happen to be. But here I am bound to say, that though an abstinence from fermented liquors, on the plan of the society, be not a teacher of moral duties, yet it has been found to be a great auxiliary to the promotion of Christianity, and to the conversion of sinners. For it is a fact, that where drunkards have been brought into sober habits by the institution, many thousands of them have gone to different places of worship which they never frequented before. Tee-totalism, then, though it be not a teacher of the doctrines of Christianity, is constantly putting its converts into a situation to hear and to know them, and to reap the spiritual advantages which such instructors may afford. Thousands are thus reformed, whom it is found that Christianity had not yet touched.

You must excuse the interlineations made in this letter, being now in the 82d year of my age, and also much indisciplined, and also lame, and very nearly blind, so that sometimes I can scarcely see where to direct my pen. It is very painful to me to write a letter: I can sometimes a whole day, or even two in finishing it.

I am, my friend, with great regard, though you are only known to me by name, yours truly,

THOMAS CLARKSON.

Playford Hall, near Ipswich.

QUEBEC YOUNG MEN'S TOTAL ABSTINENCE SOCIETY.

"The Court have further to congratulate you upon the extension of the principles of Temperance and its constant increase—the great benefits derived from their observance is apparent to every one and is a convincing proof of their efficacy, as a great preventive to crime and vice—of this each of us convinces us, forcing the belief that the cause of Temperance has the blessing of the Almighty. The importation of spirits this year, falls short of 186,000 gallons, and at present there is only one distillery in the District of Montreal, instead of four."

The above paragraph, from the charge delivered by H. N. Paton, Esq., J. P., to the Grand Jury at the late Quarter Sessions of the Peace held at Quebec, was considered by the Committee of the Young Men's Total Abstinence Society contain facts too important, and to be too valuable a testimony to the cause of Temperance, to be allowed to pass

unnoticed:—It was therefore resolved at a meeting held by that body, on Friday, 21st ult., that an expression of their feeling should be conveyed to that gentleman, as a testimony of their esteem for him as a friend to the Temperance cause.

The resolution being delivered, the following reply was received by the Secretary:—

Quebec, 25th January, 1842.

Sir,—I beg to acknowledge the receipt of your communication containing a copy of a resolution passed at a meeting of a Committee of the Quebec Young Men's Total Abstinence Society, expressive of the approbation of that part of my address to the Grand Jury at the last General Quarter Sessions, referring to the pleasing progress of Temperance principles.

The approbation of one's fellow citizens always affords peculiar satisfaction,—but, a mark of appreciation from so respectable a body as the "Young Men's Temperance Society," united for an object of the greatest importance to mankind—is to me most gratifying. The effects of total abstinence, I have no hesitation in saying, will prevent three-fourths of the crimes being committed which would otherwise have been the case where its influence is not felt. It will afford to its supporters a much larger share of happiness in this world—and will be the means under Divine Providence of turning the attention of many to the eternal welfare of their souls.

I beg you to convey to the Society my sincere thanks for this mark of their consideration, and to assure the members of my sincere wishes for their prosperity. They have undertaken a good work—may they go on—and may the Almighty prosper their exertions.

I remain, Sir, your obedient and obliged servant,

H. N. PATON, Warden of Dorchester.

TEMPERANCE PROCESSION AT HARBOR GRACE, NEWFOUNDLAND

New Year's day having been fixed upon as an appropriate season for the first procession of the Temperance Society in Harbor Grace, a large concourse of people assembled at the appointed hour to witness the preliminary arrangements of one of the most imposing, as well as gratifying spectacles that has ever been exhibited on this side of the Atlantic. By one o'clock the greater part of the Temperance body residing in this neighbourhood, amounting to near 500 individuals, were arranged in the order of procession near Otterbury-Head, from thence they moved on through the town towards Bear's Cove, in the following manner:—

Three Youths bearing White Banners with the inscription of

VICTORIA REGINA

in Italic letters.

Band of the Harbor Grace Harmonic.

The Harbor Grace Newfoundland Temperance Society, three and three, bearing White Flags at regular intervals, with suitable inscriptions.

Inhabitants of the Town forming a long cortege.

Having reached the residence of J. S. Ark, Esq. at the other extremity of the Town, they wheeled round and returned in the same order to Martin's Brook.—Three cheers were then given for the QUEEN—for the Very Rev. Father Matthew—for the Temperance Society of Newfoundland—for the Rev. Mr. Walsh who had administered the Pledge

--for the Rev. Mr. O'Connor who had identified himself with the Society. After an interchange of heartfelt congratulations among themselves, and the expression of many an ardent wish that the time would speedily come when they might recognise in every man the face of a friend and a brother, the assemblage broke up and returned to their respective homes with such feelings of joy and satisfaction as none but Teetotallers can form any conception of. It is impossible to convey an adequate idea of the fervid zeal with which the Society appeared to be actuated, and of the fellow feeling which generally speaking pervade all classes of the spectators; and if there was anything that contributed at all to neutralize the happiness of the occasion, it was the regret that was experienced by many of the by-standers at having neglected at the proper time, to enrol themselves as partners in so meritorious a cause, an omission of duty for which scores if not hundreds were at that moment willing to make ample atonement, had there been a Clergyman in the neighbourhood authorised at that crisis to administer to them the Pledge.

The inscriptions and mottoes upon the different banners were as follows—"The Very Rev. Theobald Matthew, the Apostle of Temperance," "Harbor Grace Newfoundland Temperance Society," "Love one another," "Touch not taste not."

In concluding this sketch, I cannot refrain from quoting in reference to other settlements in the Colony, one of the appropriate mottoes of the Temperance Corps "Go and do thou likewise."—*Correspondent of the Star.*

TEMPERANCE IN THE AMERICAN NAVY.—A temperance society has been organized among the seamen on board the U. S. Receiving Ship Columbus, at Charlestown Navy Yard—Out of 550 men and boys, more than 200 have signed the pledge of total abstinence.

The frigate Columbia, one of the Home Squadron has about 400 men, and 200 of them have signed the Pledge. At the head of the list stands the captain of the frigate.

Previous to the movement on board the Columbia the following letter was sent to the crew by the members of the Columbus Temperance Society, and read at an interesting temperance meeting on board the ship, and which produced a happy effect.

January 23d, 1842.

Brother Shipmates:—It is the wish of the Temperance Society formed on board this ship, that their old friends and shipmates of the Columbia, will join them in the cause they have undertaken; that they will go hand in hand together, and be the first means of creating a happy change in our lives and habits; and hereafter the name of a man-of-war's man, instead of being coupled with that of a drunkard, will be held in as much respect as that of the "longshore gentry." We have an enemy to conquer now, that is far more powerful than any we have ever had to contend with. But let us be firm and resolute, and as in other battles we will be sure to come off conquerors. Over two hundred of our shipmates have already signed the pledge; come then, shipmates, rally round our standard, and we will at last rescue the name of "seaman" from the obloquy in which it has so long been held.

This movement among our seamen promises untold bene-

fits to that class of men, who have in times past suffered so much from the evils of intemperance.

TEMPERANCE IN DELEWARE.—The Jefferson Society have purchased the White Horse Tavern, Wilmington, and intend to convert the building into a Temperance House, and to burn all the liquors. After this ceremony, they were to form a procession.

AWFUL DEATH.—In the township of Markin, near Toronto, in Canada, recently, a drunkard fell into the fire while intoxicated, and was burned to death, communicating the flames to the house, which was burned to the ground.

CORRESPONDENCE.

A SHORT SERMON.

RESPONSIBILITY OF MAN TO GOD AND HIS NEIGHBOUR.

"If an ox gore a man or a woman that they die, then the ox shall be stoned,—but the owner shall be quit. But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman, the ox shall be stoned, and his owner also shall be put to death."—Exodus, c. xii, v. 28 29.

The principle of this law is all we are concerned with at present, and it is a very plain one, and a very broad one, brought out here in a specific case, but extending to ten thousand others. It is this—Every man is responsible to God for the evils which result from his selfishness or indifference to the welfare of others; this principle will help us to illustrate the law.

"If an ox gore a man or a woman, that they die, then the ox shall be stoned, but the owner of the ox shall be quit." The design in stoning the ox was, to produce an effect upon men,—to shew them how highly the Lawgiver valued human life, the very beast that destroyed it should be cast forth as an abomination. God says to Noah, "yet the blood of your lives will I require; at the hand of every beast will I require it, and at the hand of Man." A stigma shall be fixed upon man or beast that shall destroy him who is made after the similitude of God.

But why is the owner in this case quit or guiltless? Simply because the death is not in any way the result of carelessness, or of his selfishness; from anything within his knowledge, he had no reason to expect such a result; but the ox had been wont to push with his horns, and he knew it, he shall be responsible for the consequences whatever they may be, for he had every reason to expect that mischief would be done, and took no measures to prevent it, and the ox kill a man or woman, the owner hath done the deed, he shall be put to death. The principle of this law is the principle of common sense.—Again, you see a fellow creature struggling in the water, you know that he can not deliver himself, you know that a very little assistance, as you can render, will rescue him from a watery grave, you look on, and pass by. True you did not thrust him in. But he dies by your neglect. His blood will be on your head. At the bar of God and at the bar of conscience you are arraigned, you did not kill him, it is true, neither did the owner of the ox lift a hand;—but he shall be put to death, you had no malice, neither had he, you did not intend his death—at the very worst, you did not care, this was just the crime. He did not care, he turned loose a

fiery, ill tempered, ungovernable animal, knowing him to be such; and what mischief that animal might do, or what suffering he might cause, he did not care, but God held him responsible. Take another case on the same principle, your dog is gone mad, you hate to kill him, for he has, or had, some good qualities, you hate to tie him up, for it is too much trouble; and you hate, worst of all, to believe that he is mad; it has been testified to you that many have died of his bite already, raving mad, and that many more in different stages of the disease are coming to the same miserable death. But still you will neither shoot nor shut up the cause of this wretchedness. You affect to doubt whether any of these persons had the real Hydrophobia, or whether the bite would produce the same effects again; and so you leave him loose among your neighbours and your neighbours' children; is it not a dictate of common sense, that you ought to be responsible for the result; all that perish by this animal may be considered as virtually slain by your hands; they owe their death to your carelessness or your selfishness, and it is in vain for you to say—"I did not set the dog on—they might have kept out of the way, and if he were mad it was none of my concern; let every one look out for himself." Would not this be adding insult to injury; and instead of proving your innocence prove you a wretch past feeling.

But perhaps you will say what has all this to do with the object of this address; much every way,—we wish to act upon established principles, we have endeavoured to establish one principle, viz. That every man is responsible for evils which result from his own selfishness or indifference to the lives of men. In other words, to make a man responsible for results, it is not necessary to prove that he has malice, or that he intended the results. In the trial of the owner of the ox, the only questions to be asked are these two:—Was the ox wont to push with his horns in times past? Did the owner know it when he let him loose? If both of these questions were answered in the affirmative the owner is responsible for the consequences. This is a rule which God himself has established; and it applies directly to the object of this address. Are Intoxicating Liquors wont to produce Misery, and Wretchedness, and Death; has this been testified to those who deal in them—the makers, and retailers? If these two things can be established, the inference is inevitable—they are responsible on a principle perfectly intelligible—a principle recognized, and proclaimed, and acted upon by God himself; it is possible that some may startle at this conclusion, and look round for some way to escape it—but Vengeance belongeth unto me, I will repay with the Lord. What! is a man responsible to God for the effects produced by all the Intoxicating Liquors which he makes and sells; this is a most fearful responsibility, indeed it is; but if these two things are true, every retailer and maker must bear it, and can either of these be disputed. Turn your attention to these two facts; 1st. These Liquors are wont to produce misery. 2nd. Those who make or sell them are perfectly aware of their effects.

Upon the first point, let me refresh your recollection, and bring vividly before you the hopes which these liquors have excited, and the tears they have caused to flow, let any of us sit down and count up the number of its victims, which we have known—and their character and their standing in

Society, and their prospects, and their happy families, and what a change a few years' use of intoxicating liquors has caused, and what they and their families are now. What a catalogue of wretchedness might any one of us make out! Many of us could remember 20, 30, 50, or 100 families ruined in this way—some of them once our most intimate friends—and their story is soon told, one has been found by the Temperance Reformation a mere wreck—in property, character, body, and mind, a mere wreck—and O, miracle, reclaimed, after years of dissipation, after causing unspeakable misery, he is saved. Another is dead; his constitution could not bear such a continued course of dissipation. Another is found dead in his porch, who was a strong advocate for the cause of Temperance, but not having the fear of God before his eyes, nor the grace of God in his heart, not imploring the Almighty to give him strength to hold on, as he had been a great slave to it in times past he failed in his own strength, and died a miserable death; such was his end. Another died in a fit. Another, having too much rum, could not reach home, and perished by cold. Another is found thrown from his horse, a cripple for life; but still can contrive to pay a visit to a grog shop. Another is a mere vagabond, unprincipled and shameless, keeping the lowest company—drinking upon their means—a nuisance to society, and a curse to his kindred. Another is in prison, for a crime which he committed in a drunken frolic. Go into the crowded Court Houses, and most of the crimes there to be heard and investigated arise from intemperance. One more, but awful! what has he done? One night, after spending all his money for drink, he returned to his miserable hut, and, in a drunken fit, beat his wife so that she died.

These, and things like these, are the effects of Intoxicating Liquors—not casual, accidental, but common, natural effects, seen everywhere—in every town—in every neighbourhood, and in every connection; look which way we will, we see some of these effects; the greatest wretchedness, which human nature in this world is called to endure, is connected with the use of these Liquors; there is nothing else that degrades and debases man like them—nothing too base for him not to do, under their influence; nothing else so sinks the whole man—so completely destroys, not only all moral principle, but all self respect, all regard to character—all shame—all human feeling. The Drunkard can break away from every kind of endearing connection, and overpower every kind of restraint;—so completely extinct is all human feeling, that he can be drunk at the funeral of one of his nearest relatives, and call for drink in the last accents of expiring Nature. Now, look at a human being whom God has made for noble purposes, and endowed him with noble faculties, degraded, disgraced, polluted, unfit for Heaven, and a nuisance on Earth. He is the centre of a circle; count on his influence in his family and his neighbourhood; the wretchedness he endures, and the wretchedness he causes; count up the tears of a wretched wife, who curses the day of her espousals; and of wretched children, who lament the day of their birth. To all these positive evils which intoxicating liquors have caused, add the happiness which but for them this family might have enjoyed and communicated; go through a neighbourhood of taverns in this way, count up all the misery

which follows in the train of intoxicating liquors, and you will be ready to ask, can the regions of eternal death send forth any thing more deadly? wherever intemperance goes the same cry may be heard—lamentation and mourning and woe; and whatever things are pure, or lovely, or venerable, or of good report, fall before it. These are the effects, and I need not say more on this point; can any man deny that the "Ox is wont to push with his horns."

Upon the second point, I ask, has not this been testified to the owner? or are the *makers* and *retailers* not aware of its effects? The effects are manifest; and they have eyes, ears and understanding, as well as others; they know that the profit they make is at the risk of human life or comfort, and that the tide which is swelled by an unhalloed traffic, sweeps ten thousand yearly to ruin. But this is not all; the attention of the public has of late been urgently turned to this subject; the minds of men have been enlightened, and their responsibility pressed home upon them, the subject has been presented to them in a new light, and men cannot but see the absurdity of reprobating the tempted, while the tempter is honoured,—of blaming drunkards, and holding in reputation those who make drunkards. Look at the accompanying effects of a Distillery,—an influence goes forth from the spot, which reaches miles around,—a kind of constraining influence, that brings in the poor, and wretched, and thirsty, and vicious; those who have money, bring it,—those who have not, pledge their clothing and furniture. Now, the seller knows all these men, and knows their temperance, and probably knows their families, he can calculate effects; and he sends them off, one to die by the way, another to abuse his family, and others just ready for any sort of crime or wickedness. Will you say that he is not responsible, and, like Cain, ask, "am I my brother's keeper?" he knew what might be the result, and for a mere pittance of gain, was willing to risk it, whether this man should abuse his family, or that man should die by the way; so his purpose was answered, he did not care; the Ox was wont to push with his Horn, and he knew it; and for a little paltry gain he let him loose; and God will support his law in all its extent, by holding him responsible for consequences. "But if I do not sell; somebody else will."

What sin or crime cannot be excused in this way? "I know of a plot to rob my neighbour; if I do not go and plunder him, somebody else will?" Is it a privilege to bear the responsibility of sending abroad pestilence, and misery and death? "Our cause is going down," said Judas, "and a price is set upon the head of our master; and if I do not betray him, somebody else will; and why might I not pocket the money as well as another?" Do you consider it a privilege to pocket the wages of unrighteousness? If so, do not pretend to be the friend of God or man; unrighteousness is an insult to the one, and ruin to the other. The common excuse from those in the trade is—"I wish it was banished from the earth; but then, what can I do?" What can you do? you can keep *one man clear*—you can wash your hands of this wretched business; and if you are not willing to do that, very little reliance can be placed on your good wishes. I can conceive but few things more inconsistent, with every generous feeling, every noble principle, than retailing Intoxicating Liquors at the present day.

The days of ignorance on this subject have passed by; every man acts with his eyes open. Look at the house and company of the retailer; there he stands in the midst of dissipation; human nature in the last stages of earthly wretchedness, in all its degraded forms and filthy appearances, in his house. Does not his business kindle strife, encourage profanity, excite every evil passion, destroy salutary fears, remove every restraint, and produce a recklessness that regards neither God nor man? and how often in the providence of God is he given over to drink his own poison, and to become the most wretched of the wretched company? Who can behold an instance of this kind, without feeling that God is just? "He sunk down in the pit which he made; in the net which he hid, is his own foot taken."

To conclude; Intemperance—'tis the source of human woe, of misery, of wretchedness, of despair; 'tis the destroyer of every virtue, of the kindly feelings that enoble the human heart, of all those qualities that enables man to approximate nearer than any species to the divine goodness of his creator; 'tis the leveller of all honorable distinctions, the besom that sweeps away character, principle and honor; 'tis the secret worm that gnaws upon the mind, that lays waste the fair field of intellect, and throws the fairest flower to

"Waste its fragrance on the desert air."

Gin, rum, brandy, and other liquors, constitute this un-governable Ox; it has pushed thousands to ruin; Distillers Landlords and others, know this, yet they continue to feed it, and turn it loose upon Society! "Vengeance be longeth unto me, I will repay, saith the Lord."

(The above well argued and energetic essay, is one which addresses itself solemnly to many minds. In conducting the Visitor we wish to keep charity ever in view, and not judge our neighbour harshly; but we may not withhold as appeal like the above, which is based on such strong principles, and which is calculated to have much salutary effect on those who read it in the proper mood of mind. How would the Temperance Army rejoice, at the accession of recruits from the dealers in intoxicating liquors! They would be doubly valuable, and would themselves, reap an ample reward by the increase of self-respect and peace of mind.)

THE VISITOR.

HALIFAX, N. S.

SATURDAY EVENING, FEBRUARY 19. 1842.

The good and great cause, Temperance, (to which our pages are chiefly devoted, makes progress which must be delightful to every philanthropist. Gainsayers do not attempt to place barriers in the way of a most important reform, by quibbles, or by starting delicate points of discussion which are not worthy of time or attention. What would be thought if the particular complexion or height of a patient should engage his physicians, while disease and weakness demanded earnest solicitude to the most important considerations? On the complexion or height a case might found plausible essays, but what would be thought of his conduct as a physician or a man, if he occupied his energies in that manner? A great evil exists, a great remedy is found, the duty is to apply the latter manfully, without

being diverted aside by what lawyers call special pleading,—which may be construed into a departure from the mere merits of a case, for the purpose of arguing on accidental points of no consequence in themselves. Wherever an observer directs his glance, at home or abroad,—circle beyond circle, to the limits of civilization,—the human family seem steadily arousing themselves from a vice which long preyed on their best interests, and forming phalanx behind phalanx, in support of principles of self safety and benevolence.

The Harmonic Association, connected with the Halifax Temperance Society, and to which we directed attention in our last number, has made some progress, as a notice to-day will shew. The assistance received from musical gentlemen, in this matter, demands the warm thanks of the Society. Their time and abilities are much engaged at present, yet they step forward cheerfully, to aid in adding a delightful department, and one much wanted, to the reform they have espoused. The Choir, we hope, will proceed with that moral harmony and melody that are akin to the art which, more than any other, is said to have power to "soothe the savage breast."—The Choir, no doubt, will not only supply a delightful feature to general meetings, soirees, and other particular occasions, but will lead to the cultivation of music, as an auxiliary to morals and devotion, which is its highest aim and honour. That the art is sometimes degraded to very different purposes, is a melancholy reflection, but the fact is only an illustration of the truth, that the best powers may be prostituted, and that the direction of ability is of more consequence than its acquirement.

We regret to see that a Member withdrew his name, on last semi-monthly meeting, in consequence of any beside the Total Pledge being sanctioned by the Society. The great majority of the Society have taken the latter, and consider it the best basis of Temperance; but they have found the modified pledge a good preparation for the other, and would not refuse being the means of doing some good, because more was desirable.

The Simultaneous Meeting, on next Tuesday, is looked forward to, with much interest. A chain of societies, consisting of hundreds of thousands, in various parts of the world, will that day celebrate the commencement and growth of the cause. Let us sustain one link, here, in a becoming manner.

The Committee of the HALIFAX TEMPERANCE SOCIETY met on Tuesday evening in the Wesleyan School Room—when the following Resolutions passed unanimously:—

Resolved—That the convention of Delegates from the several Societies in the Province, be held in the Garrison Chapel on Tuesday next 22nd inst. at 11 o'clock in the forenoon, and the Simultaneous Meeting at 7 o'clock in the evening—the public to be freely admitted on both occasions.

Resolved—That in consequence of the annoyance heretofore experienced from the conduct of some persons at Temperance Meetings, the Secretary will make application to the Mayor for four City Constables to attend the meeting on the evening of the 22nd.

Resolved—That the Secretary write to all the Clergy-

men in the City, respectfully desiring them to address their people on the subject of Temperance next Sabbath Day.

Resolved—That the Gentlemen of the Legislature, who are Members of the Temperance Societies, be requested (by publication of this Resolution,) to take seats as Delegates in the Convention.

Resolved—That as there will be many friends for the meeting of 22nd who may desire to express their sentiments on that occasion; it is particularly requested that gentlemen will not occupy more than twenty minutes in addressing the assembly.

W. M. BROWN, Secretary, H. T. S.

TEMPERANCE HARMONIC ASSOCIATION.

The members of this Association had their first Meeting as a body last evening in the Exchange Rooms; when by the kindness of Mr Potts, they were comfortably accommodated.

The following officers were chosen to serve for a year

Rev. Jas. Knowlan, *President*.

Mr. J. S. Thompson, *Vice-President*.

Mr. Edward Young, *Treasurer*.

Messrs. A. Morton, Charles Legg, W. Ackhurst, John R. Boyer, Charles Robson, J. Uhlman, Thos. Ridgway, Francis Drake, W. M. Brown, Thos. Drake, W. J. Morris, W. Silver junr., Francis Johnston, Geo. Koch.—*General Committee*.

Messrs. F. Drake, Ackhurst, Morton, Uhlman and Johnston, as a Musical Committee to select performers among the numerous members of the Association.

By particular desire, unanimously expressed, Mr. Morton consented to act as leader of the choir for some time.

The committee will meet early and complete the necessary arrangements for the further conducting of the business of the Association and will give public notice of the next meeting of members.

B. W. COCHRAN, Secretary.

Halifax, 18th February, 1842

MILITARY AND CIVILIANS—*Union is Strength*.—A large body of the men of the 64th Regt. headed by their non-commissioned officers, attended on Wednesday evening, in the old Baptist Chapel, where the active supporters of the Temperance cause belonging to the city, were assembled to plan further operation, for the overthrow of the common enemy—Intemperance.

A very interesting lecture was delivered by Mr. W. Silver, junr.—and the President—and the Rev. James Knowlan, contributed as usual, their share of sound arguments, and humorous narratives, bearing upon the subject in hand.

Before the Meeting closed, the following additions were made to the list of Members:

36 Tectotallers	} of the 64th Regt.
24 Temperance men.	
1 Tectotaller, Royal Sappers.	
5 Men,	} Tectotallers of the city.
2 Young Ladies,	
68 Total	

Three, who were formerly on the Temperance pledge, demanded promotion, and are now on the Total Abstinence Roll.

One Military man withdrew his name, in consequence of the Temperance pledge being retained by the society.

W. M. BROWN, Secretary.

NATURAL HISTORY.

ANECDOTES OF AMERICAN HORSES

English and American horses are for the most part derived from the same stock. There are to be sure, in the extensive prairies of the "Far West," a native breed of horses found in a wild state, as there are also in South as well as North America; but these are yet a perfectly distinct race, since those that have been reclaimed so far remain among the various tribes of Indians, and are employed in buffalo hunting, and sometimes in excursions against hostile tribes in the Indian territories.

Though the horse by no means has the appearance of an aquatic animal, yet he has a considerable capacity for swimming, and most horses that are accustomed to it early swim well. In the interior of America, while the country continues new, the rivers being large it is very commonly necessary, when travelling through the country on horseback, to swim your horse across the river. In summer it is all well enough to be mounted on a capable brute, where you fall in with two or three rivers in the day, one or two hundred yards over; but when the water has been cooled down to the freezing point, and the atmosphere is probably many degrees colder, it is past a joke.

Among the many specimens which I have witnessed of the swimming powers of American horses, I do not remember a more perfect one than that I was witness to at "The Ferry," near Fort Erie, in Upper Canada, where the Niagara river is from 700 to 800 yards over, and the current peculiarly rapid, owing to a ledge of shelving rocks over which the water is forced in its escape from Lake Erie. Until the period I allude to, there had been nothing of greater power than a couple of rowers to propel the ferry-boats across this rapid and deep current; but, owing to the increase of population on both sides the river, the parties renting the ferry found it advisable to improve the means of crossing, and consequently had a horse-ferry-boat constructed. This new machine had paddles on either side like those of a steam-boat, which were propelled by the power of a couple of horses constantly moving forward (tread-mill fashion) upon a horizontal moveable platform.

The horses that were employed upon it were of course quite ignorant of the tread-mill business, and from what took place they were apparently not enanoured of their new employment. One of them, a grey cob that had seen some dozen winters, had a singularly knowing look; and, like his companion, belonged to the American or New-York State side of the river, and apparently was strongly attached to it. It seems that it suited the convenience of the owners of the ferry-boat to stable their horses during the night on the Canada side of the river, which arrangement was by no means satisfactory to the republican feelings of the grey cob. This was clearly manifest the very first time that he was inducted into his new quarters, for when the lad who had the care of them brought them from the stable to the river for the purpose of drinking, the grey cast a wistful look across the broad stream, where his wandering eye was no doubt attempting to single out from among the numerous buildings his wonted domicile; and instead of quenching his thirst with a hearty pull at the clear current into which he had entered, he but just dipped his lips in the liquid, heaved a deep sigh—for horses can sigh, and deeply too—and then moved into deeper water, and "sighed and looked again." A friend of mine who was in company with me, and standing close by on the river shore, anticipated what was going to happen, and he scarcely had made the observation before the "faithful grey" had waded mid-rib deep, when he pushed off and commenced swimming to the opposite shore. For a considerable distance he breasted the rapid current bravely, but, in spite of his efforts to make directly across, he was forced downward to an extent fully equal to the breadth of the river. For a while his back and arched neck were visible above the surging water, but before he had gained the farther side little more than his head was in sight, which had the appearance at a distance of a white goose floating on the surface. But he gained his own side of the river in safety, and when he had attained the lofty bank, and halted a moment to shake the water from his dripping mane, a shout or

exultation was heard from those who happened to be on the bank, and who had anxiously witnessed his progress.

But this daring exploit did not immediately release him from his place on the circular and unstable wheel, for the next day he was fastened to the old post, and again the unsteady platform was moving from beneath his feet. For a day or two his groom took care in the evenings, after the toils of the day were over, that he should not have an opportunity of trying the same experiment of swimming across the river; until at length, imagining that he had become perfectly reconciled to a Canada lodging, he again permitted him to go out large to quench his thirst at the stream. But the faithful brute, it appeared, still remembered the "home of his youth," and again he plunged into the eddying waters, and succeeded in reaching the opposite shore in safety. This apparent attachment to his own country or his long-accustomed stable was viewed in so favorable a light by his owner, that he declared the grey cob should never more be put on the wheel, or compelled to seek a lodging in a foreign State.

Few quadrupeds exhibit stronger powers of instinct than the horse, and very few (if any) appear to be gifted with more retentive memories.—I owned a very useful animal, during my residence in Canada, which exhibited this character in a remarkable degree; and among several incidents which occurred to mark it, I will refer to one which I have often thought of since I parted with this my faithful servant, Brown Billy. It is usual, in many parts of the country, at the time of cutting down the forests, to leave standing here and there a tree or two, which are called shade-trees. It is a plan by no means to be recommended, since in the wild forests the trees protect each other from the effects of the raging tempest, and consequently do not take sufficiently secure hold of the ground to withstand the ruthless storm when they come to be exposed singly to its influence. In one of my fields, where Billy occasionally had the privilege of pasturing, were two or three trees of this sort left standing, which served as a shade from the scorching mid day sun, as well as a shelter from the occasional storms that visit this portion of the country during the summer. I one day happened to be looking on when a violent storm of wind and rain—so violent indeed that the pealing thunder which accompanied it could scarcely be heard—came rushing over the adjoining woods, when Brown Billy was not slow in seeking shelter under the largest tree in the field, and with his head in a line with the course of the wind—for instinct taught him the best position to place himself in under such circumstances—he stood completely sheltered from the pealing storm.

He had not, however, been many minutes in this his wonted retreat, when the gigantic tree began to give way, and in a few seconds more it was prostrated with a tremendous crash. Billy no doubt felt the pressure of the ball of the tree, and he must also have heard the rending of the numerous and large roots; at any rate he discovered that a catastrophe was at hand, and out he flew from his standing place as if propelled by a thunderbolt. He did escape; but I am of opinion that he was so near being caught under the mighty wreck that some of the smaller branches struck him in his flight. During the time the storm continued he kept galloping about the field, first in one direction then in another, and when the tempest ceased Billy's alarm was soon having subsided, and for the remainder of the day he never attempted to pasture; but when his fears had somewhat abated, he stood, at a very respectful distance, gazing in apparent bewilderment upon the prostrate monarch of the forest.

During the years that Billy was afterwards occasionally turned into the same field to pasture, he never under circumstances came near the few remaining shade-trees, and what was still more remarkable, if he found any farm stock—cattle or sheep—seeking shelter from the passing storm beneath one of these trees, he might be seen chasing them away in no very gentle manner; and if his looks and actions might be taken as an indication of his feelings, he possessed the power of speech would have been, "Woe fools you must be to run the risk of being crushed." *American paper.*