

Communicated.

A house divided against itself cannot stand.—Bible.

BRO. JEWELL: I don't intend to preach a sermon at this time (or to write one) upon the above significant text, but to call the attention of more competent pens than mine to the frequent inconsistencies of men in "long gowns" "clothed with holy orders," who not only profess to preach the gospel of Jesus Christ, which in and of itself is "glad tidings of great joy to all people"—"the opening of prison doors, unloosing the bonds and setting the captives free"—is "temperance, righteousness, truth," &c. &c., but when they lecture on temperance, "come not before you in the capacity of a mere temperance lecturer—but a Christian teacher," &c.

[When loaf and fish priests leave their "lofty position," Join men-mates with clowns to complete their frolic, Patronize rum-taverns, theatricals revel,

They say by their works "good Lord and good Devil." "Ye cannot serve two masters."—Much has been said, written and published to prevent professed temperance men (I say professed, for real temperance men like godly men don't do so, they "deny themselves") from patronizing rum-taverns and all places and persons, who deal in the "liquid death." We are sometimes compelled, as it were, to deal somewhat with such persons, in order to collect dues, &c., but never are we compelled to go for mere pleasure and patronize the vilest of rum-taverns by attending theatricals and Concerts in their halls.—Two of our Temperance Evangelizers, and some say three—but I think only two, were into Cowing & Green's hall, to see and hear an "Ethiopian Entertainment" on Saturday evening last.

Has it come to this? that the dignity of the pulpit, the philanthropy of Christ's religion is to be thrown around the damning traffic of rum, and into the purse of the ungodly rum-seller, who by his "inhumanity" makes countless thousands mourn—who is doing more to defeat the ends of the gospel and ends of what philanthropy has done, than a legion of such priests as patronize him would in a lifetime accomplish for humanity! "O, ye blind guides—ye strainers at a gnat—ye hypocrites!" What say ye, ministers of God?—were ye "richly entertained" in seeing and hearing the image of God, your brother, (the perhaps of a little darker skin) held up to ridicule and derision, and thereby aiding in perpetuating the anti-Christian and heathenish doctrines of caste, and keeping alive a prejudice in the already perverted minds of the people, that the African is but a fraction of a man, and is destined to servitude and must be kept aloof from society; and thereby retarding universal liberty, the progress of the day—the spread of the gospel and the "good time coming!" If your house is of this order, I predict its fall! Professed temperance—believing the gospel and officiating as a "chosen vessel," and patronizing brainless clowns and heartless conscience seared rummies, is, I conclude a house being divided against itself, figuratively speaking. But one of these ministers will excuse himself from the fact that he preaches—or reads what has been printed and declared to be the "Holy Catholic religion" (by law established) in the same hall, emphatically a spiritual sanctuary, that he can justify himself by "going up to the house of the Lord." Very many justify themselves in the same way, by saying "tis a meeting house and ministers attend, and we of course do no harm by going too." There is now no good excuse; other halls can be had, and if temperance men, so called, would cease to patronize that hall and that house, and leave it to its own degraded company and let them hoist their own colors, it would soon work its own destruction. Verily such ministers ought to claim the exclusive right (one of them has done it) to preach temperance to the exclusion of our poor sinners who don't read our prayers but offer the desires of our hearts.

Mr. Editor, do, do, do something for the especial benefit of these stray sheep; unless you conclude their hair is not exactly wool and will not pull over to the right hand. Your pen is just the thing for them. If I hear of their being there again on such business, their names will be spelt; and I will tell how many sheets, pillow-cases, and other articles Mrs. P. washed for 50 cts. and one quart of rum.—Isn't 50 cents pr. qt. rather high for rum to put in bottles, when the rum is more than half water? What say you, old saint? If you sell another quart of rum to a poor washer-woman and charge 50 cents for it, when its half water, I'll spell the two first letters of your name too. Look out old lady, there is a day coming when selling water and rum will not be construed into "giving a cup of water in Christ's name."

Oldtown, June 5, 1848. C. H. D.

MR. EDITOR:—Believing it to be the duty of every temperance man to use his influence, at all times and in all places to persuade his fellow men to desist from the use of intoxicating drinks. I have thought proper to make the following remarks, and if you think them worthy of notice, please give them a place in the columns of your valuable paper.

It has been my lot in life, for the last nine years to be placed among the Cherokee Indians, west of Arkansas, where I have had an opportunity of viewing the horrors and evils of intemperance to an alarming extent. The Cherokee Nation is divided into eight Districts, and one sheriff elected by the people for each District; it is made the duty by the laws of the National Council, for every Sheriff to spill all the spirituous liquor they may find within the limits of said Nation. But notwithstanding the existence of this law, thousands of gallons are secretly introduced into the Nation annually, and sold at an extravagant price, by demons in human shape. The result of which is repeated murders, and bloodshed of the most thrilling character. As the Indians are peculiarly excitable in their temperance, the effect of spirituous liquor leads to the perpetration of crimes which are horrible in the extreme. Scarcely a week passes without our ears being saluted with the cry of murder which originated in the Whiskey Jug. And I can safely say that nine tenths of all the murders, (which have become almost a daily occurrence in this Country,) are the effects of intemperance.

The Cherokees when sober, are an orderly, high-minded, and well behaved people, and their examples would be worthy of imitation by their white brethren on our Western Borders. The traffic of ardent spirit is carried on principally, by some unprincipled white men, who would resort to almost any means to obtain a few dimes that they might become more extensive dealers in this article of deadly poison. These people are looked upon by the Cherokee Nation as being too degraded to be degraded to them to—indeed, with, and they would much rather they would stay on their

own side of the boundary line, inasmuch as they have been the instrument of doing so much injury to them.

O what a pitiful business for men to be engaged in, at this enlightened age of the world, dealing out death and destruction by the gill to their fellow men, and hurrying them onward to a drunkard's grave, and bringing misery, and wretchedness, upon thousands of widows, and helpless orphans.

Intemperance is certainly one of the greatest instruments in the hands of his Satanic Majesty, for the destruction of the human family, that now exists. And it becomes every man who has enlisted under the broad banner of Temperance, to put his shoulder to the wheel, and may it be kept continually in motion until we shall have none to oppose us in this great moral reform, when all shall walk erect, and none be in danger of falling into the drunkard's ditch.

I am happy to state that in the Cherokee Nation, who number about sixteen thousand inhabitants, that probably upwards of four thousand persons have signed the pledge, and the cause is still prospering under the exertions which are now being used by the advocates of the same. Respectfully Yours,

LORENZO DELANO.

Tahlequah, C. N., May 16th, 1848.

Demands of the Cause in this State.

BRO. JEWELL: In my last communication I alluded to the fact, that in this section of the State we are infested with a class of grog-sellers, who are so deeply sunk in their degraded and degrading business, that they cannot be reached by the ordinary means; and that our present statute for suppressing tippling shops is hardly sufficient to accomplish its object. But I am satisfied, from my limited observation, that, though this difficulty is seriously felt, it is by no means the principal one. It is not in these vile dens that the young man learns to drink the social glass of wine, or the occasional drinker, who is anxious to keep up appearances of respectability will dare resort. There must be considerable progress in drunkenness and its kindred vices, before one is prepared for these lower departments of the drunkard factory. That there are places where the young men learn their first lessons in vice without compromising their respectability, at least in their own estimation, is abundantly evident from the fact that so many of this class are known to be addicted to the use of intoxicating drinks. Through the inexorable, I had almost said criminal neglect and inactivity of the professed friends of Temperance in the State, there are hundreds of places where the tempting beverage is kept in a clandestine manner, and where thousands secretly resort to drink and gamble, and prepare them for the worst of crimes.

What then, are the present demands of the cause? I answer, agitation, excitement, action! Let every man and woman who can write, fill our Temperance sheets with stirring articles and startling facts. Let every temperance man subscribe for the Temperance paper, and circulate it as much as possible among those who are not temperate, and especially among those who profess to be temperate but never do anything for the cause.—Circulate temperance publications. Let all who can speak, take the stump, the rostrum, the pulpit, and lift up their voice like a trumpet, and show the people the sin of rum-selling and rum-drinking, and stir them up to action! If you cannot speak, send one who can. We want men who are known among us, tried and true, whose souls are fired for the work, to go forth and awaken the multitudes, that they may think, and feel, and act on this great subject. When there is a hearty good will moving the Temperance masses to stop rum-selling, there will be a way to do it, depend upon it. Let us all go to work in the name of God and suffering humanity, and keep at it until the desired object is effected. Don't wait for Father Mathew: God bless him! Should he visit us next autumn, may he find us all at work. We could not give him a more gratifying reception. F. YATES.

Lubec, June 9, '48.

SAINT JOHN HOTEL, }
St. John, N. B., June 7, 1848.

MAY 22nd, in the good steamer, Admiral, Capt. Rogers, for this place, touching at Eastport; running time about twenty-four hours; but meeting bad weather, we were detained at Eastport, and did not arrive here until Wednesday noon. This city was settled in May, 1783, by British Loyalists and Refugees; some banished from the States, and many of them British officers, retiring on half pay. They were men of kindred feeling with the Rev. John Ashley, who, after reading the proclamation for Thanksgiving which contained the words "God save the people," (as was the custom at that time in Massachusetts) raised himself up, lifting his hands and eyes towards Heaven, shouting with vehemence, "God save the King, I say—or they are an ungodly people." They were men taught to believe that the powers of Great Britain were above all powers. Many of them came from New Jersey, of whom Gov. Livingston says, they were "Tories, who even butchered the wounded asking for quarters—mangled the dead, weltering in their blood—suffered prisoners to perish for want of sustenance—violated the chastity of woman—disfigured private dwellings of taste and elegance, and profaned edifices dedicated to Almighty God." Washington says, in speaking of them—"no explosion of thunder—no, not the last trumpet could have struck them with greater consternation than the order for the British troops to leave Boston." They could not meet their offended countrymen; neither could they think of living in a Democratic country—their Loyal feelings would not permit it; so they came here. Such, then, were the first settlers of this Province, and I assure you their feelings of Loyalty have not diminished. If you attend the Church, the first and last prayer is "God save Her Majesty the Queen," and all her babies. They have never thought—never investigated. The great mass are mere sorfs—without knowledge, ignorant and debased, surrounded by all the vices possible for the human heart to conceive.

I have spoken of the character of the first settlers of this province; I will now give you a short description of this place. The city of St. John is situated at the mouth of the River St. John, and is a beautiful location, founded on a rock, a sort of a mica slate or lime stone ledge. Nature has given this city all the advantages that could be asked, and had not man perverted them, this city would have taken rank in point of wealth, and numbers and respectability with Boston. The population is now about thirty thousand, including Carlton on the West side of the river and the Parish of Portland adjoining, on this

while the country alone, say nothing of her commerce, trade, manufactures, and lumber, is capable of maintaining three times that population. It is nearly surrounded by water, having the river on the west and the Bay on the south and east, laying in a sort of mound or oval, rising moderately to an elevation of about two hundred feet. The tide at the wharf rises about thirty feet, and up the bay about sixty—owing, as it is said to the meeting of the river and tide. The streets are wide, as also are the side walks, and have been laid out with some care to business and comfort. They have expended a large amount to make them, being battered out and formed in a beautiful round or oval in the ledge, many of them having been cut down as much as fifteen or twenty feet. The side walks are from ten to twenty feet wide, and of this same rock, separated by a small drain, hammered out to make the streets rounding, and for the water to run off. They have no "Kennebec Blacking," or mud, and the expenses of repairing and cleaning is mere nothing; but they have not the beauty of shade trees or lawns. Their Gass and water works have been an enormous expense, having laid the conductors five feet deep in this shelly ledge, which must have been almost an endless job. The charge for Gas is very high—for this house £50, or three hundred and twenty dollars per year. They have two Commons—one at the head of King street, called "The King's Square," and one at the head of Queen St., called "The Queen's." They have been blasted and hammered down of this same ledge at great expense, and Earth carted on to set the trees in and for the grass. They are beautifully arranged with a splendid Gas light in the centre. The whole aspect of the city to a stranger is dry and barren—there is no spring like—no green or beauty of variety—the buildings are made of wood, and of all shapes and conditions—a large amount are very poor and crowded with beings in part the shape of human, and so thick that they have to come out into the streets to turn round—you cannot picture to yourself a more wretched race of beings.—You will occasionally see a beautiful situation and a patch of green grass, and a small shrub tree, where the soil has been carted on. Some of the Stores are beautifully arranged, and when lighted in the evening look splendidly; but the largest are really pits of iniquity. You will see painted on about one hundred houses, "Hotel"—the definition of the word, as used here, is, Grog shops—Destruction—Death—Hell. Yours,

More next week.

Cold Water Fountain.

An Independent Press—guided by honesty of purpose and principle—devoted to the support of morality and virtue, as the true element of national prosperity, and of individual and social happiness.

FRIDAY MORNING, JUNE 16, 1848.

AGENTS.—The following gentlemen are authorized agents for the Fountain:—

N. L. MURPHY, South Berwick; SAM'L BENJAMIN, Wintthrop; G. W. FAIRBANKS, WAYNE.

Intemperance ruins our best Men.

It has been remarked, that no station nor character has been exempt from the ravages of intemperance. Who has not known instances in which the most gifted men, and men the most elevated in position, have strangely and fatally fallen. Every man is endowed with all the essential qualities of man; with intellect, immortality, responsibility, which give dignity and importance to our race; but notwithstanding this, so far as this world is concerned, some are known to be ten or an hundred times as valuable as others, both to themselves and the community. While some occupy so conspicuous a place and exert so great an influence that they may be compared to the nicest mechanism of the time piece or to its painters, without which all its well arranged materials would be useless; other and perhaps a majority, serve only as the rough boards by which it is sustained in its place. As if the demon was not satisfied with a common work, he seizes for his prey the most ornamental and useful members of society. For the credit of the country we would still hope and believe, that drunkenness has never disgraced any distinguished head of the White House at Washington. But, excepting only this past, we may well inquire, what other in the whole nation, civil or ecclesiastical, has not been desecrated by rum. From the venerable and talented Bishop, on the one hand, and the honorable members of the Senate and House of Representatives on the other, to the lowest menial in church or state, the most regular and degrading succession of fallen victims has been claimed by the insatiate destroyer. The greatest mechanical genius; the most gifted poets, and the furthest sighted statesmen, have bowed their heads before the tyrant and miserably disappointed the hopes of nations.

It might be presumed that the powers of mind possessed by such, would effectually shield them from danger; but, instead of this, facts have demonstrated, that such are in even greater danger than those of weaker minds. This truth may be philosophically accounted for in various points. First.—Men of gigantic intellect seldom possess well balanced minds. Associated with uncommon ability in some respects, proportional weakness in others. The vulnerable point may be assailed to depraved appetite.

Secondly.—Fatigue and lassitude consequent upon the labors of genius, may crave relief in the bowl. Thirdly.—The erroneous opinion widely prevails, though it may be hoped that it is narrowing down before the light of the temperance reform, that alcohol is the most effectual stimuli to intellect. Such an opinion must open a wide door to temptation.

Fourthly.—The numerous associates of successful and popular greatness, usually but augments the danger. Too frequently, the popular tide is strongly tinged with all sorts of the ardent, to refrain from which requires both decision and principle; inasmuch as it will render the totallor, or abstainer, singular. Fifthly.—The greatest generosity of nature, which must be regarded as one of the most valuable traits of character, will incite its possessor to partake of the social bowl. Few parsimonious men ever become drunkards. This is the truth, seen, that one vice may serve as a shield against another, and a greater good flow from a moral evil. From all these causes, separate or combined, we need not be surprised that so many of the intellectually distinguished have fallen victims to this seductive wholesale destroyer. The fact that so many of this class have already fallen, and that others may yet fall, should excite us to diligence in that cause which aims at the removal of the whole danger.—But for the ravages of alcohol, who can tell the advanced point to which Science, the Arts, and Philosophy, would have attained! Who can tell the measure of the ocean of happiness and blessing, of which this one cause, this Pandora's Box, has deprived our race! Let each friend of humanity both labor and pray for its immediate and utter extermination.

Independence of Character.

The most superficial observer cannot have failed to perceive, that a large portion of mankind seem to allow the surrounding mass to think for them. Regarding what is best for their race, and regarding the conduct of others, whether it be beneficial or hurtful, they do not seem, in the least to concern themselves. Like the donkey, whom the fable represents as dancing among the chickens, they too exclaim—"Let every one take care of himself." Like Cain, the first murderer, they inquire—"Am I my brother's keeper?" Such seem to inquire regarding their conduct, only—"What does community expect of me?" instead of asking what they ought to do, in obedience to the Law of universal love. If an evil exists, they do not feel that they are charged with the duty of its removal; but readily leave to others what they decline doing; apparently indifferent whether it be removed or not. If, on account of accident, or otherwise, any one takes the least exception to their course, they are nearly as of sequious and apologetic as the gentleman who feelingly begged the pardon of a post, against which he ran, while intoxicated, having mistaken it for a lady!—They do not seem to be half so anxious to do their duty, as to please every body. Whether truth and justice be trampled in the dust appears to be no concern of theirs.

As opposed to all this, which is as disgusting as it is prevalent, in its stead, our very manhood enjoins a supreme regard to purity, truth and righteousness; at the same time, so far as is consistent with these, we should regard the opinions and feelings of our fellow-men.

It is by no means difficult to account for this prevalent shrinking from duty. The mass of society, in many respects, are wrong; are attached to courses of conduct which are evil and hurtful. He who will oppose this wrong, both in example and precept, must expect the frown and displeasure of all whom he condemns. To adhere to integrity at such a sacrifice, is too much for the virtue of many. Obsequious obedience to depraved and degrading public opinion is a steep and slippery acclivity, down which, once entered upon the road, the unfortunate and guilty traveller makes rapid and portentous progress. Once surrendered to the insidious wiles of this unsanctified Delilah, few ever arise from her lap unshorn of their strength. The deceived victim, like Ahab, sells himself to wickedness. Though he may observe an outward conformity to order and appear industrious and harmless, he has nevertheless lent himself to be used as staging, for the purpose of rearing and sustaining the temple of iniquity. Political caucuses will choose such a man as a candidate for office; because the iniquitous mass with whom he is in favor, and whom he supports, will vote for him. This is he rewarded, with wages of unrighteousness.

Common sense condemns such conduct, but so heavy are the inducements which bear men onward to it, that comparatively a small minority effectually withstand, though all condemn them.

Some men are naturally possessed of more independence than others. It is their nature to be independent. When this trait is united to a degree of discrimination and conscientiousness, they make most valuable citizens. Amid the storm of passion and popular wrong such men stand firm as a rock surrounded by ocean waves. We recollect to have heard of an instance aptly illustrating the influence of native independence in a Yankee, who moved to the West. He had been bred at Sabbath School. As there was none in the small village in which he settled, though not a professed christian, he conceived that the carrying forward sabbath instruction would be laudable. Not long after he had commenced it, he was called upon by several who kindly informed him that they had usually governed in all such matters, and that if he would listen, and act with them, he should prosper. Feeling that he was right, and that his advisers were wrong, he concluded to go forward. Then came proscriton and persecution, &c., &c., until, finally, one of them attempted to cowhide him, while he held a pistol to his breast. He had never armed himself, and might be shot if he resisted; but to submit was too much. Drawing a small pen-knife, which was all the weapon he had, at any risk, he cut and plunged it into his assailant, who could not at all get his pistol off, until he had inflicted nine wounds, one of which severed an artery and proved mortal in a few moments! If we cannot approve of the homicide, we must admire his independence. Christ and His apostles were independent, even to the loss of their lives.

Circus and Menagerie.

The Circus and Menagerie, combined, of June Titus & Co., will give two splendid exhibitions in this town, on Monday next—afternoon and evening. This Company has received favorable notices in all the towns in which it has performed. The equestrian performances are said to be unrivalled; and in addition to these, the exhibition of wild beasts, with the daring feats of Miss Randolph, the "Lion Queen," who enters the den of lions, tigers, &c., and reduces them to submission—presents an attractive feature. The price of admission to both is only 25 cents—the same usually charged for one entertainment. This is said to be the largest company that ever travelled in this State, and the combined attractions of the two exhibitions cannot fail in creating a great turn out to witness them.

We perceive, by their advertisement, that the company will exhibit at "Bryant's Corner," South Windsor, on Thursday next. This is something new for that place, and will no doubt be appreciated.

THE BIG BOTTLE.—That bottle which Bro. G. M. Atwood has lately hung in front of his store is not, as some might suppose, the insignia of the grog-seller. The fact is, Bro. Atwood is determined to sell more of Dr. Townsend's Sarsaparilla, (a medicine which has gained considerable celebrity,) than his neighbors can sell of any other kind. He has accordingly procured a bottle of huge dimensions, constructed of wood, and duly labelled, which he has placed in front of his store, that all may ascertain, without trouble to themselves, the location of the Depot for Townsend's Sarsaparilla.

TEMPERANCE HOUSE. We would call the attention of Temperance men generally to the fact, that the Washingtonian House in this town, is, as its name imports, a thorough going Temperance House. It is well conducted, and should receive a liberal share of patronage. Let the friends of Temperance bear this in mind, and act accordingly.

"OAKEN BUCKET." This is the title of a very neat quarto Temperance sheet, just started in Providence, R. I. We are glad to perceive, by the tone of its editorial, that it is no "iron-bound Bucket;" and we assure Bro. Colby, that so long as it maintains its present ground, we shall be in no haste to "kick the Bucket."

THE Circular, sent to us for publication, by the G. P. S. of the Daughters of Temperance, will be inserted next week.

PANORAMIC VIEW OF BOSTON AND VICINITY.—Messrs Redding & Co have just published a Panoramic View of Boston and Vicinity. The Work contains, besides the view, which is upon a map four feet in length, an elegant engraving of the Monument, an explanatory key by which the important places may be found; also a large amount of facts relating to the places represented on the view. The work is neatly done up in a quarto form, and will be valuable to strangers visiting the Monument.

The above work is for sale in this place at G. M. Atwood's Bookstore.

SEBENS C. M. AINSIE Esq. Counsellor at Law, Boston, has been appointed by the Governor of this State, a Commissioner for Massachusetts to take the acknowledgments, &c. of deeds, and to execute all other writings to be used or recorded in the State of Maine.

ILLUSTRATED TEMPERANCE ANECDOTES. This collection of interesting Temperance anecdotes should receive a wide circulation. It is neatly printed, and admirably arranged. Let Temperance Societies procure copies for general distribution; it will amply repay the trouble and trifling expense. See advertisement.

CLOTHING. Our friends in Oldtown and vicinity, must not fail to call upon Bro. DeWOLFE, when in want of any articles in his line. He richly deserves a liberal patronage, and we doubt not he will receive it. Above all, let Temperance men patronize him; he has made great sacrifices in behalf of the cause, and has accomplished much in its advancement. Let him receive his reward.

The Steamer Charter Oak is again on the Kennebec route.

The W. J. Pease now runs on the outside route between Boston and Bangor, in connection with the Steamer Penobscot.

Peace! Peace!

This is the best news for us. Whether Gen. Taylor or Gen. Cass is Presidential nominee or elector, is a trivial question, compared with it.—We have at length the details of the news of peace, as received at New Orleans by the Edith. It is contained in the following letters, published in the Monitor Republicano (City of Mexico paper) of the 21st. The letters are introduced by the Monitor, as having been received by express, and as being "most authentic and most important":

"Queretaro, May 19, 1848.—At last this population is relieved from that state of mortal anxiety in which it has been kept by a debate of a graver character than any which has engaged its attention since the establishment of our independence. At a quarter past six in the evening the ratification of the treaty was voted by FIFTY-ONE to THIRTY-FIVE, who were for war. Senors Lacaunza and Rosa were the last speakers; both displayed immense power, and have proved themselves consummate statesmen.

The danger has passed; the Senate will immediately take up the business, and, less numerous, less turbulent, without comprising in its bosom a single man who has in any way shown a disposition to mutilate the national representation by keeping away from the session, it is impossible that the affair can be left undecided, or that it will not decide happily and opportunely.

I do not wish by these remarks to cast any obliquity on the Chamber of Deputies; it has conducted itself with dignity and magnanimity. The warmth which has been displayed in the discussion will ever do it honor; and with rare exceptions, good faith has shone out conspicuously in each party, among those advocating peace and those contending for war. On both sides of the question there are illustrious men; all defended their opinions with all decorum and due self-respect.

Queretaro 10th May, 1848.—It was at a quarter past six o'clock in the evening that the Treaty was approved, of by fifty-one votes to thirty-five. The last speakers were Senor Rosa, the Minister, a gentleman named Aguiar, the latter in opposition.

My friend, all has terminated happily. As the Government express leaves this city at night at 10 o'clock, I have decided on sending off yours also, in order that you may be more speedily put in possession of this favorable news.

In our daily issue to-morrow, we shall publish ample details of the subjects only slightly glanced at here. The agony, however, is over."

THE RESPONSIBILITY. A few evenings since we heard a young gentleman from Virginia deliver an eloquent address in which he related the following thrilling incident. A young friend of his had become sadly intemperate. He was a man of great capacity, fascination and power, but he had a passion for brandy which nothing could control. Often in his walks he remonstrated with him, but in vain; and as often, in turn, would his friend urge him to take the social glass in vain. On one occasion, he agreed to yield to him, and as they walked to the bar together, and the bar-keeper said, "Gentlemen, what will you have?" Wine, sir, was the reply. The glasses were filled and the two friends stood ready to pledge each other in renewed and eternal friendship, when he paused and said to his intemperate friend—"Now if I drink this glass and become a drunkard, will you take the responsibility?" The drunkard looked at him with severity, and said, "Set down that glass." It was set down, and we walked away without saying a word. O, the drunkard knows the awful consequences of the first glass. Even in his own madness for liquor, he is not willing to assume the responsibility of another's becoming a drunkard.—What if the question were put to every dealer as he asks for his license, and pays his money—"Are you willing to assume the responsibility? How many would say, if the love of money did not rule, 'Take back the license.'—Jour. of Amer. Temp. Union.

The Young Man's Course.—I saw him first at a social party. He took but a single glass of wine, and that in compliance with the request of a fair young lady with whom he conversed.

I saw him next, when he supposed he was unobserved, taking a glass to satisfy the slight desire formed by his sordid indulgence. He thought there was no danger.

I saw him again with those of his own age, meeting at night to spend a short time in convivial pleasure. He said it was only innocent amusement.

I met him next, late in the evening, in the street, unable to reach home. I assisted him thither. He looked ashamed when we next met.

I saw him next, reeling in the street; a confused state was on his countenance, and words of blasphemy on his tongue. Shame was gone.

I saw him yet once more—he was pale, cold, motionless, and was carried by his friends to his last resting place. In the small procession that followed, every head was cast down, and seemed to shake with uncommon anguish. His father's grey hairs were going down to grave with sorrow. His mother wept to think she had ever given being to such a child.

I thought of his future state. I opened the bible and read—"Drunkards shall not inherit the kingdom of Heaven!"

Wool trade of Michigan. The wool trade of Michigan increases rapidly. The crop of the State last year was estimated at 1,600,000 pounds, of which 1,000,000 was a surplus for exportation.—In 1841 the amount exported did not exceed 20,000 pounds. The stock of sheep has been largely increased during the past season, and the surplus wool of this year, it is presumed, will reach 1,500,000 pounds.

Wisconsin, now admitted into the Union makes the thirtieth state.

The News-Letter.

FRIDAY MORNING, JUNE 16, 1848.

ONE WEEK'S LATER NEWS FROM EUROPE.

Arrival of the Steamship Acadia, at Halifax.

By the steamboat Buena Vista, from Halifax, to Boston, we have received news through the Boston Times from Europe, brought to Halifax by the Acadia, on her passage from Liverpool to New York. The dates from Liverpool are to the 27th, and from Paris to the 24th.

The following is the most important news.

FRANCE. It is reported that M. Lamartine and M. Ledru Rollin have declared that they are prepared to give in their resignations; and that M. M. Arago, Garnier Pages, and Marie have resolved to remain in office.

It is considered probable that M. Marrast and M. Bethmont will be elected members of the government in case M. Lamartine and Ledru Rollin resign.

A report prevails that M. Crémieux has resigned the Ministry of Justice, and will be replaced by M. Bethmont.

SPAIN. Departure of Sir Henry Bulwer, the British Minister from Madrid. On the 17th inst. the Spanish government sent passports to Sir Henry Bulwer, the British Minister, with orders to quit Madrid in 24 hours. The reason of this sudden and extraordinary step is said to be an allegation by the Spanish Ministry, that Sir Henry Bulwer had fomented the late insurrection at Seville against the government by the distribution of British gold.

His excellency left on the evening of the 18th. It will be observed that Lord Palmerston, in announcing Sir Henry Bulwer's return, stated, that of course it did not interfere with the amicable relations existing between the two countries.

AUSTRIA. The Emperor, with his family, has run away, being terror-struck at the march of Libera.

The new Post-Office Bill.

The provisions of the new bill to regulate the postage on newspapers and for other purposes, reported on the 4th, by Mr. Gaggin, from the Committee on the Post Office and Post Roads, and read twice and committed to the committee of the Whole on the state of the Union, and which has since passed the House, and will undoubtedly become a law, are briefly as follows:

1. All newspapers not exceeding 1900 square inches in size, (sent by the editors or publishers thereof) to go free for 30 miles; for any distance beyond 30, and not exceeding 100 miles, or within the limits of the State, 1-2 cent; for more than 100 miles, (except within the State) 1 cent. Papers exceeding 1900 square inches, are to be charged by weight, like magazines and pamphlets.

2. Papers of a less size than 500 square inches, for 30 miles, free—and for all distances exceeding 30 miles, a uniform rate of 1-4 cent.

3. Printed and lithographed circulars, handbills, &c., on single sheets, not exceeding single cap size, unsent, for all distances, 1 cent.

4. Pamphlets, periodicals, magazines, &c., 2 cents per copy, if not exceeding one ounce, and one cent additional for every additional ounce, for all distances.

5. Publishers' exchange copies of magazines and papers, free.

6. Newspapers, handbills, and circulars (of one sheet) not sent from the office of publication, 2 cents, prepaid.

The Fourth of July.

The New York City Temperance Society has issued a Circular, advising and requesting the friends of temperance throughout the Union, to celebrate the approaching Anniversary of our National Independence by holding simultaneous temperance meetings, or temperance celebrations, on that great and glorious occasion, in every city, town, village, and hamlet in the land. This is a good suggestion, and could come from none with so good a grace, as from the good men of that great, and growing, rum-ridden, commercial Emporium of the New World.

This day has long enough,—yes, much too long,—with its Saturnalian, alcoholic, and maudlin revelry, debased the patriotism, corrupted the morals, and impaired the general prosperity of the people of this Republic.—Teetotal organizations, wherever they exist whatever may be their specific differences in name, age, sex, symbols, or ceremonial, and where there happens to be no association of the kind, the teetotal ladies, and gentlemen, and youth, as friends of temperance generally, should unite, and take measures to celebrate the Day upon true cold water, philanthropic, and christian principles.

It is time to be up and doing. The 4th July will soon be along. Time, and tide, well as railroad cars, wait for none in the periodical arrivals, and departures. If politicians, in their eagerness to coin "availabilities" of this, National Holiday, Presidential capital for the benefit of their respective Parties, have in any place made preliminary arrangements for a political celebration of the Day, either impracticable, or unsuitable, then let the teetotal portions of enclivity, timely see to it, that the spirit of patriotism, and of National festivity, be not contaminated with the spirit of the bottle, and of festive revelry.—Catact.

Pena y Pena's Message.

