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NEW-BRUNSWICK

RELIGIOUS AND LITERARY JOURNAL.

"Glory to God in the highest, and on Earth peace, good will toward men."

VOLUME I.

SAINT JOHN, SATURDAY, AUGUST 8, 1829.

NO. 24.

BIOGRAPHY.

LEGH RICHMOND.

[CONTINUED.]

Mr. Richmond, who was no mean financier, was fully competent to determine the scale of subscription; and by his judicious arrangements to prevent the evils complained of, and effectually secure to the poor the benefits of a friendly society. It is greatly to be desired that his plans were universally known; and that all benefit societies were formed, or re-modelled on similar principles. For the information of the public, the following sketch of the Turvey club has been inserted.

The Friendly Society of Turvey, was composed of three divisions.

First. *A club for children* of both sexes, from seven to sixteen years of age; each member pays one shilling entrance, and a penny per month; and is allowed in sickness eighteen-pence per week. From three to four pounds is the yearly expenditure on sick members. The society has deposited 50l. in the savings-bank, after twenty years' duration. Its members have varied from twenty to forty children. At sixteen years of age a member becomes eligible to the senior clubs, and is entitled to receive half the entrance for admission.

Secondly, *The club for women*, confined to persons from seventeen to thirty five years of age. The entrance is five shillings; the monthly subscription one shilling, or one shilling and eight-pence, at the option of the members. Those who subscribe the larger sum, receive six shillings per week in illness; and to the lesser subscriber is paid four shillings weekly. The number of members has varied from thirty to forty. The average payments for the last twenty years is 20l., and the society has 200l. in the savings-bank.

Thirdly, *The men's club*, also, forms a double class, who pay seven shillings and sixpence entrance, and one shilling, or one and fourpence monthly; and they receive eight shillings or six shillings weekly in sickness. Their annual expenditure has been £35, and their present fund amounts to nearly £400. These clubs have about twenty honorary members, who greatly contribute to the opulence and prosperity of these institutions; and their bounty, joined to the subscriptions of a constant succession of young members, Mr. Richmond considered, on the calculation of the Northampton tables, to be adequate to the demands of the club. The rules and regulations of the Turvey club, resemble, in most respects, those of other friendly societies; but some additions and amendments were made by Mr. Richmond, too important to be omitted.

First. No persons of immoral character were admissible, or such as were likely to disgrace the society by habits of drinking, impurity, cursing and swearing, or other notorious crimes.

Secondly. A careful superintendance was maintained over the members, by Mr. Richmond and the officers of the society. Offenders were admonished; and after three admonitions, if unrepentant, were excluded from the benefits of the society.

Thirdly. The practice of assembling the members of these societies at public houses, and of spending a portion of their funds in liquor, was prohibited; and their meetings were held in the vestry of the church, at which Mr. Richmond constantly attended. By this arrangement nearly a fifth part of the funds was saved, and the temptations of the public house prevented.

In this, and indeed in all other plans of improvement. Mr. Richmond was the presiding genius. Every thing was conducted under his eye, and owed its success to his wisdom and example. He possessed the happy talent of exciting interest, conciliating regard, and meeting difficulties with calmness; he overcame impediments by a gentleness that disarmed opposition, a judgment that corrected mistake, and a temper which diffused universal harmony. There was an openness in his manner, which impressed all with a conviction of his sincerity, and

prevented a suspicion of his having any other motive, than a wish to promote the welfare of his parishioners.

Where he met with opposition, he did not hazard the failure of his measures by indiscreetly urging them; but he rather left his arguments steadily and gradually to produce their effect. Circumspection and caution marked every part of his conduct; his great aim being at all times to give no offence in any thing, that "the ministry might not be blamed." He was consistent throughout, in his ordinary intercourse with his parishioners; and thus, the energy of his zeal in the pulpit was known not to be the excitement of the moment, "the spark of his own kindling;" but the steady flame of a Divine spirit, imparting to others the sacred glow which animated his own bosom.

To the character, example, and authority of Mr. Richmond, the members of these societies submitted their judgment, and yielded, for the most part, a ready acquiescence in his counsels.

Notwithstanding the acknowledged excellence of these plans, there appears to the writer of this memoir, one important defect. His societies were still of republican character; and it was competent to the members to injure their own interests, by an overpowering majority. On one occasion, this defective government had nearly proved fatal to the Turvey club. The funds had increased beyond the expectation of the members, who, in a time of great pressure, resolved to appropriate a portion of them to the relief of their necessities; and they were with difficulty hindered from their purpose, by his firmness and personal influence. This defect is remedied in a society formed at Emberton, on Mr. Richmond's plan. One of the rules of which provides, that no proposition shall pass into a law, without the concurrence of the president and honorary members. Mr. Richmond acknowledged the improvement upon his principle, observing, with his usual frankness, "our good friend at Emberton has secured by law, what I have effected by personal influence."

It is very desirable that the rules of these societies, after a time, should be enrolled according to act of parliament; by which they become legal corporations, and the evil attending the removal of such men as Mr. Richmond, is provided for, as far, at least, as it can be done, by bringing these societies under the sanction and protection of the law, and thus enabling the better informed of the poor themselves, to ensure the proper application of their funds, and control the sudden impulse of popular feeling.

Mr. Richmond's club, like other similar institutions, kept their anniversary; but in a different way, and with different effects. These feasts are usually held at the public house, and lead to much disorder. The feast at Turvey was not a revel of riot and drunkenness; but a generous hospitality, consistent with Christian principle. Mr. Richmond invited, on these occasions, a number of his clerical brethren, and other respectable ladies and gentlemen in the neighbourhood, who usually assembled at Turvey, to the number of thirty or forty persons, and with a large concourse of the villagers, accompanied the society to the church. The subjoined letter gives a pleasing account of the proceedings of the day.

TEMPERANCE.

VIEW OF THE TEMPERANCE REFORMATION.

By the executive Committee of the New-York City Temperance Society.

STATE OF THE CASE.

For several years previous to 1826, the attention of judicious observers had been directed to the alarming increase of intemperance, and its dreadful influence upon human welfare. Various plans had been proposed for arresting the progress of the evil, as by an excise, or some other mode of taxation, by limiting the places of sale, restrain-

ing or punishing drunkards, or placing guardians over them, and the like. But still the evil grew, because the remedies proposed were impracticable, in the existing state of public sentiment. At length it was made manifest to a few persons, that the friends of reformation needed themselves to be reformed; that moderate drinking has a strong tendency to produce excessive drinking, and that the example of the moderate drinker precludes him from the effectual administration of reproof, persuasion, or remonstrance to the intemperate. Delighted with the idea that they had discovered the secret, and found out where lay the great strength of intemperance, these benevolent persons set themselves immediately to the enterprise of promulgating the great doctrine of total abstinence, as the only remedy for the most appalling evils that ever afflicted a nation.

Franklin and Rush.

The truth itself was not new. When Franklin worked at the press in London, he drank nothing but water; and his strength was such, that he used to carry two forms up and down stairs, when his companions could only carry one. He gained by his abstinence the appellation of the "American Aquatic," and has recorded his experience for the benefit of his fellow mechanics. But his recommendations produced no visible effect, because intemperance had not yet gained its giant enormity, alarming the whole community, and making people feel the necessity, constraining them to break off from strong drink. Dr. Rush also, was a strenuous advocate for total abstinence, and taught it to his pupils, as well as published it through the press. Other scattered individuals occasionally advanced the same principles, in public and private. But no general impression was made because the power of combined action, and concentrated influence, was not then understood, or not applied to moral subjects.

Formation of the Society.

The American Temperance Society was formed in 1826, at Boston, and its design was, "to effect a change of public sentiment and practice in regard to the use of intoxicating liquors." Dr. Edwards, then of Andover, visited several of the principal towns in Massachusetts, and some in New Hampshire and Connecticut, and preached in behalf of the Society; and his labors were every where accompanied with wonderful success, in producing, in multitudes, an impression that something must be done, and a resolution to break off, from all connexion with the drink of drunkards. About the same time, Kittredge's address, and Beecher's six sermons, were published. In many places, crowded meetings were commenced, week after week, to listen to the reading of these powerful appeals, and wherever it was done, a visible reformation was effected.

Mr. Hewit.

Some years before the Society was formed, the Rev. Nathaniel Hewit had turned his attention to this subject, and excited some wonder, and endured much obloquy by advancing the doctrine of total abstinence, as affording the only security to the temperate, and the only deliverance to the intemperate. Where this gentleman's private character is known, there is no need of the testimony, which every honest man who knows him is prepared to give, to the strictness of his integrity, the purity of his zeal, the consistency of his life, and his earnest efforts for the best interests of his fellow men. The success which has every where attended his efforts, evinces with how much ability he has pleaded the cause of temperance, and shews, better than a thousand lectures on prudence, the wisdom of that bold uncompromising course of attack upon the evil, which he adopted at first and has uniformly continued. He early became the principle agent of the Society, and its operations have been chiefly carried on through his instrumentality.

1827—In this year, Mr. H. spent 20 weeks in the service of the Society, and visited this city and Philadelphia, with other places. He also had the subject before several ecclesiastical assemblies, with happy effect. In Philadelphia, a society was formed at once, which has already produced a vast reformation, in the places of resort, and the habits of the people.

Permanent Fund.

One part of the original plan of the Society was, to obtain a fund of \$20,000, as the permanent basis of their operations. At the outset, several liberal individuals gave from \$100 to \$1000 each, besides many smaller sums; and by the close of 1827, they had obtained, in cash \$4,032 53, promissory notes \$850, subscriptions payable at different times \$8372, total \$13,311 53. In their first report, made in November 1827, they remark, "while we have been nearly two years, in endeavouring to gather \$20,000, to promote the temperance of the nation, fifty millions of dollars have been freely spent, to foster and extend intemperance in the country, with the awful sacrifice of more than sixty thousand lives upon its altars."—These subscriptions have now been increased to \$14,195 09, of which \$6887 68 is collected, and in the treasury or funded, besides what has been expended in the ordinary operations of the Society. No special efforts are now making to complete this fund.

Physicians.

The Society has gained great advantage from the countenance afforded to their enterprise by physicians. Most of the principal medical societies in the country have united in denouncing the prevalent belief of the utility or safety of ardent spirit, when moderately used, as a pernicious error. The voice of the faculty is every where loud and earnest now, because under the efforts of the Temperance Society, the people are willing to hear and believe. The following quotations may be taken as a sample of what they say on the subject.

"While weak and irresolute man has access to spirituous liquors, we can see no remedy for the deplorable evils they inflict. We should not admit of the popular reasoning here—that the abuse of a thing is no argument against its use—all use of ardent spirit being an abuse."—*Dr. Emlen.*

"The emptying of Pandora's box was but the type of what has since happened, in the diffusion of rum, brandy, gin and whiskey, among the human species."—*Dr. Chapman.*

The art of extracting alcoholic liquors from vinous liquors, must be regarded as the greatest curse ever afflicted on human nature.—*Dr. Parris.*

We might add columns of testimonials, from physicians, and medical societies of the highest respectability, all explicit in favor of the total abandonment of ardent spirit.

Unexpected success

Those who formed the Society did not anticipate an immediate visible impression upon the body of the community. Fully persuaded of the correctness of their principles, and the ultimate prevalence of truth and virtue, they were laying out their plans to begin, and toil on for years, if necessary, without interesting the feelings, or affecting the habits of the people at large. But they found, that wherever this subject was presented to people's minds, an immediate effect followed. The minds of good men seem to have been preparing to welcome this undertaking. In their first report, the Executive Committee announced, that more than 30 societies had been formed, that many ministers of the gospel, all over the country, had taken an active interest in the cause, that several merchants had excluded liquors from their stores, that the newspapers, both religious and secular, were publishing essays and paragraphs on the subject, that "the reformation is already begun, and is rapidly advancing." All this was effected by the simple persuasion of truth, the convictions of conscience, and the force of example.

1828—The work, now appropriately called the "Temperance reformation," advanced with accelerated rapidity, almost all over the United States.

Western District.

A benevolent individual defrayed the expense of an agent for several months, to promote the cause

of temperance in the western part of the state of New-York. This agent visited a great many towns, and for more than 40 societies, averaging 20 or 25 members at their commencement. His reports at the close of the year, from the testimony of those best qualified to judge, such as merchants, inn keepers, &c. that the consumption of ardent spirit, in the counties west of Cayuga Lake, had diminished one third, if not one half, during the year. Three distilleries were stopped from principle, 20 or 30 merchants ceased buying or vending, five military companies use no spirit on parade days, 15 or 20 buildings, including a meeting house and a flouring mill, were erected, and 2 glass houses conducted, entirely without spirit.

Progress of the Reformation.

In Berkshire county, Mass. the merchants of six towns have discontinued the sale of the drink of drunkards, and it is rare to see any but habitual inebriates partaking of their polluted cup. In Hampshire county through the agency of Rev. Dr. Woodbridge, a temperance association was formed in every town.—Many merchants discontinued the traffic. In Middlesex co. Conn. a society was formed by delegates from several town societies. This meets monthly from town to town, and the branches send delegates to report the progress of the cause in their respective places. The custom of offering liquors is here universally abolished. More than 900 members are now pledged to total abstinence.* In East Machias, Me. there was at the close of the year no licensed retailer in town. In North Stonnington, Conn. of 11 retailers only 3 applied for a license and they were all denied. In Plymouth, N. H. the cost of spirit used was, in 1826, \$9000, in 1827 \$3000, and in 1828 \$500. The Report contains a statement of similar reforms in progress almost all over the state of Vermont, and very encouraging indications from Virginia, Georgia, and Alabama. The names are given of 211 societies in 16 states; and the whole number was estimated at 500. It was also stated that there were good grounds for believing as many as 500 drunkards to have been reformed in consequence of the Temperance Societies. Contrasting this with the statement of the eminent Dr. Warren, made some years since, that in 25 years' practice he had never known but one permanent reformation, we shall see the effects of a reform begun among the friends of reform.

1829.—In delineating the progress of the current year, a new era opens to our view. Heretofore, the cause had been working its way, finding new friends, and producing experiments, and efforts, all attended with such success, as has fully satisfied the most incredulous, who would take pains to examine the facts in the case, that the plan is both practicable and efficacious. Heretofore the society received, from multitudes of the prudent and respectable, kind words and good wishes, expressions of confidence in the purity of their designs, and the correctness of their principles, with earnest wishes for their success, and a conviction of the efficacy of their proposed measure, if they could be brought into general practice. But this year the expressions of diffidence begin to vanish, and men of sound judgment begin to feel that they do not forfeit their reputation for wisdom, by declaring their belief that the proposed temperance reformation is not only desirable and necessary, but practicable.—Consequently, existing Societies are acquiring new activity, and new ones are multiplying in all parts of the country.

Aid of Public Men.

This confidence of success has brought a multitude of influential men to lend their public countenance to the plans of the society. The House of Representatives of the state of New-York adjourned, to give those members who wished it, an opportunity of uniting in a day of fasting and prayer on account of the intemperance that prevails in our land. The members of the House of Representatives in New Hampshire met and passed a resolution to abstain from liquors during the session. A committee of the Massachusetts Legislature reported in favor of requiring a series of statistical returns from the overseers of the poor in the several towns, designed to shew the extent of the evils of

*To these, which are Gentlemen, we are informed by the Secretary of that Society, may now be added 1000 Ladies.

intemperance. In the Pennsylvania House of Representatives, a committee reported the highest approbation of the efforts of Temperance Societies, recommending to all good citizens to unite with them in the work of reformation. The Governors of Connecticut and Alabama have given honorable notices of the cause, in public official documents.

A state society was formed at Albany during the sitting of the Legislature, of which Chancellor Walworth is president. In accepting the office, he took the opportunity of expressing, in the fullest manner, his approbation of the principles of the society, his own experience of their utility, and his desire for their universal extension. In Hartford delegates from the Medical Convention of Connecticut, and from more than 20 temperate associations, assembled to assist in forming a Temperance Society for the State, of which the president of Yale College is the president.

Chief Justice Parker has recently addressed a letter to the Massachusetts Society, describing the rapid progress of the reformation in the western counties of that State, where he had just been holding courts. He speaks highly of the labors of Mr. Howitt, who he thinks may be appropriately styled "the Apostle of Temperance." He mentions the example of the gentlemen of the Bar in Berkshire county in particular, as having unanimously entered into a compact, which they strictly observe, to promote the cause of temperance, by example and otherwise. He says, "the result to my mind is quite satisfactory, that a radical change has been wrought through that portion of the commonwealth which I have visited." He ascribes it all to the Temperance Societies.

Reform begun by Retailers.

In Tolland co. Conn. the work of reformation was first commenced, on a system, by the retailers, who had a meeting to take measures on the subject. By their invitation a public meeting was called, and a county Temperance Society organised. In Ithaca, N. Y. a place of 3000 inhabitants, there is not a single dram-shop; though last year there were upwards of 20. The change has been effected by the grocers themselves, aided by the respectable mechanics of the village.

Co-operation of Ministers.

It is understood that a large proportion of the ministers of the Presbyterian and Reformed Dutch denominations, preached on the subject, the 4th Wednesday in January last, by a general consent. The Baptist Congregational Ministers, and many in other denominations, have exhibited great zeal in the cause during the present year. Ministers from all parts of the United States have recently been assembled, in Philadelphia, by the Baptist Triennial Convention, and the Presbyterian General Assembly and in New-York by anniversaries of various societies; and all concur in reporting that the work of reformation is advancing with great power. The cause of temperance was a theme of pervading interest, and more than any one thing besides gave the character to these meetings.—The Methodists have always been, according to their discipline, the advocates of total abstinence. The effect of their labors; in recovering the poor Indians of Canada from the degradation of intemperance has been very signal.

Generally the Minister who occasionally sips a little, attracts observation, and is regarded as setting a bad example, and acting out of character.

The Press.

Nearly fifty different publications have been called forth in behalf of this cause, mostly from men of superior talents. During the present year, nearly all the religious newspapers and other periodicals, have shown their zeal far beyond that of any previous time. A vast number of political and commercial papers have entered into the work, and inserted numerous paragraphs, and some of them original articles, or series of essays, calculated to advance the cause of temperance, while they have hardly given publicity to any thing calculated to check the progress of this salutary reformation. The papers in this city deserve thanks for the assistance they have rendered, and the hopes they encourage that their zeal and co-operation will not diminish, but increase as the object advances.

The National Society now feel themselves so much encouraged, that they have established a weekly newspaper, to be devoted to this cause, and other kindred objects. It is called the "Journal of Humanity," is printed in an elegant manner, and will undoubtedly be conducted with distinguished ability. It is published at Andover, price two dollars a year, in advance. Mr. John P. Haven, 142 Nassau-street, is agent for New-York. There can be no doubt that it will be a very efficient instrument in promoting the objects of the society.

Effect on the Market.

The effect is already visible on the general market for strong drink. The diminution of sales the present season, is not, perhaps, all of it to be attributed to this cause—but this has had its influence. In Hartford, the wholesale trade is lessened more than half. In this City, distilled liquors are very low, and the sales comparatively limited. Multitudes of dealers in the country determine to purchase no more spirituous liquors; several, it is known, have at the same time destroyed their whole stock of the poison. In New-England, New-York, and New-Jersey, a large number of distilleries are closed, and some of the stills are wrought into articles of real utility. The inhabitants of numerous towns must go out of their boundaries to procure the means of getting drunk.

A Movement.

Men are opening their eyes to the truth—they shudder with amazement, as one would shudder at a coiled snake in his path, and a sense of crime comes over their minds, when they contemplate the precipice so near, from which the Temperance Society has rescued them and proposes to rescue the nation. The excitement on the subject has well been denominated by an eloquent orator, a "temperance movement," fully called for by the exigency of the case—such a movement, on any subject of public morality, the world has never seen. Nothing ever showed so triumphantly the omnipotence of truth, the efficacy of concentrated action and voluntary effort, in producing moral changes, which he beyond all the powers of law and government to accomplish.

New-York City Society.

An impression was made here in favor of this reformation, by the labors of Mr. Hewit, in the spring of 1827; but no general measure was taken to preserve or extend this reformation, until the last winter. At that time it appeared that New-York was behind the rest of the northern section of the country. In January last, at a large meeting of respectable citizens, a committee was appointed to take measures for the formation of a Temperance Society in this city. After mature deliberation, that committee prepared a constitution and a list of officers for the proposed society, and having secured the assistance of Mr. Hewit, called a public meeting at Masonic Hall, on the evening of the 9th of March. The impression made was a happy one, in favor of the importance of our enterprise, and the feasibility of our plans. A respectable board of managers was appointed, with their own consent first obtained. Judge Thompson, then absent from the city, in a letter accepting the presidency of the society, thus expresses his sentiments:—"The cause in which the society is engaged, meets my entire approbation and hearty concurrence. The beneficial effects of like institutions are already seen and felt in many parts of our country."

Encouraging Cammendations.

Soon after the Society was formed, Dr. Watts, President of the Medical College of New-York, in his valedictory address to the graduates of that institution, recommended the temperance cause to their support, as, "the greatest moral enterprise of the age." About the same time, at the close of a series of capital trials, all arising out of strong drink, Judge Edwards, in pronouncing sentence of death upon a criminal, spoke forcibly of the connexion of crime with strong drink, and denounced the traffic, as a calling, "the direct tendency and necessary consequence, of which is, to ruin the health and deprave the morals of thousands of our fellow beings." Thus encouraged at the outset of their undertakings, those who were appointed to manage the concerns of the Society felt themselves called to the immedi-

ate adoption of measures to extend the principles of temperance in our city, where a reformation is much needed.

Lectures on Temperance.

Immediately after their appointment, the executive committee engaged Mr. Hewit, to labor in the city as long as he could be spared from the more extensive plans of the parent society. He spent several weeks among us, and besides public addresses, preached in many of our churches, always with acceptance and with known and marked success. The effect of his eloquent appeals, in opening men's minds and changing their habits, is without a parallel among us.

The managers appointed a separate committee to procure the co-operation of the various preachers in the city. By request of that Committee, lectures have already been delivered by ministers resident in the city, of seven different denominations. The engagements of the clergy in the various public meetings of the season have caused a suspension of these lectures, but it is expected they will soon be resumed and continued, as our experience shall indicate their utility. They have been uniformly well attended, and have contributed much to the progress of the reformation.

Public Meeting in May.

Agreeably to a vote of the Managers, a public meeting of the Society was appointed during the week in which so many great institutions held their celebrations. It was designed to bring together the interest, and strengthen the confidence of the friends of reformation, from all parts of the country. Besides the eloquent addresses of Messrs. Hewit, Beecher, Frost and McIlvaine, that of Mr. Maxwell had a great effect in impressing on the hearers the necessity for a change, and moving their indignation against the customs which produce such horrid results. He stated that intemperance was the chosen ally of crime, and the prolific parent of fraud. Nearly all the cases of theft were connected with it, the forgeries, counterfeit money, and other kindred offences. The bond, by which this horde of miscreants were kept in connexion with a civilized and christian community, were, with few exceptions, retailers of ardent spirit. Mr. Maxwell declared that of twenty cases of murder, which he had prosecuted as a public officer, intemperance was in some way concerned in them all. He had once doubted whether Societies could do any good in removing such fearful evils, but he was now glad of an opportunity to testify his belief of their efficacy, and the obligation of all good citizens to support them.

Publications by this Society.

The executive Committee commenced their work by publishing an "Address to the inhabitants," explaining the principles and urging the necessity of their enterprise. In distributing, it was their intention to send it only to those worthy citizens, who might reasonably be expected to read with candor, and to unite in any direct measures to promote temperance. They have reason to believe the address was favourably received, only two cases having come to their knowledge, where their intentions were misunderstood, so as to give offence where nothing but respect was designed.

An "Address to Grocers" was extensively circulated among that class of citizens, and though we do not know that many have in consequence declined to renew their license for retailing, yet it has led to a very serious consideration of the subject, and in many cases induced persons to discontinue the sale of liquors to be drunk in the store, and excited in not a few, a sincere desire to be out of the business as soon as they can see it to be consistent with their interest.

An "Address to Physicians," has been very honorably noticed in the N. York Medical and Physical Journal, and it is hoped will stimulate the members of that profession to fresh zeal in the cause of temperance. Having confidential access to every family in the city, it is in their power to inculcate the principles of temperance with almost universal efficacy.

Temperance Associations.

The press, the pulpit, public meetings, and the like, are our means for rousing the community to attend to this great concern. But to preserve the impressions thus produced, and to give a permanent

extension of our views in the community, we attach great importance to *Auxiliary Associations*, whose articles of association contain a clause of some sort, obligating the members to abstain from ardent spirit, except when rendered necessary as a medicine. We have already a considerable number of such, highly respectable both for numbers and character. Some of them are in congregations, others in Sunday Schools, and others still, of great efficacy, among the operative mechanics of some of our large establishments. One of these latter now includes more than 100 members, all happy in the change of their habits, and zealous to extend the influence of temperance principles. The most interesting of their branches is the Young Men's Temperance Society, where some hundreds of our young men are united in the good cause. Whatever may become of the present race of drinkers, it is delightful to know that the next generation are determined to be free from the evil habit of drinking, which is ruining so many of their seniors. We hope soon to see associations spontaneously springing up through all the ramifications of society.

Practical Results.

It is plain that the results of such a course of operations, during the first quarter of a year, are not to be easily stated on paper, or reducible to matters of positive testimony. The most of its effect is a matter of judgement rather than of positive affirmation. We have the opinion of many persons well qualified to judge, that there has been in the city a very manifest change in the social customs of respectable people, in regard to the use of intoxicating liquors; that there is a great diminution of drinking in hotels, boarding houses, and eating houses; that the amount of sales, both by wholesale and retail, is lessened probably one half; and that many persons, who still continue to drink, consume much less than formerly, and begin to make apologies for even that little.

It is a matter of testimony, that a considerable number of vessels have sailed out of this port, some on long voyages, without taking any spirit for the use of the crew. A number of large mechanical establishments are known, from which not only strong drink, but drinking men are excluded. Several respectable commission merchants have declined to receive consignments of that, which cannot be sold without doing vast injury to their fellow men. Many respectable persons, who were, as they confess, within a step of destruction, now bless the temperance reformation for their deliverance; and the heart of more than one wife, sister and mother, swells with unutterable joy, that the Temperance Society has snatched the dreadful cup from the hand of him who reeled under its influence.

The Work to be Continued.

Though we have much reason to bless God for so much favor and success, yet we feel that the evil has only just begun to yield. Our efforts must be continued with untiring zeal, or the flood, which is now a little stayed, will soon bear down with redoubled force. Multitudes, are yet deluded with the idea, that though others cannot, they can take a little and be safe.—Thousands of fathers are still setting an example of indulgence, which will probably be the ruin of their children. No apparent diminution is made of the vast numbers in our streets and marts of business, who carry the marks of the evil on their countenances.—Multitudes, even of these, we hope, will be secured through our exertions. But if they will not, let us at least be instrumental in preserving the temperate from ruin, and handing down safe principles and practices to the generation that shall soon occupy our places.

ELEAZAR LORD,
ANSEL W. IVES,
JOSHUA LEAVITT,
JOSEPH M. SMITH,
JOHN TORREY,
RICHARD T. HAINES,

Executive
Committee.

New-York, June 12, 1829.

A captain of militia, at Foster, R. I. has been tried, for taking his company to a tavern and treating them with rum. He was fined 20 dollars, and sentenced to pay costs of prosecution.

RELIGIOUS TRACTS.

ON THE UTILITY OF
DISTRIBUTING RELIGIOUS TRACTS.

The Distribution of Religious Tracts has many and peculiar advantages for doing good.

1. It is a cheap and easy method of diffusing saving knowledge, especially amongst young people, and the poorer classes of society. What is a Religious Tract, but a select portion of Divine Truth, laid down with simplicity and plainness? To give it greater effect it is sometimes illustrated and enforced by anecdote or narrative. It may be procured at a small expense; and any one who will devote even a trifling sum, either annually or otherwise, to the purchase of Religious Tracts, may thus become the instructor of hundreds or of thousands.—A half-penny, which would afford but a scanty relief to the bodily wants of the indigent, will purchase a Religious Tract, which through the blessing of Almighty God might prove the instrument of salvation to a sinner. It would be difficult to point out in what other way there is a probability of doing so much good at so small an expense. Besides, this is an easy method of being useful. Difficulties might arise either from natural diffidence, or a supposed want of ability, which would greatly hinder or entirely prevent us from conversing on religious subjects, especially with strangers; but these are hereby obviated, and an easy method of communicating instruction and reproof is presented to us. It will cost you little effort to choose, from your Collection of Tracts, one which you may judge adapted to the state of the person you wish to instruct or warn;—and to present it to him, saying, "My Friend, Do me the favour of reading this; I recommend it to your serious consideration." This may, perhaps, procure you an opportunity of conversing with him afterwards; but, should this not be the case, if you accompany your present with your fervent prayers for a blessing upon it, you will have the satisfaction of knowing, that you have brought the means of instruction, reproof, and correction, within the reach of one who needed them.

2. This is not only a cheap and easy method of doing good, but it is farther recommended, on account of its being modest and unobtrusive, and likely to avoid giving offence. Human pride would, in many cases, be wounded by the presence of a person who presumes to give instruction, admonition, or reproof; and would, probably, partially defeat, if not render entirely useless, the best-meant efforts employed in conversation. But a Religious Tract may be perused in the bosom of our families, or when alone, where no eye is present, except God's, to witness the effect it produces. The little silent monitor counts a tear, it remarks no blushes, but leaves the awakened sinner at liberty to yield to his convictions, and to give full vent to the feelings of his burthened heart. Uninterrupted by the presence of a spectator, the penitent can form his purposes of amendment; and, by solemn prayer, seek assistance from God to carry them into execution.

3. It is calculated to reach those cases which appear to be almost unprovided for by any other means. They who inhabit those regions of moral darkness and death, into which the rays of Divine Truth have seldom penetrated, in general, see no need of Religious Instruction, nor feel any desire to obtain it. The Sabbath is hardly known to them, except as a day of amusement or pleasure; and they have so long forgotten to assemble themselves with God's people, in his house, that at length it never enters into their mind that it is their duty to attend a place of worship. Did their salvation depend on their seeking after the means of acquiring religious knowledge, their condition would be nearly, if not altogether, hopeless. It is therefore necessary to seek them out in their own dwellings; to rouse them from their slumber by repeated calls; and to force, so to speak, the truth of God upon their attention. But what is better calculated to do this than the means here recommended? Let zealous and active Tract-Distributors enter the abodes of darkness, carrying in their hands their little messengers of mercy: the presenting of a Tract frequently opens the way for Religious Conversation; and affords an opportunity of inviting to God's house him who has long neglected Public Worship.

4. This method of Instruction has peculiar conveniences. A Religious Tract is short; it is soon

read; and its contents are easily remembered. This suits the convenience of mechanics and labourers, who have little inclination to read whole volumes, and little time to spare from their worldly occupations; and its brevity will frequently secure it a perusal, when larger treatises, however excellent, would be laid aside and neglected. Even instruction by preaching and conversation can only be received at stated times; and frequently, if forgotten, cannot be recalled; but a Tract may be read at our convenience, and perused as often as we please. Memory is thus assisted, and good impressions rendered permanent.

5. The Distribution of Religious Tracts forms an excellent accompaniment to other means of doing good. If, in the common intercourse of life, you meet with a person who appears desirous of instruction, what can be more proper, after having conversed with him, than to present him with a Tract, saying, "Here is a little book which will give you additional information on this subject; read it, and pray to God for his blessing." If, in conversation, you observe the mind of a person impressed by Divine Truth, will it not conduce to deepen the impression, if, at parting, you put into his hands a Tract, with these words, "My friend, this will more fully explain the subject of our conversation; it is the truth of God." Should you meet with a person who proposes to you the momentous inquiry, "what shall I do to be saved," can your pious counsel be better followed up than by a Tract, directing the wounded soul to the blood of Jesus Christ, which cleanses from all sin? To those who are accustomed to visit the abodes of wretchedness, for the purpose of relieving the poor, the sick and the dying, a Religious Tract will be found a useful auxiliary; and to the person who receives it, it will often prove a precious boon superadded to the temporal relief which has been administered.

6. To persons whose avocations lead them to travel, either in this or in foreign countries, the distribution of Religious Tracts will be found a convenient method of sowing the seed of eternal life beside all waters. Let, therefore, Travellers by land furnish themselves with a proper selection of those portions of divine truth. Innkeepers, Waiters, Coachmen, Fellow-travellers, as well as other persons with whom they come in contact, will furnish an ample field for their circulation. Let Supercargoes, Captains, Mates, and Seamen, about to visit foreign countries, lay in a sufficient stock of Religious Tracts; by their distribution they may introduce the light of salvation into some distant region, and be the instrument of bringing souls to Jesus from the ends of the earth.

7. There is at the present moment an imperative call on the religious public for the greatest activity in this duty. The exertions of pious and benevolent persons have done much towards rendering education general, but the talent of reading, thus so widely diffused, will if not properly directed, be prostituted to the service of sin, and, instead of proving a blessing, will be a curse. How necessary therefore is it to furnish those who have been taught to read with books, calculated to insinuate into their minds the pure principles of religion, and to teach them the practice of relative and social duties; and how imperative is the call on all those who are engaged in the instruction of Youth, to put into their hands such short and easy directories: especially,—

8. When it is considered what a flood of infidel and licentious Publications is poured into this country. These publications are written in a popular style: they are seasoned with vulgar wit, and are calculated to engage the attention of the simple, and to beguile the unwary. They are sold cheap, and circulated with the greatest activity. But their design is infernal; it is nothing less than to blot out our Faith, to bring all Government into contempt, and to overturn the foundations of civil and social Happiness. We therefore need an antidote to this evil; nor can we think of any thing better adapted for this purpose, than the means which it is the design of this Address to recommend. Thus we shall meet the enemies of truth on their own ground, and repulse their attacks in their own mode. The recollection of the inroads they have already made, and the ravages which they threaten, should rouse into action our utmost energies, in order to raise an efficient barrier against their further progress, and to deliver the prey from the jaws of the Destroyer.

MISCELLANY.

From the New-York Evening Post.

ON THE COMPRESSION OF THE WAIST IN FEMALES.
BY THE USE OF CORSETS.

We have been favoured with the perusal of an interesting essay on this subject by a medical gentleman, which has more fully opened our eyes to the mischiefs resulting from the compressed waists now in fashion—mischiefs which, in the paper before us, are exposed with a clearness and weight of evidence that must carry conviction to the mind of the most incredulous. The paper is so ably written and conclusive, that we should have been happy to print it entire, had its scientific form not rendered it too learned for the readers of newspapers. In the abstract of its contents which we shall submit, the author's statements must lose something of the precision and force which the introduction of anatomical details, with a frequent reference to plates, enable him to bestow upon them; but we think we shall be able in a general way, to show young ladies what injury to health their compliance with the present unnatural fashion, if persevered in, is certain to entail upon them.

Fashion lives on novelty, and we have on this account much charity for its wanderings and eccentricities. Bonnets with a snout as long as an elephant's proboscis, or a margin as broad as a Winchester bushel, are merely ridiculous. Shoulders that look like wings, and sleeves as wide as a petticoat, we think are not particularly graceful; but they have at least the merit of being airy, and we take no offence. We cannot, however, extend our indulgence to the compressed waist which is the rage at present. We know that as often as the waist is lengthened to its natural limits, this tendency to abridge its diameter appears; and we confess we are puzzled to account for the fact; for surely it is strange, that a permanent prepossession should exist in favour of a mode of dress which is at once ugly, unnatural, and pernicious. Were fashion under the guidance of taste the principles of drapery in painting and sculpture would never be lost sight of in its changes. The clothes that cover us may be disposed in an infinite variety of forms without violating those rules which the artist is careful to observe. The true form of the body ought to be disclosed to the eye, without the shape being exhibited in all its minutiae as in the dress of a harlequin; but in no case should the natural proportions (supposing the figure to be good) be changed. Ask the sculptor what he thinks of a fashionable waist, pinched till it rivals the lady's neck in tenacity; and he will tell you it is monstrous. Consult the physician, and you will learn that this is one of those follies in which no female can long indulge with impunity; for health and even life are often sacrificed to it.

We ought to mention, that the writer of the paper before us, has taken for ground work an "Essay on the use of Corsets," by the celebrated German physiologist Soemmerring, but with the statements of that author he has combined many valuable remarks of his own.

Corsets are used partly as a warm covering to the chest, and partly to furnish a convenient attachment to other parts of the female dress. This is all proper and correct; but to these uses fashion superadds others, originating in fantastical notions of beauty. Corsets are employed to modify the shape, to render the chest as small below, and as broad above, as possible, and to increase the elevation, fullness, and prominence of the bosom. To shew how this affects the condition of the body, we must begin by giving a short description of the thorax or chest, which is the subject of this artificial compression.

Every one who has seen a skeleton knows that the chest consists of a cavity protected by a curious frame work of bones. These are, 1st, the backbone (consisting of vertebrae, or short bones jointed into one another) which sustains the whole upper part of the trunk; 2d, the breastbone, about 7 or 8 inches long, and composed of three pieces; and 3dly, the ribs, of which there are generally 24. The twelve ribs on each side are all fixed to the backbone behind; seven of these, the seven uppermost, are also attached to the breast-bone before, and are therefore called *true ribs*. The eighth rib has its end turned up and rests on the seventh; the ninth rests in the same way on the eighth; but the tenth, eleventh, and twelfth, are not connected with one another in front at all. The fore extremity of each rib consists not of bone, but of an elastic substance called cartilage. The elastic-

ty of this substance, combined with the oblique position of the ribs, constitutes a beautiful provision, in consequence of which the chest enlarges and contracts its volume to afford free play to the lungs.

We now wish to call attention to the form of this cavity, which, as we have seen, is surrounded and protected by the backbone, ribs, and breastbone, and is called the *thorax* or chest. The uppermost pair of ribs, which lie just at the bottom of the neck are very short; the next pair is rather longer; the third longer still; and thus they go on increasing in length to the seventh pair, or last *true ribs*, after which the length diminishes, but without materially contracting the size of the cavity, because the false ribs only go round a part of the body. Hence the chest has a sort of conical shape, or it may be compared to the beehives used in this country, the narrow or pointed end being next the neck, and the broad end undermost. The natural form of the thorax, in short, is just the reverse of the fashionable shape of the waist. The latter is narrow below and wide above; the former is narrow above and wide below.

The lower part of the thorax is also much more compressible, and of course more easily injured by ligatures than the upper. In the upper part of the bones form a complete circle; and from the small obliquity of the ribs, this circle presents a great power of resistance to external pressure. But the last five ribs, called the false ribs, besides being placed more obliquely, become weaker as they decrease in length, and having no support in front, their power of resisting external pressure is probably six times less than that of the true ribs. Hence ligatures applied to this part of the body may contract the natural size of the cavity perhaps one half. Nature, in this instance, has entrusted the belle with a discretionary power—guarding against its abuse, however, by severe penalties. If she chooses to brave the consequences, she may always, with the help of lace and cord, produce a great change on this part of her person.

From the great care nature has bestowed to strengthen the outer shell of the thorax, and to combine nobility with strength, we may judge of the importance of the organs within. It is a greater proof of this, as Soemmerring observes, that the ribs are the first part of the bony framework which nature forms, for in the unborn child no bones except those of the ear are so perfect. The contents of the thorax are—first, the heart, which is the centre of the circulating system, and which, for the sake of its metaphorical offices, every body must be anxious to keep from injury. Next, the lungs, which occupy by far the largest space, and of the delicacy of whose operations every one may judge. There are besides, either within the thorax, or in juxtaposition with it, the stomach, liver, and kidneys, with the œsophagus, the trachea or windpipe, part of the intestines, and many nerves—all intimately connected with the vital powers. Most of these organs are not only of primary importance in themselves, but through the nerves, arteries, &c. their influence extends to the head, and the remotest parts of the limbs, so that when they are injured, *health is poisoned at its source*, and the mischief always travels to other parts of the system.

Imagine, now, what is the consequence of applying compression, by corsets of some unyielding material, to a cavity enclosing so many delicate organs, whose free action is essential to health. First, the lowest part of the shell of the thorax yields most: the false ribs, and the lower true ribs are pressed inwards; the whole viscera in this part of the body, including part of the intestines are squeezed close together and forced upwards; and as the pressure is continued above they are forced higher still. If the lacing is carried farther, the breast bone is raised, and sometimes bent, the collar bone protrudes its inner extremity, and the shoulder blades are forced backwards. The under part of the lungs is pressed together, and the entrance of the blood into it hindered; the abdominal viscera, being least protected, suffer severely; the stomach is compressed, its distention prevented, and its situation and form changed, giving rise to imperfect digestion; the blood is forced up to the head, where it generates various complaints; the liver has its shape altered and its functions obstructed; the bones, having their natural motions constrained, distortion ensues, and the high shoulder, the twisted spine or breastbone, begins at last to manifest itself through the integuments of the clothes.

It is needless to enlarge on these details, as we shall give a list of the diseases generated by tight corsets by and by.

“Another effect of tight corsets,” says the Essayist, “is that those who have been long so closely

laced, become at last unable to hold themselves erect, or move with comfort without them, but as is very justly said, *fall together*, in consequence of the natural form and position of the ribs being altered. The muscles of the back are weakened and crippled, and cannot maintain themselves in their natural position for any length of time. The spine too, no longer accustomed to bear the destined weight of the body, bends and sinks down. Where tight lacing is practised, young women from 15 to 20 years of age, are found so dependent upon their corsets, that they faint whenever they lay them aside, and therefore are obliged to have themselves laced before going to sleep. For as soon as the thorax and abdomen are relaxed, by being deprived of their support, the blood rushing downwards, in consequence of the diminished resistance to its motion, empties the vessels of the head, and thus occasions fainting.”

“From 1760 to about 1770,” says Soemmerring, “it was the fashion in Berlin and other parts of Germany, and also in Holland a few years ago, to apply corsets to children. This practice fell into disuse in consequence of its being observed, that children who did not wear corsets grew up straight, while those who were treated with this extraordinary care, got by it a high shoulder or a hunch. Many families might be named, in which parental fondness selected the handsomest of several boys to put in corsets, and the result was, that these alone were hunched. The deformity was attributed at first to the improper mode of applying the corsets, till it was discovered that no child thus invested, grew up straight, not to mention the risk of consumption and rupture which were likewise incurred by using them. I, for my part, affirm, that I do not know any woman who, by tight lacing, (that is, by artificial means), has obtained ‘a fine figure,’ in whom I could not, by actual examination, point either a high shoulder, oblique compressed ribs, a lateral incurvation of the spine in the form of an *italic S* or some other distortion. I have had opportunities of verifying this opinion among ladies of high condition, who, as models of fine form, were brought forward for the purpose of putting me to silence.”

Young ladies in course of time hope to become wives, and wives become mothers. Even in this last stage, few females have the courage to resist a practice which is in general use, though to them it is trebly injurious. But it is sufficient to glance at this branch of the subject, on which, for obvious reasons, we cannot follow our Medical Instructor. It is lamentable, however, that mothers who have themselves experienced the bitter fruits of tight lacing, still permit their daughters to indulge in it. There is, in truth, no tyranny like the tyranny of fashion. “I have found mothers of discernment and experience,” says Soemmerring, “who predicted that in their 25th year, a hunch would inevitably be the lot of their daughters, whom they nevertheless allowed to wear corsets, because they were afraid to make their children singular.”

But it is time to speak of the diseases produced by the passion for *slender waists*. “One is astonished,” says Soemmerring, “at the number of diseases which corsets occasion. Those I have subjoined rest on the authority of the most eminent physicians. Tight lacing produces—

“*In the Head*; headache, giddiness, tendency to fainting, pain in the eyes, pain and ringing in the ears, and bleeding at the nose.

“*In the Thorax*; besides the displacement of the bones, and the injury done to the breast, tight lacing produces shortness of breath, spitting of blood, consumption, derangement of the circulation, palpitation of the heart, and water in the chest.

“*In the Abdomen*; loss of appetite, squeamishness, eructations, vomiting of blood, depraved digestion, flatulence, diarrhoea, colic pains, induration of the liver, dropsy, and rupture. It is also followed by Melancholy, hysteria, and many diseases peculiar to the female constitution, which it is not necessary to detail.”

But the injury does not fall merely on the inward structure of the body, but also on its outward beauty, and on the temper and feelings with which that beauty is associated. Beauty is in reality but another name for the expression of countenance which is the index of sound health, intelligence, good feelings, and peace of mind. All are aware, that uneasy feelings, existing habitually in the breast, speedily exhibit their signature on the countenance, and that bitter thoughts, or a bad temper, spoil the human face divine of its grace. But it is not generally known that irksome sensations, though merely of a physical nature, by a law equally certain, r— the temper of its sweetness,

and as a consequence, the countenance of the more ethereal and better part of its beauty. Pope attributes the rudeness of a person usually bland and polished, to the circumstance that “he had not dined;” in other words, his stomach was in bad order. But there are many other physical pains besides hunger that sour the temper; and, for our part, if we found ourselves sitting at dinner with a man whose body was girt on all sides by board and bone, like the north pole with thick ribbed ice, we should no more expect to find grace, politeness, amenity, vivacity, and good humour, in such a companion, than in Prometheus with a vulture batten on his vitals, or in Cerberus, whose task is to growl all day long in chains.

It may not be amiss to inform the ladies that, according to our medical instructor, the red-pointed nose which glows, rather inauspiciously, on some female faces, is in many cases the consequence of tight lacing.

A few days ago, another medical friend told us that he was present when the body of an elderly lady was opened, who had in her day been fashionable, and whose liver bore testimony to the fact, for it had an indentation deep enough to hold a large finger, exactly where the belt or girdle was worn in her younger days. We need scarcely add, that she died of inveterate stomach complaints, and that she was past life’s meridian, but not old. In one respect, ladies who lace tight may be said to provide against the decay of their beauty, since they take the best security against reaching old age, which, as every one knows, rifles woman of her outward charms.

In time past we were ignorant enough to admire, like our neighbours, slender waists; but thanks to our medical friend, we are cured of this folly. We were wont to think that the Loves and the Graces played round such delicate forms; but in future we shall never see them without thinking of twisted bones, dropsy, consumption, indurated livers, fainting, spitting of blood, melancholy, hysteria, sour tempers, rickety children, pills, lotions, and doctor’s bills.

As for our brethren of the male sex who are still in the bonds of error on this subject, we would refer them to the two figures prefixed, and ask them to “look on this picture and on that,” and say whether in encouraging females to ruin their health by bestowing their admiration on such forms as the one on the right, they are not patronising what is an outrage on taste, and a libel on the most perfect of nature’s works. Were a woman sculptured according to the proportions now fashionable, every one possessing common sense would pronounce the figure monstrous. The subject deeply concerns fathers and mothers, and indeed persons of all ages and stations. Fashion lords it over the lady of quality, but the milkmaid is not beyond its influence. At this day, when medical knowledge is so much diffused, surely ignorance, caprice, or chance should not be permitted to injure health and ruin constitutions under the pretext of regulating our dress.

WHOLESOME ADVICE.

“But if, after God has made so full and clear a revelation, in what way and upon what terms he will save us, men will resolve to be their own guides, and refuse to be saved in the way which he has appointed, this is at their own peril. If some will affirm, that trusting in Christ is their whole duty, and so will excuse themselves from the observation of the moral law; and others will affirm, that the observation of the moral law is sufficient, and so will forgo the benefit of Christ’s redemption: if some will contend that Christ has done all, and others that he has done nothing; to both these it is sufficient to say, that they are very vain and presumptuous, in setting up the opinions and imaginations of weak and fallible men, against the infallible testimony of persons sent and inspired by God. The Scripture account is as plain and express as words can make it: On the one hand, that faith in Christ is the foundation of a Christian’s title to happiness: and, on the other hand, that repentance and good works are necessary conditions of obtaining it.”—*Bishop Gibson*.

Avoid all harshness in behaviour; treat every one with that courtesy which springs from a mild and gentle heart.

One ounce of practice is better than a pound of precept.

He who hopes for glory by new discoveries must not be ignorant of old ones.

Get good sense, and you will not want good luck.

BRITISH AND FOREIGN SCHOOL SOCIETY.

Continued.

Mr. Wilberforce came forward to propose the next Resolution, and was received with loud and continued cheers. He proceeded to address the Meeting to the following effect. I confess, my Lord, that it was not without some reluctance that I have acceded to the wish of our excellent Secretary, and consented to accept the Resolution which he has placed in my hand, for the purpose of submitting it to the Meeting. At my time of life, and after having endeavoured to exert myself as far as my opportunities permitted, I think these things should be left to younger, abler, and more active hands; and when you see that the cause is taken up by such men as my two Honourable Friends who have just addressed you, I think you will admit with me, that the transfer has been made with great benefit to the objects of the Institution. At the same time, I should not discharge my duty to this Meeting, or to my own feelings, if I refused to say that I am still a sincere friend to the object of this Society, and that I rejoice that through its means the cause of rational and scriptural education is making such rapid progress in the country, and particularly in that country to which my Hon. Friend (Mr. S. Rice) belongs. Though my Hon. Friend is more directly interested in the moral improvement of that country, I can assure him that he does not rejoice more sincerely than I do at the fact, that this improvement is rapidly taking place. It is indeed a source of heart-felt satisfaction that we are at last beginning to pay to that country the great debt we owe her for the long series of injuries which this country has heaped upon her; and I may add, that if the joy which I feel in this circumstance was not a sufficient inducement for me to address you, I should find it in the Resolution which has been placed in my hands—"That this Meeting, sensible that the stability of the British empire has its firmest basis in the general piety and intelligence of the country, rejoices in the continuance of His Majesty's liberal patronage of the Institution." It is a singular coincidence that I have just now learned from our friend, Mr. Allen, that he has this morning received His liberal donation to the Society. This is indeed an action worthy of a monarch. It is delightful to find the Sovereign of the freest country in the world, admitting that the best basis of his power and greatness was in the homage of an educated, an enlightened, and a virtuous people, and contributing to those most desirable results by his own patronage and support. (Hear, hear.) These were not the times—if an English Monarch could ever love darkness and ignorance—in which monarchs could repose in the lap of indolence and apathy, to the neglect of the true interests of their people. And here I may remark, how grateful we should be to Divine Providence, that in the freest country in the world,—I beg pardon of our excellent friend (Mr. Barbor, the American Ambassador), and I assure him that the remarks does not intend any invidious comparison, England and America may be looked upon in the relation of mother and daughter, and as forming part of one great family, whose objects and interests should be united;—(hear, hear.)—but I repeat, that we should be grateful for the dispensations of Divine Providence, at finding that the Sovereign of our free country admits the best basis of his power, to rest on the homage of an intelligent people—not the blind and passive submission of the head, but the affectionate attachment of the heart,—not the mere abject submission of slaves, but the voluntary, the enlightened obedience of freemen. (Hear, hear.) This would be the result of education; and in proportion as our minds were enlightened we become attached to those great principles on which the social happiness of mankind depend; and our attachment to them is secured by such a recognition of them as we have in the case before us. It is, I repeat a glorious thing, to see a monarch of a country thus engaged: long may that monarch rule over the destinies of this country; long may he live in the hearts of his people; and may the nobility, taking example from that noble house with which your Lordship is connected, and to which the country is indebted in so many of its valuable institutions, feel and transmit to their posterity that feeling, that their station calls upon them not to live in indolence and luxury, but that by diffusing a portion of their wealth in support of such

Societies as those, they best contribute to uphold the institutions of the land. I rejoice, my Lord, to see such a Meeting as this, and to see it honoured by the presence of one who has already contributed so much, by his exertions in another country, to promote the principles on which we are established. I cannot forget two translations made by him into the Russian language, and the good effects which they were calculated to produce. Sincerely do I rejoice at hearing it stated, that 38,000 Bibles have been sent to Ireland, because we all feel, that in proportion as they are read and studied will they diffuse blessings through the country. Whatever differences of opinion may exist upon some points in that interesting portion of the empire, it must be pleasing to think that they will not prevent their uniting in support of the objects which this Society wish to accomplish. It is indeed delightful to see, as I have seen on so many occasions in this hall within the last fortnight, parties of various sentiments and speculative opinions forgetting those differences, and cordially united, in the spirit of harmony and love, in support of objects common to them all—the true interests of their country—in the diffusion of the principles of moral and religious instruction amongst the people. (Cheers.) In conclusion, my Lord, allow me to hope for his Majesty's continued patronage of an Institution founded under the auspices of his royal father, and which, I rejoice to think, he receives as part of the inheritance bequeathed to him. May the Society itself so proceed as to become every day more worthy of such illustrious patronage. (Cheers.)

He then moved the Resolution.

James Barbor, Esq. (Ambassador from the United States of America.) I did not expect to be called upon to address this Meeting, but the friendly manner in which I have been alluded to, induces me to say a few words in acknowledging the obligation. Such sentiments coming from such a quarter greatly enhance the value of the compliment, for the name of Wilberforce, let me say, is not confined to his native land, but has gone abroad to every nation of the earth where liberty is known—(cheers)—and allow me to say, my Lord, I consider it the greatest happiness of my life, to have the pleasure of seeing him, who was hailed, as well by foreigners as in his own country, as the great apostle of humanity. It would not become me, standing in this assembly, to offer any comment upon or comparison of the liberty of our two countries; but I may say, that America reposing on her future destiny, will not allow herself to be actuated by envy to other nations; but looks with confidence on the kind feeling which she is willing to believe you entertain towards her. It is not my intention to go into any detail of the objects of this Meeting, particularly after the eloquent addresses you have already heard, but in justice to the country to which I have the honour to belong, I must state, that there is not one principle in the whole sphere of social economy more attended to than education. I have heard it objected to general education that increased intelligence tended to make men more cunning and more wicked, but I here denounce the doctrine as an arraignment of the dispensations of Providence, who never designed that which was the great source of the happiness of mankind, should make them depraved. (Hear, hear.) This my Lord, is not a matter of theory—it is not a question to be argued *a priori*,—the experiment has been tried, and one fact will do more to illustrate it than any reasoning which I can urge. In the state of Connecticut, out of a population of 400,000, there are not 400 who do not know how to read and write. But the fact which in connection with that, I wish to proclaim to the world is, that there is not on the whole face of the civilized globe, a population more truly moral and religious. (Cheers.) Indeed we may say of it that every man was educated, and every man was virtuous, and that the exceptions to both were very rare. Take these two facts together, and will they not prove that the more education and intelligence increase among the people, the more virtuous they will become. Education in that state does not depend upon private subscription, but was carried on at the expense of the state itself. (Hear, hear.) I will not trespass farther on the attention of this Meeting, than to observe that the increased intelligence of every rank in life will be attended with results the most important to the world. Education and the

public press are destined to achieve consequences beyond human ken; and if we compare what has been done in past days, with what we are now doing, we shall be still more impressed with this belief, and be convinced that all the results of the comparison, will be in favour of education, and that it will not cease, until it has accomplished its great end. I have now to thank the Meeting for the attention with which I have been heard, and to assure it that I sincerely wish the Society every success. In whatever part of the world I may be, it will always give me sincere pleasure to hear of its progress in promoting the great objects, it has in view.

The Rev. Dr. Phillip (of the Cape of Good Hope) rose and said, that it afforded him great pleasure to see then in the chair an illustrious member of the illustrious house of Russell, whose course of life not only showed him to possess the public spirit, but the talents for which that house had been distinguished. If merit and modesty were inseparable, he was sure that the Meeting must have seen them this day in the unpretending, but excellent Report which had been read by the Secretary. He confessed that upon hearing that, and observing the absence of any thing like pretension, and the modesty with which the claims of the Society had been asserted, that he had thought the writer of the Report might have gone farther, and have been fully borne out by the success which had attended their exertions. When those exertions were properly considered their effects would be found to be sowing, far and wide, the seed of public and of social virtues, the securing the foundation of the throne of the empire, the raising up of a fourth estate in the realm, and the confirmation of its stability and its glory; for it scattered around its blessings, the influence of which was spread over India, the effects of which were felt in the South Seas, and the benefits of which, dealt with a liberal and unsparing hand, carried in themselves civilization and improvement over Africa. (Hear, hear.) He had been much delighted with what had fallen from the illustrious Ambassador, who had adverted to the United States of America, and given his noble testimony to the animating and moral influences of education on those districts, where it was in its fullest force. He would add his own knowledge of the facts that had occurred where education had been tried merely as an experiment, and where in its results, it had been attended with complete success. In attending to the Hottentots, and the natives of South Africa, he had watched the progress of education, and in those regions it had never been attended with success until the British system had been established. On his first visit to the missionary stations, the schoolmasters had complained that the people did not know the value of education—that they did not use any influence over their children—that they would not attend for more than half an hour in the day, when they went away—that they themselves had no authority—they could not compel, and were afraid to correct them—and they asked. What was to be done? Then they were enabled to form schools on the British system; assistance was liberally afforded them; the teachers were told to do what they could, and the result shewed that if the Society continued upon this plan it must succeed. Two years and a half afterwards he paid another visit to that station, and he found a school of two hundred boys, giving evidence of intelligence and satisfaction; there was also a school of one hundred and fifty girls, attended with the same good effects. He proposed that they should be employed for some hours in the day in some manual labour, to accustom them to industrious habits; and the parents came forward in a body, saying, that their children had derived so many advantages while under the care of the schoolmasters, that they would not interfere, but that he might do with them as he pleased. On leaving the schools, his waggon, the vehicle in which he travelled, had been stopped by three hundred children in a body, who returned their thanks for having been taught to read the Bible. In a short time the change was so great, that from this system the children began to acquire a habit of attention, which was the first principle towards civilization. The children began to think; they became delighted with their lessons; the influence of education was felt by the parents, who were ashamed at being unable to answer the questions put by their children. The consequence was, that

they paid attention to books, and in two years the change effected in the population was such as had been described by the civil servants, and the officers in the colony, as utterly inconceivable. He had himself, on entering the cottages of the natives, seen the most interesting pictures. He found them hung round with alphabets, with the Lord's Prayer, with Multiplication Tables; the children conning over their tasks, and the parents glancing at them, so as to be enabled to give answers themselves when they went to the school. In short, industry, talent and morality, kept pace with each other in the population, under the guidance of these schools. He had a letter from the highest and most respectable authority, Col. Fraser, in which he said, "that they had no officers except those who had been educated at the Missionary Institutions, and he could not help saying, that that portion of the population which was not educated appeared to be a different species, when compared with those who had come from the Missionary Establishments." Those instances were, he thought, sufficient to satisfy the Meeting as to the effect of education on the Hottentots, than whom there never had been, as was well known, a more degraded race in any portion of the Colonies of the Empire. They had been represented as scarcely human, and Gibbon, the historian, had described them as "the connecting link between the brute creation and rational beings." The French philosophers had taken up the same idea, and all the Dutch writers were full of similar arguments. He had gone one morning at eight o'clock to the house of the Danish Consul, and had been shewn into the library until that gentleman was ready to attend him. While waiting, he had taken up a book, *Cicero's Letters to Atticus*, and the first passage he happened to open upon was one in which Cicero advised him "never to have a slave from Great Britain, as the inhabitants of that country were all so stupid, and so senseless, that not one of them was fit even for the meanest office in the house of his friend. At the moment the Danish Consul entered, he read the passage, and they both looked round, when on one side they saw a burst of Cicero, on the other that of Newton, and he observed, "only hear what that man says of that man's country." Some people said, that education might be abused, but he would ask, what good thing was there that had not been abused? Did not men abuse their fortunes, and their bodies? Was not religion, was not truth abused? And were not their sacred names often used as a cover for the vilest designs and practices? It had also been said, in opposition to the proceedings of this Society, that education would enable the poor to read publications of a blasphemous and irreligious tendency; he felt persuaded, that those would be read, but he asked, whether they were not much less diffused among the lower than the higher classes; and much as he regretted that infidelity should at all prevail, still there was no one, when comparing the past with present times, would wish to see our nobility in that situation in which they were when they could not sign their names. Another objection to education was, that it made men troublesome and seditious, but that was also opposed to the clear testimony, and the whole current of history; for it would be found, that those districts and nations were most troublesome where ignorance was most prevalent: and even in the newspaper accounts of the late disturbances in this metropolis, it appeared that all the orators at Spitalfields were on the side of peace. (Hear, hear.) In the manufacturing districts, and he had made it his business to enquire, he was told that those who were fond of their books were the staunchest and best men, as well as the advocates for quietness and peace. It was also said, that education would make the people useless; but as to slaves, the fact was, that in Africa, their value rose in proportion to their education, and an instructed slave always brought the highest price. He recollected once an ignorant master who had taken the Bible out of the hands of his slave; the latter asked him, "Massa, why you take away my Bible?" The master answered, "Because it makes men drunken and idle." To that the slave replied, "does it make massa drunken and idle? And what is good for massa, is good for slave." It was with extreme happiness he had this opportunity of addressing this audience on the present occasion; he had already stated his pleasure at seeing the Noble Lord in the Chair, but there was another he had

calculated on, that of following the friend—the distinguished champion of the rights of oppressed and degraded Africa. It was already mentioned, that the name of Wilberforce was known in other lands—yes; and it was also known in Africa, it was written on the mind of every slave, and on the heart of every Hottentot. (Hear, hear.) A slave had once mentioned to him, that he had lived with a farmer who declared that he had only two enemies, one the Missionary, and the other, Wilberforce, who wanted to take away his slaves; for he said, that Wilberforce had no other object than to deprive the farmers of their slaves. (Hear, and Laughter.) He would notice the mention made of one fact in the Report, namely, the benefits of bestowing education on the slaves; still, however, he should say one thing, that nothing could be done for the slaves in our Colonies but merely to chip the block while the system remained. (Hear, hear.) And while he saw the distinguished apostle of that great cause (Mr. Wilberforce) present—and that he contemplated his labours as approaching to their termination—he would ask the Noble Lord to add to his other labours, and to those exertions for the Dissenters, which had done him so much honour, and to become the leader in the House of Commons, in proceeding to the destruction of the most awful system that ever disgraced a Christian nation. (Cheers.) Scotland had been alluded to, and to shew the futility of the objections urged against education, he would take the liberty to mention one fact. While travelling in that country, he had visited a mountain in Aberdeenshire, which he wished to examine. When he came to the foot of the hill, he was met by a plain countryman, who, seeing his object, asked to take his horse for him, at the same time asking for what purpose he was about to go to the top of the mountain? and, being answered that it was because it was said to exhibit the remains of an ancient volcano, the man took his horse, and asked him to dine with him on his return. On coming down, he had his dinner at the man's residence, which was merely a cottage, consisting of two apartments, separated by a partition of thin boards nailed to some hurdles—no ceiling—nothing above but the roof. After dinner, however, he perceived a number of books, which had been concealed by a curtain, and he looked into them. The first was Homer's *Iliad*, in Greek; the second was the *Aeneid* of Virgil; and the third *Cæsar's Commentaries*. He asked him, Whether he could read them?—he answered, Yes. He asked, Did he know Greek?—He did. And in answer to the question, How he had acquired his knowledge? the man said, that he had been taught at the Parish School. On asking him, Whether he had there learned a sufficiency of Greek and Latin to afford him pleasure in the reading of it? he said, that his father was a farmer in that neighborhood, and that he had sent him to Aberdeen to study—that he had been for four years there, during which period his whole expences did not exceed £100. After he had taken his degree, he looked about him, and in the struggle for success, he said that he saw several of his friends in higher stations, but that it gave them so much trouble to get on and preserve appearances, that he determined upon returning to his farm, where he was much happier than any of them. So much for education making men discontented. (Hear, hear.) He had in another part of the country asked a man whose estate it was that he was passing over? He said it belonged to such a one; and on its being observed that the individual had a very large estate, he said—But his lease is short. Struck with the remark, he asked the man, Whether he would not wish to be such a nobleman, and have such power, and such wealth? To which the man replied—that he would sooner be as the goat upon that common, than be as the owner of the estate was, a man without God. (Hear, hear.) Could any one then doubt the effects of education? He was glad to have heard the good progress made by the Society, and particularly glad on one account—that he was returning to Africa, and, as their funds were increased, he hoped for a liberal contribution. (Hear, and a laugh.) They were then about establishing Infant Schools, which would carry to perfection the good of that liberty first conquered by Wilberforce, and which, when properly instructed, would lead to that great object—the absence of all distinction between the natives and the colonists, and the fair participation of all offices amongst them. (Hear, hear.)

The Resolution was then put and carried.

From the Imperial Magazine.

SUNDAY NEWSPAPERS.

The vast increase of Sunday News-papers, within the last few years, has furnished an occasion of real regret to every serious reflecting person, who wishes well to his country; and it is greatly to be feared, that they will ultimately prove a source of incalculable evil among the middle and working classes of the community.

The publicity given to those papers, especially in the Metropolis, and the facility with which they may be procured, are such strong inducements to their being purchased, as but too few have virtue enough to resist. It is truly lamentable to see, with what eagerness and avidity those which are vehicles of sedition, immorality, and barbarism, are sought after; and considering the contents and tendency of several of those papers, the friends of order and virtue may well be alarmed, at the injury already done, and now doing, to the morals of society, by this widely-spreading evil.

The open and daring violation of law and decency, by the sale of those papers on the Sabbath-day, is not the only evil of which we complain. The time necessarily consumed in perusing them, and the bad impressions made upon the mind by the infidel sentiments which some contain, are but too evident, in the manifest neglect of the services of the sanctuary, and the avowed disregard of all to the decent observance of the Lord's day.

If, Sir, the Legislature refuse, because of the revenue this traffic produces, to step forward and arrest the progress of the evil; if magistrates, from motives best known to themselves, sleep at their post, instead of putting the existing laws in force against those who so wantonly and unnecessarily violate them, the guilt lieth at their door. But the real Christian of every party is unequivocally and loudly called upon, by present circumstances, to step forward to the help of the Lord against the mighty; that, by circulating copies of the Holy Scriptures, distributing religious tracts, and instructing the children of the Poor, by means of Sabbath Schools, in the principles of religion and virtue, he may endeavour to check the widening course of this mighty torrent of vice and infidelity, which threatens to inundate our hitherto highly-favoured country.

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ON THE BIBLE BY SIR WILLIAM JONES.

"I have carefully and regularly perused the Holy Scriptures, and am of opinion, that the volume, independently of its divine origin, contains more sublimity, purer morality, more important history, and finer strains both of poetry and eloquence, than could be collected within the same compass from all other books that were ever composed in any age, or in any idiom. The two parts, of which the Scriptures consist, are connected by a chain of compositions, which bear no resemblance, in form or style, to any that can be produced from the stores of Grecian, Indian, Persian, or even Arabian learning; the antiquity of these compositions, no man doubts; and the unrestrained application of them to events long subsequent to their publication, is a solid ground of belief that they were genuine compositions, and consequently inspired. The connection of the Mosaic history with that of the Gospel, by a chain of sublime predictions, unquestionably ancient, and manifestly fulfilled, must induce us to think the Hebrew narrative more than human in its origin, and consequently true in every substantial part of it; though possibly expressed in figurative language, as many learned and pious men have believed, and as the most pious men believe without injury, and perhaps with advantage, to the cause of revealed religion."

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ENVY.—Envy is a malignant enchanter, who, when benignant genii have scattered flowers in profusion over the path of the traveller, waves his evil rod, and converts the scene of fertility into a desert.

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SPIRITUAL MINDENESS.—"There is not an earthly beauty that I look upon, that has not something in it spiritual to me. And when my mind is fair and open, and soul right, there is not a flower I see that does not move my heart to feel towards it as a child of God. All that is, to my mind is a type, of what shall be; and my own being and soul seem to me as if linked with eternity."

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There is no cause of misery more fruitful than incurring expences that we cannot afford.

POETRY.

A Mother's Address to the Bible, on presenting it to her Son, when he first quitted the paternal roof.

Go, precious Book, and be my Henry's guide,
Now he's embarked upon life's rugged stream,
Where rocks and quicksands he concealed
To wreck the unguarded youth, and plunge him deep
in sin.
Go, be his guide, begun with him each day,
Instruct him all to think, to say, and do,
Tell him thy precept are but great and wise,
A crown he'll gain if he'll thy plan pursue.
Go, be his guide at noon when with the busy throng
Thoughtless he halts at each alluring scene;
Tell him, though fair the form and smooth the tongue,
Pleasures of time all wear a poignant sting.
Go, be his guide at night, when labor's o'er,
Vice, like a torrent, spreads her baneful streams;
When darkness veils the sight of man from man,
Vainly he thinks his actions are not seen.
Tell him, Oh tell him, there's a piercing sight
That penetrates the darkest shades of night.
Go, be his guide in youth, in years mature,
Support his age, make his salvation sure!

SONNET ON THE SABBATH MORNING.

With silent awe I hail the sacred morn
That slowly wakes, while all the fields are still;
A soothing calm on every breeze is borne,
A graver murmur gurgles from the rill,
And echo answers softer from the hill,
And softer sings the linnæet from the thorn,
The skylark warbles in a tone less shrill:
Hail, light serene! hail, sacred Sabbath-morn!
The rooks float silently in airy drove,
The Sun a placid yellow lustre throws;
The gales, that lightly sighed along the grove,
Have hushed their downy wings in dread repose;
The hovering rack of clouds forgets to move,
— So smil'd the day when the first morn arose!

THE JOURNAL.

TO AGENTS AND SUBSCRIBERS.

Agreeably to the Terms announced at the commencement of this Paper, the second half of the price became payable on the publication of the 26th number, on the 18th July. Agents are respectively requested to collect the same, and to forward it with as little delay as possible, together with any advance which had not been paid in due time. Subscribers in the City and its vicinity, will confer a favor by sending their dues respectively, without waiting for personal application. The expense of the Journal is considerable, and is unremitting; and punctuality in payment is of very great importance to us.

Several complete files of the Journal, from the beginning, can yet be had, by application at this Office, or through the respective Agents in the Country.

TEMPERANCE.—We particularly request the attention of our readers, to a statement on the subject of temperance in this day's paper, copied from the *Journal of Humanity*. The paramount importance of the subject, cannot fail to excite interest; and will be a sufficient apology for the length of the article. We shall extend our observations hereafter.

CHURCHES AT LOCHLOMOND.

By a gentleman who resides at Lochlomon, we are informed, that this summer, two buildings for Public Worship, have been erected in that settlement and its vicinity. One of these churches, stands on a part of Mr. VAN HORKE'S farm on the Quacco road, about 22 miles from the City; the other is on land given by his Worship the MAYOR, at the lower end of the first Lake; the situation of the latter is peculiarly beautiful, having a view of the whole extent of the Lake, and being in view of the settlement for several miles. This Church is about 12 miles from the City, so that the two Churches are only 10 miles apart. We are happy to add, that they are now in rapid progress, and that there is every prospect of their being speedily finished.

NARROW ESCAPE.—Yesterday afternoon about 7 o'clock, a number of small boys, were playing opposite the Mason's Hall, when a young man, *George Fayerweather*, riding quickly past, his horse's feet knocked one of the boys down, and the horse went directly over him; but happily he sustained no injury. There have been repeated complaints against fast riding through the streets, and there is a law against it; but it seems that some persons regardless of every consideration still continue to do so.

MELANCHOLY ACCIDENT.—On Sunday morning last, a young man of the name of *FELIX M'CLASKEY*, very recently from Ireland, went in to bathe at the Breakwater, and was unfortunately drowned.

He went out but a little way, and whether he was taken with cramp or was unskilful in swimming, is unknown. His sinking first excited the attention of a young man who was in the water at the same time, but at some distance: and although the young man made several efforts to save M'Claskey, at the imminent risk of his own life, unhappily they were unsuccessful. We learn he was unmarried, and has left three affectionate sisters in this place to lament his untimely fate. The body was soon found, and an Inquest held upon it—*Verdict, Accidentally drowned.*—Observer.

ROBBERIES IN KING'S COUNTY.

The following Extract of a Letter from King's County, contains a more particular account than has yet appeared of the three men concerned in stealing sundry watches, &c. at Long Reach:—

"On the morning of Wednesday, the 29th ult., an alarm was given in this Parish, (Greenwich), that during the preceding night, the following houses had been entered and robbed, viz. that of Mr. William Lawson of one silver watch, that of Mr. Daniel Peatman of two silver watches, and that of Mr. James Bullock of one silver watch, and some articles of wearing apparel. It was also found that a boat belonging to Thomas Flewling, Jun. had been taken away; and three travelling Trunks were suspected of being the thieves. With a promptness highly praise-worthy, a number of the inhabitants pursued in different directions, and fortunately the party which went to Kingston, succeeded in the afternoon in apprehending two of the suspected persons, in whose bundle the wearing apparel was discovered. One of the party, and the watches, were still missing, though it was known he was in the neighbourhood, he having quitted the house in which the other two were tinkering, but a very short time before the pursuers entered it. He was pursued but without effect, and night coming on, the party separated, and watched in different directions, one person watching near the Gaol, in which the others were by this time confined. In the early part of the night the fugitive attempted with his shoes off, to approach the grating of the cell of the Gaol, in which his companions were, he was immediately seized by the person on watch, and he was without delay safely lodged with his companions. On being taken, he dropped a small bundle from his hand, which on being afterwards examined was found to contain the four watches.—The examination of the witnesses and prisoners, were taken at the Court House, Kingston, on Saturday, before the Justices Wetmore, M'Leod, and other Magistrates, and the prisoners were fully committed for trial. The names they gave, are, John Burns, Thomas Ryan, and Patrick Rolly. Burns who is the eldest, is not above 24 or 25 years of age.

A female who had previously been seen in their company, was taken into custody on the morning the robberies were discovered, and was detained until the men had undergone their examination, but there not being evidence to implicate her in the offences, she was discharged."

HOUSEBREAKING AND ROBBERY.—On the night of Monday the 27th ultimo, the Store occupied by Mr. REID, near Gondola Point Ferry, Kingston, was broken into by two men. The entrance was effected through a window, in the back part of the building. Goods of various descriptions to the value of nearly £20 were taken; and about £2 in cash. Two laboring men, one in the employ of Mr. SNEDEX, and the other in that of Mr. PUDINGTON, disappeared the night of the robbery, and have not been seen nor heard of since; consequently suspicion has fallen upon them.

The suspected persons are both stout men; one of them had on a pair of blue hotespun trousers with a hole in one of the knees, and both wore without coats—having left them behind.

The two men who entered and robbed the Store of Mr. Reid, at Kingston, on the night of the 27th ult. were apprehended in this City on Wednesday last, and have been sent to Kingston Gaol. It is reported that they have acknowledged the fact, and that they have implicated two men, who were in Mr. Reid's employ, as being concerned with them. One of the latter was taken up on Thursday, but as his examination had not taken place, at the time of our latest accounts, we cannot say what the result of the examination will be.

The Ship *Helen Gray*, which arrived at Campo Bello, in 42 days from Bristol, brought London papers of the 18th and 19th June, but some persons, without permission took them on shore after anchoring in Passamaquoddy Bay. London dates to the 13th June, were received in New York, by the ship *Jean*.

By extracts from these we learn, that the British Foreign Secretary has informed the Turkish Merchants, that the British Government will not allow the extension of the Russian blockade. The blockade of the Danubian is no longer sanctioned.

A Russian bulletin of 22d May, gives the particulars of a very sanguinary battle, having been fought at *Paravadi*, in which the Turks have been beaten with great loss, on the 17th May, the Grand Vizier, with 15,000 men, said to be, an overwhelming force compared to the Russian force, advanced to a Village about four miles to the northward of *Paravadi*, on the road to *Bazardjik*, where a sanguinary en-

agement ensued, but at the end of five hours the Turks were compelled to retreat, the Turks renewed the attack with a reinforcement of 10,000, the combat became more obstinate and murderous than before, but after a long and bloody struggle the Turks were finally compelled to retreat. The battle has been one of the most sanguinary that has yet taken place between the combatants. Next day, (the 18th.) a reinforcement joined the Russian forces at *Paravadi*, upon the Grand Vizier immediately retreated to *Choumla*, and in his turn will be speedily shut up and assailed. The Russians state their loss to be 1000 killed and wounded, and that of the Turks, 2000, were lost on the field of battle, exclusive of the wounded whom they carried off.—This bulletin puts an end to the rumour that the Grand Vizier had recaptured *Varna*.

By accounts from Constantinople it appears, that Persia is about to make common cause with Turkey. Late intelligence from Constantinople, speaks of continued negotiations for a peace by Ministers at that Capital, and indulges hope of a prospect of success. The Czar is attempting to negotiate another loan in London.

Adrianop's has been fortified, and all the beautiful gardens and fields there, consequently laid waste.

It is said that Madrid accounts of the 29th May, state that the death of the Queen of Spain, had caused great intrigues to arise there.

There is said to be trouble in the British Cabinet, and important changes in preparation there.

After having read the foregoing painful accounts, of the destruction and carnage produced upon the field of war, it is but natural to enquire, "From whence came wars and fightings among you?" come they not hence, even of your lusts, that war in your members?" And we cannot refrain from contrasting the present unhappy state of things, with what they would be, if all mankind were under the influence of that "Wisdom which is pure, peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy," and to anticipate the happiness of that time, when swords shall be beaten into ploughshares, and spears into pruning hooks, and when men shall not learn war any more.

Collect for the Eighth Sunday after Trinity.

O God, whose never-failing providence ordresth all things both in heaven and earth; We humbly beseech thee to put away from us all hurtful things, and to give us those things which will be profitable for us, through Jesus Christ our Lord.—Amen.

MARRIED.

In Trinity Church, on Sunday morning last, by the Rev. the Rector of the Parish, Mr. JAMES CRAWFORD, Jun. to ANN, daughter of Mr. JOHN CLARKE, all of this City.

Same day, by the same, Mr. WILLIAM S. THORN, to Mrs. MARY BILLING, both of this City.

Same day, by the Rev. Dr. Burns, Mr. JOSEPH FINNE-MORE, to Miss SARAH B. LAWRENCE. Also, by the same, Mr. WILLIAM BIRNEY, to Miss CATHERINE M'BRIEN. Also, by the same, Mr. DONALD ROSS, to Miss SARAH JANE SCOWLS. On Monday, by the same, Mr. JOHN FOSSET, to Miss RACHAEL LONG. And Mr. JOHN RUSSELL, to Miss MARGARET LAIRD.

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Frederickton, Mr. Asa Coy. Woodstock, Mr. Jeremiah Connell. Sheffield, Dr. J. W. Barker. Chatham, (Miramichi,) Mr. Robert Morrow. Newcastle, (ditto,) Mr. Edward Baker. Bathurst, T. M. Deblois, Esq. Sussex Vale, Mr. George Hayward. Sackville, Rev. Mr. Bushy. Moncton, William Wiley, Esq. Shopody, Mr. George Rogers. St. Andrews, Mr. G. Ruggles. St. Stephen's, Geo. S. Hill, Esq. Magaguadavic, Mr. Thomas Gard.

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