

THE TEETOTALLER,

AND GENERAL NEWSPAPER.

It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.—Rom. c. 14, v. 21.

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THE 'COLONIAL OBSERVER.'

In our last, we noticed a statement made in the *Colonial Observer*, to the effect, that Teetotalism was a Roman Catholic movement. The Editor of that Paper, in his publication of Saturday, says that we did not put a fair construction upon his words: if we mistook his meaning then, it appears that this time he is determined there shall be no mistake for such a charge he now most distinctly makes.

Our contemporary says that his words were, that "there was an affinity between the spirit of Teetotalism and that of Popery." He has given us a learned dissertation on the means which science affords in the present day, of testing the existence of affinities, and gives several examples, both in the material and animal world, where such exists. For this exhibition of learning on his part, of course we cannot feel otherwise than grateful, and if he will only send his name to the office, we will use our influence to obtain for him the Professorship of Chemistry in the School of Arts, when it is remodelled upon his plan.

Leaving for the present the personalities which abound in the article in question, we shall notice some of the arguments which are adduced to prove that the spirit of Popery and Teetotalism is one. His words are: "And is there no resemblance in spirit? Does not the cloven foot of self-righteousness and will-worship everywhere discover itself? Is there no resemblance in principle between the pledge and the monastic vow?" There is at this place a foot-note, apparently from another hand, in which this question is at once satisfactorily answered, it is as follows: "It is in vain to reply, that the one implies a vow of abstinence from participation in an institution of God's appointment, designed and eminently calculated to promote the happiness of man; while the other is only a vow of abstinence from the use of a substance, the use of which is subversive of that happiness—destructive alike to the soundness of our corporeal and of our intellectual organization." And why is it in vain to make such a reply? "Because the question in this point of view, as far, at least, as regards some of the forbidden things, is still open. There has been no evidence adduced to show that wine is poison." Now, where has our contemporary been rusticated, that he has never seen or heard the evidence produced to prove this fact? It will be allowed by all persons, that alcohol is a poison, destructive alike to the soundness of our corporeal and intellectual organization: chemical analysis proves that ardent spirits contain only 53½ per cent of alcohol. Now, what is the fact with regard to wine? In the Benecarlo Wine case, tried a short time ago in the Supreme Court, Mr. DAY, chemist, of Hunter-street, deposed, "that he had analysed some samples of Port wine, which he procured from various merchants, and that he found one sample to contain between 26 and 27 parts of alcohol, and the other between 24 and 25, that is to say, one-half as strong as brandy or rum.

The statement made by the Editor of the *Observer*, that wine is not injurious, is opposed to that of the most eminent medical men of the present day; testimonies from whom have been given in this Paper. We have only room at present for one which has been signed by eighty of the first physicians of England, including Drs. BIRKBECK and BRODIE, Sir JAMES CLARK, CLUTTERBUCK, CONQUEST, BRANBY COOPER, BENJAMIN TRAVERS, and others highly distinguished by their station and abilities.

"An opinion handed down from ignorant times has become very general, that some portion of wine, beer, or spirit, is beneficial to health, and even necessary for those subjected to habitual labour."

"Anatomy, physiology, and the experience of all ages and countries, when properly examined, must satisfy every mind, well informed in Medical science, that the above opinion is altogether erroneous. Man, in ordinary health, like other animals, requires not any such stimulants, and cannot be benefitted by the habitual employment of any quantity of them, large or small; nor will their use during his life-time increase the aggregate amount of his labour.

In whatever quantity they are employed, they will rather tend to diminish it.

"When he is in a state of temporary debility from illness, or other causes, a temporary use of them, as of other stimulant medicines may be desirable: but as soon as he is raised to his natural standard of health a continuance of their use can do no good to him, even in the most moderate quantities, while larger quantities (yet such as by many persons are thought moderate) do, sooner or later, prove injurious to the human constitution, without any exceptions."

This document, if no other evidence could be adduced, settles the question. A vow of abstinence is therefore not one of self-inflicted mortification, but one dictated by science, delightful to practise, alike conducive to health of body and vigour of mind.

He goes on to say, "and, above all, does not Teetotalism virtually imply the defectiveness of the Scriptures as the rule of conduct, and the inadequacy of Christianity as the principle of action? If they do, (it does), what is Teetotalism?—an improvement on Christianity: perish the blasphemous assertion." To this we say, Amen. But who has stated this, in what acknowledged authorities on this question does he find such an assertion made? We challenge him to produce it: he is himself the author of the blasphemy, and not Teetotalers.

But again: "Total Abstinence is a graft on the perfect system of Christian morals." This we deny: Christianity not only imposes a check on "all rioting and drunkenness," but it likewise commands its followers, that "whatsoever they do, whether they eat or drink, they are to do all to the glory of God." They are to avoid the very appearance of evil: and how can they do this, if they are by their example, countenancing the practices of the inebriate, wasting their substance on an unnecessary article, and injuring their bodies by the use of a poison.

We have no doubt of the power of Christianity to correct all the evils of society, but it must be Christianity as found in the New Testament, one of the principles of which is to do good to all men, as we have opportunity; to consider no sacrifice too great, no labour too severe that will bring glory to God, and good to man, which Total Abstinence has done above anything in modern times; and our wonder has been to find a man professing to be a Christian, who has stood aloof from this great moral movement.

It is a great mistake to suppose that the desire for alcoholic liquors is one of those "desires which the all-wise Creator has bestowed." The sensation of thirst, the desire for liquids, is an inherent desire, and for the gratification of that desire, the all-wise and bountiful Creator has provided a beverage every way suited. The desire for wine is merely an artificial one, the gratification of which has proved injurious to society, from the time when the sacred penman pronounced it to be "a mocker," until the present day.

We do not say that Providence has substituted the pledge; or some other moral instrument, in the place of Christianity, far from it; but we maintain that Total Abstinence is a cure for intemperance, and a preventive against the acquiring of such a habit: and we also say, that signing, or taking the pledge, is a very good way of making known the determination to act on this principle, and that the individual is willing to aid in putting a stop to the evils of intemperance.

Having noticed all the arguments brought forward by the *Observer*, we will now give our readers a specimen of railing, such as we were rather surprised to see in a Journal making such high professions. "We must be excused for leaving Father MATHEW, Robert OWEN, the Teetotalers, the Socialists, the Mormonites, and the numerous fry of sects and sectarians, that are ever and anon thrown to the surface of society, by its ever rolling and ever varying tide, to bulk in the eyes of wondering admirers, for the little day of their existence."

We may in return ask, who is the individual who dares to make such a classification as this—will he throw off the mask—and let us know what his standing in Society is—what amount of disinterested benevolence he has exercised,

that we may judge of the value of his opinions on this subject. Because we do that which the Apostle Paul, Romans xiv. 21., declared his readiness to do, if necessary—which God himself commanded the Priests to do, when offering sacrifice which he commended in a family, and approved of; when performed by a certain sect, are we to be classed with the lowest of the low?

The system which has been approved of by the highest authorities of the land, which has been adopted by ten millions of people speaking the English language, some of whom are in the first stations of Society. Which has enrolled on its list such names as the Bishop of Norwich, Archdeacon JEFFRIES, Rev. Theo. MATHEW, Dr. PYE SMITH, Rev. W. JAY of Bath, Rev. J. A. JAMES Birmingham, Rev. James SHERMAN, of Surry Chapel, Professor STUART of Andover, and hundreds of other distinguished individuals. A Society which has been the means of saving thousands of precious souls, of bringing comfort to thousands of miserable families—which has done more for Ireland than all the Legislation of the British Parliament for the last hundred years: this insignificant writer ranks with Socialists, Mormonites, &c.

That his grandmother was clever there can be no doubt, and he may therefore be adduced as another instance, that talent is not hereditary. We have no doubt that his attack on Teetotalism will be read in every grog-shop, and applauded by many a drunkard and spirit-dealer in this land. We envy him not the distinction, may his laurels wear well, they have been dearly earned—for nothing is more valuable than character, and there can be no higher honour than that of doing good.

So much for the *Colonial Observer*.

Whilst we thus for the present take leave of its Editor, we add for the sake of those who are willing to be instructed, and to follow a good example, the following resolution passed by the General Assembly of the Presbyterian Church in the United States of America, "It is now a well established fact, that the common use of strong drink, however moderate, has been a fatal, soul-destroying barrier against the influence of the gospel. Consequently, wherever total abstinence is practised, a powerful instrument of resisting the Holy Spirit is removed; and a new avenue of access to the hearts of men opened to the power of truth.

The sons of Levi must be purified. The accursed thing must be removed from the camp of the Lord. While professing Christians continue to exhibit the baneful example of tasting the drunkard's poison; or, by a sacrilegious traffic make it their employment to degrade and destroy their fellow-men, those who love the Lord must not keep silence, but must lift up their warning voice, and use all lawful efforts to remove this withering reproach from the house of God."

DOMESTIC INTELLIGENCE.

AUSTRALIAN TOTAL ABSTINENCE SOCIETY.

The usual Meeting of this Society was held in the School of Arts on Thursday evening, Mr. John Neale in the chair. The speakers were Messrs. Howitt, Holliwel, Smethurst, Dr. Whittell, and the Rev. M. T. Adam. The room was crowded with an attentive audience. 76 pledges were obtained.

ST. PATRICK'S TOTAL ABSTINENCE SOCIETY.—The meeting of this Society was well attended. The performances of the band give very great satisfaction. Upwards of forty persons took the pledge.

INQUEST.

On Wednesday last, an inquest was held on the body of a woman which was discovered in the water on the Grose Farm. From the appearance of the body, it is supposed, that it had lain upwards of fourteen days in the water.

Mr. Cuthill, surgeon, deposed, that from the appearance of the body, it was probable that the death of the woman had been caused by holding her head downwards in the water, till suffocation had taken place.

A verdict of Wilful Murder against some person or persons unknown, was returned.

CAPTAIN MACHONOCHE.

Mr. Miles, the Superintendent of Police, was asked by the Emigration Committee,

"Are the persons you allude to as the planners of robberies, the prisoners who have been sent up from Norfolk Island under the provisions of the Commutation Act?"

"I am endeavouring to ascertain this point, but at present I cannot give a definite answer. I do not believe we have any men from Norfolk Island who have been under the new discipline of Captain Machonochie."

So much for the information possessed by those Journals who are constantly blaming Captain Machonochie and his system for the robberies committed in Sydney.

On Saturday afternoon, a meeting was held, pursuant to public advertisement, of the persons favourable to Coolie Emigration. The meeting was called for one o'clock, but there was a delay of nearly an hour before the business commenced. The greatest number of persons in the room at one time was 39, three of whom were reporters, 3 Editors, 2 Police Magistrates, the Superintendent of Police, 1 clerk in the Post Office, 1 assistant in the Surveyor-General's Office, 2 barristers, 1 rectifier of spirits, 1 distiller, 1 doctor, several persons who would like the situation of Agent in England to the Association with a large salary, and a few who got large quantities of land at the time when it was given away, a more complete failure we have not seen for some time. Robert Scott, Esq., of Glendon, occupied the chair. The speakers were Dr. Nicholson, Mr. Mackay, Mr. C. Windeyer, P. M., Mr. R. Windeyer, Mr. C. Wentworth, and Mr. R. Cooper, Jun. There was no attempt at arguing the propriety of the measure; the business done was to form an association for the purpose of obtaining permission to avail themselves of Coolies or other labourers from the East Indies. A Committee was appointed to carry out these objects.

The question whether the importation of Coolies would be beneficial to this Colony, will be discussed by the Debating Class on Monday week. As by the laws of the Class, strangers can obtain admittance for one shilling, and any person present can speak on the question, by giving their names to the Secretary, James Rennie Esq. It is, we think, desirable, that those who are favourable to this measure, will come forward and state their views, and those who are opposed to it will do the same. The debate will be opened by W. C. Currey, who will speak against the measure.

The following is, we believe, a complete list of the candidates for office under the Corporation Act, up to the present date:—

COUNCILLORS.

(1.) GIFFS WARD.

Joseph Taylor J. J. Percock
W. S. Deloitte John Jones
Henry Moore †Dr. C. Nicholson
†Chapman

(2.) BOURKE WARD.

R. P. Welsh, M. D. †W. Dawes
†D. Egan †J. Hosking
R. Owen E. H. Pollard
†F. De Mestre †C. Younger
A. Foss

(3.) BRISBANE WARD.

Thomas Smidmore R. Murray
E. Manning †J. Little
W. J. Gosling †F. Wilson
David Poole †J. R. Holden
†A. B. Spark †T. Day
E. Hunt

(4.) MACQUARIE WARD.

George Hill John Wood
H. Macdermott T. Woolley
†J. Holt Joseph Thompson
Robert Bourne W. Wyatt
†Thomas Broughton

(5.) COOK WARD.

Alex. M'Leay David Jones
Francis Mitchell W. Pawley
Thomas Barker H. Hollinshed

(6.) PHILLIP WARD.

John Blackman L. Miles, J. P.
J. R. Wilshire D. Taylor
Edward Flood H. C. Wilson
J. H. Grose John Neale

TOWN CLERK.

C. H. Chambers E. D. O'Reilly
W. H. Moore

TREASURER.

Archibald Campbell John Morris

SURVEYOR.

W. H. Wells
Those marked † are said to be canvassing privately, but have not yet announced themselves.

POETRY.

A SOLEMN CAUTION.

Look not on the wine when 'tis red in the cup,
Oh lift not the goblet on high,
"Though sparkling and bright,"
"In its liquid light,"
The drunkard that tastes it shall die;
Or lift ye the poison, and drink it quite up,
Then find to your sorrow, there's death in the cup.
I saw a young husband all noble and proud,
His home was the fountain of joy:
'Twas blessed with the light
Of one lovely and bright,
And cheered by the voice of his boy:
But there came o'er his pleasure a dark looming cloud,
And his home he exchanged for the coffin and shroud.
I heard the wild orgies of revelling men,
They tossed the red wine cup on high;
They quaffed and they sung,
And the laughing shout rung,
But the revellers gathered to die;
As the fool dieth, so died the Bacchans, and then
I saw the young husband within their dark den.
Then hear not the voice of the syren, but fly
The effect of her pestilent breath:
Who lifts to his lip,
The poison, to sip,
Drinks deep of the poison of Death;
In the pale haggard cheek and the deep sunken eye,
Oh read ye the truth—that the drunkard must die.

ARIEL.

THE WINE QUESTION SETTLED.

BY THE AUTHOR OF "ANTI-SACCHUS."

CHAPTER II.

[CONTINUED.]

If the grapes were very sweet, then they had in them an excess of sugar; but if there was an excess of sugar, then there was an imperfect fermentation, and consequently a weak wine which would not keep, but if allowed to ferment, soon became sour. But this was the character of the grapes of Palestine, and, therefore, if the juice of the grapes of Canaan had been allowed to ferment, it would have produced a weak wine, and one which would almost immediately have run into the acetous fermentation and have become sour. Hence it became an object of great importance with them to prevent their wines from fermenting at all, except when they wished to obtain vinegar. Devonshire, as a southern county, is warmer than Herefordshire; the apples of Devon, therefore, are sweeter than those of Herefordshire, consequently, the cider of Devonshire is sweeter than that of Herefordshire, and hence it is a well known fact, that the cider of Devonshire, unless it is doctored, will not keep so long as that of more northerly counties. It very soon becomes sour. From a very little increase of temperature I have known the most beautiful Devonshire cider become as acrid as vinegar, and that in the course of a very few days.

Again, a very warm temperature is too hot for the vinous fermentation; but Palestine was very warm, and, therefore, unfavourable to the production of alcoholic wines. Our brewers will not brew in the middle of summer, if they intend the beer to arrive at a great age. The heat would turn them sour, and so the wine manufacturers of Palestine knew, that if they allowed the juice of their grapes to ferment, it would become vinegar, and, therefore, with them, it was an object of great solicitude to prevent any kind of fermentation.

Some persons seem to doubt whether it is possible to prevent the vinous fermentation; but our opponents by this remark show, that they never studied the subject on which too many of them give at once a most dogmatical opinion. For from a very little reflection the following ways of preventing grape juice from fermenting would have been evident.

1. If, at a temperature below 45° vinous fermentation will not proceed, then if any means could be used to keep the wine cool, it would not ferment, but keeping it in cold water had this effect; and hence Pliny and Columella tell us that this plan was adopted by the Romans in their day. I might here add that the new skin bottles of Palestine were bad conductors of heat. The best things for packing ice, and preventing it from melting, are hair or wool; and, therefore, a new skin bottle was one of the best vessels for keeping their wines cool.

2. If the oxygen of the atmosphere is necessary to the vinous fermentation of grape juice, then, if this was excluded the wine would not ferment; but filling a skin completely full, and tying it up immediately, would most effectually shut out the air; and, therefore, by adopting this simple method, the Jews, and other Eastern nations could preserve their wines from becoming alcoholic or sour.

3. If gluten or yeast is essential to fermentation, then, if by filtering, the gluten could be extracted, the juice would not ferment. But nothing was attended to more carefully both by Jews, Greeks, and Romans, than the filtering of the must. Both Greek and Roman writers tell us that the juice was filtered again and again before it could ferment. And "the wines well refined" of Isaiah, mean "wines well filtered." For the correctness of this scientific proceeding you have only to consult Dr. Urs's Dictionary. There he tells you, under the article "Fermentation," that if you will either "remove the yeast by filtering, or by any other means cause it to subside the juice will not ferment."

4. If a thickened juice or syrup, in which there is a deficiency of water and a redundancy of sugar will not ferment, then whatever produced these effects was unfavourable to fermentation. But boiling down the juice, which was nothing more than evaporating the water and condensing the sugar, accomplished these two objects. Now it is worthy of remark, that most of the wines of Palestine, of Greece, and Rome were thick syrups, and, therefore, could not have fermented, and could not ferment. I shall illustrate these principles hereafter by an abundance of historical facts, but I am at present just showing you what science will show us, independent of history, to affirm respecting the wines of hot countries, and the means of preserving them from fermentation.

5. I may here add, that there are several anti-ferments, and among these sulphur, in its various forms, stands pre-eminent. Hence matches have been burnt in casks, sulphurous acid has been used, and sulphate of lime, or gypsum, was in much repute for this purpose among the ancients.

IV. I have had repeated occasions to mention the acetous fermentation, and it is therefore necessary that I should now offer a few remarks respecting that pro-

cess. The acetous fermentation is that which produces vinegar, and I need not tell any of you who have had any experience in keeping either beer, cider, or wine, that there is a great tendency in fermented liquors to become sour; and you likewise know, that nothing is so productive of this result as heat. A warm cellar or a room will soon change beer or cider into vinegar. I have known a cellar of fine strong beer become too sour to be drunk in consequence of a very little increase of temperature. I once drank at a friend's house some very beautiful Devonshire cider, but the week after, on tasting some of the same sort, bottled at the same time and kept in the same place, I found it had become vinegar, this arose from a very trivial increase of temperature. I have at home sherry which has undergone the acetous, and is now in the putrefactive state of fermentation, all arising from its being kept some time in the parlour cupboard. Once I boiled for an hour or more some elder wine for the purpose of evaporating all the spirit, but to my surprise at the end, the liquor had become so intolerably sour, that it was impossible to sweeten it.

Now I want you just to apply these principles to the wines of Palestine. The country you all know was very hot, and, therefore, their fermented wines were sure to become sour or undergo the acetous fermentation. And it is a striking confirmation of this sentiment, that the Hebrew word which stands for leaven or fermentation is the very word which is translated vinegar; and the words were synonymous from the fact, that if their wines were fermented at all, they were sure to become sour. Prevent fermentation altogether, and there was no danger, but if the vinous fermentation were allowed to commence, the acetous was sure to follow. And this occurred not only from the great heat of the country, but also from the fact that their wines were very sweet and very weak.

I have already shown, that in the production of alcohol the sugar is decomposed, and, therefore, you cannot have a sweet wine and a strong wine at the same time, unless you add the spirit. In our day, when distillation produces such an abundance of ardent spirit, you may add as much brandy as you like to a sweet wine, and, therefore, make it as strong as you please; but in ancient times there was no brandy or pure spirit to add to a sweet wine, and consequently the strength of the drink depended solely upon the extent of the vinous fermentation. But if the wine was sweet, it had but imperfectly fermented, and, therefore, must have been weak. The sweetness of the grape was such, that the juice was charged with an excess of sugar, and, therefore, the wines must have been very saccharine, and consequently destitute of strength.

(To be continued.)

KITTY GRAFTON.

[CONTINUED.]

Very many years ago, there came to this village a man, whose name was Gottlieb Jansen: he brought with him his wife. They were of the class of persons, who have been called redemptioners. They came to this country from a village on the borders of the Rhine. They were extremely poor, and embarked with an understanding, that, when they arrived in America, they should voluntarily bind themselves to servitude, for the advantage of the ship-owner, until their passage-money should be paid. They arrived at the port of Philadelphia; where, at the present day, there are some opulent and fashionable families, who have good sense enough to trace, with pleasure, their origin to those redemptioners of Germany, who brought nothing hither from their native shores, but honest hearts and willing hands. Gottlieb Jansen and his wife, upon their arrival, were young, healthy, industrious, frugal, and strictly temperate. He was an expert gardener, and well skilled in agriculture, in all its departments. In the metropolis of Pennsylvania he soon found employment for his talent in horticulture. As wages were proportioned to experience and skill, Jansen's compensation, and the perquisites and privileges of the garden and green-house of a private gentleman, in whose service he labored, soon procured him the means of redeeming himself and his young wife from their voluntary bondage. He continued to labor in his vocation, with uninterrupted health and indefatigable industry, for seven years. His employer was a member of the Society of Friends, of whom Jansen never spoke but with affectionate respect. At the end of this term, his earnings, which had been judiciously invested, under the counsel of his Quaker friend, amounted to no inconsiderable sum. He was desirous of trying the virtue of his faithful share and pruning-hook upon acres and orchards of his own. He has often told me how much he suffered, when he came to break the matter to his kind master. The Quaker paused for some moments; and at length observed, that he owned a tract of fair land in that part of the village of Heathermead, which is called Heathermead End; that he might go and look at it; and, if he liked it, he should have a deed of it for a certain sum. Jansen lost no time in making a journey to Heathermead, and examining the land, which was manifestly of an excellent quality. He discovered, however, that the tract could readily be sold for a greater sum, to the farmers of Heathermead, who best knew its value. Here, as he failed not to perceive, was an admirable chance to cheat the old Quaker; but double-dealing was not one of the secrets, by which Gottlieb Jansen's prosperity had arisen. He faithfully represented the matter to his master:—"Thee likest the tract?" said the Quaker.—

"It is as fine land as I ever saw," said Jansen, "and I am greatly pleased with it."—"Thee hast served me seven years," rejoined the Quaker, "and thee hast pleased me right well. I well know the value of that land, but thee shalt have a deed for the sum I said unto thee."—"I have seen Gottlieb Jansen shed tears of gratitude, as he described his separation from his old Quaker master, when, with an affectionate pressure of the hand, and 'Fare thee well, friend Jansen,' he put into his hands the deed of this valuable tract, for not more than three-fourths of its real value.

"Gottlieb Jansen was a man of few words. Those precious hours, which so many disinterested people devote to the affairs of others, this honest German bestowed upon his own: he labored on, contented with the proverb, which bids those laugh, who win. Matters soon however began to wear a very different appearance. His intercourse with the people of Heathermead speedily established his reputation, as an obliging, good-natured man; he seemed not desirous of wrapping himself or his affairs, in unusual mystery; and the farmers' wives were particularly inclined to think well of Gottlieb Jansen, when he expounded the riddle of the green-house, by telling them that it was meant as a plaything for his 'good woman,' who was extremely fond of cultivating flowers. In a few years, his agricultural success had thoroughly established his reputation, as an excellent husbandman; and Jansen's farm became not less an object of attraction to the farmers of the village, than his green-house and flower-garden to their wives and daughters. He had readily assimilated and become one of the people: and was universally beloved and respected. About a year after his arrival in this village, his wife gave birth to a daughter. Gottlieb and his wife, in the progress of time, became members of the church, and they were pious Christians. Their daughter, Christina, grew up an uncommonly beautiful young woman. She was their only child; and, if the parents were particularly censurable for any fault, it was for their doting partiality towards this interesting girl. They were more than willing to gratify her, in all her desires. Her spirit was high, and her temper extremely quick; but her heart was full of generosity, and her disposition, towards those she loved, was amiable and kind. She inherited the partiality of her parents for the cultivation of flowers; and the garden and the little green-house were her chief delights. Her features were characteristic; in no very remarkable degree however, of her foreign origin; but, at the age of eighteen, she was singularly attractive. Kitty Jansen was, at that time, deservedly styled the beauty of Heathermead End. Her surpassing comeliness was universally acknowledged, in our parish, with a single exception. There was a Miss Pamela Mickle, who had herself been handsome in her day, but was then in her wane, who solemnly protested, that she never could see it. After the description, which I have given you of Kitty Jansen," continued my old master, "you will scarcely be able to trace a vestige of that lovely girl, in the miserable creature, that gazed upon us, as we passed the cottage. But it is even so. That was Kitty Jansen. That desolate wilderness was the same, which my poor friend Gottlieb once made to blossom like the rose. That abandoned dwelling was then the habitation of joy, and love, and peace, and prayer. In all my parish,—and my parishioners love me above my deserts,—I have no where been more kindly greeted than in that cottage. Whenever I came, and however they were occupied, all things were gladly sacrificed for the sake of a little conversation with their pastor. Gottlieb would leave his plough in the furrow, and the good wife would hasten from her dairy; and even Kitty, though she never seemed to rely upon the only sure foundation, like her parents, would not suffer me to depart, without an offering of her choicest fruit, or a bunch of her finest flowers. By the aid of a mischievous memory, it is all before me, for an instant—and now again it is gone. What a curse has fallen upon poor Gottlieb's little Eden!—The simoon could not have wrought the work of destruction more effectually.

[To be continued.]

DANGERS OF DINING OUT.

(From Ellis's Family Secrets.)

[CONTINUED.]

Frederick Bond was one of those, who, when their fit of intoxication is over, can recollect much of what has passed. He even knew at the time, what he was saying or doing, though he appeared to have no power to control his words or actions. Thus when he beheld his wife, pale, suffering, and exhausted, all the transactions of the past night rushed upon his memory; and he felt, that instead of cherishing the young and lovely being he had taken

from the shelter of her father's roof—instead of guarding her from every danger, and averting every cause that could lead to a recurrence of her malady, he had in reality been inflicting upon her the greatest cruelty, and hazarding that precious life, which he now felt as if he could die to preserve.

Conscience-struck, appalled, and guilty, Frederick bent over the senseless form of his wife; and on the first signs of returning consciousness, he knelt before her, clasping her cold hands in his, looking up into her face, and imploring her to hear him, while he pronounced the solemn vow, and called heaven to be his witness, that from that time forth he would never inflict upon her the same cause of suffering again.

"Hear me, Eleanor," he exclaimed, with passionate fervour—"if you cannot speak, at least give me some token that you hear me."

Poor Eleanor! she was indeed beyond the power of speech, but she threw her arms around his neck, and held him to her heart, as if she should never be separated from that stronghold again.

"And you believe—you trust implicitly to my vow," he continued.

"As I believe in heaven—as I trust in the promises of the Bible," was uttered in a faint, but deliberate and decided voice.

All was now peace and sunshine in Eleanor's pleasant home. She felt no fear; she knew no danger: she was ignorant that the root of human guilt lay deeper than the human will; and that man is seldom able of himself, and by a single effort of his individual power, to say to the temptation which most easily besets him—"thus far shalt thou go, and no farther."

All was now peace and sunshine, and Eleanor's cheek began to bloom as it was wont. Health was once more circling through her veins, and hope was busy at her heart. It is true, she perceived not in her husband the clear eye and steady hand, he once possessed. It is true, he often appeared strange, and wandering, and scarcely like himself; but he had given her his word, and that was a pledge too sacred to admit for a moment of the shadow of a doubt.

[To be continued.]

HOUSE OF LORDS.

FRIDAY, APRIL 22.

THE IRISH SPIRIT DUTIES BILL.

The duke of Wellington moved the order of the day for the third reading of this bill. During the debate which ensued on this motion

The Earl of Wicklow said, Noble lords should consider the position in which the Irish distillers stood at present. They were aware that by the temperance movement a change of an almost miraculous nature had been made in the habits of a very large class of the Irish people, who had been brought from habits of intoxication to those of perfect sobriety; and here let him say, that the more he considered that change and the moral effects it had produced, the more he was disposed to praise that great man who had been instrumental in bringing it about.

The Marquis of Clanricarde said, that he cordially joined with his noble friend, the noble earl (of Wicklow) in imploring their lordships to defer this bill for a little, as he was sure, that if revised and re-considered, it would not be passed through Parliament in its present shape. He would ask their lordships whether it was worth while, for a revenue of £250,000, supposing that sum could be realised by this bill, which was more than doubtful, to do away with the effects of that temperance movement of which the noble earl had spoken in terms of such deserved praise? Was it worth while for that paltry amount of revenue to risk the bringing back of the Irish peasants to those habits of intoxication from which they had in a manner, as had been truly said, most miraculously been rescued? His noble friend had alluded to the fact of illicit distillation having already commenced in the county of Mayo, and from information which he (the noble marquis) had received, he could say the same of other parts of the country.

Earl Fortescue said, it was almost presumptuous in him to rise on the subject, when there were so many noble lords present whose opinions on it were entitled to far greater weight; but when he recollected the temperance movement which he had witnessed in Ireland, and the almost miraculous manner in which it had spread, and was still spreading in that country—when he recollected the great moral effects which that movement produced and was producing—he was disposed to add his request to that of the noble lords who had preceded him, that their lordships might not precipitately pass a bill which would risk the bringing back of the Irish peasants to those habits of intoxication and of crime from which so many of them