

**To an Intemperate Friend.**

Return, my Brother! and no more  
The cup of sorrow drain;  
Return, and hearts that loved of yore  
Shall welcome thee again;  
The love that lit thine early home  
Again shall brightly burn,—  
Affection's gentle accents come,  
To welcome thy return.

Return, poor wanderer! shun the cup,  
Resist the tempter's snare,  
Ere health and fame are offered up  
For misery and care.

Return, and hearts with anguish torn,  
And eyes with sorrow dim,  
Shall hail with joy the "lost one found,"  
Redeemed from guilt and sin.

The widowed "mother's only son,"  
To her embrace was given;  
From death to life his spirit won,  
By power divine from heaven.  
And, oh, the prayer of faith shall rise  
And weary heaven for thee,  
That from the bonds of moral death,  
Thy spirit may be free.

Return, my Brother! there is joy  
Through all the hosts of heaven,  
And angels leave their bliss employ  
To record sins forgiven.  
They hover o'er thy pathway now,  
With healing from above,  
To lure thy "spirit back again,"  
To purity and love.

**The Chinese Empire.**

The importance of the movement which from such a small beginning seems destined ere it ends to totally subvert the government of the Chinese empire can hardly be exaggerated. The fact that the rebels are not only striving to overthrow the present dynasty, to place their leader upon the throne, but are also waging a war of extermination against idolatry and all the paraphernalia of its worship, to replace it with a system of religion, that so far as can be ascertained, is Christianity adapted to Chinese comprehension, gives to this revolution a significance and importance that cannot be mistaken.

The history and social condition of this great people are but little understood by the civilized world, and it is time for those who have derived their ideas from a stereotyped cut in the geographies, in which an oblique eyed, mild looking individual, with shaven poll, lengthy queue, and voluminous breeches, is represented hawking "rats and puppies, for pies," to turn a more reliable source for information, particularly since the time seems to be rapidly approaching when we must study them as neighbors, and as adopted citizens even in our own country.

In the days of William de Rubruquis and Marco Polo the man who told a plain unvarnished tale about China and the Chinese, was set down in the estimation of his fellows as an outrageous liar. Indeed, till within comparatively a short period, the whole vast area of the empire has been, with the exception of a narrow strip here and there, on the borders and by the sea-coast, as much a *terra incognita* as is the interior of Africa at the present time. And yet it is a great empire, viewed from whatever point: great in its extent, great in its natural resources, and great as the home of a peculiar people who have preserved the individuality and most minute traits of character, and remained at rest, during the centuries, while the rest of the world has been rocking with the struggles of expiring dynasties, and the throes of nations starting into existence.

In the area the Chinese Empire is three times larger than the United States, east of the pararies, and like it, it enjoys a variety of climate, ranging from the heat of the tropics of the cold of the northern temperate zone. Its surface is diversified by mountain ridges, vast plains, and deep valleys, while the number and magnitude of its rivers is surpassed by no country on the globe. Within its territory are also found vast lakes both of fresh and salt water which give subsistence to a large population, and upon whose surface a great internal commerce is carried on.

Its vegetable productions are numerous and abundant, and the necessity of providing a means of

support, chiefly derived from the cultivation the soil, for a population estimated by careful observers at 360,000,000, has brought every portion of this vast territory capable of tillage under the highest degree of agricultural improvement. The main article of food is rice, the cultivation of which is universal, and conducted in the most economical manner, so as to insure the greatest yield from the reed; while the universal beverage of all classes, ranks and ages, is an infusion of the leaves of the tea plant, whose pleasantly stimulating effects have brought the whole world into tribute to this people for its supply.

The government of China is an absolute monarchy, and filial obedience is the law of the land. The emperor being viewed in the light of the father of the people, every command emanating from him is to be implicitly obeyed.

The whole machinery of government is under his control, and with him rest the appointment of his successor, even to the exclusion of his own sons. The right of primogeniture, which formerly existed, was many years ago abolished, so that at a parent's death his property is divided among his male children, the eldest son receiving two portions. Girls inherit nothing, nor do they receive any marriage portion from their parents.

The whole community, with the exception of menials, comedians, and the lowest police agents, who are reckoned outcasts, is divided into four ranks or classes. Of these, the 1st includes the learned; 2nd, the husbandmen; 3rd, the manufacturers; and 4th the merchants. This may seem a strange classification, but as the husbandman provides food to keep the nation alive, he is honored and placed accordingly. Indeed, so strong is this feeling, that annually, at a great festival, it is the custom of the Emperor to enter the field set apart for the occasion, and with his own hands plough a plot of ground.—*Boston Transcript.*

**Fast Men.**

The vicious die early. They fall like shadows, or tumble like wrecks and ruins in the grave—often quite young, almost always before forty. The wicked "liveth not half his days." The world at once ratifies the truth, and assigns the reasons by describing the desolate as "fast men;" that is, they getting through the whole before the meridian, and dropping out of sight and into darkness, while others are in the glory of life. "Their sun goes down while it is yet day." And they might have helped it. Many a one dies long before he need. Your men of genius like Burns and Byron, to whom when dissipated and profligate, thirty-seven is so fatal; and your obscure and nameless "wandering stars," who waste their youth in libertine indulgence, they cannot live long.

They must die early. They put on the steam till they blow up the boiler. They run at such a rate their fire goes for want of fuel. The machinery is destroyed by reckless speed and rapid wear. Nothing can save them. Their physical system cannot stand the strain they put it to; while the state of their minds is often such that the soul would eat the substance of the most robust body, and make for itself a way of escape from the incessant hell of its own thoughts.—*T. Dinney.*

**Argument for the Maine Law.**

Archibald Nichol, the turnkey at the city lock-up, made his report to the Mayor yesterday afternoon. During the past month he has had 660 prisoners under his charge—of these, 604 were charged with intoxication, 50 with larceny, and 6 with riot.—*Phila. Register, 2nd Sept.*

**Reasons for the Maine Law.**

A writer in Cincinnati, gives the following list of reasons for a prohibitory law against the sale of intoxicating drinks. It contains many forcible truths and matter for serious reflection.

The sale of intoxicating drinks as a beverage should be prohibited by law, because,

1. They deprive men of their reason, for the time being.
2. They destroy men of the greatest intellectual strength.
3. They foster and encourage every species of immorality.
4. They bar the progress of civilization and religion.
5. They destroy the peace and property of millions of families.
6. They reduce many virtuous wives and children to beggary.
7. They cause many thousands of murders.
8. They prevent all reformation of character.
9. They render abortive the strongest resolutions.
10. The millions of property expended in them is lost.
11. The time of the seller of them is worse than thrown away.
12. The sellers had better be supported as paupers.
13. They cause the majority of cases of insanity.
14. They destroy both the body and the soul.
15. They burden sober people with millions of paupers.
16. They cause immense expenditures to prevent crime.
17. They cost sober people immense sums in charity.
18. They burden the country with enormous taxes.
19. Because moderate drinkers want the temptation removed.
20. Drunkards want the opportunity removed.
21. Sober people want the nuisance removed.
22. Tax payers want the burden removed.
23. The prohibition would save thousands now falling.
24. The sale exposes our persons to insult.
25. The sale exposes our families to insult.
26. The sale subjects the sober to great oppression.
27. It takes the sober man's earnings to support the drunkard.
28. It subjects numberless wives to untold sufferings.
29. It is contrary to the Bible.
30. It is contrary to common sense.
31. We have a right to rid ourselves of the burden.
32. We owe it to our good revolutionary sires.
33. We owe it to the poor drunkard.
34. We owe it to the afflicted family.
35. We owe it to our children.
36. We owe it to the moderate drinker.
37. We owe it to ourselves to stop this evil.
38. If we do not do it we reserve to be slaves.
39. It is best for the rumseller to be saved from his occupation.
40. It is best for our country to be saved from this source of crime.
41. It is best for our people to be saved from such taxes.

The jail in this county after being untenanted for five months, has just received two tenants; both of whom we are informed, say that the alleged offences for which they are confined, were committed while in a state of intoxication. Here is another evidence of what has often been asserted—that liquor drinking is directly or indirectly at the bottom of nine-tenths of all the criminal offences committed in the State.—*People's (Coudersport Pa.) Journal.*

**MAGNIFICENT CEREMONY.—**

One of the most imposing and beautiful spectacles we have ever witnessed, was presented yesterday morning, and we were not a little surprised at the very small number of persons who were present to behold it. This, perhaps, may be accounted for from the silence of the city papers on the subject, and that managers did not see fit to issue any posters, or programmes. Superadd to this, that everybody was out of town, "in the land of Nod," and the reason for the small audience is pretty clear. The ceremony was nothing more or less than the opening of the GATES OF DAY, and the sun standing upon the threshold looking forth, like a prince in bright armor, upon his kingdom. The blue walls of night parted, but without a crash; nay, even without the soft and silken rustle of a curtain. The lights aloft were put out, one after another, to give effect to the scene—the gates of red gold swung back, noiseless as the parting of soft lips in dreams, and a threshold and hall, inlaid with pearl, were disclosed. There was a flush, a gleam and a glow over the water and the city, and there paused the sun, as if enchanted with the scene he smiled on. A moment, and he stepped forth, but there was no jar; a moment more, and cloud and spire and dome were all of a glory. There was no acclamation, no song—the days have gone by when the deep blue heaven is full of unseen birds, that are fluttering at the pale portal of morning. All was silent, yet beautiful and sublime.—*N. Y. Tribune.*

**RELICS.—**

A correspondent of the National Era says—  
We once saw an invoice of holy things on sale for the benefit of St. Peter's Church at Rome, in which there happened to be two heads of St. Peter—two veritable, well-attested *bona fide* heads of the prince of the apostles and first Pope of Rome! A note at the foot of the catalogue ran thus, as well as we can now remember:

"Whenever duplicates occur in this list, the selection of the original is left to the judgment of the Faithful. His Holiness declines to decide which is the original, inasmuch as both are equally well proved by bulls of former Popes, and by miracles wrought by each of these sacred relics. It is, however, every way probable that the miracle of multiplication has been wrought for the benefit of the Faithful, as in the case of the loaves and fishes mentioned in the Evangelists; and neither of them, consequently, is superior to the other."

In this same list was a wooden statue or image of some saint, which had once fallen from its niche in the church, where it had been for ages worshipped. In the fall, a leg was broken, and, wonderful to relate, while it was healing, smelled so badly that the church had to be closed. Surgical treatment, however, at last overcame the inflammation, (of the wooden leg!) and the cicatrix remained, in visible proof of the fact!

The "Catholic Pioneer," started a few weeks since in Albany as a Catholic paper, has been put down by the Bishop, because, as the Albany "Register" says the publisher, "had neglected to obtain the blessing of his Bishop upon the enterprise, and after publishing two numbers of his paper he had the mortification to learn from the pulpits of all the churches at once, that the Bishop decidedly disapproved of the publication. Accordingly, in the third number of the Pioneer, we find the article of capitulation: "In accordance with the wishes of our worthy Bishop, as expressed in the different churches on last Sunday, the Pioneer is no longer to be considered as an exclusively Catholic paper, and from henceforth will appear under the title of 'The Pioneer and Standard.'" The reasons which have induced the Bishop to pursue such a course having been fully and publicly stated by himself, need no comment from us; but we would merely add that his objections are against its being considered a Catholic paper—this difficulty removed, we have his permission to publish any other kind of journal that we think fit!"

**Depravity.**—Why is a legislator a most blasphemous man? Because he can't take his seat without an oat.

**Why should ladies be paraded?** Because when they are little behind they make it up in bustle.