

Miscellaneous.

Christians, and the Temperance Enterprise.

At the time when public attention was first awakened to the vast extent of the evils of intemperance, those who took a prominent part in exposing these evils, and in devising a remedy, were Christians. The names of Beecher, Edwards, Hewitt, with many others, will long be remembered as pioneers in the good work of effecting a change in the habits of life, and in the social and public intercourse of men. During many years of the earlier history of the Temperance movement, it was sustained almost exclusively by Christians of different denominations. Ministers of the gospel preached often and faithfully on the subject; and the members of their churches, especially the more spiritually minded, lent their aid to stay the ravages of the destroyer. Under these influences, and the blessing of God, granted in an answer to much prayer, the principle of entire abstinence obtained a wide prevalence. Thousands abandoned the traffic, and tens of thousands the use of intoxicating drinks, and it was considered unchristian, if not altogether disreputable, for a professor of religion to be engaged in the sale of, or to be seen drinking the accursed poison which had drowned so many in destruction and perdition. So far had this feeling obtained, that a large number of our churches in all parts of the country adopted the principle of entire abstinence as a term of membership, and refused to receive to their communion any person who violated it. There was a religious tone in the whole enterprise, and it prospered, for God was with it. We look back to those days with pleasure, for though the work was arduous, and the obstacles to success were many and mighty, He who was with the friends of Temperance was mightier than all that were against them, and interest, and habit, and depraved appetite all yielded to His supreme power.

While, however, the work was thus progressing, a change in its management and course was introduced. A wave of feeling, excited by the reformation of some inebriates, rolled in with tremendous power, and swelled so high that it was supposed the work was done, the victory secured, and that the song of triumph might now be sung with perfect safety. It was not observed, in the excitement of success, that the essential element of success was wanting in this phase of the Temperance enterprise. There was the advocacy of the right principle, *entire abstinence*; there were graphic delineations of the fearful consequences of intemperance; but there was no dependence on God for success. The results were such as might have been expected. Multitudes were temporarily aroused and reformed, but comparatively few were saved. The new advocates of the reform, relying on their own strength and wisdom, discarded the services of the ministers of the gospel to a great extent, and because Christians could not conscientiously participate in many of their absurd and ridiculous services, they denounced the churches as opposed to Temperance. This threw off from open and active effort the most efficient friends of the reformation, and when the reaction necessary to such an excitement came, there was not strength to resist its power. The consequence has been an alarming increase of intemperance. Groggeries have been multiplied; large numbers of professedly reformed men have gone back to their old habits; and the whiskey or the champagne is again becoming an element of social enjoyment in the gatherings of the people. Wives are weeping over their fallen husbands; parents are trembling for the safety of their children; prisons and almshouses are being filled to repletion; and the dearest interests of society are threatened with ruin. This picture may be thought a dark and gloomy one, but it is as truthful as it is gloomy. As we look at it we should ask, What can be done to roll back the rising tide of desolation and woe? What can I do? should be the inquiry of every Christian.

There is a responsibility resting upon every follower of Christ in this matter which he must meet. He cannot plead that he is not his brother's keeper, in view of the Saviour's declaration, "Ye are the light of the world; ye are the salt of the earth." The preserving, purifying and enlightening influence is left with us, and if we hide our light under a bushel, and lose our savor, what can we answer to Him who will require an account of our stewardship? We hold it to be the duty of every Christian to promote, both by precept and example, every enterprise which is Christ-like

in its character and objects. His mission was to comfort the afflicted, to bless the suffering, and to save the lost. This is the design of the Temperance movement. It proposes to raise from his degradation the victim of intemperance, and thus to wipe away the scalding tears of wretchedness and sorrow from suffering and abused wives and children, and send a thrill of joy into hearts and homes that have long been desolate.

To do this efficiently Christians must labor and pray. They must set an example of self-denial, and urge its imitation upon all around them. Oh! what an example for evil does that professor of religion set to the world, who will circulate among his friends the very elements of destruction, "put the bottle to his neighbor's mouth and make him drunken," either for gain, or under the guise of friendship at his own fireside. It is an example at which devils rejoice, and at which angels would weep, if angels could weep in the midst of their eternal joys. To do thus is in direct violation of the spirit of Christ as exemplified by Paul, who said, "If meat make my brother to offend, I will eat no meat while the world standeth." Oh! how many have been made to offend, have stumbled and fallen under the influence of intoxicating drinks! How many have been excluded from the fellowship of the saints for drunkenness, who have been led to their ruin by the example of some brother of stronger head and nerve than they; or who have actually obtained their means of drunkenness at the counter of some member of their own church. And can Christians yet have fellowship with this work of darkness and shame? Let it not be said, but let each one exert his influence in favour of the great and saving principle of the Temperance reformation.

If we pursue a proper course it is not yet too late to regain what has been lost. If, under a sense of our dependence on God's blessing, we unite in this work, purify ourselves from all connection and fellowship with rum, and then keep the truth before the minds of men, we shall succeed. We want the sword of the Lord, and with that we can overcome all enemies.

There should be more preaching of Temperance in the pulpit, more acting out of its principles in the church, in the family and in the world, by all who profess to be Christ's, and to be governed by his spirit, if we would see the ravages of intemperance checked, and the blessings of temperance and religion becoming more generally prevalent. And as now there seems to be a fresh interest awakening on this subject, and the friends of God and of suffering humanity are rallying for a fresh struggle with the great destroyer, we earnestly hope that no Christian will be found siding with the enemy, or absenting himself from the post of duty in the conflict. The Saviour expects every one to his duty; and He, who has all power in heaven and on earth, will bless the effort, and give the victory.

THE ARKWRIGHTS.

Some months ago, when the head of the Arkwright family died, and his will came to be proved, the public were astonished, and some of them not a little alarmed, at finding the enormous extent of his wealth. The personal property was sworn to be under five millions! Why, five millions yield, at a rate of five per cent. interest, an annual income of not less than two hundred and fifty thousand a year. Not more than two or three men in England are known to possess such income. And then the rate at which it must be increasing! The Arkwrights don't live like the Nugents. Their establishment, though Hillersley Castle is grandly situated, is remarkable for the modesty of its furnishings, and the simplicity of its entertainments. The heirs of the family are devoted to no costly extravagances. They keep neither horses nor yachts, opera boxes, nor Belgravian palaces. On the contrary, the visitor at any hour in the day, or any day in the week, will find them in the mill, in the workshop, or in the counting house. The untiring energy of the founder of the family lives in his descendants: the splendour of wealth—the attractions of a gay world—political or literary ambition, all these things fail to draw them for a moment from the daily routine of spinning and weaving, the fingerling of yarn, the examination of bad debts, and the casting up the accounts. They have no pride of birth, on political dignity to support like the Sutherlands, Westminsters, and other noble millionaires. Their millions have only to lie by and gain more millions—a process which many fear may result in the con-

tingency suggested by the great Tholluson case; from which it would require the momentary ascendancy of the old English doctrines of the levellers to set us free. To such of the public as entertain these fears I may suggest at least one consolation—the Arkwright family is a very numerous one. The four or five millions were broken up into more than half a dozen portions. A few years more will see these divisions again divided, so that unless Masson Mills, and the other factories belonging to the family, should spin their golden thread faster than hitherto, two or three generations hence will find a numerous colony of the Arkwrights, most of them blessed with moderate fortunes, but none of them rich enough to endanger the industrial or monetary stability of the kingdom.—*Mornings at the Mills.*

Mr. Slack's Flax Cotton.

Some time ago we had occasion to call the attention of our readers to the wonderful invention of Mr. Elijah Slack of Renfrew, by which the coarsest hemp, old bagging, jute, &c., is converted into the finest flax and flax cotton. As we then explained Mr. Slack obtained a patent for his processes so far back as the month of June 1849; and, without disparagement to the inventions of the Chevalier P. Claussen and Mr. Donlan, of which so much has been said by the *Morning Chronicle* and others of the London and provincial press, we then took the liberty of expressing our opinion that the result produced by Mr. Slack's processes gave them a title to rank as equal to those of the gentlemen referred to in point of value, and superior to them in the matter of priority. Since the appearance of our notice we are gratified to know that the subject has excited much public attention and no little speculation on the part of many individuals largely engaged in manufactures. In the meantime, however, Mr. Slack has gone on quietly but perseveringly completing his experiments in dyeing, animalising and improving the materials upon which he operates, and specimens of the proceeds of these have been sent to our office, and to experienced parties all over the country. We have now before us, we may mention, the produce of a piece of coarse hemp bagging, in the various forms of fine flax, flax cotton thread, and animalized dyed flax, and we are sure that a glance at the articles referred to will be quite sufficient to satisfy any unprejudiced observer that the invention, when fully developed, is calculated to effect a surprising revolution in the spinning and weaving manufactures of this country. In addition, we have also had handed to us a piece of fine lawn muslin, figured with the flax cotton, and it is no exaggeration to say that the flowers have all the lustre and glossy appearance of silk. This, we believe, is the first time in which the flax cotton has been used for the purpose of figuring fine muslins, and the result, we understand from practical parties, in most satisfactory and conclusive. We may just add while noticing this subject; that independent altogether of the opinion which may be entertained as to the effect which the general substitution of home-made flax for slave-grown cotton is calculated to produce, we consider that the invention by which the material is animalized gives it a superiority over cotton which cannot fail to secure its general adoption by parties engaged in the silk, woollen, and linen trade.

[Glasgow Saturday Post.]

Dr. Junius Smith, who is paying great attention to culture of tea in South Carolina, says that the heat of summer is far more to be feared for the tea plant than the cold of winter. He thinks the cultivation of the tea plant may be vastly extended in New England, while comparatively it stands still in the South.

CANDLES.—In Russia, the candles used in the mines are made of tallow mixed with charcoal, which is found to increase the intensity of the light. Let some of our chandlers try this mixture.

The Farm.

DISCIPLINING FOWLS.

The Chinese, living in canal boats, send their ducks ashore during the day-time, to earn their living, and whistle them home at night. The last duck gets a switching; there is consequently a *duck-race*—each one trying not to be the last.

Some years back, I kept a few fowls, and among them was a very fine, large Dominique cock, that would get into my flower garden, and then call all his family about him. There

was, of course, great scratching among them, until I interrupted the sport by driving them off. The hens would fly in great alarm; not so chanticleer; but perching himself on the fence, he would send me a crow of defiance, and, as soon as my back was turned, cluck a recall to his hens.

This scene was repeated so often, that at last I got out of patience with his impudence, and ran him down. When caught, I thought that the Chinese method of drilling birds of another feather might have some effect on my prisoner; so, holding by his legs, I laid him down at his favorite scratching ground, and, with a light switch, whipped him across the wings. After he had been well chastised, I let go of him and arose; but he lay still. I stepped back a foot or two, when he raised his head. At a threatening motion of my switch, however, he laid his head down again. I then retreated some twenty feet, keeping my eye upon him, and holding the switch "in terror." He lay almost perfectly quiet during the time. Occasionally he would raise his head, but the slightest motion of my right arm at this distance, was sufficient to make him resume this very unnatural position.

Being very much amused at the success of my experiment, I held him in this position, by the power of whip and eye, for some fifteen minutes, and in the end, had a little difficulty in starting him off.

The consequence was a complete reformation in his moral character, and he never afterwards trespassed on grounds that were forbidden him.

Probably some of the farmer boys that read the *Evening Post* may like to repeat the experiment; if so, let me advise them not to act cruelly towards what ought to be the pet of the farm-yard. The lightest possible switch should be used—a blade of grass will almost answer. It is not the pain he suffers, but the degradation that has effect.—*Evening Post.*

Mulching Strawberries.

By "*mulching*" we mean covering the ground around the vines with short half-rotten straw to keep out weeds and preserve moisture. There can be no doubt of the propriety of mulching strawberries, especially in the West, where we have a hot dry soil. The benefits of it are that it keeps the ground moist and open, and prevents the drying down and hardening of the earth to the destruction of some varieties of that fruit, and to the injury of all. In some notes in the country, last summer, it was shown that mulching orchards was a good substitute for culture. The mulching, too, saves hoeing, by keeping down the weeds, which are a great annoyance to strawberry beds.

But what is the best substance for it? The English use straw—hence the name *strawberry*. Of late, spent tan bark is much recommended, and where plenty, is no doubt a first rate article; we have seen it stated somewhere that it is apt to *flavour the fruit*. This would be fatal to it if true to any great extent. Saw-dust—which, by the way, is a first rate manure—would be unexceptionable, and would be far better employed in mulching lands than in floating down creeks, or going off in smoke to the clouds. Let those who live near saw-mills look out for the saw-dust—it will pay for hauling.—*Prairie Farmer.*

REMEDY FOR BURNS.—Dr. Reese, late physician of Bellevue Hospital, New-York, has been making experiments concerning the best mode of healing burns and scalds, and checking the acute suffering. He has found that flour thrown on with a common dredging box, is one of the best and most efficient remedies yet discovered. The external air is one cause of suffering, and the flour thus applied, both heals and loose the wounds to the atmosphere. The edges of the wounds which remained open, he dressed with lime and oil, applied by a feather. Dr. Reese says the above application made to wounds by fire, hot water, gunpowder, &c., has been most happy in the practice at the Hospital.

THE OBJECT OF MIXING CHARCOAL DUST WITH FRESH URINE.—Ammonia is the product of the putrefaction, which soon takes place in the urine; and the propriety of adding charcoal dust to the fresh liquid depends on the advantage of retaining the volatile products of that decay from its earliest stages.

Beware of little expenses—a small leak will sink a great ship. If you would be rich, think of saving as well as getting.