

POETRY.
(Selected.)

There are hopes in our young years which gladden
With brightness and beauty a-while—
When love-words are spoken we'll listen,
Though spoken our hearts to beguile.

There are dreams that come o'er us when sleeping
Which darken our thoughts when awake;
Their lights o'er our spirits come creeping,
As winds o'er the breast of a lake.

There are notes in the liveliest numbers
That soften to sorrow our hearts;
They waken old thoughts from their slumbers,
Which gleam in a thousand bright parts.

There are voices whose softness, when blending
With all that of music is sweet,
Like that of fair seraphs descending,
To sweeten our shadowed retreat.

There are looks, from our loved, which have brightened
Some bleak wintry day of our lot;
Though life with Hope's rainbows be lightened,
Their beauty is never forgot.

There are words which, when spoken, have saddened
The spirit of joy in our breast;
And some whose effulgence have gladdened
The sorrow that robbed us of rest.

There are eyes with joy's brilliancy beaming,
That have looked on the face of their dead,
Whilst their spirits in grief's frantic dreaming
Have longed for their comfortless bed.

There are hearts who, though living, are broken—
And silently pass their way,
As bloom from a love-flower, the token
That lives but in beauty a day.

There are homes for the mourner—a mansion
Of holiness, purity, love—
The beautiful, boundless expansion
Of glorified spirits above.

The following account of the formation of a Temperance Society in the City of Aberdeen, attracted our attention in one of the papers which was sent us by the last Packet from England; and as we have great predilection in favor of most things which emanate from between the *Dee* and *Don*, we must acknowledge that the pursuit of it, with a few exceptions, has afforded us much pleasure. We have been requested to transcribe it into our columns, where it will no doubt be read with equal satisfaction by all the friends of Temperance. Speaking of the *Dundee Carter*, (as he is called by Anti-temperance scoffers,) the Editor observes—that if it were logical to judge of the whole by a part, we would be inclined to say that the *Dundee Carters* must be a very intellectual body of men. In our next number we may probably furnish our readers with the substance of one of his Lectures on Temperance.

ABERDEEN TEMPERANCE SOCIETY.

The first public meeting of this Society was held on Monday evening, in the Hall of the Mechanics' Institution. On the motion of Mr. Wm. Matthews, jun. the Rev. D. Simpson took the Chair. After prayer by the Chairman, Mr. Sherres read the Report. Our readers do not require to be informed how desirous we are to furnish them with full reports of local matters, but the proceedings of this meeting have puzzled us not a little. With the exception of Mr. Matthews, Mr. King, and Mr. Sherres, the speakers spoke at such an unreasonable length, that we can only find room for an outline of their speeches, and if they are disposed to complain that we have not "done proper justice" to their harangues, we trust that they will have the candour to take the greater share of the blame to themselves, and that, when they make their next public appearance, they will endeavour to be less diffuse.

Mr. Matthews, jun., moved that the Report be printed and circulated, and, in the course of a very eloquent speech, referred to the extraordinary state of drunkenness into which, of late years, this nation had fallen—a state so notorious, that neighbouring nations had called Britain a nation of drunkards. Drunkenness was now the order of the day; so fashionable, that a man was not accounted social unless he was a drunkard. In the course of his perorations, in another cause, he (Mr. M.) had witnessed the misery and wretchedness which were the results of drunkenness; families, he had seen, having no furniture, and children with no more clothing than African savages. Such a state of things was to be lamented, as its effects were to bring the votaries of intoxication to the workhouse, the madhouse, and the grave. If people in business would look up their books, they would find that three-fourths of their losses had proceeded from persons who, from drunken habits, had become bankrupts.

Mr. King, in seconding the resolution, stated that 35,000 pages of Temperance Tracts had been circulated here, 7000 of which had been procured through Mr. Brantingham from the Glasgow Society, and no man could suppose that such a quantity of material could be spread abroad without some good effect. Mr. King pointed out the evil effect of intemperance, and concluded by reading a quotation from the works of Timothy Dwight, D. D.

Rev. Mr. Cocking, Methodist preacher, moved the next resolution. As a sort of salvo for his after remarks on Scotland's intemperance, the Rev. Gentleman commenced with a long flourish on her beauty, her glory, and of the valour of her sons in "battles long since won," and of the effects which such reflections had upon his mind as he was making his way for her shores. By way of turning the tables, however, he said, that in proceeding up from the shore, and in passing along the streets, he saw, as the Apostle Paul did at Athens, a shrine was erected, and on it an inscription was written,—“Whisky.”

at this shrine the inhabitants paid daily, yea, hourly adoration. He then demonstrated, that, in worshipping whisky the Aberdonians were to the full as guilty of idolatry as were the Athenians. Whisky was the all and the end all; if cold it warmed them, if hot it cooled them, if weak it strengthened them, if sick it cheered them, and if dying it supported and enlivened them, at least so these deluded people argued. Every creature was good; whisky certainly was a creature, but they could say that it was “sanctified by the word of God and prayer”—they could not pray over it certainly. The Rev. Gentleman then entered into an analysis of the mode of producing whisky, and said that the nature of the beer and oats was, by this process, changed, and a similar spirit could be taken out of noxious vegetables. The grain was just like our own hearts, which were good, until the devil, who made the whisky, changed them and rendered them rebellious. There was then something said of Bonaparte and French invasion, and the speaker made a conclusion.

Mr. Gilchrist seconded the resolution. He alluded to the opinions and practices, and rags and filth, and bankruptcies, and diseases and deaths, consequent on whisky-drinking—evils which were now so alarming a height, that some powerful means must be used for their suppression. Mr. G. gave a graphic description of the meeting, adjournment, and public house conduct of tipplers “who tarried long at the wine,” making it their meat, drink, and sleep; then their coming home, which the orator said was, of course “zig-zag ways,” and their falling in with sharpers, and sometimes with something worse. Morning comes, and one would suppose there would be an end; but no, the same thing which made the wound must cure it—more whisky; and even repentance would not do, so long as former companions came in the way. Things could not go on always thus, and one could not always continue drinking whisky; the brain, stomach, and bowels go to wreck, the “silver cord is broken,” and the victim sinks to destruction. Mr. G. then entered on the evil tendency of spirits in a medical point of view, and quoted the opinions of medical men on that point. He then alluded to the opposition which the Society would meet with, and he certainly brought a novel enemy into the field, viz.—the Barbers.—These operators made a good job of whisky drinkers, as their hands were so unsteady as to prevent them from shaving themselves; but were these drunkards to become sober, they would desert the knights of the razor, who might, just as well as the publicans, be expected to become enemies to Temperance Societies. The eloquent manner in which Mr. G. handled his subject appeared to produce a very stirring effect upon the audience.

Mr. R. Webster said that whisky was now so much in use that we had it at births, marriages, deaths; on the buying of a new coat or a pair of shoes; at the election of Members of Parliament; before dinner and after dinner; after porter, brandy, rum, and every thing, came whisky, and often to the extent of a good number of tumblers. It was all in all to the tipplers, supplying the place of dinner and supper—he lived upon it. Aye, but he, would perhaps, not like it to be known that he had his bottle; he was wrong, however, his companions would expose him—tipplers kept no secrets. Now, the evil of it was, that not a drop, not even a single bowl of toddy would do, they must have rivers of it. Some people called this Society a “dry concern,” but verily he thought they were the driest of the two. “Drunk at night, and dry in the morning,” was a common bye word, and a good one too. See now who was the driest. The tippler had his bitterns in the morning, his “small showers” in the forenoon, a few glasses with his companions in the afternoon, and a regular finish at night with numerous tumblers of toddy. This, one would think, would quench them. No, they're just ready to begin with bitterns, &c. next morning. What would quench them? They might even “Drink Don dry, and suck its banks;” and he verily believed, that though they would empty Don it would not quench their thirst. A dry concern! indeed they are the driest of the two. Mr. W. said a great deal more about the duty of magistrates, ministers, teachers, females, (between whom and the pawnbrokers a connection was clearly established,) and drunken husbands, and sorrowing wives, ragged boys and girls, and battered constitutions, of the which, at present, we have no time to report. Mr. W. spoke also of the Millennium and the bottomless pit.—He seemed to expect that the former would commence in a few years, and that the Chairman of the Meeting would live to see the latter sealed up. The Aberdeen Temperance Society he had no doubt would speedily seal up the bottomless pit. Mr. W. concluded by expressing his decided conviction that Temperance Societies would surmount all opposition.

Mr. Cant bore testimony to the extent and evils of intemperance; and in no very round-about terms charged many of the clergy with indulging in a glass themselves. In America there are 1075 Societies for Temperance, and they had reformed 700 drunkards in one year. The audience was more numerous than any which we ever witnessed in the same place, and the noise of those without seeking ingress, often interrupted the proceedings of the Meeting. Thus, then, after nearly a fortnight of a jubilee, have the Temperate rest; and we hope that before the next anniversary they shall have as many proselytes as will fill the Mechanics' Hall, to the conclusion of those unbelieving sneers, who on this occasion, were turning up their mouth, and ejaculating—HUMBUG.

“This was the plainest of the three.—He would fain spare his fare countrywomen—but he did not spare them. Thirty years ago, only females of abandoned character were drunkards; now, however, many of them, in more respectable situations; were notoriously so. He had seen a female go along into a spirit shop and swallow a penny glass; yea, he had witnessed six of them sitting belching down the whisky as if they had been at a meal. Towards the close of his speech Mr. C. appeared to be deeply impressed with the awfulness of the facts which he related. Mr. Sherres addressed the meeting in a speech which was listened to with much attention. He treated the matter in more a theological manner than the other speakers. Mr. Cruickshank (the “Dundee Carter”) next stood forward. He had heard of a Jew who had come to Aberdeen to make his fortune, but he did not succeed; on being met on Change soon after, and asked how he had returned, he said, “Oh, I found them too far north for me.” He (Mr. C.) also had found the Aberdonians too far north for him! and he would say how. A person went to a slave market in Greece to purchase. He went to one slave and asked him what he could do? “Anything,” was the reply. He immediately purchased him. He went to another and asked the same question. “Everything,” was answered. He purchased him also. He asked a third, who said, nothing! “How is this?” enquired the purchaser. “Why,” said the slave, that one says he can do any thing, and the other, he can do every thing, now you have nothing for me to do. So it was here—his friends about him could do every thing and left nothing for him to do. He would give them another anecdote. A person got himself drunk in a public house, and having only a penny left, he asked if he could get a glass for it? “No,” said the publican. “A bottle of beer?” “No.” “Would he get a roll?” “Yes,” He got it, and fell instantly asleep. On awakening, the mistress was stirring a pot of broth, and the man asked if she would allow him to dip in his roll? “No, go and dip it in your own pot,” said the hostess. Now, he would say to the people of Aberdeen, that they should dip their roll into their own pot. We had then a great deal of Mr. Cruickshank's travels, of the formation of the several Temperance Societies in Scotland, of the number of their members, and a great deal of arithmetical calculation connected therewith; and a dozen of drunken hecklers in Dysart who started a Society of their own; of a debauched schoolmaster, and a never-do-well mechanic; of a drunken couple who were fifty times written disorderly in the Edinburgh Police books; and an anecdote of one lady who kept a mangle (“Why,” said Mr. C., “may not a woman be a lady although she keeps a mangle?”) and another anecdote of two ladies who carried off a bag of corn. But we can only index the details. In conclusion Mr. Cruickshank rose to the sublime; he spoke, in the way of metaphor, and referring to public houses, of open graves and charnel houses, of skulls and bones, and other materials of the sepulchre; of the shrieks of widows and children, and of the howls of the spirits in prison; of murdered souls and stalking spectres, of blood-stained hosts, of hell and of things so terrible, that the pen dropt from our hand while reporting them. From memory, however, we can recollect that he said publicans are worse, and have more blood to account for than Turpin, the highwayman, and that if their houses were to be haunted by the ghosts of those who had been murdered in them, they would soon be like the old baronial castles, in ruins and uninhabitable. Mr. Cocking moved the thanks of the Meeting to the Chairman and to Mr. Cruickshank. Mr. Mellis, in seconding the motion, said, Sirs, I have been a member of the Temperance Society for fifty-four years. Before that period, in the course of my business, I found that we had a buying pint and a paying pint; and for three years I was never a night out of a public house. Our allowance was just a bottle of ale, a supper (for which we paid sixpence,) and a gill of toddy—we had no more. Well, there was one night I had no way to go; I wandered up Broad Street, seeking some one to go with me, when, arriving at the freestone house—you all know it—I halted, and said to myself, “Why, now, have you not ale, and supper, and toddy, at home, and can't you eat and drink there as well as in a public house?” Resolved to try if it were so, I found it correct, and I never after entered a public house door, at least on business matters. I thought of this man who had been ruined by drink, and formed my resolution to give up the system, and if people would not buy without drinking, they could stay away. Mr. Mellis concluded by strongly recommending the Society to the Meeting. It was then announced that a book would lie on the table for the names of new members, and that a list would be found at Mr. King's shop for the same purpose. As the Meeting was dismissing, some of the gentlemen employed themselves in making Temperance Tracts fly “on paper wings” to all parts of the hall. The audience was more numerous than any which we ever witnessed in the same place, and the noise of those without seeking ingress, often interrupted the proceedings of the Meeting. Thus, then, after nearly a fortnight of a jubilee, have the Temperate rest; and we hope that before the next anniversary they shall have as many proselytes as will fill the Mechanics' Hall, to the conclusion of those unbelieving sneers, who on this occasion, were turning up their mouth, and ejaculating—HUMBUG.

PROSPECTUS
Of a new PERIODICAL PUBLICATION, to be published Monthly by Henry Chubb, Saint John, N. B.
AND ENTITLED,
THE NEW-BRUNSWICK
MONTHLY MAGAZINE,
AND
HISTORICAL INTELLIGENCER;
Under the Patronage of the EPISCOPAL CLERGY of the Province.

IT has long been the wonder and regret of many enlightened inhabitants of New-Brunswick, both clerical and secular, that at this advanced period of the establishment of the Province, and more especially in this peculiarly illuminated era of the world, so little attention is paid to, and so little anxiety evinced for, the literary improvement of this fast-increasing community. No publication exclusively devoted to the interests of morality and literature—the pre-eminently best interests of the rising generation—no channel of communication between the religious, scientific and learned men scattered throughout the Province, no medium through which the ideas, reflections and researches of the wise and good among us may be imparted to the general mass, for their edification and improvement, at present exists in New-Brunswick. It cannot fail to be acknowledged by all who are just and rational, and free from the debasement of mere selfishness, that it is the bounden duty of every man, as far as in him lies, to promote the welfare of his fellow creatures, peculiarly of his own immediate community. Various are the means by which this general co-operation and mutual benefit may be effected: various are the fluctuating circumstances in which the individuals who compose the living world are placed; for these circumstances engender and determine those means. One medium, however, is ever open to all; ever available to every one who has sufficient mind to reflect, and sufficient skill to impart the result of his self-communications. The Press offers an easy and effectual vehicle for the conveyance to the multitude at large of whatever good or useful may present itself to the minds of individuals. In this manner, the very humblest may contribute something to the moral and intellectual improvement of his fellow subjects or citizens, and may in so far fulfil his duty towards men and towards God: how much more may the talented, the holy, and the wise improve the talents and advance the dearest interests of society. Such means have long felt and deplored the absence of means by which they might discharge this obligatory duty. They have long lamented their inability to “trade with the talents” God has given them; they have grieved that their abilities of doing good should be thus buried and prevented; and they have felt more and more the necessity of yet attempting to satisfy their conscience, by active exertion in the cause of universal instruction and cultivation. Especially, also, the members of the Established Church have felt the disadvantage of possessing no medium of general communication, and have long desired the establishment of such a mutual benefit; so important an aid to the well-being of society. These considerations have induced some individuals to endeavour to supply this great hiatus in New-Brunswick. They feel confident that this Province both can and will support a publication so devoted to the best interests of its inhabitants; and that the number of intelligent men within its limits, will duly appreciate the design and the utility of such a Magazine, is amply sufficient to ensure its success; and on their part, therefore, they pledge themselves to use their utmost efforts to deserve the encouragement and patronage of their supporters and the public at large, and to promote the intellectual and religious advancement of their fellow subjects.

THE NEW-BRUNSWICK MONTHLY MAGAZINE will be conducted by a literary Gentleman from London, as Editor, assisted by the stated contributions of a number of the most talented inhabitants of the Province. Its principles will be those of the ESTABLISHED CHURCH OF ENGLAND, in its evangelical purity. This will be a sufficient guarantee for the total exclusion of bigotry and partiality, and for the candid, dispassionate and fraternal discussion of the views of every Christian, whatever may be his denomination or sectarian distinction. In the consideration of religious matters, the writers of the *New-Brunswick Monthly Magazine* can acknowledge but one Church, and one HEAD of that Church, which is CHRIST; and they view various divisions merely as members of one common body. Subordinate and auxiliary to Religion, GENERAL LITERATURE will be a leading feature of the *New-Brunswick Monthly Magazine*. This comprehensive head will include Original Literatures, sketches, and information in general; notices and reviews of new and interesting books; selections from approved works, ancient and modern; Poetry, and light productions; in short, every thing that may improve and amuse, consistent with the nature of the work. To these will be added, whatever intelligence respecting religious and literary affairs in general, can be procured by the diligence of the Editor and his collaborators. Politics, and that heterogeneous conglomeration usually denominated “News,” will be excluded, as contrary to the spirit and intent of a Magazine, which aspires to a more durable and intrinsic character than can be conceded to the ephemeral pages of a Newspaper. Party principles or discussions can never be admitted into this publication, which aims at something more than the gratification of a momentary feeling; its intention is lasting utility. The only discussions admissible into its pages, are those which have for their object the eliciting and demonstrating permanently useful truth. These few explications premised, the Editor and Publisher of the *New Brunswick Monthly Magazine* respectfully submit their project to the favourable consideration of their friends and the public at large, in the confident hope that an attempt to aid the diffusion of religious principles and general intellectual improvement, which they humbly conceive to be the best means of benefiting a rising community, will be duly appreciated and fostered by men of discernment and good feeling. The Editor, being intimately connected with various literary gentlemen in England, possesses peculiar means of obtaining resources from the fountain head of literature; but as this Magazine is especially designed to encourage and foster native talent, original contributions are most earnestly solicited, and to them every possible attention shall be paid. The Editor and Publisher have not merely added, that to any enterprise delay is fatal, more especially to the incipient literary efforts of a new country. It is therefore, only by prompt and decided patronage that this attempt can be effectually established. For the honour of the Province it is to be hoped, that it will not be suffered to fail on any other ground than that its own demerits, and this cause it will be the business and study of its conductors to prevent. The Magazine will be printed in 8vo, with new type, and on fine paper. Each monthly number will contain 32 closely printed pages, stitched in a neat wrapper. The price will be only Fifteen Shillings per annum. The publication will commence immediately that such a number of subscribers is obtained, as will render it prudent, and

it will therefore continue to appear regularly on the first day of every succeeding calendar month. All communications for the Editor are requested to be addressed, “To the Editor of the *New-Brunswick Monthly Magazine*,” to the care of Mr. Chubb, Printer, St. John, N. B. Publishers, desiring books to be reviewed, will please to forward such books similarly addressed. All postages and carriage must be paid by the senders, or their communications cannot be received. St. John, N. B. November 27, 1830.

PROSPECTUS.

AGREEABLY to the wishes of several most respectable Gentlemen, I propose publishing early in July next, if a sufficient number of subscribers be obtained, a compendious History of the Northern part of the Province of New-Brunswick. It shall comprise an Historical, Statistical—and Descriptive account of the large and commercial counties of Northumberland, Gloucester, and Kent. No exertion will be spared to obtain the most correct information relative to the commerce—Internal Resources—present condition—and future capabilities of these countries. The soundings, currents, anchorages, and other maritime features of the Ports of Restigouche, Bathurst, Caraquet, Little Shipigan, Grand Shipigan, Richibucto, Buctouche, Cocagne, and Shediac, shall be fully and faithfully delineated; and, to enlarge the utility of the work, it will be embellished by illustrative charts of the Miramichi, the Baie de Chaleur, and the Richibucto. Notwithstanding the extensive intercourse, which for many years, has existed between the Mother Country and this Colony, the British Public have but a very imperfect knowledge of the resources, and other local attributes of its Northern Coast. To supply this deficiency, by forming a local, as well as commercial intimacy, is the primary consideration of the Author. With an humble hope that mutual advantage may be the result of the intended essay, this proposition is respectfully submitted to such Merchants, Ship Owners and other Gentlemen as may approve of it.

By their Very obedient Servant,
ROBERT COONEY.
Price Ten Shillings.
Miramichi, November, 1830.

FOR SALE,

THE following Tracts of LAND, viz.—A Lot Grimross Neck, adjoining Mr. Henry Bulyea, which cuts from 8 to 12 tons of good Hay, with a barn thereon; 1 1/2 Lot on the Grand Lake, containing 300 acres, well known as a good fishing stand, in the upper Key-belt. Also, a lot on the Gage-Town road leading to the Norepis, about 4 miles from Gage-Town. The property of the late Daniel Babbit of Gage-Town. The above Property is not disposed of before the first day of March next, it will, on that day be offered at Public Auction.—Further particulars may be known by applying to the Subscribers; or, either of them.
SAML. S. BABBIT, } Executors.
DANL. S. SMITH, }
Gage-Town, Q. C.
15th September, 1830. pd 4 6 f.

FOR SALE.

THE House in which the undersigned now resides; it is an excellent stand for mercantile business, or from the number of apartments it contains, is well adapted for a boarding House. For further particulars apply to
GEORGE K. LUGRIN.
August 11, 1829. tf

MISS WHITWELL,

VERY respectfully begs to offer her sincere thanks to those families who have hitherto encouraged her efforts by their kind support and approbation and to announce to the public in general that her seminary for the Education of young Ladies will re-open on the 24th January 1831. TERMS.—Daily pupils from four, to eight dollars per quarter.—Boarders Thirty Pounds per annum. A quarters notice is requested previous to each young lady leaving the school. Miss Whitwell begs leave to state to Parents and Guardians that it will be her most anxious wish and care to train up her pupils to a knowledge and application of those just principles which under the unerring guidance of Religion are best calculated to insure their temporal and future happiness; and to cultivate in their young minds a taste for those elegant and mental acquisitions which adorn society, make the domestic circle graceful and attractive and ought ever to form a part of the character of a lady. With a view to these two leading-objects, Miss W. has formed her present system, which she trusts study and experience might mature into general usefulness. Masters will be procured in each polite branch, when a sufficient number of pupils are obtained. Fredericton, 28th Dec. 1830.

MRS. COOK returns her best thanks for the very liberal support she has received from her friends and the public, and which enables her to keep the best table and best accommodations for the comfort of either transient or permanent boarders in St. John. She has also lately fitted up a convenient and comfortable Stable in which every attention will be paid to Horses. Prince William Street, }
St. John, 23 Dec. 1830 }

THE ROYAL GAZETTE,

TERMS—16s. per Annum, exclusive of Postage. Advertisements not exceeding Twelve Lines will be inserted for Four Shillings and Sixpence the first, and one Shilling and Sixpence for each succeeding Insertion. Advertisements must be accompanied with Cash, and the Insertions will be regulated according to the amount received. Blanks, Handbills, &c. &c. can be struck off at the shortest notice.

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