

subject. It will be a happy day for the Church, and the world, when our Sabbath-school scholars are taught to practise total abstinence, as one of the great duties of life."

SHEFFIELD TEMPERANCE ASSOCIATION.—"In spite of the apathy of many, your committee are happy to state that several hundred signatures have resulted, during the last year, from their labors and those of the working branches. Yes! as many signatures have been taken as would form a very efficient Temperance Society! We must therefore take courage and press forward, never doubting but a good tree will bring forth good fruit, if properly attended to.—Sheffield cannot afford to spend £360,000 yearly in a poisonous drink that does not produce one solitary good to those who purchase it; one pound's worth of which only employs sixpenny worth of labor; while other manufactures employ 8s 6d in the pound on the average, without producing work for judges, policemen, poor law guardians, asylums, and hangmen. Your committee sincerely believe that the interests of this cause is the interest of every man, woman, and child in Sheffield."

SUNDERLAND.—The report says, "Seven Christian ministers belonging to various bodies are abstainers and members of our committee. We have no medical gentlemen who can exactly be considered members, but three or four are in favor of our principles and are, we believe, consistent abstainers. The good cause is progressing with us and gradually working its way into public estimation. There is much, however, yet to do. We hope the present year will bring forth greater triumphs for the temperance cause."

WANTAGE.—Mr. Lovegrove (the secretary) says,—"I believe, within the past year, we have obtained something like an hundred signatures in the whole, of whom there are, at the present time, about fifty good members. Of this number there are fifteen reclaimed drunkards, some of whom have been the most degraded characters our town ever produced, and were reduced to the most abject and wretched state, their families literally starving, while they were continually to be found on the ale-bench. We trust the change wrought on these will have a salutary effect in reclaiming others of the same kind, and of removing the bigotry from the minds of those who, as yet, have so strenuously opposed us."

The British Association continues to hold on its way, and is zealously working in the great cause. From its last report we gather that,—"In the aggregate, the agents of the association have travelled during the year not less than twenty-one thousand miles, chiefly on foot, delivered nineteen hundred lectures on week days, distributed many thousands of tracts, visited numerous families, and addressed 450 religious and Sabbath school meetings on Sundays. More than 400 drunkards are known to have been reclaimed from their deplorable condition, and upwards of 7000 persons have signed the pledge in the places visited."

We have been obliged to curtail the above interesting Report, and in addition can only add, that from the returns sent in from 41 different places, in which there are 46 societies, we find that in the course of the past year 824 meetings have been held; 8788 have signed the pledge; that three societies embrace 51,239 members, and have been instrumental in reclaiming 739 drunkards.

FATHER MATHEW IN BOSTON, AND A CRAFT IN DANGER.

A living is a living, whether it is obtained by making shrines for great goddesses or lugging up drunkards. And when a foreigner comes here to overthrow the very business by which many of our respectable citizens have their wealth—whereby they dress their wives, feed their little ones and pay their taxes, it is a very serious matter, and ought to be put a stop to. Father Mathew may be life to the cellars in Broad street, but he is death to the police court, to say no-

thing of the business which Moses Williams wished to have regulated by judicious men and good judges of liquor. The police court room already is little better than a desert. Constables—faithful and industrious men—beat up Endicott street, Ann street, Broad street, and the swarming sides of Fort Hill, but no game afoot. Gutters untenanted, dance houses still and sober—no rows, no riots, no wounds and bruises without cause—no work for the police, of course no bread. Is not this lamentable? And only some ten or eleven thousand have taken the pledge yet. How much more deplorable when the pledged amount to 20,000!

It is an actual and astounding fact that on Monday morning, which always heretofore has garnered a rich harvest of drunkards into the police court, only two lonely cases appeared notwithstanding the most anxious scanning and gleaning of the night police army, aided by the 54 cent light dragons!

What is more, and more significant, our reporter having made diligent search in all the fruitful localities on Saturday and Sunday nights, found that the liquor sellers as well as the liquor drinkers had taken the pledge, the fiery stock in trade had been *spill*, and all was peace, quietness and joy. How gloomy!

No wonder the police court seizes with desperation on the drunkards who have taken the pledge. 'Tis its last chance! Alas! alas! for the 54 cents for testifying—enough to buy a nice quarter of lamb—and for the 90 cents for two turns of a key—enough to buy a surfin or a gobblet—all gone! What, is the fame of one individual—and he a foreign Roman Catholic priest—to be put against the honest living of some scores of worthy officers, native citizens of Boston? Never. Father Mathew must be put down, lied down, driven off, put a stop to. Something must be done. The police court will die of starvation, and the most reputable dealers will be ruined.

There are more trades than can be named that will suffer terribly from the pledge. Indeed there is hardly any, from the pickpocket's to the harlot's that depends upon intemperance to prepare its subjects, which will not be greatly afflicted. Perhaps it would be well for a powerful call to be got up, and let all these parties assemble and *protest* against Father Mathew's prolonged stay with us.—*Chronotype*.

FATHER SPRATT.

It is gratifying to find that in Ireland our noble cause has not been left without a witness, although, in the providence of God, Father Mathew has been called upon to labor in a distant land. We learn from the *Neary Examiner*, in a communication from James Haughton, Esq., an old and faithful friend, whose time and means has been liberally employed in the furtherance of this good work, that the ball continues to roll. We cannot give the letter entire:—

The open-air meetings convened by Father Spratt for promotion of the temperance reformation are some of the most interesting events in the annals of Dublin in the present day; they mark a change in the feelings of our people which the future historian of Ireland should not be unmindful of. To the philosophic observer of the current of human affairs, these meetings afford interesting matter for reflection. Large masses of the people are collected at them, not for the mere purpose of amusement, but under a solemn conviction that they have a great work to perform. A new light has broken in upon the people—their eyes have been opened to a view of the deep degradation which the customs that they and their forefathers have indulged in have inflicted upon themselves and upon their country. They are anxious to act up to the conviction which this new light has created—they assemble gladly to gather strength from the enthusiasm created when numbers have their minds enlightened by the breaking in upon them of a new truth which had had long buried under the mountain which ignorance and error have reared to impede man's progress towards that state of happiness which his physical and