

# The Christian Visitor.

A FAMILY NEWSPAPER: DEVOTED TO RELIGIOUS AND GENERAL INTELLIGENCE.

REV. I. E. BILL, "Glory to God in the highest, and on earth Peace, good will toward Men." EDITOR AND PROPRIETOR.

GEO. W. DAY, Printer. SAINT JOHN, NEW-BRUNSWICK, WEDNESDAY, MAY 23, 1855. VOL. 8.—NO. 21

## The Reviewer Reviewed;

Or the Reply of the Rev. Charles Mackay to the Review of his Pamphlet on Capital Punishment by the Editor of the Morning News.

Our editor complains, because we have made extracts from distinguished writers on our side of the question which he calls "getting Hercules to help us." But we receive no aid from "Hercules"? He got "one of the first literary ladies (!) of this city," to help him. He got Dr. John Cumming, to help him. He got John A. Andrews, Esq., to help him. He got a dozen others to help him. And yet he began his articles by assuring his readers that he had "received no aid from any quarter!" He tells us that it would be quite as reasonable for him to make extensive extracts from writers on his side of the question, as it is for us to make extracts from writers on our side. Certainly it would. And he would have acted wisely had he even given more extensive extracts from other writers than he has done; since the extracts which he has given are, undoubtedly, the best parts of his articles. Moreover, his readers, would, no doubt, have much preferred to have read the arguments of men of disciplined minds who had maturely thought on his side of the question; than to have read his own loose, jejune, and ill-digested remarks upon the subject. The extracts which we have made from other writers, were presented, not because we needed their help in order to make the worse appear the better case; but in order to shew that our views of the subject have been cordially espoused and ably and unanswerably vindicated and maintained by men in the ministry of the Gospel, who, in years, character, influence, position, talent, education, and piety, are vastly our superiors. So much in justification of "getting Hercules to help us."

Our editor in his fourth article presents us with an extract from the speech of John A. Andrews, Esq., before the Legislature of Massachusetts, containing what he denominates "very stubborn facts" as to the beneficial influence of the abolition of the death penalty; "all of which," he says, "we are either bound to admit or rebut by opposing testimony." We do not, however, consider ourselves "bound" to do either the one or the other. Were we to admit the fact of the decrease of crime in those States of the American Union where the death penalty for murder has been abolished; we would strenuously deny the inference which our opponents seek to draw from that fact, namely, that the decrease of crime has been owing to the abolition of the death penalty. It could, we think, be clearly shown to result from other agencies and influences than the one in question. But could it even be proved beyond the shadow of a doubt that the abolition of the death penalty had tended in itself considered, to lessen the frequency of the crime of murder—which in our opinion never has and never can be proved—it would produce no alteration whatever on our convictions as to the humanity, justice, and expediency of the penalty, so long as we are convinced, and that on the clearest scriptural evidence, that the murderer should not be permitted to live. We do not believe that the design of all punishment should be either preventative or reformatory. We believe that there is one other design of punishment more salutary and beneficial in its effects and influence on the general interests of intelligent communities; a design of punishment which has place, and is acted upon in the Divine government of the intelligent creation; a design of punishment infinitely more calculated to strike terror into the hearts of criminals, and to unnerve the arm of the villainous murderer than either of the two already mentioned; namely, that design of punishment which is purely retributive in its character.

We regard the statistical view of the subject as presented on a very brief trial, and on a very small scale, by our opponents as of no importance whatever; and therefore do not feel ourselves bound either to admit or to rebut our editor's "stubborn facts" on that point.

Our Reviewer seems to be very fond of presenting to his readers from time to time for their instruction, entertainment, amusement, abhorrence, or disgust as their different tastes may induce, some of the worse examples he is able to collect from his exchange papers of what he terms "the sublimities and moral excellencies of a hanging exhibition." And in one instance he "particularly recommends to the attention of the advocate of Capital Punishment" one of these sublime exhibitions "copied from the New York Herald, January 25." We beg to assure our Reviewer, that, could he present us with a similar sublime exhibition in each issue of the *News* for the next twenty years, it would produce no alteration whatever in our convictions of the right and necessity of the death penalty for murder. And that for the two following reasons:—

First.—There is no evidence to prove that the report of the sublime exhibition to which our attention has been particularly called is a true statement of the facts of the scene. Editors can, and some editors do misrepresent facts to serve a purpose, or to gain an end. All editors can, and some editors do greatly exaggerate in their reports of public scenes in order to make their articles spicy, and their papers interesting to a certain order of their readers—perhaps their chief supporters—and hence, their reports although founded on facts, in the impressions they produce on the public mind from their overwrought colouring or extravagant exaggeration are more false than true. How often does it happen, that a para-

graph of deep interest, having gone the rounds of the secular press, and been the theme of conversation and discussion in many a circle, is subsequently contradicted and declared to contain not one particle of truth.—Traced to its origin, it turns out perhaps, to be a speculation in trade of some obscure, unscrupulous and needy editor—a trick to make his paper sell. Here we are just reminded of an amusing dodge of the proprietor of a newspaper of which we read the other day. The foreman in the printing-room called to the proprietor in the sitting-room that all the articles which had been given him to put in type had been set up; and still there was a considerable part of a column of reading matter wanted to fill the paper.—What shall I do? asked the foreman. Make out a report of some melancholy Railway accident, or murder a man; answered the proprietor.—After a while, the foreman called again to the proprietor and said, I have made out and set up the report of a supposed case of horrid murder, and yet, there is still a small space of the column vacant.—What shall I do next? further inquired the foreman. Contradict the report, immediately responded the proprietor. And thus matter for the column was provided, by a fictitious and immediately contradicted very interesting and important item of news. This story may be true or it may not. We, however, have long ago ceased to place unqualified confidence in the statements on great moral questions which we may read in partizan newspapers. But,

Second.—All such sublime exhibitions as the one particularly recommended to our attention proves nothing against the justice and necessity of capital punishments; but only against the mode of inflicting them. We do not approve of public executions. They ought invariably, in our opinion, to be private. Were this the mode, the culprit uninfluenced by the desire to sustain that false courage generally witnessed, could direct his thoughts more completely to his own spiritual condition; and the public would be deprived of a pernicious and demoralizing spectacle. Much of the solemnity of death is lost by the public exhibition of it; an evil is always more dreaded when it is shrouded in obscurity, or totally concealed. An execution which, by exposure, becomes contemptible, would be awfully solemnized by the "mystery of the prison walls." We can, therefore, join most heartily with our opponents in their abhorrence of, and opposition to, public executions; while, at the same time, we maintain as strenuously as ever the humanity, reasonableness, justice, expediency, necessity, and Scripturalty of the death penalty for deliberate murder.

Our Reviewer thinks that we are very hard-hearted, and very cruel; that we possess little or none of the spirit of Christianity; that he "must give us over for a Clergyman, and endeavour to change our place;" that he is "surprised, if not shocked, to think that so many Ministers of the Gospel should be advocates of the death code, &c." Now, we shall here ask our readers to judge which of the two has most of the spirit of genuine humanity, and genuine Christianity; the man who would remove the safe-guard which the death penalty for murder throws around the community; while, at the same time, he is opposed to a prohibitory liquor law, and would, therefore, have the traffic legalized and continued, which is either directly or indirectly the occasion of nine-tenths of all the murders which bring culprits to the gallows; or the man who advocates as one of the main safeguards of the community against villainous murder the death penalty; while, at the same time he is the strenuous advocate of a prohibitory liquor law, which, faithfully enforced will, by-and-by, make the death penalty obsolete by putting an end to the accursed traffic which furnishes most of all the criminals for the gallows. Who, who, we ask you, reader, viewed in this light, of these two men is the most humane and the most Christian? the editor of the *News* or the writer of this article? We leave it to you, we leave it to the public to decide; and we shall be perfectly content to abide by his decision.

Our Reviewer, as we have already observed, is very fond of presenting his readers with disgusting and revolting examples of what he designates "the sublimities and moral excellencies of a hanging exhibition." Suppose now as a counterpoise to this, we present our Reviewer, as the opponent of a prohibitory liquor law, and the public in general with a few examples of "the sublimities and moral excellencies of a drinking exhibition." Here are a few selected from two or three recent numbers of the *Glasgow Christian News*, which contains a weekly column under the following appropriate and significant heading:

### THE SAMPLE BOTTLE;

OR  
STRONG ARGUMENTS AGAINST STRONG DRINK.  
"Facts are chieft that winna ding,  
And canna be disputed."

SUICIDE.—On Monday afternoon, a woman named Langmuir, the wife of a fireman in Dixon's Iron Works, committed suicide by dropping herself into the river a short way above Hutcheson Bridge. She had been drinking deep for some days.

FATAL ACCIDENT.—A fine young man named Alexander, a native of Glasgow, recently returned from America, fell into one of the docks in Liverpool, on Wednesday night week, and was drowned. He was under the influence of drink at the time.

A BRUTAL FELLOW.—Wesley Buckley, who was brought up at the Westminster Office, has been sent to prison, with hard labour, for six months. He had, while under drink,

entered his mother's house, while the company were assembling for her funeral, and assaulted his sister, kicking her twice in the abdomen, and cutting her eye by a blow from his fist. He got another month for assaulting the policeman.

A BRUTAL ASSAULT ON A WIFE.—On Saturday night William McGrady, a labourer, New Wynd, for assaulting his wife in a drunken fit, was brought to the Police-office. The poor woman was taken to the Infirmary, being sadly disfigured and having her collar bone broken.

ASSAULT ON A HUSBAND.—Janet Wilson, McPherson Street, the drunken wife of a sober industrious man, was sent by the Central Court sixty days to prison, for smashing her husband on the head with a hammer and pair of tongs.

STABBING.—A few days ago, Edward Simpson, represented as a Spaniard and a sailor, was found guilty in London, of severely stabbing Elizabeth Newell in the back of the head, who had been dancing and drinking with him. Mr. Whitlam sentenced him to a year's hard labour.

A TERRIBLE END.—Robert Donaldson, clothier and grocer in the village of Auldearn, had become intemperate in his habits and went to bed in the attic of his house, on the night of Friday last, in a state of intoxication. In the morning of Saturday, before the appearance of daylight, the house was found to be on fire; and as it was known to contain a quantity of gunpowder, the villagers did not choose to approach it. But when the powder was exploded every exertion was made to save the individual, his female servant having escaped; but the building was speedily a burning mass; and the remains of the inebriate subsequently taken out of the ruins, burnt and blackened to a cinder.

A SHOCKING SCENE.—A person coming in from Pollokshaws on Sunday afternoon last, was horrified at seeing on the roadside in Crossmylness, two boys lying in a helpless state of drunkenness, one of them dangerously ill and vomiting. We understand that not one of those heartless wretches who retail drink on the Sabbath day in Pollokshaws to such bona fide travellers as the above, has ever been called in question by the precious powers that be in this suburban locality.

A FATAL DRAUGHT.—On Monday an inquest was held at Chorlton Workhouse, on the body of Elizabeth Davies, 17 years of age. She had gone with another young woman, and two young men, all mill companions, first to one tavern, then to another, where they drank large quantities of whiskey and rum. On leaving for home she sat down on a doorstep, and was carried to the Police office on a stretcher perfectly unconscious.—A surgeon extracted by the stomach pump a large quantity of spirits, and shortly after she died.

FATAL FRIENDSHIP.—A few days ago a weaver in Strathgiglo was waited upon by a baker from Perth, who professing to be a particular friend, took him to a public house to have the friendship more firmly cemented. On their return to the weavers house, he had become so flexible under the power of the alcohol, that he was put into the weaving shop instead of being taken up stairs; and in a short time afterwards when his family ventured to look in he was found dead.

WIFE BEATING.—John Urquhart, alias Black Jack, from Bonar Bridge, was committed to the prison of Dornoch on the 31st March accused of having, while in a state of intoxication, dragged his better half out of bed by the hair of the head, and then kicked her with his feet, struck her with his fists and with the back of a broken chair, whereby she was cut and bruised to the danger of her life. Jack says he was drinking for two days previous, and when he went home his wife scolded him—a thing he could not endure when he was on the "speer." Jack has previously honoured the prison of Dingwall and Tain with his presence.

A VICTIM.—An old weaver, long a resident in Pollokshaws, had some money bequeathed to him a short time ago. Thereafter the doited old man became a fervent worshiper at the shrine of Bacchus, offering up daily sacrifices at the bidding of the priests who minister at the altars of the British Juggernaut. On Friday last, the victim, after having become considerably inspired by alcohol, fell to the ground, and received a severe wound on the head. He was picked up by the neighbours, carried home, and died the same evening. This is the forty-first death directly caused by drink, in the remembrance of one who has resided in Pollokshaws for forty-three years.

TWO MEN FOUND DEAD.—A block printer belonging to Busby, named James Freel, was found dead near the Railway Arms Inn, Thornliebank, on Sabbath morning.—Deceased had been drinking in Thornliebank, on the previous night, and being tired or overpowered by his debauch, it is supposed he had lain down by the wayside, unfortunately never to rise alive. He has left a wife and four children. On Tuesday morning a mason, named Sutherland, was found lying dead in a park in Duke street. From external appearances, it is presumed that the deceased, who resided in Drygate, had lain down while the worse of liquor, and perished from the combined effects of liquor and cold during the previous night.

AN AWFUL DEATH.—A most lamentable and fatal accident, the result of intoxication, occurred in this town shortly before midnight on Saturday last. William Connor, a bricksetter, was engaged in laying down a

frame for a large saw at Jordan's saw-mills, in Great Howard street, and while thus employed he managed to become intoxicated, and about half-past eleven o'clock he left his work. Shortly afterward a scream was heard from the engine house, and, on the engineer and several other persons going there, they discovered that the deceased had by some means got beneath the crank of the engine, and before any assistance could be rendered, his legs and arms were broken and his entrails protruded. His remains were carried to the dead-house, where an inquest was held on Tuesday.—*Liverpool Times*.

IT WAS RUM THAT DID IT!—This (says the Prohibitionist) was the dying exclamation of the miserable Darry, hung in Buffalo, on the last Friday in November, for the murder of his wife. Overcome by terror, in view of the gallows, all his hardihood gone, quivering in every nerve and muscle, shrieking wild prayers for more mercy, his despairing cry was—"Great God! Oh! my God! what an end I have come to! Merciful God! look down on me I have mercy on my soul! It was rum that did it!"—and thus exclaiming, the drop fell, and Darry was in eternity!—Thus was the work of the rum-seller consummated! Give us a prohibitory law!

ATTEMPTED MURDER AND SUICIDE.—Duncan Jardine, a dissipated sawyer about seventy years old, belonging to Greenock, arrived at Rothesay on Wednesday week, and called on Mrs. Cooper, a relative. No sooner had he entered the door when he made a murderous attack on her with a shoemaker's knife. By the vigorous conduct of her daughter, Mrs. Cooper escaped, but the young woman was dreadfully cut ere the old villain was secured. He was lodged in a cell in the Police office where he was left for half-an-hour, but on the officers opening the door, he was found suspended by his handkerchief from an iron bar in the wall.

MELANCHOLY CASE.—James Bruce committed suicide on Tuesday week, by casting himself into the river from the London Bridge. He was rescued before life was extinct, but died in two hours. He earned £3 per week, with board and lodgings; but had contracted habits of intemperance. His wife from the same cause, was burnt to death in her bed-room a fortnight before! Mr. Bruce was a native of Banff, and in early days famed for his proficiency in Mathematics.—For some years he was clerk in Aberdeen, but for the last twelve months he has been employed in London. Some decent moderationists may probably take warning from such dreadful results!

FOOTPRINTS OF THE TRAFFIC.—We condense the following samples from the Prohibitionist:—On 1st January a young woman in Detroit got shamelessly drunk, and in that condition unable to help herself, her clothes took fire, and she was literally roasted from her feet to the neck before discovered. On the night of the same day, Terrence Hamill, New York, while under the influence of liquor, killed his wife by blows and kicks, crushing her skull, and disfiguring her in a most shocking manner. Hamill was found asleep by the side of his victim. A Mrs. Smith, of Rochester, was frozen to death a short time since, while on her way home from an evening visit. The *Courier and Journal* say, she was a very decent woman but for one serious failing, that of occasional drunkenness. An intemperate man, named M'Nea was found on the morning of Dec. 23rd, lying on the railroad track near Harrisburgh, Pa., mangled and dead, with a bottle of whiskey by his side. An Irish labourer, on the night of Dec. 11th, under the stupefying effects of drunkenness, lay down on the railroad track, near Altoona, Penn., and was crushed to death by a passing train. Cornelius Heron, of Fulton township, Pa., on the night of the 18th of November, while labouring under a fit of mania a potu, murdered his own child, and a coloured woman named Chloe Stout. He also attempted to kill his wife, beating her till she supposed she was dead. He was arrested, and on his way to prison, confessed that he had killed a man named Simpson Benton, and had concealed the body. Search was made, and Benton was found under a pile of old timber, severely but not fatally wounded.

### AN APPALLING CASE OF DELIRIUM TREMENS.

"Alcohol a treacherous material."—*Bredie*.  
In my reading last week, the following narrative by Dr. Balfour of Kilsyth is so appallingly important, I presume you will insert the extract in your next issue—condensed from the *Glasgow Medical Journal* for this month. [We gave a brief notice of the fact shortly after its occurrence last year.]

"The subject of my remark," says Dr. Balfour, "was a gentleman in easy circumstances, who lived on a small property in—shire; he had a housekeeper with whom he lived on terms of intimacy, she having born three or four children to him, all of whom I believe, are dead. He was a well-educated man, and had rather a scientific turn of mind; but for some years previous to his death, he had become much addicted to intemperance, and I had attended him on several occasions for attacks of delirium tremens."

"On the 22nd June, 1854, commenced his last fatal debauch; attended a cattle show; became greatly intoxicated; and remained drinking until the following Thursday, when becoming delirious, fancied himself a murderer and about to be tried for the crime, with other mad notions. On Saturday, July 1st, at four o'clock p. m., he went into his room, off the kitchen, closed the door, and then deliberately kneeling down beside a large iron safe

which stood in the room, he dashed his forehead against the corner of the safe, until he had fairly denuded it of skin to the extent of fully two inches in length by one in breadth. The skin was literally smashed, and hanging in shreds over the forehead. Having laid the skull quite bare, he found he had not the power to drive the corner of the chest into the bone; he therefore took a nail, and having placed the point against his skull, he steadied the nail with his fingers, and coolly struck the head against the corner of a stone mantelpiece, until as he said, he got the nail to stick in the skull. He then took a large stone, and by repeated blows drove the nail home; he found, however, that the hole was not large enough; he therefore, drove other four or five nails round the first one, in order to widen the aperture. Having accomplished this, he took the longest nail he could procure, and according to his own graphic description, having pushed it in as far as it would go, gave it a rumble in his brain. This done, he took a fork and stabbed himself in the abdomen in three or four places, and then, opening the door, he coolly presented himself before his housekeeper, a ghastly spectacle, and said, 'I have done the thing now.' Begun to sink at 12 p. m. on the 7th July, and died at 12 noon."

GEO. A. MCGREGOR.  
Medical Hall, 128 London Street.

We have now furnished Mr. Finney with "some stubborn facts, all of which he is either bound to admit or rebut by opposing testimony." And in view of these facts to use his own language "we are surprised, if not shocked, to think that so many" editors of the secular press "should be advocates" of the liquor traffic. Where, we ask, is their Christianity? where is their philanthropy? where is their patriotism? where is their humanity? when they will continue to countenance and uphold this Heaven-dishonouring, pauper-manufacturing, crime-engendering, murder-producing, body and soul-ruining, and hell-peopling business. Talk of our want of feeling, of our unchristian spirit in maintaining the justice and necessity of the death penalty to preserve our lives from the blow or the knife of the assassin; while you, Mr. Editor are the opponent of a prohibitory liquor law, and make it a commercial transaction to get gain from liquor advertisements—From advertisements of a business which destroys more human beings in one year than the gallows destroys in a century! You talk of our want of feeling, of our unchristian spirit which "surprises, if not shocks" you, eh! oh!!

Our Reviewer in his concluding article speaks as follows: "God has given us a new dispensation. Mercy and forgiveness are the attributes of His justice; and shall we, the recipients of these favours, still cling with iron tenacity to the 'Twelve Tables of the Decemvirs and the laws of the Roman Kings?' God forbid! The italics are his own. "Mercy and forgiveness are the attributes of His justice." Indeed! We must have read the Scriptures with very great inattention, if this doctrine is true, not to have known it before. "Mercy and forgiveness are the attributes of His justice." Indeed! We have always been accustomed to think and to teach, that mercy is an attribute of the Deity altogether distinct from justice; and that forgiveness is the exercise of mercy to the penitent and believing sinner, and can only be exercised in harmony with justice, through the medium of the atonement of Christ. "Mercy and forgiveness are the attributes of His justice." Indeed! Then, if this be true, we should like to see how our Reviewer would harmonize his doctrine with a fair interpretation of the following passages in the 136 Psalm: "To him that smote Egypt in their first-born: for his mercy endureth for ever. To him which overthrew Pharaoh and his host in the Red Sea: for his mercy endureth for ever. To him which smote great kings: for his mercy endureth for ever: and slew famous kings: for his mercy endureth for ever: Sihon king of the Amorites: for his mercy endureth for ever: and Og the king of Bashan: for his mercy endureth for ever: and gave their land for a heritage: for his mercy endureth for ever: even a heritage unto Israel his servant: for his mercy endureth for ever." In these passages we are explicitly taught by the Spirit of inspiration that not only was there justice but mercy in the destruction of those men whom God himself is here said to have destroyed; not certainly mercy to the men destroyed, but mercy "unto Israel his servant." The good of His people, in their circumstances, demanded the destruction of "Pharaoh and his host" and "great kings" and "famous kings" and He destroyed them: "for His mercy endureth for ever." Mercy and forgiveness are the attributes of His justice." Indeed! How then can the believer in and proponent of this strange doctrine account for the fact, that the Lord Jesus Christ was Himself a greater preacher of wrath, terror, hell, and eternal torment as the portion of the impenitent than any of His Apostles? Who said seven times in one short sermon "Where their worm dieth not, and their fire is not quenched?" Who delivered the parable of the rich man lifting up his eyes in hell, being in torment, and praying for a drop of water to cool his burning tongue in vain?—Who said "Wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat? Who addressed the Scribes and Pharisees in this awful language: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Who proclaimed "He that believeth not shall be damned? Who unfolded the scenes of the last great day and

affirmed that the judge shall then say to them on his left hand, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels? Who? The Great Teacher Himself; the founder of Christianity; He who came "not to condemn the world; but that the world through him might be saved. No doubt, our reviewer would deem us very harsh, very hard-hearted, very uncivil, very unlike Christ were we to give utterance from the pulpit or through the press to precisely similar sentiments clothed in precisely similar language to that which was employed by the author of our most holy faith! "Mercy and forgiveness are the attributes of His justice." indeed! Then why is there a hell? Why are fallen angels "reserved in chains, under darkness until the judgment of the great day? Why will impenitent men suffer eternal punishment in a future world, for the sins committed in the present? Had we our Reviewer in public discussion with us on a platform we think, we could run him into the acknowledgement that he was either infidel in his sentiments or a universalist. Were he to deny that he was either the one or the other; we would then be able to place him in a very awkward dilemma as a believer in the orthodox faith. Mercy and forgiveness are the attributes of His justice." Indeed! If the editor of the *News* can find a single evangelical Minister in the city of St. John, who will endorse and proclaim that doctrine, we hesitate not to say that that minister is unworthy of the office he sustains and the character he assumes as a Teacher of the Religion of Christ—of the truth of Christianity.

Our Reviewer commences his sixth article thus: "The remainder of the Pamphlet is taken up with a dissertation on the character and manner of conducting the secular Press. We are instructed in general terms as to what sort of matter we should publish, and what sort to avoid. We are told to set our faces against encouraging such diversions as balls, theatres and other frivolities of the day, or rather night. The advice is no doubt well meant; but it cannot be accepted—inasmuch as we differ altogether with the Puritanical notions of certain of the Clergy, when they seek to put down every thing which does not exactly tally with their notions of religion."

We shall here insert the matter of that portion of our pamphlet which is taken up with what our editor terms, "a dissertation on the character and manner of conducting the secular Press;" in order that our readers may judge for themselves as to whether our advice though acknowledged to be "well meant" is such as our editor "cannot accept," because he "differs altogether with the Puritanical notions which we entertain of religion." The advice which we give to the editors of the secular Press is this:—

Let the editors of our secular newspapers insert interesting and instructive "Odds and Ends," instead of occasionally inserting such as are more than tinged with licentiousness both of idea and expression—thus constraining parents, who are watchful of the morals of their children, to keep them from their view;—let them warn the young to "Remember the Sabbath day to keep it holy," instead of admitting articles into their papers, the obvious design and tendency of which, is to deny and destroy the divine obligation, and solemn sanctity of "the day which God hath blessed;" let them, instead of advertising in their columns, warn the public against that light, paltry, novel, romantic, immoral, impure pamphlet literature; which, like one of the plagues of Egypt, has overspread the States of the neighbouring Union, in many places blighting and blasting all that is morally fair and beautiful; and which is also fast over-spreading with its pernicious influence our own fair Province—a literature for which, although a poisonous mental aliment, a large portion of our community have a peculiar gusto, an excellent relish, an eager and ferocious appetite, as alas! from certain symptoms that might be mentioned, is too abundantly obvious; let them write discouragingly, instead of writing approvingly of balls—at which, the order of nature (if we may so speak) is inverted, and the night season, which a merciful Providence has given us for quiet and calm repose, in order to recruit the tear and wear of bodily life, is changed into a season of indecorous hilarity and violent and exhausting physical exercise, stimulating the blood to a feverish heat and exciting a variety of evil passions, which it would be unbecoming in us even to name,—and from which young and delicate females returning home, but ill prepared, it may be, for the change from a close, crowded, heated, unwholesome atmosphere, to the clear, chilling, piercing frosts of a winter's morning at earl dawn, have caught colds, which have laid the foundation of diseases that have hurried thousands and tens of thousands of them to a premature grave; let them strongly disapprove of, instead of urging and agitating for the erection of a theatre or theatres in the community, which theatres seem invariably to draw around them, as absolutely necessary adjuncts, the tavern, the gambling-house, and the brothel,—the very hotbeds for inciting, nursing, and nerving a murderous spirit, and leading on to the production of the overt act; let them, instead of giving up the columns of their papers to advertisements of "Prime Old Port," &c., denounce the liquor traffic as alike dishonourable and disreputable to the dealer; and as equally injurious and destructive to the moral and intellectual advancement, as well as the best personal, domestic, social, and public interests of the people—a traffic, the fruitful source of poverty, pauperism, misery and