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Weekly Almanack.

Feb.—1840.	Sun Rises.	Sun Sets.	Moon Rises.	Full Sea.
11 Wednesday	6 19	6 1	2 28	5 36
12 Thursday	6 17	6 2	3 24	7 12
13 Friday	6 16	6 3	4 8	8 28
14 Saturday	6 14	6 5	4 41	9 21
15 Sunday	6 13	6 6	5 8	10 1
16 Monday	6 10	6 8	5 29	10 37
17 Tuesday	6 8	6 9	Rises.	11 8

Full Moon 17th, 11h. 52m. evening.

The Garland.

WHO LOVES ME BEST?

BY MARY ANN BROWN.

Who ever kiss'd and prest? Mother sweet,
Who held me, an infant, on her knee,—
Who hath ever watched me tenderly;
And yet I have heard my mother say,
That she some time must pass away:
Who then shall shield me from earthly ill?—
Some one must love me better still!

Who loves me best?—my Father dear,
Who loveth to have me always near;
He whom I fly each eve to meet,
When past away is the noontide heat;
Who from the bank where the sunbeam lies
Brings me the wild-wood strawberries.
Oh! he is dear as my mother to me,—
But he will perish, even as she.

Who loves me best?—the gentle Dove,
That I have tamed with my childish love,
That every one save myself doth fear,
Whose soft coo soundeth when I come near;
Yet perhaps it but loves me because I bring
To its cage the drops from the clearest spring,
And hang green branches around the door:—
Something, surely, must love me more!

Who loves me best?—my Sister fair,
With her laughing eyes and clustering hair;
Who flowers around my head doth twine,
Who presseth her rosy lips to mine,
Who singeth me songs in her artless glee,—
Can any one love me better than she?
Yet when I asked, that sister confest
Of all she did not love me the best!

Who loves me best?—by Brother young,
With his healthy cheek and his lisping tongue;
Who delighteth to lead me in merry play
Far down the green-wood's bushy way;
Who showeth me where the hazel-nuts grow,
And where the fairest field-flowers blow;
Yet perhaps he loves me no more than the rest,—
How shall I find who loves me best?

My mother loves me,—but she may die;
My white dove loves me,—but that may fly;
My father loves me,—he may be changed;
I have heard of brothers and sisters estranged;
If they should forsake me, what should I do?
Where should I bear my sad heart to?
Some one surely would be my stay—
Some one must love me better than they.

Child! there is One above,
Who loves thee with an unchangeable love:
He who formed those frail, dear things,
To which thy young heart fondly clings,—
Even though all should forsake thee, still
He would protect thee through every ill.
Oh, is not such love worth all the rest?—
Child! it is God who loves thee best!"

TRUST NOT THE TONGUE.

BY T. J. BEACH.

Trust not the tongue—words are but air
That melt the moment they are spoken;
Of lovers vows beware, beware!
Too freely sworn—too lightly broken.

Trust not the lip—the burning lip;
The tongue is not more frail than this is;
And let not love bewildered sip,
Its frantic joys in clinging kisses.

Trust not the sigh—Love ne'er betrayed
His empire in the heart by sighing:
'Tis passion only plies the aid,
Of this, the gentlest form of lying.

Trust not the smile—the artful smile,
So easy won, so sure of winning;
For while it seems so free from guile,
It lights the rosy path to sinning.

Trust, trust the eye—the beaming eye,
Whose timid glance true love discloses;
Then, trembling droops, yet knows not why,
And on the glowing cheek reposes.

Miscellaneous.

DOMESTIC HAPPINESS.

By M. M. Noah, Editor of the New-York Star.

"He who tempers the wind to the shorn lamb,"—who causes the dew to descend, and the earth to bring forth its fruits, will provide for each created being; the place on earth left vacant by death is supplied by the birth of the living. Let man be only industrious and frugal, trust to Providence for bread, and his children will not want. Marriage, and debased pleasures, by the sacred ties which bind them to their wives and children! How many unhappy dissentions have been reconciled between man and wife, through the powerful influence of attachment to their offspring! How many crimes have been prevented to parents from apprehension of entailing infamy on their children! When we see married persons unhappy, avoiding each other, and indulging in perpetual jars, how frequently do we trace the cause to their having no children! What can be more gratifying to the just pride of parents, than seeing the tender flower, 'their bed connubial grew,' unfolding its beauties, and throwing around them its rich perfumes; or rearing the tender plant, until it becomes a noble tree watered by care and watchful attention? When in sickness, who smooths your pillow—whose hand presses more affectionately over your fevered brow, than your child's? And when on the confines of eternity, whom do we enfold in our parting embrace and parting benediction more affectionately than our children? What can be more desolate than age sinking into the grave unmourned, solitary, and childless?—How earnestly did our mothers in Israel pray to the Lord to take from them the curse of barrenness?

I was never more forcibly struck with the beautiful results of a well governed marriage, than on a recent occasion in my own family. Among the anniversaries of joyful events and Providential blessings, to be gratefully remembered and celebrated, first in importance is my wedding day—the day which, of all others, changes our relations in life. My little ones always kept count of the arrival of that day as their jubilee; and in their holiday attire, with smiling jocund faces, they came from school to offer their congratulations, and celebrate the anniversary. One spoke a new piece; another had a new song; a third some offering of a flower, or some compliment; and when the whole six, with rosy cheeks and sparkling eyes, surrounded the dinner table, and the boys arose with their glass of foaming champagne (an indulgence granted only once a year) to drink to the long life and continued happiness of their father and mother; and when looking on the comfort which surrounded them, their hale and hearty appearance, the well spread board, I rise from returning thanks to the Giver of all good, for his bountiful and manifold blessings, in having reflected these images around us, in health, in happiness, and in comfort: and who afford the means of giving them instruction, and "daily bread?"'"

A ploughman is not an ignorant man because he does not know how to read; if he knows how to plough, he is not to be called an ignorant man; but, a wife may be justly called an ignorant woman, if she does not know how to provide a dinner for her husband. It is cold comfort for a hungry man, to tell him how delightfull his wife plays and sings: lovers may live on very ærial diet; but husbands stand in need of the solids.

COMFORT OF CHILDREN.—Here are beautiful sentences from the pen of Coleridge. Nothing can be more eloquent—nothing more true:

"Call not that man wretched, who, whatever else he suffers as to pain inflicted, pleasure denied, has a child for whom he hopes, and on whom he doats. Poverty may grind him to the dust, obscurity may cast its dark mantle over him, the song of the gay may be far from his own dwelling, his face may be unknown to his neighbours, and his voice may be inadverted by those among whom he dwells—even pain may rack his joints, and sleep may flee from his pillow; but he has a gem, which he would not part with for wealth defying computation, for fame filling a world's ear, for the luxury of the highest health, or for the sweetest sleep that ever sat upon a mortal's eye."

Universal Attributes of Woman.—I have observed among all nations that the women ornament themselves more than the men, that wherever found, they are the same kind, they are ever inclined to be gay and cheerful, timorous and modest. They do not hesitate, like men, to perform a hospitable or generous action; not haughty or arrogant, nor supercilious, but full of courtesy, and fond of society; industrious, economical, ingenious; more liable in general to err than man, but in general also more virtuous, and performing more good actions than he. I never addressed myself, in the language of decency or friendship, to a woman, whether civilized or savage, without receiving a decent and friendly answer. With man it has been otherwise.

In wandering over the barren plains of inhospitable Denmark, through honest Sweden, frozen Laplaud, rude and churlish Finland, Russia and the wide-spread regions of the wandering Tartar, if hungry, dry, cold, wet or sick, woman has ever been friendly to me, and uniformly so; and, to add to this virtue, so worthy of the appellation of benevolence, these actions have been performed in so free and kind a manner that, if I was dry, I drank the sweet draught, and, if I was hungry, ate the coarse morsel with a double relish.—*Ledyard's Siberian Journal.*

CHINESE ART.—An artist named Sunqua, of Canton, has executed on rice paper a series of six pictures, designed to illustrate the evils of opium eating. They form a sort of counterpart to the Rake's Progress of Hogarth. The first represents a young and wealthy merchant, surrounded by all the elegant luxuries of life; near him is an attendant, preparing for his use the fatal drug. In the second, he is seated on a sofa, smoking; his companions are dancing-girls, musicians, and courtesans; among whom he is squandering the riches bequeathed to him by his father; already he gives tokens of the energizing drug never fails to produce. In the third, his countenance is described as haggard and betokening misery; he is moping and wretched; stretched on a couch with his pipe lying by his side. His frame and intellect are both prostrate. His wives enter, behold his emptied money-chest, and stand frowning with indignation and astonishment. In the fourth, his houses and lands are vanished; he is stretched on a cold floor, upon a ragged mattress; disease has been added to poverty; he is without shoes, and breathes wih difficulty. In the fifth, he is described as scraping together a few poor coins, with which he is about to hasten to one of the houses of vice, to beg the stuff which the still wealthy opium-eater or smoker has rejected. In the sixth of the series, he is described as the confirmed sot, sitting on a broken chair; his miserable wife and squalid child are beside him, laboring to earn for him and for themselves the means of prolonging a miserable existence. These productions are valuable, as indications that a pernicious and ruinous habit is becoming unpopular in China.

Old General ——, used to ask his servant, "John, what sort of a morning is it?" "A slibbery slabbery morning, Sir." "Then close the curtains, John, and call me this time to-morrow."

THE TYRIAN PURPLE.—The richest velvets—generally black—have become fashionable as walking dresses, albeit an extravagant article for times like these. What a pity, now that the velvets are *a la mode*, that the dye of the Tyrian purple, an article so celebrated among the ancients, and one of the principal commodities in the trade of Tyre, should have been lost! How superb it would have appeared upon a splendid woman in Broadway, in a clear sun! The rich tincture which gave that exquisite color, was extracted from a testaceous fish found on the coast of Tyre, called *murex concylium* or *purpura*. Its quality, so tradition records, was discovered from the rich color which the eating of one of the fish imparted to a dog's mouth. The purple of Tyre is spoken of in the Scriptures, and its richness may be estimated by the demand it, and for its great celebrity among the ancients. Queen Dido presented a robe of this color to Æneas.—Hence the translation from the Æneid:

"His robe with Tyrian purple shone."

The purple was obtained in the throat of the fish; but the fish itself has not for ages been found on the Syrian shore. Shells, however, streaked with rich purple, have been found upon that shore in comparatively modern days, which might possibly have belonged to such a fish as the *murex*.—*N. Y. Com.*

RUSSIA.—According to the official accounts of the births and deaths in the Russian empire, it appears that in the course of the last year a great many persons died who had attained a remarkably high age. The number of births was 2,333,992; deaths, 1,563,733; excess of births, 770,259; marriages, 494,424. Among the deaths there were of persons from 100 to 105 years, 858; 110 to 115, 125; 116 to 120, 130; 120 to 130, 3; of 145, 1; from 150 to 156, 3; of 160 years, 1; of 166 years, 1. The provinces on both sides of the Caucasus (Caucasia and Transcaucasia) are not included. According to the report of the finance department, the population of the Rusian empire in 1838, was 60,000,000.

THIN SHOES.—Epitaph on the gravestone of a young Lady. "*Died of thin shoes, January*, 1839."—[Exchange paper.

If the truth was always to be found in an epitaph, and epitaphs to be found on every gravestone—such inscriptions as the above would be as thick in our repositories of death as the fallen leaves in autumn.

The practice of wearing thin shoes, and clothing in light garments generally, is too common among women, and cannot be too strongly animadverted upon. A thin pair of shoes undoubtedly set off and display to advantage a pretty foot; but is the word of admiration of some senseless coxcomb in a crowded ball room an equivalnte for the hacking cough, with [illegible] on the throat of the countrywomen as to be carelessly exchanged for the red harbinger of death blasting the cheek where it blooms?

Is a foot compressed into the smallest possible shape by kid and morocco—a prisoner there—and which if placed and kept there, against the will of the wearers, would be called *torture*; is a foot thus bondaged, we say, because diminutiveness may attract the eye of some jockey in humanity,) and expressing its owners both in the quality and manner of its covering, to cold, cough and consumption, to have such meretricious advantages compared with such probable fatal results? Let those who thus throw themselves in the suicide's path reflect upon what they are doing.

RICHARD THE THIRD.—Richard the Third was the only monarch since the conquest that had fallen in battle, and the second that fought in his crown, which, falling off in the engagement, was found and secreted in a bush, where it was discovered, and placed upon Henry's head by Lord Stanley. Hence arises the device of a crown in a hawthorn bush, at each end of Henry's tomb in Westminster Abbey.

Voltaire boasted, that with one hand he would overthrow that edifice of Christianity which required the hands of twelve Apostles to build up. At this day, the press which he employed at Ferney to print his blasphemies, is actually employed at Geneva in printing the Holy Scriptures. Thus the self-same engine which he set to work to destroy the Bible, is engaged in disseminating its truths.

When prosperous times come to the poor, they grow rich rapidly, because of their habits—when bad times come to the rich, they grow poor rapidly, because of their habits. Luxuries and ornaments should not be considered necessaries, extravagance the basis of respect, nor idleness happiness.

TEMPERANCE SOCIETY.

A Public Meeting of the Provincial Temperance Society took place at the large room in the building called the Friary in Horsfield Street in this City, on Wednesday evening the 19th of February; and the scene there was most animating to all who were interested in the welfare of their fellow creatures, and were using the means of raising some, and preserving others, from a state of degradation most deplorable; and more animating was the sight of a large assemblage of the Military on the occasion, among the number Col. Maxwell of the 36th Regt. Major Brookes of the 69th, Captain O'Halloran (who moved the 3d Resolution) and several other Officers of the same Regiment, whose presence had attracted a large number of Non-Commissioned Officers and Privates of the Garrison to the meeting; thereby breaking through the too commonly received opinion that Soldiers have no business with such things! Although the room was filled to excess, and numbers were endeavouring to obtain an entrance, it appears hundreds besides were obliged to return to their homes, being unable to enter.

The business of the evening was opened by the President, the Rev. Dr. Gray, in a short address in substance as follows:

Ladies and Gentlemen,—I have only to cast my eyes around upon the crowded Assembly before me this evening, to be reminded of the grateful acknowledgments, which in common with yourselves I ought to make to the Father of all mercies for the token thereby afforded that the cause of Temperance has lost none of its interest with this community, and while I congratulate you upon this happy fact permit me to contrast it with those gloomy appearances, which a[illegible] some time since the enemies of our Society boldly aff[illegible] and even its friends almost suspected to be the [illegible]oms of a declining cause. These appearances [illegible] occasioned no doubt by circumstances beyond [illegible]ntrol—circumstances which however they may [illegible]tended to depress, ought certainly to have affor[illegible] permanent grounds for despondency. Among [illegible] may enumerate the difficulty of obtaining [illegible]le place for our meeting. This was an unexp[illegible] hindrance and may be attributed partly to acci[illegible]—partly to the ill-will of our opponents.

Yet [illegible]standing these impediments it would have bee[illegible]r to say that we were not making progress. [illegible] in the natural world the seed sown lies hid [illegible]ong time beneath the surface before it springs [illegible]nd even then does not immediately blossom o[illegible]ng forth fruit—so the moral seed sown in socie[illegible]uires time for its growth—and although its effects [illegible]ot at once visible it will however sooner or later [illegible]ve at maturity.

The Temperance cause has a thousand discouragements to [illegible]tend with, and requires all the zeal of its friends [illegible] that they never then be disheartened by any imaginary difficulties or allow themselves to be diverted [illegible] their common object by differences with respe[illegible] the mode of obtaining it.

With these observations I shall leave you to listen to what [illegible] be said by other gentlemen who are to address [illegible] this evening, and simply add that there are c[illegible] your pledge here for distribution; and that [illegible] to the Provincial Legislature for laying [illegible] restrictions upon Tavern Licences will be left for signature at Mr. Demill's Store.

After [illegible]gh the Rev. I. W. D. Gray was called upon by the President to move the 1st Resolution, and in doing so, said,

Mr. President,—As I am permitted this evening, not merely to have the pleasure of moving a Resolution, but [illegible] to select the particular point upon which I shall address you; I purpose to let the circumstance in which I appear here, determine what that point shall be. It is upwards of two years since I have attended a Temperance Meeting in this city; but I have had the opportunity at a much later period of attending one elsewhere. I shall therefore consider my office, this evening, to place before this Meeting a short statement of what is doing in this cause on the other side of the Atlantic, and to draw from the subject some hints for our encouragement here.

Permit me, however, before I touch upon these matters to express my great joy, at seeing our meeting so well attended this evening. Before I came to the meeting, I had penned a Resolution, which touches, in the former part of it, upon some of the *discouragements* we have to encounter in this cause, but really when I look around me, I feel that every thing speaks the language of encouragement. I had feared, Sir, that the "novelty" of Temperance Societies having passed away, one of their grand attractions to the public had ceased; but what we witness this evening seems to say, we have not done with novelty yet; or rather, to suggest, that in a really good cause, there are always some *new things*, to arrest the attention, and [illegible] the convictions of reflecting persons. I had feared, Sir, that another obstacle was thrown in our way, by differences of opinion, among the friends of Temperance; but what I see before me convinces me, that if we do differ a little about the best mode of attaining the end we have in view, we shall not do it in the spirit of hostility; but keep in view the delightful sentiment of the inspired Psalmist, "Behold how good and joyful a thing it is for brethren to dwell together in unity"! I had my apprehensions also, that further impediments were thrown in our way, by a powerful combination among this evening [illegible] about to be revived, that new vigor is to be infused into it, and that we shall be enabled to move forward, with unbroken ranks, to contend for the moral emancipation of our fellow citizens. We will, therefore, Sir, on this occasion consign discouraging topics to oblivion, and turn to others which are more in harmony with our present anticipations.

Much encouragement, I conceive, is to be drawn from what is doing in this cause on the other side of the Atlantic. Shortly after my arrival in England, about eighteen months ago, I became acquainted with the Secretary of the British and Foreign Temperance Society (Rev. Mr. Clark). He requested some information, in regard to the progress of Temperance Societies in New Brunswick. In consequence of this I addressed a letter to him, giving him a short account of this and other Societies in our Province. Having no documents with me containing any information upon the subject, I was obliged to depend in a great measure upon memory, but I am happy to find, since my return, that in stating the number that had signed our books, at upwards of a thousand, I was within the limits of truth. I advert however to the circumstance for the purpose of reading to this meeting an extract from a communication I received at the time, from our esteemed friend Major Stannus.—Knowing how much good that gentleman had done in the Temperance cause, during his residence in this country, I requested him to give me some account of the Society over which he presided at Maguadavic. He did so, and I included his statement in my letter to Mr. Clark. In that statement, he observes:—"I think it was in the year 1831 that I first heard of the establishment of a Temperance Society at the Upper Mills of Maguadavic, a village of about forty houses, a place from whence the lumberers take their departure for the woods in the autumn, and when they returned in the spring, as they had not allowed any spirits while at work in the woods, their habits had been, when they came out from their winter's work, pretty much like those of sailors when they return from a voyage, and, as long as their wages lasted, this village was a scene of the greatest idleness, drunkenness, and profligacy. At length one of the publicans became so disgusted with this state of things, that notwithstanding the profit he derived from the sale of liquor (three or four hundred per cent.), to his honor be it recorded, he gave up his business, and, having heard of the progress of Temperance Societies in the States, he joined with two or three respectable individuals in establishing one in the village. It was a considerable time before they made any advance, and I confess that I was among those who amused themselves at their expense. I returned to England in the autumn of that year, and went out again in the spring of 1836, and on visiting the Upper Mills found that there was no longer a grog shop in the village. Three fourths of the people of the village and of the surrounding country, had joined the Society, and quietness, industry and sobriety had taken the place of the abominations which before had existed. The striking change I perceived in the state of things he first staggered me in the notion I had formed about Temperance Societies; and as it was my intention to reside some time in the neighbourhood, I determined to watch the progress of a society which had been formed at the Lower Mills, a more considerable place, and distant about eight miles from the former. This place had become the resort for all the drunkards, and the grog-shops had much increased in number after the reform of the upper village. It was not long before I became a member of this society, and at the succeeding election of officers I became President. From that period, notwithstanding the greatest opposition from the leading men of the place, there was a rapid increase of the members, and the cause gained such ground that the Magistrates in session were induced by memorials from the inhabitants to reduce the number of licences granted to tavern-keepers, and several were obliged to leave the place. I cannot speak from a reference to documents as to the number of members at the Lower Mills, but I am within bounds, when I state that it had amounted to at least 400. Whether they have increased or not since, I have not been informed.—I do not wish to conceal the fact that many who had joined the Society, were subsequently expelled, for forfeiting their pledge, but this surprised me much less than the numbers who adhered to it. I can say with perfect truth, that not only were there many drunkards reclaimed through the instrumentality of this Society, but there were several who were led, by God's grace, to see the wickedness of their past courses, and who are now consistent christians." Such, Sir, is the testimony of Major Stannus to a series of facts which had occurred under his own immediate observation, facts, certainly, which are well calculated to make a favourable impression, in behalf of the Temperance cause. And oh, Sir, it is a noble sight to behold the man who has risked his life upon the field of battle, in contending for the political interests of his country abroad, returning afterwards to spend his energies, and risk his reputation, in contending for her moral interests at home.

Shortly after the period I have alluded to, the annual Meeting of the British and Foreign Temperance Society, was held, at the Hanover Square Rooms in London, and I was happy to have the opportunity of attending it. I confess, it did not quite equal my expectations. I had imagined that a Temperance Meeting in London would be as much better than a Temperance Meeting at St. John, as the dimensions of London were beyond those of our city; but I was mistaken. Nevertheless the meeting was an interesting one. The facts adduced on that occasion showed plainly the necessity for such a society to counteract in that country the alarming progress of intemperance. It was stated, Sir, by the President of the Society, that the quantity of spirits paying duty for home consumption in England, Ireland, and Scotland, amounts, at present, to the enormous aggregate of 31,402,417 gallons, and that the amount of duty paid for it is 8½ millions of pounds sterling, a sum, as the venerable Prelate observed, sufficient to erect no less than 1700 churches, and to diffuse no less than 1700 additional teachers of religion throughout the country. The Bishop of Norwich gave a parallel fact. It had been ascertained, he said, that in the town of Birmingham there were 1000 places in which spirituous liquors were sold, and that £7000 a week was spent in those houses by the lower classes, a sum which, if expended in bread, would furnish eight quartern loaves per week to each family, in a population of 80,000 souls. Some other very striking facts were adduced to show the prevalence of disease originating from the use of ardent spirits. Fifty nine medical establishments, for example, are rendered necessary to be kept up by the vice of intemperance, at the annual cost of £165,000, and the proportion of diseases in the Metropolis attributable to this cause is given, upon the best medical authority at 65 per cent. What an appalling consideration that of every hundred cases of serious disease in the Metropolis of the British Empire, sixty five are the result of indulgence in ardent spirits! Will any man maintain that with such facts staring us in the face, (and these are but a tithe of what were appealed to on that occasion) there is not an imperative demand upon that and every other country where this evil exists, to adopt some active measures to arrest its progress?

It is gratifying, Sir, to know that some vigorous efforts are made through the instrumentality of the Temperance Society, to counteract at least in some small degree its fatal influence. From the Report that was read on the occasion I am referring to, it appeared that a great number of Lectures upon the subject, had been given throughout the kingdom, by Clergymen, Ministers and Laymen, with very [illegible] been added in the past year to the Parent Society; that the number of members was 300,000, that Temperance Soirees of a highly important and interesting character had been held in Dublin and Belfast, presided over in some instances, by Mr. Justice Crampton, a tried friend of the cause, and in others, to his honour, be it said, by the Lord Mayor of Dublin. And here, Sir, while upon the subject of influence, I may notice a fact which shews how much good a single individual in a private capacity can do in the cause. The Report states that a German lady has obtained between 30 and 40 signatures to the Society, and been the means of inducing several to obstain from drinking who were formerly addicted to it. O, Sir, there are many here this evening, to whom, with such an example before us I could wish to say, "Go and do likewise!"

Societies in connexion and correspondence with the British and Foreign Temperance Society, are spreading over Europe and Asia. They are flourishing at the present moment in Denmark, Sweden, and Russia. In India, South Australia and New South Wales. But the great question, after all, is not how widely they are extending, but what effects they are producing!—the point of moment is not, how many Temperance Societies are there in Europe, Asia, and America, but what is the result of their agency? Now here Sir, I may venture to say without hesitation that their effects are far, very far greater than could have been anticipated. They have exercised a most important moral influence in many communities, and shewn that they are capable of exercising that influence upon all classes of persons. At Plymouth some blessed results have flowed from them. 'A new impetus has lately been given to their operations, by a visit from the Assistant Secretary, and they have succeeded in reclaiming many intemperate persons.' An interesting account is given in the Report of a Society formed in Courland in Russia. 'The subject was discussed in the Gezettes, and discoursed of by the Clergy, who, in private, strengthened the impressions made by their public exhortations against the sin of drunkenness. This excited much reflection among the peasants. At Christmas, 1837, one morning after church service, 96 of them repaired to the Parsonage, and begged their Pastor to receive from each a promise not to use liquor and spirits, and to watch over each other, in order that they might keep their engagement. The excellent Pastor encouraged them in this resolution, and after imploring a blessing for its accomplishment, wrote down the names of all who wished to enter the Temperance Union. (And now ladies and gentlemen, mark, I pray you, what follows, as to the effects of its agency.) *The state of their families was soon improved, discord and quarrels ceased,—all lived in peace—labour was pleasant to them—and the heart light.* In consequence of such a prosperous result, 83 others joined them; and this little company were active in diffusing the blessings of the society.' Another very striking exemplification of their good effects, was given by the Bishop of Norwich. 'There was one large town, said the Bishop, in the north of England (I do not like to mention its name, because I do not like to disgrace it) which was one of the most vicious in the kingdom. Bull baiting was there carried on with a degree of horror which would have shocked any one here, cock-fighting, drinking and everything which could debase the human mind was practised. The formation of Temperance Societies was for a time opposed, but at last temperance took root, and what has been the consequence? Bull baiting has ceased, the cruelty of the people has yielded before the progress of Temperance, and what has become of the cock-pit? It became, and with pleasure I record it, a place of meeting for the Temperance society, and so it is now. What was the influence on crime? I have authority for saying that after the establishment of Temperance societies, crime was diminished in an unparalleled degree—diminished two thirds. That town, which was once sunk in profligacy and vice, is now one of the most religious towns in the north of England. The clergy confess that they have less trouble with the people than formerly; the manufacturers say that there are fewer quarrels among workmen, and where iniquity abounded, there virtue, piety and religion now prevail. This instance speaks volumes, though I could relate volumes of such cases.' Surely, my friends, we must agree with the Bishop.—It *does speak volumes upon the subject.* I shall only advert to two short extracts more, to shew the favorable influence of Temperance Societies upon different classes of persons. One relates to the *Military in India.* The Report states, that "The Temperance Society exercises a mild and useful influence over the Military in India, and is evidently preparing them by habits of Temperance and good conduct, to be members of the Church militant, before they join the ranks of the Church triumphant. Great praise is due to the Government in India for the care manifested in recent regulations, to remove temptations to excess, by prohibiting the sale of spirits in canteens, which will lead, we confidently trust, to the abolition of canteens themselves." The other instance relates to sailors. "In Bremerhaven an interesting society was formed in 1837. Many of its members are sailors, and carry the principles of the society to remote places of the earth. Eighteen months ago, a Bremen ship crossed the Atlantic on Temperance principles, the captain himself being a member of the society. An American ship arrived there last summer from Canton, whose crew were engaged on Temperance principles, and exhibited in their decent attire and deportment, their beneficial influence. The captain and mate were pious men, and assisted at a Temperance Meeting held at that port. Prejudice had existed against Temperance operations; but the magistrates on witnessing their good effects, had given them their sanction and support.

Surely, with these statements before us, we are authorized to conclude that good to a vast extent is doing, through the instrumentality of Temperance societies, and that they are really worthy of receiving the support of every benevolent person. The great advantage of these societies is, that *they strike at the root of the evil.* They diminish the importation and sale of spirits, and by doing this they cut off the great *sources* of intemperance. Their efficiency in this respect is abundantly proved. 'In Edinburgh, for example, there has been a progressive diminution of ale and spirit licences, during the last four years, amounting altogether to 121.' 'In Copenhagen there has been a diminution of 17 beer shops, 8 brandy distilleries and seven tavern keepers.' But the most remarkable proof of their efficiency in this respect, is to be found in their influence upon the Legislative enactments, in several of the states of America.—Dr. Patton, a highly talented speaker, stated at the meeting in London, that the state of Mississippi had passed a law prohibiting the sale of any quantity less than a gallon at a time, and forbidding altogether, its being drunk on the premises; that Massachusetts has passed a law prohibiting the sale of any quantity less than fifteen gallons; that Connecticut had abolished the licence law altogether; and, to crown the matter, that Tennessee had made it a crime to have the article in possession at all. Now, sir, I am not about to discuss at present the expediency, or inexpediency of these proceedings; but I advert to the facts, to shew the *efficiency of these Institutions.*—Let none imagine, that in giving their support to a Temperance society, they are employing a feeble instrument It is, on the contrary, an instrument of immense power, and only requires to be set in motion, and kept in motion, by the support and countenance of those who wish well to the moral and religious interests of their country, to do an immensity of good.

Sir, we have need for its operations in *this community.* We require such a Society to be well supported amongst us. We require it for the benefit of all classes in the community. We need it for our *citizens.* We need it for our emigrants. We need it for the Soldiers who guard our rights, and for the Sailors who navigate our ships.—Upon the case of the former, Sir, I do not enlarge. I leave that, this evening, in far better hands. But, as to the latter (the case of the sailors) I would say before I sit down, that if we have one particle of benevolent feeling; if we have one spark of Christian Philanthropy, we ought to endeavour to do something to emancipate that class of men from the awful dissipation in which they live, and the formidable combination which is formed against their rights and liberties, their temporal and eternal interests. The subject, Sir, has been lately alluded to by a writer in the Courier. I wish, Sir, he may pursue the subject, I wish that all benevolent persons would read the painfully interesting work of Mr. Harris, from whence that writer's extracts were taken. With the author of that work, I verily believe, that there is no class of men, in society, who are so basely treated, so cruelly defrauded, as sailors are.

A year or two since, I visited a poor fellow in this city who was dangerously ill at the time. He was a fine young sailor, about 20 years of age. He had landed a fortnight before from one of our ships, with his pockets full of money. He was allured to a boarding-house where liquor was furnished him in abundance. There he was kept, in a state of intoxication for a fortnight, until his money was expended. He was then, in a stupified and exhausted state, sent out to seek a refuge in the street. He was seized with inflammation of the lungs, and was carried in a cart to another house. There in agony of body and remorse of soul, I saw him, in the course of the night, and ere the morning rose, his eyes were closed in death. Poor fellow, he passed, with the fumes of ardent spirits on his breath, from a world of sin to the bar of God! The case, however, is one of frequent occurrence, in this and other commercial places; and shall we sit still and not make an effort to rescue this class of men from the ravages which this tremendous vice is making among them?

Sir, we have ample encouragement to go forward in this work. We see that Temperance Societies have done wonders elsewhere, when well supported, and why should they not do wonders here? Cannot the Society which reforms the peasants of Russia, reform the inhabitants of our Province? Cannot the society that blesses the inhabitants of a city in the North of England, confer the same blessing upon the inhabitants of St. John? Cannot a society which ameliorates the condition of sailors in Germany, or the United States, produce the salutary influence upon sailors here? Cannot a society which so acts upon Legislatures in other countries as to limit the sale of spirits, and curtail or abolish License Laws, produce through the medium of public opinion some influence at least upon our own Legislature?—Undoubtedly it can. Let us only take courage and go on. Let us be in earnest in the cause. Let us pursue wise and moderate measures. Let us look up to the Father of Lights for His blessing upon them; and then, Sir, we may say of the enemies of Temperance, however numerous or powerful, "They are bread for us; their defence has parted from them, and the Lord is with us; fear them not."—(Numb. 14, 9.)

I beg, Sir, to move, "That notwithstanding the discouragements which attend the advocacy of the cause of Temperance, whether from diversity of opinion among its friends, or powerful combination among its enemies, this Meeting feel that they have ample encouragement and desire to record their firm determination to persevere in pressing the subject upon the attention of the reflecting members of this community, assured that by continually pressing it to their minds, and urging its claim with christian moderation, it must at length commend itself to their judgments, as a wise, benevolent, and holy cause."

The Resolution was then seconded by John Kinnear, Esq., and adopted by the Meeting.

The Rev. Mr. Tupper in moving the second resolution observed,

That he should not occupy the time of the meeting on the present occasion, with any very lengthy observations, but would request as a favour that there might be no cheering* during his address, as in

* The Rev. Mr. T. is a member of an Abstinence Society where cheering or other marks of approbation are generally not encouraged.