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# The Saturday Evening Visitor ;

A Cheap Family Paper,

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

VOL. I.

SATURDAY EVENING, MARCH 12, 1842.

NO. 8.

## TO THE GENTIANELLA.

BY MISS DEALE.

Oh ! would my breast were like to thine,  
Thou dark and lovely flower ;  
Open when'er the sun doth shine,  
But closed against the shower ;  
Gladly receiving all that's bright,  
Refusing all that's ill ;  
Conscious of tempest and of blight,  
But pure and shielded still.

As thou dost ope thy dark blue eye  
The mid-day sun to greet,  
And gazest deeply on the sky  
Until his beams retreat,  
So should our inward eye unclose  
To every blessing given,  
Nor careless sink into repose,  
Whilst all is bright in heaven,  
So should our inmost hearts unfold  
To mercies from on high,  
Nor o'er be closed, or dead, or cold,  
To sun-like charity.

But wherefore slowly droops thy head ?  
Why bends thy stem, sweet flower ?  
Are the dark leaves, so late outspread,  
To wither in an hour ?  
The tempest broods—how keen thy sense !  
Each leaf is folded fast,  
And thou hast made thy self-defence  
Against the sweeping blast.  
Harmless the winds have passed thee by,  
The rain-drops find no rest ;  
Lightly they fall, as tear or sigh,  
Upon thy guarded breast.

Thus should the world's keen, biting breath,  
And changing atmosphere—  
Its poisoned winds that tell of death—  
Its blights that fall to sere—  
Find the heart guarded well, and steel'd,  
Their harsh assaults to bear—  
Enclosed in virtue for a shield,  
And firmly girt with prayer.

latted window. As we increased our distance the obstacle to the gratification of curiosity was thrown open, and the heads of these Rebeccas were brought full in view, no doubt with the intention of preventing disappointment to themselves as well as to us. Their beauty is remarkable, and their eastern costume, of a gay character, set them off to admiration. The burying ground, at a short distance from the gate, is prettily situated. The synagogue was small ; the women sit apart from the men, in a gallery with a very efficient grating in front of it ; the building was hung with lamps, and the rabbi showed us several old copies of their Testament, which commences with the book of Joshua. Near it is a ruined mausoleum of one of the daughters of a Khan. The sides of this mountain, and several others in the neighbourhood, are so scarped that they might, with very little trouble, be made impregnable.

As usual, it was late before we reached our station for the night, and our arrival was soon made known to the inhabitants of the village by the loud barking and yelling of their dogs ; and every house is provided with at least half-a-dozen, but the wattled fences that surround them being high kept them at a distance. The corporal soon found the Bashi, and the ladies having been allowed time to retire into an inner room, we were shown into the one they had left. A divan, covered with coarse cotton, ran round the apartment, and the fire-place, in the centre of the side near the door, was large enough to admit six or eight persons within the chimney. Of course, there were no tables or chairs ; a low wooden stool or plateau on three legs, as in Turkey, being used for meals. One of them, covered with kalmack (thick cream, which made an excellent substitute for butter), fresh milk, and eggs, was quickly placed before us. Supper being dispatched, we stretched ourselves on the divan, and were soon blowing a cloud from our chibouques. Our host appeared rather astonished at being remunerated in the morning, and said that the generality of his visitors were always on duty ; adding, " Our conquerors, Sir, have left us very poor."

### PUBLIC WALKS.

The boulevards on a Saturday—when the Christian population courteously make way for the Jews—yield a glittering but somewhat tawdry sample of fine life on the promenade:—

The scene on the Boulevard on a Saturday evening is peculiarly striking. It is then thronged by the Jewish population, and there seems to be a tacit agreement among the Christians to abandon it to them ; very few individuals, not of their race, are to be seen there on that night, certainly too few to break the effect of the uniformity of their sombre costume. The men are dressed in a long wrapper which reaches very nearly to the ground, occasionally grey, mostly black ; new, or ragged and rusty, as may suit the purse or the habits of the wearer. Though generally of woollen, they are sometimes of silk, and the exquisites, for there are a few, have them of satin ; under this is a pair of black

Notes of a Half-Pay Officer in search of Health, in Russia, Circassia, and the Crimea, in 1839-40. By Captain Jesse.

### ODESSA.

Here is a specimen—a town, and the interior of a Tartar case. The former is called Tehoufourt Kale, and is chiefly inhabited by Karaite Jews:—

As we rode through the streets of this almost uninhabited town, bright eyes were occasionally seen peeping from a

trousers tucked into high Wellingtons, Russian fashion. A low-crowned broad-brimmed hat, or a black cloth cap edged with fur, completes the costume. The women very generally dress in black, with a grey scarf or kerchief on the neck; the gown, of ordinary make, is of rags or satin, as may happen; their head-dress has a high front, divided in the centre above the forehead, and covered with black velvet; it is usually ornamented with gold, jewels, and quantities of seed or other pearls. Many of these tiaras are of great value, and descend as heirlooms in their respective families.

#### MOSCOW.

The view from the belfry of the tower of Ivan Veliki is perhaps the most interesting "sight" in this grand city:—

Clustered round the base of the Velki are the numerous gilt domes of the churches within the Kremlin, and those of the ancient and peculiar building called the Tower of the Kremlin. Amongst these are grouped the Treasury, the Bishop's Palace, and many other modern edifices, strangely out of keeping with the eastern architecture of the place. These are all enclosed by the old walls, towers, and bastions of the fortress. Close to the Holy Gate, the green and white towers of which are surmounted by golden eagles, is the Cathedral of St. Basil, grotesque in form and colour; and, winding under the terrace of the Kremlin gardens, is the Moskwa, the silvery though narrow line of which may be traced far into the country. Round this brilliant centre stretches on every side the city and its suburbs, radiant in all the colours of the rainbow, which are used in the decoration of the roofs and walls of the churches and houses; the effect of this mosaic is heightened by the foliage of the trees, which grow in many parts of the town as well as on the banks of the river.

The Greek façade of the Foundling Hospital attracts attention from its immense length, and the style of its architecture, in such striking contrast with that of the town generally. The old monasteries, with their bright blue domes, *remé* with golden stars, and minarets gilt or coloured, particularly of the Seminoff and Donskoi, surrounded by groves of trees, lie scattered on the skirts of the town. Beyond these are the Sparrow Hills, from which Napoleon pushed ere he descended to take possession of the deserted city. No view of any capital in Europe can be compared with that of Moscow from this tower, except that of Constantinople from the Galata or Seraskier's; which, however, surpasses it in beauty, for the horizon here is one unbroken line of dreary steppe, while at Stamboul the distance is formed by the sea of Marmora, and the snowy summits of Olympus.

#### ST. PETERSBURG.

St. Petersburg, from the regularity and unusually large scale of its streets and squares, the splendid barracks and quays, churches, palaces, and public offices, must be allowed to be a city of extreme magnificence, though Moscow far exceeds it in picturesque beauty. The low and swampy level that it stands on certainly gives ample room to lay out a city of any extent, but there is nothing to give it an interest. From the top of the Isaac church the traveller will see, at one *coup d'œil*, not only the remote corners of the suburbs, but the country for many miles, till the horizon is closed by the rocky shores of Finland on the one side, and loses itself in marsh and low forests on the other. The

course of the Neva, with Peterhoff, Sarsko-Selo, and a few other villages, breaking the middle distance, and Cronstadt, with its fleet and fortifications, that of the gulf. The Admiralty is one of the most striking of the public buildings; the spire is gilt, and out of character with the design, which is intended to be Grecian.

Though magnificent, St. Petersburg is not pleasing, there is an everlasting sameness about it; and the houses are so whitewashed, that it all looks unpleasantly new. No one is allowed to wash or colour the front of his house as he pleases; the government saves him the trouble of deciding upon the particular shade, or any anxiety as to the period at which it shall be done.

**COFFEE vs. LIQUOR.**—The substitution in Great Britain of coffee for beer and spirits, has increased its consumption to such an extent as to call the attention of the government to the propriety of reducing the duties on the importation of it, as one of the most efficient means of moral reform among the people. The examination before a parliamentary committee, of several keepers of modern Coffee Houses in London, gives a curious and interesting view of the progress of Coffee drinking. It seems that there were not over ten or twelve of these coffee houses in London 25 years ago; now they number 1700, and they are increasing at the rate of 100 a year. The price per cup of coffee is from 1d to 3d, and one keeper who charges 1 1-2d per cup, testifies that he has from 1500 to 1800 persons daily at his house. The consumption of coffee by the laboring classes in London, is shown by the examination of another witness—the proprietor of an extensive coffee house. The laboring man comes in the morning at 4 o'clock and has a cup of coffee and a slice of bread and butter, for which he gives 1 1-2d; and again at 8, for his breakfast he has a cup of coffee, a penny loaf, and a penny worth of butter, which is 3d; at 1, he comes again, has his coffee, his bread and meat; at this hour of the day, there are upwards of 100 dining in one room at a time. These coffee houses are now generally resorted to by all classes, and it has become fashionable and customary, to drink coffee and ask a friend to partake, instead of using spirituous liquors. The duties on coffee in England are very high, the duty on colonial coffee being about 12-1-2 cents per lb., and on foreign coffee almost 30 cents. Even at these high duties a cup of coffee is sold at 4 cents, and the consumption is twenty-five million pounds annually. It is supposed that with a moderate rate of duties, the consumption would be increased to one hundred millions of pounds.

In Ireland the reformation has been still more extraordinary; through the exertions of Father Matthew, the great Temperance Reformer, millions have taken the pledge of total abstinence, and those reformed drinkers are aided in their resolutions, by the use of coffee instead of whiskey. In the districts of Ireland, under the influence of Father Matthew, in all the public houses, coffee is sold instead of whiskey.

**ATROCITY.**—The *Times* Correspondent gives the following version:—It appears that a gentleman of large fortune, and well known here for the splendour of his style of living, lately invited a party of kindred spirits to his mansion at Phillipstown, to pass the Christmas, and numberless

illy and wanton acts were perpetrated. But the scandalous, and, as it is turned out, fatal result of these orgies remains to be told. A poor man, or rather boy, who acted as under servant in the kitchen, was on one occasion, by way of diversion for the "gentlemen" in the parlour, made so beastly drunk, by repeated doses of whiskey being administered to him by the host and his visitors, that the wretched man lay prostrate on the floor of the kitchen for some time, and in endeavouring to rise staggered against the bars of the grate, besides receiving some very severe burns and bruises, both combining to cause almost instant death. The names of the miscreants who were thus accessory to the death of a fellow-creature have been communicated to me, but as ulterior proceedings must now be taken in the matter, I abstain for the present from mentioning them.

**HISTORY OF A REFORMED DRUNKARD.**—The following is the letter of a reformed drunkard, and was addressed to the Rev. Thomas Porter, of the Southwark Howard House, Philadelphia. It details a terrible story, and in language at once simple and impressive.

Extract of a Letter, dated

"HOWARD HALL, February 8, 1842.

"*Rev. Sir,*—The deep interest that you take in the Howard Temperance Benevolent Society of Southwark for the reformation of Inebriates, induces me to give you a brief sketch of my life, trusting it will have a tendency to promote the good work that you are engaged in. I was born in Philadelphia; my parents died when I was about twelve years of age. My uncle took me and became my guardian. He put me in the country to learn the business of paper making, where I soon became a rum drinker. I well remember the first glass of liquor that entered my mouth. Before I arrived at the age of seventeen, I was a confirmed drunkard. From that period until the age of 21, I was drunk whenever I could obtain any liquor. At the age of 22 I was married to a respectable lady from the State of New Jersey, at which time I remained sober 4 months, and then my poor wife's sorrows began. I commenced drinking again, and with it abusing her—drank until I spent all that I was worth, sold my clothing, likewise took my wife's clothes, sold and pawned them. She was compelled at last to hire out with a respectable family. I would get drunk, go there, and abuse her. She was kind to me; she would give me her earnings, and I would spend them. I would neither do for myself, nor let her do for herself, until at last she was obliged to get a divorce. I then became destitute of a home, had neither money nor clothes—was ragged and bloated with rum—was seen lying in the gutter time after time, a disgrace to myself and family—could be seen going about in the day-time crying oysters, and at night lying on wood-piles and under sheds, or in barns. So I continued until the 13th day of January, when I was met by one of the Howard Society, who persuaded me to go to the Hall, sign the pledge, and relinquish drinking rum. I, through his persuasion, went, and on the 14th day of January signed the pledge, remained at the house, and, through a merciful Providence, and the kind attention of friends belonging to the Howard Society, I was restored to health, and trust soon to be classed among respectable citizens. J. R.

To the Rev. Thomas Porter.

**TEMPERANCE IN UTAH PLACES.**—Extract of a letter from Washington, dated 5th February, 1842—to Edward C. Delavan, Esq.

"At the great and splendid *læce* given on the occasion of his daughter's marriage, the President of the United States of America, had not a drop of wine or other alcoholic drinks furnished—and on a wedding occasion too! What a noble step—one which will draw to him thousands of hearts, and will tell on the future destinies of the nation."—*Albany Journal*.

**TEMPERANCE IN NEW-LONDON WHALE SHIPS.**—Our neighbour of New-London are making very efficient efforts in the cause of Temperance. We are informed that they have recently added two thousand names to their list of teetotallers, and that another highly important point has been gained in effecting an agreement among agents supplying whale ships, to purchase ship stores exclusively of those dealers who have abandoned the sale of ardent spirits.

An excellent plan for benefiting the seamen of that port, has been adopted. Return ships are met before entering the harbour, by a delegation from the society, the pledge is offered, for the adoption of the sailors, and efforts are made to enlist their better feelings to resist the temptations that meet them the moment they land. It gives us pleasure to record these things of our sister city.—*Norwich Courier*.

**TEMPERANCE SHIPS.**—It is generally known that on all vessels, including whaling and sealing vessels, sailing on Temperance principles, one fifth part of the whole premium paid for Insurance is returned by the Insurance Companies in this city at the end of the voyage. We are glad to know that some merchants contribute the amount thus received to the cause of seamen, through the American Seaman's Friend Society; thus twice blessing that hardy class of men.—Tea and coffee should be given as a substitute for ardent spirits.—*American paper*.

Judge Story, of the U. S. Supreme Court, recently charged a jury, in Boston, to the effect that it was quite doubtful whether if the crew of a vessel were disabled from exertion by intemperance during a storm, the underwriters were responsible for any disasters. The ship is not to be deemed sea worthy.

**HIS HOLINESS THE POPE, GREGORY VI. A DISCIPLE OF FATHER MATHEW.**—His Holiness having taken the Total Abstinence Pledge, has received from Father Mathew, and wears the Medal of the Cork Total Abstinence Society.

**TYPHUS FEVER.**—It cannot be too widely known, that nitrous acid possessed the property of destroying the contagion of the typhus fever, and certainly of preventing its spread. By the following simple method the gas may be produced at a trifling expense. Place a little powdered saltpetre in a saucer, and pour on it as much oil of vitriol as will cover it; a copious discharge of acid gas will instantly take place, the quantity of which may be regulated by lessening or increasing the quantity of the materials.—*Baltimore Agricultural Magazine*.

**THE FIRST PAPER MAKER.**—If you have ever observed the operations of the wasp, as he lights upon the unpainted pannel of your house door, or upon the weatherbeaten clapboard, you have seen the first rudiments of the art of paper making. The wasp is the oldest paper maker; but like the Chinese, the art remains stationary with him, and is handed down from generation to generation, in the same state in which he found it. With the wasp, however, there is no motive for improvement, his manufacture being sufficiently perfect for all intents and purposes of his. In all ages, while men were using an extremely scarce and costly article for preserving their records, the wasp was setting them an example for making a firm and durable paper from a vegetable substance. When the art of making paper had been brought to a high degree of perfection, a method was discovered by a Frenchman, named M. Brad, for making paper from rotten wood, upon a process similar to that of the wasp. The latter dignitary, the wasp, manufactures only for the necessities of his own family. You will see him gathering his material by rolling up the soft, woody fibres, which the weather has decayed, into a small ball, with which he flies away. The chemical process by which they are afterwards reduced to a pulp and spread out into a leaf, are probably different from that pursued by M. Brad, but the result is nearly the same in the production of a paper that answers the purposes to which it is intended to be applied.—*New York State Mechanic.*

GUYSBOROUGH, February 23.

*Dear Sir,*—Since my last communication, which was from the West River of Pictou, dated 11th ult., I have visited the East River, the Mines, Upper Settlement of the East River, St. Mary's, and last evening I arrived at this place, and through the kindness of the Rev. Peter McGregor, (Presbyterian clergyman, with whom I am residing during my stay,) I have been introduced to several of the leading men in the Temperance cause. Arrangements are being made for a meeting in the Court House on Saturday, the 26th, and trust I will be enabled to forward a pleasing account of the revival of the cause in this place. I have made no mention of the state of things in Pictou, reserving that for the Societies themselves, who, by their delegates, will furnish you with all the information requisite in their reports.

As the St. Mary's Society will not be represented in the Convention, now meeting in Halifax, it will be necessary for me to state that I arrived there on Saturday. Held a meeting at the Caledonian School house. The meeting came to the conclusion to adopt the entire abstinence principle. From this place I proceeded to Sherbrooke a distance of twenty miles down the St. Mary's River. There I had the pleasure of meeting the Rev. John Campbell, an intelligent, pious, and indefatigable minister of Christ, who is industriously and successfully labouring to instruct and reform the people of his charge. On Monday listened with pleasure to an interesting lecture in the Church by the Rev. Mr. Grigor, and as it was a sacramental occasion, a number of persons were in attendance, which gave me a good opportunity of bringing the subject of my mission before them. And from the solemnity of the previous exercises, the occasion of meeting, &c. my expectations were

flattered; and although a number came forward, and took the pledge, the greater number begged to be excused, but at a more convenient season, it is to be hoped, they will generally engage themselves in this good work. From this place I proceeded up the River to the Forks a distance of twelve miles. Met the people in the evening. The addresses made after the lecture, by the Rev. Messrs. Campbell and McGregor, and Hiram Blanchard, Esq. were of an inspiring character, and had an excellent effect. A number came forward and enrolled themselves as members of the total abstinence side. A resolution was passed to take a collection at the next meeting and forward the same to Halifax to increase the funds.

Although the cause has recently experienced a revival in several places in this part of the Province. Yet in many other places the people continue the old state of things. *Intemperance, appetite, fashion, ignorance, and depravity,* are to be met, in by far too many places. Not only among the haunts of the living, but the very abodes of the dead, are assailed with the *curst and demoralizing influence of intoxicating drinks.* In some places, on funeral occasions—those seasons which, of all others, are best calculated to admonish us of our latter end, and to lead us to prepare to meet our God—is defeated by liquors of different kinds being brought to the grave-yard. But the question is daily becoming of more and more importance, so that eventually those persons must give way to the influence of that powerful corrector, public opinion. In the mean time,

I am, dear Sir,

Yours respectfully,

GEORGE J. McDONALD.

To Beamish Murdoch, Esq.

#### ADDRESS

DELIVERED BY JUDGE MARSHALL, AT THE SIMULTANEOUS TEMPERANCE MEETING, IN THE BAUNSWICK STREET CHAPEL, ON TUESDAY EVENING, 22d FEBRUARY.

It cannot but be felt and admitted, by persons of every description, that the subject for the consideration of which we have come together is deeply interesting and important, and to every sincere friend of Temperance, here present, it must be highly gratifying that such a numerous and respectable assembly is convened. We, who have fully espoused this truly exalted and benevolent cause, have reason to be stimulated and encouraged in making still more energetic endeavours for its advancement, from the knowledge we possess of its recent success throughout our Country; and, above all, we may rejoice in the consciousness that we are acting under the sanction and approbation of that glorious and benevolent Being, who wills and desires that "whatever things are true, and pure, and lovely, and of good report," should arise and ever flourish on the earth. But, as in every other part of the extensive field which in this fallen and sinful world is ever open for energetic and constant diligence, for the promotion of truth and virtue, so, here, the most powerful reasons still urgently demand renewed and persevering zeal and exertion. We know that even with reference to our Holy Religion, for the establishment and advancement of which, a Divine influence has ever been directly employed, and an inspired revelation is fully afforded, yet to infinite wisdom it has seemed fit and appropriate, that

human instrumentality should also be engaged, by the constant public ministration and exposition of the records of truth, and the employment of various other means. It must therefore, surely, be indispensably requisite, that for the continued advancement, and ultimate triumph of this our excellent cause, all its advocates and friends should ever be zealous and active, and unweariedly employ all the means in their power. We assail a most powerful and malevolent foe, whose emissaries and advocates are still numerous and active, and the means they employ, still greatly abound, and can yet be used with facility and destructive effect. Although so much has been accomplished in our land towards suppressing intemperance, and the use of intoxicating liquors, yet it must be perfectly evident to all, that very much more still remains to be done, our benevolent feelings and active exertion, should therefore still be perseveringly exercised. We know that those poisonous liquors are still extensively imported among us, and still find a sale through numerous channels, and a very prevalent and destructive consumption. The shop, the tavern, and place of illicit retail, are still in many places open, inviting the dissolute, the foolish and unwary, to enter and partake of the dangerous draught, the public assembly for sensual indulgence, or frivolous amusement, and the private festive board still exhibit the same means of powerful and seductive temptation. The voters of sensuality, revelry or pleasure, are still crowding those places and scenes, and indulging in the use of those means,—the drunkard is still not unfrequently seen pursuing his infatuated course, and plunging into ruin; intoxication still prevails in public, and also in comparative retirement; the widow and the orphan are still mourning under the evils with which intemperance has afflicted them,—wives and children are still enduring poverty, cruelty and wretchedness,—relations and friends are still grieved and dishonored,—crimes are still perpetrated,—scenes of violence exhibited,—fraud and injustice practised, and all the other innumerable evils and miseries which have always so extensively resulted from this ruinous source, are still, on every hand, in a greater or lesser degree, in active and destructive operation.

And what is further cause for sorrow and alarm, a great majority of our population in towns and villages, and throughout every other part of the land, and in every grade and occupation of society, is still more or less habitually partaking in that seducing and pernicious indulgence. It is especially reason for regret and apprehension, that so many among the farming population, on whom the wealth and welfare of the Country chiefly depend, should still be found wasting their substance, and otherwise injuring themselves and their families, by indulging in such an improvident and dangerous habit.

The crimes, the miseries, and mischiefs of every description, which have resulted from the use of intoxicating liquors, have been so very numerous, and are so generally known, that particular instances of such evils need not on this occasion be exhibited. Some, if not many such instances, must doubtless have come within the personal observation or knowledge of each of us. With regard to my own knowledge on the subject, having through a long course of years had ample opportunities and means for acquiring it, I can safely assert, that nearly all the suicides, the murders and sudden deaths, the robberies, the riots, acts of vio-

lence in public, and in families, and indeed most of the other crimes and mischiefs of which I became intimately informed, resulted immediately, or indirectly from the use of intoxicating liquors. In one place, where I was very well acquainted, out of five individuals, holding the same public situation, four, most undoubtedly, were brought to a premature death by the free and habitual use of those liquors. It is also within my knowledge, that in several places, a majority of the members of a certain learned profession, who were taken from life, were hurried to the grave by pursuing the same ruinous course—I mention these cases in particular, chiefly to remind us, how extensive the evils of intemperance must have been in every class and occupation in society. Numerous instances have I intimately known, of death by drowning, burning, freezing, and suffocation,—instances of parents who, though when sober, doubtless ordinarily kind in their families, yet, under the influence of intoxication, have committed great atrocities; and many cases also, in which children, under the same blinding and debasing influence, have attempted the greatest crimes.

It will, of course, be readily admitted, by persons of every opinion, concerning the use of intoxicating liquors, that these are enormous and most afflicting evils, and that it is highly desirable they should every where entirely cease. All, who have any measure of religious or even moral feeling, will likewise admit, that drunkenness is a crime, and should never occur. But, unhappily, there are still very many who, through a love of sensual indulgence, from the force of an evil habit, or other cause of the perversion of mind and feeling on the subject, will still advocate or excuse the habitual use of those liquors, to what they term a moderate or prudent extent. This may be, in reality, the most formidable as well as insidious enemy to the cause of temperance. It is here, indeed, that all the evils and miseries of intemperance take their rise, and from this specious but delusive opinion, and its consequent practice, are they still produced and perpetrated. If the true source from whence the arguments for such moderate indulgence proceed, could be fully exhibited, it would be found, that in nearly every case it is a love for the sensual gratification which those liquors afford, combined, in many instances, with the desire for the gain, which it is expected the traffic in them will afford. As the opinion in favor of such moderate indulgence, always produces hurtful, and often the most ruinous consequences, it may be well somewhat minutely to explore and examine it;—in the first place, it may safely be asserted, that the use of intoxicating liquors of any description, in any measure, or on any occasion, is not at all essential or even useful to a person *in health*. This is the testimony of the most eminent physicians, and indeed of that profession generally; and its correctness has been fully confirmed by the experience of multitudes. And, indeed, with reference to disease, the same professional testimony declares, that there are but a very few cases, and of a special description, in which the use of any ardent spirits is requisite or useful; and also, comparatively, but few disorders or irregularities of the physical system, in which the use of vinous or other inferior and intoxicating liquors are in any degree needful. But it is not at all against the use of any of those liquors as a medicine, that the advocates in the cause of temperance contend; it is against the use of them by persons *in health*,

that they urge their arguments, and employ their earnest persuasions. It can be readily and forcibly shown, and indeed has been abundantly proved in multitudes of instances, that to such persons the use of any such liquors is not merely useless, but is always dangerous, and also injurious in a greater or lesser degree. To these, they are undoubtedly useless, because they cannot minister in the least to the nourishment of the body, but, on the contrary, in their ultimate effects always enfeeble it. They are not, as has often been speciously asserted, requisite even in cases of extreme fatigue, or endurance of hardship, from cold, or hunger, or any other similar cause. This has been proved by testimony of the highest character, and in many instances in which a number of persons have been placed under similar circumstances as to fatigue, privations, and hardships, and it has been found that such of them as entirely abstained from the use of intoxicating liquors, experienced less exhaustion and other injurious effects, than those who made use of those liquors. They are, certainly, unnecessary for affording any beneficial stimulus or other effect in the exercise of the reasoning or intellectual powers; on the contrary, they operate to obscure and weaken them, and prevent their full and accurate employment, and most enlightened and judicious conclusions.

It has already been said that the use of those liquors, except as a medicine, is *dangerous*. Let us examine concerning this assertion, and submit it to the best of experience,—such use is dangerous, because from the nature of the liquors and from various circumstances with regard to company, and in other respects, they offer a strong temptation to the formation of a habit of using them freely, and to occasional if not frequent intoxication or excess. All who ultimately become drunkards, in the common acceptance of the term, or such as are only occasionally intoxicated, were at first only moderate or occasional drinkers. It will be found, on extensive and close investigation, that a very considerable portion of the persons who habitually or frequently used those liquors,—much larger indeed than many may imagine, or some will be willing to allow,—became, sooner or later, one or other of the characters just mentioned. Again, there are far greater numbers who, although perhaps but rarely, or even never, are seen in such a state as, by themselves or their friends of a similar description, would be admitted to amount to intoxication; yet the most palpable proofs have been ultimately afforded, that by their use of those liquors diseases have been produced, their minds enfeebled, and their lives abridged. In most, if not all of the persons who pursue this course of what they term moderate drinking, there is a common feeling or sympathy, as well as of blindness or perversion, which, either in the case of themselves or of others, will restrain or prevent them from admitting, or frequently even from seeing, that such effects are produced from that cause. To those, however, who are free from such blinding and corrupting influence, and are impartially looking on, it is perfectly evident, that by far the greater portion, nay, nearly the whole of those moderate drinkers, as they call themselves, experience the injurious effects which have just been described. I can confidently assert, that of the great numbers of such persons with whom I have been acquainted, a very large majority, sooner or later brought upon themselves some or the whole of those evils. Must it not therefore be rationally concluded, that this course of habitual

drinking is, to all persons, and at all times, highly *dangerous*. But it is not only dangerous, but always *injurious*, in every view we can take of it, and with reference to every valuable consideration or object. The injury to the body and the mind has already been alluded to; it may now be observed, that all religious feelings and enjoyments will inevitably, by such indulgence, be instantly wounded, and ultimately perish; for wisdom is a pure, as well as loving spirit, and will not abide when unrighteousness cometh in, or where sensuality is cherished and indulged. Surely then, the Divine, the Minister of the pure and sublime gospel of truth, whose duty and exalted privilege it is, with zealous and unwearied energy, and from a consideration of the lofty and affecting claims of that gospel, to urge upon all, the acquisition and preservation of temperance, and every other fruit of the spirit of truth and love; surely this most distinguished and respectable character, with reference either to himself, or to example to others, should never enter on this dangerous and ruinous path. The like consideration may also be urged, with regard to every professor of an inward and experimental acquaintance with the power of heavenly truth, for these, and indeed all who confess that exalted and worthy name by which we are called, are required to “abstain from all appearances of evil,—to avoid giving their brother any cause to offend,—and in all things to be living epistles, to be known and read of all men.” Every such professor of inward religion, who indulges in the habitual use of the intoxicating cup, will, inevitably, at times, if not frequently, be ensnared, and experience some, if not all, of its debasing and destructive effects; he will, as numbers doubtless have found by bitter experience, become involved in that state of improper excitement of feeling, of unsteadiness or bewilderment of thought, and of deprivation of religious desire, which will unfit him for every devotional exercise. Moreover, conscience being wounded, and justly alarmed, he will, while under such baneful influence, feel afraid, as he well may, to approach and bow at a throne, where not only grace but perfect purity dwells; and may, through even one such act of unlawful indulgence, be left long to bewail the deprivation of all religious enjoyment. Surely, therefore, every such professor, especially, should ever entirely abstain from an indulgence which to him must inevitably be attended with such deeply injurious and sorrowful results. To this course of entire and persevering abstinence he is imperatively called, not only with reference to himself, but as regards example to others; and that religion may not be wounded in the house of its friends. It may next be enquired, who, then, are the persons who may with safety or propriety indulge in the use of the intoxicating cup? Assuredly not the statesman, the legislator, the judge, or those who are engaged in the studies and practical pursuits of legal or medical science. These, at all times, require the full, most collected, and attentive employment of all their intellectual powers; and therefore, from a consideration of their constantly pressing, and high and responsible duties, should ever abstain from an indulgence which will in the least degree obscure or impair those powers, or weaken any of their moral feelings, and thus render them less qualified for fulfilling those duties. Yet we know it is unhappily the case, that very many in those most important situations, have so injured themselves, and lessened their usefulness. But may the man of commerce, the ma-

chanic, or the farmer, with safety, indulge in that habit? Numerous reasons concur to furnish an answer in the negative. These also, though in general in more limited spheres than the others, are constantly called to exercise all the attentive and connected thought, as well as the skill and judgment they can acquire and exercise; and the same cause will, of course, in these persons also, particularly suspend, and ultimately impair those requisite and useful qualifications. Undoubtedly, the man who toils as a daily labourer for others, ought not to enter on that path of injurious indulgence, either with reference to the temptations and dangers by which it is beset, or to character, and the obtaining constant and respectable employment, or with regard to acquiring and applying his gains for the comfortable subsistence of himself and such as may be dependent on his labors. Lastly, doubtless the youth who is just entering upon active life, should, from every just and prudential consideration, scrupulously and fearfully avoid this fruitful source of temptation, debasement, and ruin. With reference to the effects of example, all who have any just and conscientious regard to the safety and welfare of their families and friends, and to the good of society at large, should neither practice or sanction that baneful indulgence. The son, the relative, the servant, or companion, seeing the head of the family, the man perhaps of age and experience, as well as of respectable station and character in society, indulging in this habit will, undoubtedly, be more readily induced, or effectually encouraged, to imitate and continue to follow the pernicious example. And although this influential individual should himself, in general, or even constantly avoid actual intoxication, yet he cannot foresee or estimate, the injurious consequences to the others, but may, as has very frequently been the case, with reference to some who are near and dear to him, be compelled to view the effects of his own evil example, and to bewail them with unavailing regret and remorse.

With regard merely to the consumption of worldly substance, undoubtedly all should avoid the use of intoxicating liquors, as it is evident they minister no nourishment or benefit to the body, and are even more or less injurious to the mind; and therefore such consumption is, from first to last, to say no more of it, totally unprofitable. It is, therefore, perfectly clear, that to whatever extent any person uses those liquors, just in that measure he utterly wastes and destroys that substance, and thereby renders himself accountable to that wise and beneficent Provider, and strict and impartial Judge, who even commanded to "gather up the fragments which remained, that nothing might be lost." He is also injuring the interests of those who may be dependent upon him, by withholding from them that portion of these means which should be employed for their comfortable subsistence, mental instruction, or advancement in life. And, further, he abridges his means of relieving the destitute and helpless, and thereby, in effect, transgresses that divine injunction, which commands him to be diligent in labor that he may have to give to him that needeth." Surely such solemn injunctions, and morally constraining considerations and motives, should restrain all christian and rational persons from squandering any portion of their subsistence on that utterly selfish and pernicious course.

*To be concluded.*

## THE VISITOR.

HALIFAX, N. S.  
SATURDAY EVENING, MARCH 12, 1842.

On Thursday last, the subject of Temperance was for a few moments before the House of Assembly. Mr. McLellan moved that £300 should be granted for to promote the spread of Temperance, by the employment of Lecturers, and the circulation of Tracts. After a brief conversation the motion was negatived.

One gentleman, as a reason for opposing the motion, stated, that although Temperance Societies did good, he had not subscribed to their rules, and therefore would not force others to do so. This was strange reasoning. There was no force meditated, any more than the Apostolic mode of spreading the Gospel, by missions and epistles. "How can they believe except they hear, how can they hear without a preacher?" The only necessary enquiries in the case alluded to, were,—Is the work a good one? Is the mode proposed one that should be adopted? Not, do I, or do I not belong to a Temperance Society? It is not necessary that every one who contributes to a road should be a road maker. That all who forward religious endeavours, should hold particular tenets. The nature of the work, and the duty of the moment in helping it forward, are the considerations, as far as assistance or non-assistance goes. Another gentleman acknowledged, as all appeared to do, the vast good that Temperance had wrought and was working, far and near,—in Halifax, the Province at large, and the world;—but—public opinion was the mode—objections would arise to the government being agents in the matter,—he despised the drunkard and avoided such company, and did not require some Temperance publications which were sent to him.—Now, we might venture to answer, that the testimony borne to Temperance negatived all that followed.—If, as was said, none could deny its importance for good,—and if, as may be added, much misery exists by its reverse, is it not a solemn duty to forward the one and repress the other, by all proper, active means. Public opinion was said to be the corrector;—on that the proposition was founded;—Lecturers and the Press, are legitimate instruments of opinion. As to the Government,—if the good of the subject be its chief aim,—and if the spread of temperance be a most effectual way of doing good,—the agency might not be incongruous. The contempt expressed for the drunkard should be modified by that charity which would not pass by, on the other side, and leave him wallowing in his degradation,—but which would feel endeavours at reclamation, to be a duty and a delight.

Some objection might be expected to the mode proposed,—public subscription would be the better way of forming a Temperance Fund. Several Members acquiesced in the proposition, and some who voted against it expressed their readiness to subscribe from their own funds for the objects brought to their notice.

TEMPERANCE.—About one hundred persons took the total abstinence pledge last Sabbath, in St. Mary's Chapel.

A Temperance Meeting will be held in the old Baptist Meeting House, on Wednesday evening, next, at seven o'clock.



## NATURAL HISTORY.

## ANECDOTE OF CATTIN AND HIS HORSE "CHARLEY."

The "Westminster Review" for January, in a review of Mr. Cattin's recent work on "The Manners, Habits, Customs, etc. of the American Indians," quotes the interesting anecdote subjoined.—

On this journey, while he and I were twenty-five days alone, we had much time, and the best of circumstances, under which to learn what we had as yet overlooked in each other's characters, as well as to draw great pleasure and real benefit from what we already had learned of each other in our former travels.

I generally halted on the bank of some little stream, at half an hour of sunset, where feed was good for Charley, and where I could get wood to kindle my fire, and boil water for my coffee. The first thing was to undress 'Charley,' and drive down his picket, to which he was fastened, to graze over a circle that he could inscribe at the end of his lasso. In this wise he easily fed himself until nightfall; and after my coffee was made and drunk, I uniformly moved him up, with his picket by my head, so that I could lay my hand upon his lasso in an instant, in case of any alarm that was liable to drive him from me. On one of these evenings when he was grazing as usual, he slipped the lasso over his head, and deliberately took his supper at his pleasure, wherever he chose to prefer it, as he was strolling around. When night approached, I took the lasso in hand and endeavoured to catch him, but I soon saw he was determined to enjoy a little freedom; and he continually evaded me until dark, when I abandoned the pursuit, making up my mind that I should inevitably lose him, and be obliged to perform the rest of my journey on foot. He had led me a chase of half a mile or more, when I left him busily grazing, and returned to my little solitary bivouac, and laid myself on my bear skin and went to sleep.

In the middle of the night I waked, whilst I was lying on my back, and on half opening my eyes, I was instantly shocked to the soul, by the huge figure (as I thought) of an Indian standing over me. The chill of horror that paralyzed me for the first moment, held me still till I saw that there was no need of my moving—that my faithful horse Charley had 'played shy' till he had eaten enough; and had then moved up, from feelings of pure affection, or from instinctive fear, or possibly from a due share of both, and had taken his position with his fore feet at the edge of my bed, with his head directly over me, while he was standing fast asleep!

My nerves which had been most violently shocked, were soon quieted, and fell asleep, and so continued until sunrise in the morning, when I waked and beheld my faithful servant at some considerable distance, busily at work picking up his breakfast amongst the cane brake, along the banks of the creek. I went as busily at work preparing my own, which was eaten; and after it I had another half hour of fruitless endeavors to catch Charley, whilst he seemed mindful of success on the evening before, and continually tantalised me by turning around and around, and keeping out of my reach. I recollected the conclusive evidence of his attachment and dependance which he had voluntarily given in the night, and I thought I would try them in another way; so I packed up my things and slung the saddle on my back, trailing my gun in my hand, I started on my route. After I had advanced a quarter of a mile, I

looked back, and saw him standing with his head and tail very high, looking alternately at me and at the spot where I had been encamped, and left a little fire burning. In this condition he stood and surveyed the prairies around for a while, as I continued on. He at length walked with a hurried step to the spot, and seeing every thing gone, began to neigh very violently, and at last started off at the fullest speed and overtook me, passing within a few paces of me, and wheeling about at a few rods distance in front of me, trembling like an aspen leaf.

I called him by his familiar name, and walked up to him with the bridle in my hand, which I put over his head, as he held it down for me, and the saddle on his back, as he actually stooped to receive it. I was soon arranged, and on his back, when he started off upon his course as if he was well contented and pleased, like his rider, with the manoeuvre which had brought us together again, and afforded us mutual relief from our awkward positions. Though this alarming freak of Charley's passed off and terminated so satisfactorily, yet I thought such rather dangerous ones to play, and I took good care after that night to keep him under my strict authority; resolving to avoid further tricks and experiments till we got to the land of cultivated fields and steady habits.

**A CURIOUS FACT ON FOOD AND MANURE.**—It has been before stated that every part of a plant contains nitrogen as well as carbon; but as an invariable rule, the seed of all plants contains a much larger quantity of nitrogen than the leaves and stalks, and a lesser quantity of carbon, and inversely, the leaves and stalks contain a much larger quantity of carbon, and a lesser quantity of nitrogen. Now when a horse is fed on grass, his food consists almost entirely of carbon; and the result is, that when he has a sufficient supply he gets fat—that is, that particles of oily, fatty matter are deposited on the muscles under the skin; but, as it is well known, a horse in this condition is quite unequal to any work, and the least exertion reduces his bulk. But when the same horse, under other circumstances, is fed on corn, his food consist principally of nitrogen; and although he may never, under this keep, get as fat as under the other, still the increase he does acquire will be pure muscle, or, as it is technically called, sound flesh; and on this keep he can perform much more work with less fatigue than on food containing no nitrogen.

A more complete instance could not be adduced to show that animals as well as plants can only assimilate that food which is presented them; in the first case, carbonaceous matters being the food of the horse, carbon is deposited in the shape of fat; in the latter, when more nitrogen enters into the composition of his food, the deposit of muscle preponderates. So it is with wheat. With a manure containing nitrogen, gluten is formed; both cases being completely analogous, and affording unerring proof of one simple and uniform law.

The dog may be considered the confidential servant of man;—the cat appears to aim at being his companion, refusing absolute servitude.

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