

# THE GLEANER:

AND NORTHUMBERLAND, KENT, GLOUCESTER, AND RESTIGOUCH  
COMMERCIAL AND AGRICULTURAL JOURNAL.

Old Series.]

NEC ARANEAKUM SANE TEXTUS IDEO MELIOR. QUIA EX SE FILA GIGNUNT, NEC NOSTER VILIOR QUIA EX ALIENIS LIBANUS UT APES.

[Comprised 13 Vols.]

NEW SERIES.

SATURDAY EVENING, APRIL 1, 1854.

VOL. XIII.

Cheapest in Town, and Best yet Offered.

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White, Grey, Striped, Printed, and Fancy Cottons; Ginghams, Moleskins, Muslins, Linings, Velvets, Edgings and Lace, Knitting Cotton, Bed Tickings, Sheets, Waddings, White and Colored Warp, Braces, Tapes, &c.; India Rubber Braces, Black, White, and Fancy Kid Gloves; Fur Caps, &c.; Figured Aprons, Coburgs, Orleans, Plaidings, Braids, Handkerchiefs, Shawls, White Red and Blue Flannels and Serges, Yarn, Hose, Socks and Mittens, Ready made Coats, Jackets, and Trousers; Ribbons, German and Berlin Wools, Bonnet Shapes.

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The above are being sold off by the Subscriber at greatly reduced prices for cash or approved credit, to make room for Spring Importations. At his usual stand, Hawbolt's Building, Lower Water Street, immediately below the Steam Ferry Slip.

N. B. Shingles, Fur, and Produce taken in exchange.

A. FRASER, pd.

Chatham, February 10, 1854.

S. P. OSGOOD & Co.

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Persons wishing to procure MARBLE SLABS, HEAD STONES, &c., &c. with inscriptions thereon, can be supplied upon the shortest notice by leaving their orders at the Shop of WM. A. LETSON, Chatham, who is our authorized Agent for Miramichi. Chatham, 15th February, 1854.

LEASEHOLD PROPERTIES.

FOR SALE.

To be sold at Public Auction, on TUESDAY, the 9th May next, at 11 o'clock on the Premises, if not previously sold at Private Sale,

The Blacksmith Shop

at present occupied by Mr. Rae, and adjoining the residence of Mr. Swanson, in Chatham. The Lease has 21 years to run from 30th August next, and pays a Ground Rent of £2 10 per Annum.

ALSO

The one and a half story DWELLING HOUSE and LOT, owned by Mr. William Hay, and opposite the above named Premises. Lease 21 years, to run from 30th August next, and pays a Ground Rent equal to £1 18 per Annum.

Terms—One Third down, One Third in one year, and balance in two years.

For further particulars apply to WM. J. FRASER, Auctioneer, Chatham, March 16, 1854.

SHINGLES.

Wanted, One Hundred and Fifty Thousand Best Pine Shingles.

Liberal prices will be paid by JOHNSTON & MACKIE, Miramichi, 20th February, 1854.

WANTED

A TEACHER for School No. 9, near John Gordon's, comprising the District between Martin Lyons and the Bathurst Road: the School House has lately undergone a thorough Repair, and the inhabitants are anxious to secure the services of an efficient Teacher. Nons need apply but such as have attended the Training School, and can produce satisfactory Testimonials as to character, &c.:—Apply to Mr. William Loggie, or to either of the Trustees.

WILLIAM HENDERSON,  
RICHARD HUTCHISON,  
ALEX. GOODFELLOW,

Newcastle, 2nd March, 1854.

TO SHIPCARPENTERS.

The Subscriber wants a few GOOD SHIPCARPENTERS, to whom the highest Wages will be paid.

L. P. W. DESBRISAY, Richibucto, 3rd February, 1854.

## Communications.

TEMPERANCE.

To James A. Pierce, Esq.

Dear Sir,—From the promptitude with which you are accustomed to comply with the requests of your correspondents, I am induced to solicit a place in your columns, for the enclosed appeal in behalf of Temperance Societies, from the pen of the celebrated Elihu Burritt, as it appears to me to be one of the ablest vindications of those organisations with which I have yet met. Yours respectfully,

A CONSTANT READER.

Napan, February 25, 1854.

THE SIMPLE CIRCULATION OF THE BIBLE.

From the "Bond of Brotherhood," with the kind permission of the Author.

There are certain great and holy instrumentalities, coming with such a revelation of Divine authority and power from Heaven, and crowned with such manifestations of its favour, that multitudes of Christians feel these alone are competent to sweep from the earth those great moral evils which have filled it with the most aggravated forms of sin and suffering.—Those instrumentalities, they believe, should absorb and employ the sympathies, prayers, hope, faith, and activities of all true Christian men and women. These alone have the promise of God; these alone he will bless to the highest well being of mankind. And just at the present time, the one which seems, in the estimation of many, to stand in the very first place at the right hand of Divine power in its working upon the world, is "the simple circulation of the Bible." This alone will abolish slavery, war, and the other great aggregate evils that degrade and oppress mankind; and this it will do without the aid of Societies specifically organised to operate against the systems of iniquity. From this standpoint they reach the conclusion by a single step, that such Societies are unnecessary; that they usurp even the prerogatives of the Christian religion, and put forth the profane band of Uzziah to steady or propel the ark of God through the world. Now we would, with sincere deference, invite those who entertain these views, to examine the foundation upon which they base them. Can you find a warrant for them in the revealed will of God? Can you find a warrant for them in past experience? Upon what do you rest these opinions? What have you read of the past, seen in the present, or believe in the future, that inspires you with confidence in these conclusions? Let us sit down together to examine their foundation for a few minutes.

Here are three great generic evils—Intemperance, War, and Slavery. We will not say that all the sinning and suffering of the world are included in one or the other of these systems; but each of them, you will admit, seems to number on its muster-roll most of the vices and miseries that afflict society. Let us take, first, the habit of Intemperance, for this is fraught with more sin and misery to mankind than both the other great evils put together. War is a temporary tornado, sweeping over Nations at wider intervals than in darker ages. Seldom more than two or three countries are smitten by its thunderbolts at the same time. The fiery tempest of malignities rages but for a season, and within certain bounds.—Thousands and tens of thousands of human lives are suddenly consumed by "the quick cross-lightning" of hatred and revenge. The storm passes over, the fierce elements of human depravity subside into exhaustion. The sun, that looked with bloodshot eye upon the smoking desolations of the region, looks itself again, and beams upon the land in its old way. The rains and dews fall like the Samaritan's oil into the wounds made by man in the breast of nature, and blanch out the bloodstains with weeping water drops from heaven. Slavery, though it be the "sum of all villainies," is a system of atrocities inflicted upon hardly fifteen millions of the human family.—Nine-tenths of the human beings involved directly in this evil are innocent of its existence. They are bought, beat, sold, and held as beasts of burden by about two millions of usurers, who regard them as their property. Thus, if we may so say, sheer suffering predominates in the condition of slavery—suffering, not self-inflicted by the subjects of the system in gratifying their own passions and appetites, but put upon them by the cruelty and wickedness of a

few of their fellow-beings possessing the power of oppression. Then it is an evil confined to limited and distant portions of the globe.

But Intemperance is an evil that lies like a miasma of sin and misery upon all the populations of Christendom, more or less dank and deadly. Steadily, with but thin and infrequent gleamings or promise of pure sky and sun, it palls great communities, day and night, summer and winter, year and century. No plummet ever sounded the depth, no line ever compassed the circumference, or traversed the diameter of the sea of crime and wretchedness fed and filled by the torrent streams of this huge incumbent sin—streams hissing with the gurgling agonies of despair; streams welling out of the hidden desolation of human homes in every land; streams red with the ruins of immortal souls; streams choked in the gaping gorges of iniquity with the wrecks of hopes, character, reputation, once precious as immortality to millions of warm-beating hearts; streams dashing onward to the black abyss with the maddest music of discord, in which intermingle and alternate the coarse ribaldry of midnight orgies; the sickly, whining wail of children pining for the bread that is drunk in gin, or hiding from the madness which it fires to frenzy in a father's eye; the yell of the maniac, chased and scourged by the furies of delirium tremens; the blasphemies of the Sunday pot-house; and the myriad-voiced murmurings of misery, in the monotonous undertone, from fireless garrets, and hovels of poverty, and the sewers of vice, half hidden and half revealed in every town and village. The records of the prison, of the poorhouse, and madhouse, give but the facts that float on the surface of the sea of sin and misery which intemperance has filled with its fiery flood. And where is the fountainhead, where the sluiceway of this bottomless gulf? Where is the beetling crag from which all these millions of every Christian land have plunged into the abyss at one leap? Not on the precipitate edge. Not one that ever perished in its depths ever reached it at one bound. Higher up, far higher up, among the greenest fields of life, where the stream flowed winsome and slow among the flowers, every human soul that ever sank in this sea took its first step to ruin. The custom of moderate drinking was the gateway to the gulf. No drunkard of any clime, or country, or age, ever reached it by any other passage. No man! not any innate or instinctive thirst for inebriating drinks in the victims themselves at the beginning, but custom; the example of others; looking at "the wine when it is red" in another's hand; looking at it longingly when it is quaffed by a neighbour's lips, by a near friend, by a brother, a father; custom, garlanded with the graces of hospitality, set all around with the brilliant refinements of social enjoyment; custom, consecrated by bishops and Christian ministers of all denominations, by philanthropists, statesmen, and divines; custom, hidden by the Flood, "but seen on either side," continuous all the way to Adam in one direction, all the way to this morning's dawn, in the other; custom, set to music in palace and parlour; set to smiles in eyes flashing with the fascination of female beauty; set to joy in songs of the select circle; set to literature in the first works of human genius; set to painting by artists half worshipped as divine; set to statuary by sculptors that have chiselled out heathen gods from stone that seemed to breathe a claim for reverence; set to poetry in the greatest epics in all times and languages; the rosy, winning custom of moderate drinking is the wicket gate through which all the myriads which have been drowned in this dead sea of destruction first set their souls on the swift-rushing stream. Go, search all the records of human experience, and see if you can find a single case of a human being that ever took a shorter cut to this gulf of ruin than this; that ever climbed up some other way, and leaped sheer over the abyss at a bound. Ask the most experienced in the statistics of crime and misery, if he ever heard or read of man or woman who ever engulfed a human soul in the drunkard's fate through any other postern than this custom of moderate drinking. You have never read, we have never read of such a case.

Now, then, will "the simple circulation of the Bible" abolish this custom? Will the simple circulation of the Gospel abolish this custom? Will the simple conversion and regeneration by the Spirit of God of the majority of the community abolish this custom? Will every person, on becoming a sincere and devout Christian, abandon this custom, and to

tally cease to become a moderate drinker? In what country in the world has the Bible freer and larger circulation than in Scotland? In what country is it more widely and devoutly read, and more persons able to read it? In what Country is the simple Gospel of Christ preached with more purity and power? What country is freer from heterodoxy, or can count at the sacramental table more Christian communicants, in proportion to the population that Scotland? Not one; upon the whole face of the earth, not one. And yet in what Country of the same number of inhabitants, are there drunk such vast quantities of ardent spirits as in Scotland? In what land more intoxication? The state and statistics of inebriety in that highly-favoured country have been recently pressed upon the notice of Parliament and of the public mind. According to one respectable authority "we learn that in forty cities and towns in Scotland, every 149 of the population support a dram-shop, while it requires 981 to keep a baker, 1,067 to support a butcher, and 2,281 to sustain a bookseller." In no country is there exacted a more strict observance of the Sabbath than in Scotland; yet, perhaps, in none of the same size, is there drunk more ardent spirits on that sacred day; in no nemore intoxication and Sabbath-breaking concealed behind lowered shutters during the holy hours. And the evil seems to grow, and even Government interference is invoked to check its progress. What is the cause of all this? Is there no power to rise up and shut to the door through which such vast numbers, are rushing into ruin, remediless and appalling? Why does not the simple circulation of the Bible achieve this? Because those who read its divine and holy precepts, pretend they can find no positive prohibition there against the temperate use of ardent spirits. Why does not the simple preaching of the Gospel lift up a standard against this great iniquity that is flooding the land? Because the ablest ministers in the world cannot find a direct and fully worded command against moderate drinking. Why does not every man and woman, on becoming really and truly a Christian, cease from supporting a custom fraught with such immeasurable ruin to millions? Because they see no precept enjoining upon them total abstinence from all that can intoxicate. And is it true? Is the Bible, with all its holy teachings; is the Bible, with an everlasting cannon pointed against every thought and act of man's heart, and every practice that worketh ill to his neighbour; is this great Bible, with its sublime and holy moralities, powerless against this fearful aggregate of sin and misery? No! a thousand times, no! Show us, then, the words:—"Touch not, taste not, handle not any thing that can intoxicate." These are not written in this categorical form of phraseology in the Bible. We grant it. But with its blessed hide there are teachings and precepts innumerable that convey all the meaning and obligation of this injunction. Simple teachings of the Gospel they are, and plain to the conscience of the Christian, enlightened to comprehend the compass and application of the command—"Thou shalt love thy neighbour as thyself." And these are the teachings and precepts which Temperance Societies are organised to educate and array against this huge overspreading sin of Intemperance at the very head and fountain of the evil—the custom of moderate drinking.

PARISH SCHOOLS.

Mr. Editor,

The present system of Education as practised in this Province, is so very defective, and so very inapplicable to the wants of the people that I think Sir, you will not deem a few remarks on so very important a subject, out of season, more especially as the Legislature is in Session, which has the power of alleviating these evils.

Teachers are not paid for their service. Will a man of ability be compensated for a year's teaching by £30 of a Provincial grant, in addition to an equal amount raised by subscription? And there are some who do not receive £40 of annual income. A perusal of the School Act will suffice to show, that the labour of teachers is not valued as it should be. A man must be qualified to teach Grammar, Geography, Mensuration, Navigation, Euclid, &c., &c., before he can obtain a licence. But these are not all, he must be of good moral character, a teacher of virtuous principles; must inculcate loyalty, &c. in the minds of his pupils. Then after attending a Training School for the term of three months, for the purpose of studying