

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
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Correspondence.

Evening Parties.

[CONCLUDED.]

In conclusion, to be able to take our part properly in social gatherings so as to render them rational and intellectual it is incumbent on us all to furnish and cultivate our minds. We must read and our reading must be varied and solid in order that we may be able to enter with interest upon the topics of conversation, and when requisite to impart information.

It will also be necessary to cultivate the art of conversation. This is done, it is said, by the French as a matter of education and is worthy of more attention among ourselves. In schools attention is paid, very properly, to English composition in the form of essays and themes, but no pains are taken to teach youths the art of conversing, and yet persons are called upon to take part in conversation ten times more frequently than they are called upon to write, therefore it should be made a matter of instruction.

When minds are thus furnished conversation can be carried on with interest and experiments performed in Electricity, Chemistry, Optics and a variety of other subjects. The wonders of nature can be exhibited by the microscope, which is better adapted for a private circle than for the public lecture room.

All these recreations might be agreeably varied by music. There is no need of urging attention to this as, perhaps, the science of music is cultivated as much in this locality as in any part of her majesty's dominions. The only case that we need have is that our music be sufficiently select songs that are penned in praise of wine and can never be suitable for christian people; while some love sonnets breathe such an air of sickly sentimentality that they might be dispensed with advantageously. Without any of these objectionable pieces the range is sufficiently wide, where noble poetic conceptions are set to soul inspiring strains well adapted to employ, elevate and enliven a social circle.

I could not feel comfortable in closing these few words about music without making a remark about what are sometimes termed nigger songs. Some Negro melodies contain elevated sentiments and are gems to our musical literature; but where the tendency of the words is to put contempt upon the African race or to hold them up to ridicule, and is pretty generally the case, they cannot be too severely reprobated. They are sufficiently downy trodden already in every part of this continent, and to employ the charms of music to extend or perpetuate their wrongs, is a cruelty to which christians should lend no countenance.

The foregoing remarks have been made upon the supposition that christian people need relaxation and may seek for it in amusements. But let it not be supposed for a moment that these are their only sources of enjoyment.

The pleasures of the family circle may be enlivened by occasional visits from one or two select friends and we venture to say that those our close friends, as after all, more conducive to real enjoyment than when we count our visitors by the dozens. And when friends cannot conveniently favour us with their company we may find enjoyment in the pursuits of science and literature, and while conversing with the wise and the good of the present or past ages we may find more pleasure than can be found in a crowd of time killers.

Another source of pleasure, always open to the christian, is to be found in the exercise of Benevolence and that whether we are able to relieve the temporal necessities of the poor or not. To sympathize with the sufferer, to solace the mourner, to instruct the ignorant and to reclaim the erring, opened up to the christian mind sources of exquisite pleasures that can be found in no other way.

The christian is then like his master who went about doing good; and becoming Christ-like, he is becoming meet for the kingdom of heaven.

Those who are employed in these ways will find but little time for questionable recreations and less inclination for them. They may indeed be scarcely recognized by the fashionable professors of the present day but will more closely resemble the christians of primitive times and enjoy largely and in reality the pleasures that spring from a religious life.

Spiritualism.

BY N. N.

But of course, as we were bighted unbelievers this startling intelligence failed to produce any effect on us, and we turned to another picture.

It was the flight of the children of Israel. Here the lady pointed out Pharaoh's daughter, whose wedding garments consisted of sun rays, mingling with circles. Explained the meaning of dots and circles, pointed out a host of figures which she called elephants and showed where Moses struck the rock at Hor-b.

There was another picture called "the formation of water," which consisted of innu-merable heavily shaded arches, columns, stalactites, and human faces. After turning over many drawings whose very names it is difficult to remember, she at last with an in-

describable flourish drew forth her pride and boast—her great *chef d'oeuvre*—a man.

As it was the most elaborate of all the drawings and had been purposely detained until the last with an eye to raising our admiration to a climax. On this all the art of the influencing spirit seemed to have been exhausted, and our interpreter seemed determined to exhaust her powers of description.

"Here"—said our entertainer pointing to a circle in the middle of the paper—"here you behold the grand source of all living beings in an organic state. It is the great original *osum*. From it emerged the progressive order of beings which end in man." "Here"—pointing to a series of concentric circles—"you behold the reasoning faculty, and there"—pointing out some mathematical figures—"the human affinities. These objects like ladders are the steps of knowledge which you know the 'man' must climb. These double diamonds represent him in his quality—his male and female *esse*. And in this we see again a beautiful exemplification of the harmonies—we see it all around—in these rings, these dots, these ladders, this lattice-work, you know the celestial harmonies are Divine. They spoke to Socrates in his *daemon*. There is you know a necessary though perhaps somewhat vinary union in all these essences. Especially as you will shortly know when you arrive at the inner temple where the fountain of all things gushes forth—Do you understand?"—and with a sweet smile she turned to my French friend, who, to say the least, looked extremely perplexed.

He shrugged his shoulders and raised his eyebrows.

"I suppose you think that this is all humbug" said a strong-minded woman with some asperity, to us.

"Well—it is too soon to form a decision"—we replied—skillfully evading a direct answer.

"Are you a believer or a sceptic?" asked a third lady bluntly.

"We are enquirers ma'am"—we replied, an answer which led us to be received with some interest. Meanwhile our entertainer was proceeding.

"And now view again all these faces—look at them well. These human faces come out in the most unexpected situations. See this serpent at the root of the tree of life: His coils are in the form of a face. See the tree itself—it is a face—the mount Ararat. It is a face. See underneath the 'all-seeing eye,' there are myriads of faces. But here then is the most remarkable part of it all. Look at it. It is a figure of something like a human form. I wondered when the spirit was drawing it. This is his eye. How bright it is! Now look well in his face and you will seek the mark of a human foot. See—it is brought up close underneath the eye. Now, this is the picture of the sole of the foot to the light of the eye. It represents one who lived part in Heaven and part on Earth and knew all things."

But we think that our readers have had sufficient of this lady's discourse. We will say no more, beyond stating our impression at the time that her words sounded precisely like the long, rumbling incoherent discourses which one would have in a dream. In a dream objects are all confused in most improbable connection just as they seemed in this good lady's drawings and discourses.

Our entertainer now retired to a chair and made one of a number who took their seats in solemn silence around a table. At a motion from her, a lady, who had entered a few moments before, came forward and placed a portfolio upon the table. She was a stout, portly lady, with a sensible countenance and expressive eye. Looking around, with a serene face upon the company, she benned twice. Instantly the few murmurs of conversation which had been audible around the room, died away into deep stillness.

"Hearing," said she, "that some sceptics were to be present here this afternoon, I thought they might be interested in some of my spirit paintings. They are representations of the planets and their inhabitants, together with exhibitions of our own earth as it appeared in the primary geological ages." After saying this she opened her portfolio and drew out a number of pictures representing

SCENES IN THE STARS AND PLANETS.
They were painted in oils, and were at least more intelligible as to meaning, than the enigmatical drawings of the lady of the house.

The stout lady drew them out and exhibited them one by one, accompanying each with a full explanation and description.—
First, There was a scene in one of the stars which form the *Pleiades*. It represented a rock of a cellular structure, surmounted by a leafy tree, under which stood a human being, with large head and body, but extremely slender and disproportionate arms and legs.

"This," said the stout lady, "represents the soil, the vegetation, and the highest organic life of this star. The soil is rocky and full of caverns, in the cool shade of which the inhabitants love to burrow and to dwell. The trees are of this description; they are destitute of leaves, and exhale and inhale the necessary gases through the branches. The inhabitants are innocent and happy, and very similar in structure to ourselves."

Next, there was a scene from *Mars*. The soil was red. There was no vegetation, but there was a man standing there with an enormous forehead, and equally enormous black

eyes. His limbs were somewhat too slender, like those of the "Pleiad," and around his waist was a skirt of golden tissue.

"This, is an inhabitant of Mars," said our exhibitor. "In that planet the intellectual powers of created intelligences have reached the highest attainments. Said the communicating spirit to me after I had finished this, 'I cannot bear to look upon them. Their large, earnest, serene, eyes—their lofty, intellectual brows, strike me with awe!'"

Next, there was a scene from the *Sun*. The inhabitant of this great luminary was of singular appearance. There was a human head and bust, but it was terminated in a large inflated bag. The hair hung down in large curls on each side, as we see in pictures of the men of fashion in Charles the Second's time. The face was very handsome.

"This," said the exhibitor, "is an extraordinary being, but strange as the construction may appear, it is the most suitable one for such a place. This inflated bag is filled at pleasure with a light gas which enables them to rise or fall in the air. They love to spend their time in floating through the glorious luminous atmosphere which surrounds the Sun! They are holy, sinless beings. The passions, in their wicked sense, are unknown to them. Peace, love, and truth reign here co-equal with light, in this source of light—a fitting home!"

After showing many others she ended the series with a scene from *Venus*. The inhabitants of this beautiful planet, according to her description, were provided with wings more gorgeous in their feathery splendor than the tail of the proudest peacock. Then after a little episode made up by a learned dissertation, on the difference between the male and female brain, and a pictorial illustration of her theory; she turned to another series of paintings, representing

THE PRE-ADAMITE EARTH.
The stout lady's theory was that of progressive development. She believed that there had gradually been an improvement in created beings, from the first rude mollusc to the highest type of man, and further, that the latter had descended through infinite gradations from the former. Her paintings illustrated this belief.

First, we were shown the earth as it appeared before the first formation. It was without form and void, and chaos ruled everywhere. Then we saw the first living organization—the link between animal and vegetable matter, a kind of *polytup*; then followed an oyster, then fishes, birds and quadrupeds, and last of the series, two beings like tailless monkeys, from which the stout lady informed us we were all descended. After this, she showed us the beings, or creatures endowed with an immortal soul. This was the couple called in the Bible 'Adam' and 'Eve.' To say that they were hideous would not express their nature. Their faces were monkey-shaped, their bodies mal-formed and altogether horrible, their skin rough and hairy. The most hideous Australian native would be called handsome beside them. While exhibiting, she continued to explain, and stated that but little improvement on the monkey was made in the case of our first human parents, and going on to Noah we might think that little improvement had been made in his case on Adam. To illustrate this she showed us a picture of Noah, as he appeared when commanded to build the ark. His appearance was fearful; and the monkey features, rude figure, and clumsy proportions were but little superior to those of a chimpanzee.

Finally, the stout lady stated, that the spirit who had drawn these pictures through her, had copied them from drawings made by 'Christ and the twelve Apostles, who had taken a tour through the solar system, and drawn the original sketches!'"

Progress and the Bible.
For the Visitor.

Mr. Editor:—Macaulay's great historian in comparing the moral state of England in the last year of the reign of Charles the Second (1685) with its moral state in our time, tells us that in the days of said Charles, husbands of respectable station were not ashamed to beat their wives; that pedagogues knew no way of imparting instruction without beating their pupils;—that gentlemen and ladies arranged parties of pleasure to Bride-well to see the victims of crime publicly punished &c. &c.—that in all that dreary period we look in vain for any trace of that unerring compassion that in the present age has been so ceaselessly and successfully exerted in behalf of the negro slave, the Hindoo widow, and the factory child;—that carefully priests into the stores and water casks of every emigrant ship;—that will not allow the thief in the hulks to be ill-fed or overworked, that winces at every lash laid on the back of the drunken soldier, and that has repeatedly endeavoured to save the life even of the murderer; and then comforts his philosophic soul with the gratifying reflection that while Englishmen have grown wiser than their ancestors they have also become a more kindly disposed people. But will it not strike the christian reader as a singular fact, that this philosophic historian who is evidently expert at tracing effects to their causes in all other matters, should here so lucidly state the effects without venturing to hint at the cause that has produced them, leaving us to infer that he was disposed tacitly to refer them to the progress of science in these latter days. But if Mr. Macaulay cannot or will not ac-

count for this mighty change, the lovers of the Bible will have no difficulty in proving that this gratifying change is the legitimate fruit of those mighty efforts made by the friends of the sacred volume in these latter days, to scatter it broadcast, not only over Protestant England but over the world.

Would it not be a pleasing task for some of our biblical students to trace in a continued series the march of civilization and humanity in combination with the increased facilities for obtaining and studying the Bible for the last century and a half, but more particularly since the formation of the British and Foreign Bible-Society in 1804. Such an one might tell us how many Missionary Societies have arisen since then; what progress they have made and what success they have had amongst the heathen (at home and abroad); whether it had anything to do with England's manumitting her slaves, or in promoting those numerous institutions that have of late years arisen in the mother country and to some extent in the Colonies, for the amelioration of the condition of the lowly in life; whether the fact is not plainly deducible from the aspect of the present generation that the great command of our Saviour 'whatsoever ye would that men should do unto you do ye even so to them,' is more fully appreciated and followed now than ever before. He might further enquire whether worldling or humble praying christians have been the chief actors in this great drama that has been displayed to the gaze of a wondering world, and then if so inclined glance at the infatuation of Dr. Cahill and his Romish abettors manifested in their hostility to the word of God, and see if they are not in the same fix with Mrs. Partington, when she vainly endeavored to oppose the assault of the whole Atlantic ocean upon her domicile with the potent artillery of her broom. I have thrown out these hints in the hope that some person with more leisure, and better sources of information than I may take up the subject and elucidate it more fully than I am competent to do.

JOSEPH RIDEOUT.
Brighton, Carleton County, March 4, 1857.

Prohibition and Anti-Prohibition.

[No. 2.]

Mr. Editor.—Every man has an unquestionable right, and he should have full liberty, to follow any harmless occupation. Individual liberty, however, has its legitimate bounds. Men evidently ought to be restrained by legal enactment from pursuing any avocation that is injurious to a community.

The time is not far remote when lottery houses were licensed in England; and the revenue received a portion of its funds from this source. When, however, the subject was canvassed, and the fact clearly established, that these were prejudicial to the general welfare, with unquestionable propriety they were suppressed. Can any satisfactory reason be assigned, why houses devoted to the sale of intoxicating drinks, which are obviously much more injurious to the community, should not be treated in the same manner?

An individual in England established a manufactory from which the fumes produced by the use of arsenic were found to be harmful to his neighbors. He was therefore indicted, and obliged by law to remove the nuisance. After he had removed it to a more distant situation, it still extended its baneful influence to some around it. He was then compelled to place it so far away from the habitations of men, that it could not injure any. Was not this right? Why should not a law, based on the same principle, compel every vender of alcoholic drinks to remove his establishment, as a public nuisance, to a situation so remote from inhabitants that its pestiferous influence could not reach any of them?

But Mr. B. sagely tells us, (C. V. Nov. 26) It is the immoderate use of liquor, not the traffic in it that produces the evil." In terms plainly indicative of chagrin, through consciousness of defeat, he proceeds to charge me with resorting to a sophistry, really unworthy a third rate lawyer, because I represent the traffic, as producing pernicious consequences. It is, however, indisputable, that the "immoderate use" is the natural product of the traffic; and is not found apart from it. Whatever harm, therefore, arises from the former, is immediately traceable to the latter. Drunkenness as manifestly results from the importation and sale of inebriating drinks, as do noxious weeds, from the scattering of foul seeds in a soil congenial to their growth.—The fact is unquestionable, that drunkenness, with its direful effects, would be as certainly removed by the suppression of the liquor traffic, as any effect in nature would cease on the removal of the cause that produced it. Let the fountain be dried up, and the streams will cease to flow.

According to Mr. Bent's logic, if an Israelite had knowingly allowed "an ox that was wont to push the horn" to run at large and kill people, he might have justified himself by alleging, that it was not letting the destructive creature run at large, but getting in his way, that "produced the evil." Drunkenards will not—in one sense—some cannot keep out of the way of intoxicating drink, or abstain from it, when it is near them; and other persons cannot avoid sustaining injury by means of them.

Though he cannot name another vice, as I have required him to do, that inflicts a tithe of the suffering upon innocent persons which drunkenness does, yet he reiterates, that they suffer from other causes, as from murder and felony. Ought we, then, needlessly to increase these sufferings ten fold by encouraging the sale and free use of inebriating liquors, invariably followed by drunkenness, with all its numberless attendant crimes and miseries?

To illustrate this part of the subject, let it be supposed, that, in these days of invention, a new kind of liquor should be invented, said to increase the sagacity and agility of canine animals, many persons would doubtless be eager to obtain supplies. Government might allow its importation and sale, and also receive some increase to the revenue therefrom, so long as it was not known to do any injury. If, however, it were ascertained with certainty, that this liquor frequently produced rabies, or madness, and was filling the country with mad dogs, whence followed innumerable calamities, including immense destruction of property, and the loss of many human lives, ought not government to prohibit its importation and sale? Mr. B. might say, "It is the immoderate use, not the traffic, that produces the evil; the prohibition of it is not authorized by Scripture; it is an infringement on liberty; it will injure the revenue; and, moreover, it cannot be carried into effect."

But surely the people, if a majority of them were not strangely influenced by

City Steam Nail Factory!

2nd MARCH, 1857.

THE subscriber begs to notify his customers and the public generally, that the prices have been reduced one Farthing per pound by the keg, but the quality of the City factory Nails will continue to be as good as ever, and that preference they have hitherto shown to his superiority.

He has on hand a large stock of 2,500 Kegs, assorted from 30y. to 30y.; also, finishing Nails, Square Nails, and Clasphead Nails. For sale at his

General Hardware Store,
Corner of Dock Street and Market Square,
St. John, N. B.

W. H. ADAMS.
N. B.—5 per cent discount is allowed as usual to wholesale cash customers. mar3

SPECIAL NOTICE.

ENCOURAGED by the liberal share of patronage received during the past five years, and particularly since our removal to Prince Wm. Street, we have made arrangements to extend our retail trade. In addition to our regular Spring and Fall Supplies per Packet Ships, we shall during the winter as well as the summer months import per steamers via Halifax, such Goods as are required to keep our Stock well assorted. Our system of doing business now is the same as it has been heretofore, adopting for our motto, not as much as we can get, but as little as we can take. We therefore mark every article in plain figures, from which no abatement can be made. Our goods are equal in point of quality to any we have ever had on hand, and our mode of doing business is unequalled in incapability through the traffic, occasioned a boiler explosion, which killed or wounded a score of innocent persons. At the same place, a publican, made morbid with drinking his own drink, splits his wife's skull, attempts to kill his customers and his children, and finishes by poisoning himself." (An Argus, &c., pp. 17, 123.) In a case which occurred among my intimate acquaintance, a young man, in drunken sport, capsized a boat, and drowned ten persons.

It is undeniable that these, and innumerable similar calamities, proceeded as directly from the liquor traffic, as would the disastrous scenes in the case supposed, from the introduction and sale of a liquor producing madness in canine animals. Surely, then, it evinces a species of madness either to enact or to uphold a law that sanctions a business injurious in all respects, and fraught with such direful consequences.

It is useless for Mr. B. to undertake to persuade men who are not blinded, either by avarice, inclination or prejudice, that he is not encouraging intemperance, while he is advocating the liquor traffic, which ministers to it, and without which it would not exist. Does not he that cherishes a tree, promote the growth of its fruit? If the fruit be deadly, the tree should be eradicated.

justness of my remarks, that "men who have no desire for the intoxicating cup, cannot consistently allege, that the removal of it deprives them of any privilege; and that it is a great favour to such as from inclination are unwilling to relinquish it, to have the temptation removed.

Rev. Narcissus Cyr, of Montreal, will if required inform Mr. Bent, as he has informed me, that when he was studying in Switzerland, it was customary to use wine at dinner; but that it was "very slightly, intoxicating and so dited with water that it scarcely ever produced inebriety." Is there no difference between this and the ordinary use of alcoholic drinks common among us?

Mr. B. "has no doubt" that there are "thousands of excellent men in the world, who are opposed to the prohibitory law, labouring to promote temperance." The world is large, and there "may be" such men in it; but it seems he has not been able to find them.

My opponent repudiates the idea of "tantaling." His own statements however, distinctly show, (Pamphlet, p. 10) that he would have "every person allowed to sell wines, or other liquors" to moderate drinkers; but, (C. V. Nov. 19. Dec. 3.) that none should "sell to a drunkard." But who does not know, that it is by presenting the temptations, and furnishing moderate drinkers with alcoholic liquors, that an insatiable thirst for strong drink is created? Is it not, then, undeniably "tantaling," first to produce an insatiable thirst, and then, while keeping the drink desired at hand, to withhold the cup.

It is observable that my old friend speaks of "obtaining from all intoxicating stimulants" as "self-denial" and "sacrifice." If it be so to him, though I cannot exactly sympathize with him, yet I do sincerely pity him; but his opposition to a prohibitory liquor law, is by no means unaccountable.

Yours in Gospel bonds,
C. TUPPER.

AYLESFORD, Dec. 24th 1856.

Letter from a Boy to his Mother.

MR. EDITOR.—In making several calls lately, I met with a pious mother whose little son from extreme delicacy of health never went to school; but being anxious to learn, acquired the elements of knowledge at home, and what is still better, became hopefully converted to God. Thinking his health might be improved, his mother sent him into the country last autumn. Every opportunity he was afforded to visit his mother, and the subjoined extract from a late letter, she allowed me to take, which I send you, hoping your young readers may be savingly benefitted from perusing it.

E. N. HARRIS.

"DEAR MOTHER,—I am pleased to write you a few lines, to tell you how I am. I have not had a fit for a long time. I love the Bible and I hope I always shall. I know the 18th chapter of Mathew, and the 14th of Ezekiel by heart. I love the Bible very much and read it every day a good deal and I hope you will not forget to pray for me and yourself. I want you to read the 56th and 57th hymns in the arrangement, and the 28th and the 104th in the supplement in your baptist hymn-book for they are very good."

I thank you for your good presents, for you are a good affectionate mother, and I hope, dear mother, the Lord will bless you. I hope the (brother next to himself) is a good boy to you and father. Dear mother, do not forget to read the Bible daily, and pray to God that he may bless your soul, so that when you die, and I die, we may hope to meet up in Heaven where God reigns. I cannot tell you that there were two men killed at the ferry bridge.—After now, dear mother, do not forget to send me more letters to let me know how you and father get on.—Dear dear Johnny do be a good boy to your dear mother, and do as she tells you to. Dear Johnny read the 30th chapter of Proverbs, and the 17th verse and remember it too. And now, dear mother, good bye."

My young readers, you will doubtless join with me in saying; surely, this little boy had been taught in the school of Jesus Christ.

A Wise and Pious Mother.

The mother of a family had an infidel husband, who made a jest of religion in the presence of his own children; yet she succeeded in bringing them up in the fear of the Lord. One day asked her how she preserved them from the influence of a father whose sentiments were so openly opposed to her own.—This was her answer: "Because to the authority of a father I did not oppose the authority of a mother, but that of God. From their earliest years, my children have always seen the Bible upon my table. This holy book has constituted the whole of their religious instruction. I was silent that I might allow it to speak. Did they propose a question? did they commit any fault? did they perform any good action? I opened the Bible, and the Bible answered, reproved, or encouraged them. The constant reading of the Scriptures has alone wrought the prodigy which surprises you."