Poetry.

Alone.

Alone, alone! No, not alone,
Though friend or comforter I've none
To soothe me in my deep distress,
Or cheer my spirit's loneliness;
Or counsel me, when trial and strife
Cloud the faint sunshine of my life;
Whose lips might heavenly peace impart
And still the throbbings of my heart.

Alone! Ah, no! My God, my Guide,
I know that thou art by my side;
In all my wand'rings wild and wide,
I know that thine all-seeing eye
Can mark each tear, each faintest sigh,
And that thine own almighty will
Can shield and shelter me from ill.
Oft in my solitude I feel
Thy presence o'er my spirit steal,
And though thy form I may not see,
I know that thou art near to me,
Noting them all, my every word
And thought, by which my soul is stirred.
And when, at morn and night, I own
My sins before thy sacred throne,
I know that, from thy place on high,
Thou seest my sad uplifted eye,
And hear'st with all a Father's love,
The humble prayer I waft above!

Then say not I am all alone,
Though friend or comforter I've none;
He is my Friend who died to save
My soul from an eternal grave;
Who breathed a mortal's fleeting breath
To shield me from the second death,
And cleanse my nature in the flood
Of the rich ocean of his blood!
He is my Comforter who knows
The source of all my various woes;
He who delighteth to impart
His grace to sanctify my heart;
He, unto whom all power is given
To reign supreme in earth and heaven;
Who sits upon his Father's throne,
And pleads for those that are his own;
And clothes, with his eternal love,
The white-robed kings and priests above!

Literary Notices.

BOOKS sent to us for Notice, will be duly attended to. Those from publishers in Philadelphia, New York, &c., may be left at our Philadelphia Office, 111 South 10th St., below Chestnut, in care of Joseph M. Wilson, Esq.

MENTAL PHILOSOPHY: including the Intellect, Sensibilities, and Will. By *Joseph Haven*, Professor of Intellectual and Moral Philosophy in Amherst College. 12mo., pp. 590. Boston: *Gould & Lincoln.* New York: *Sheldon, Blakeman & Co.* 1857.

Professor Haven has been led to prepare this volume as a Text-Book for College Classes, and certainly it contains more of the elements which should enter into the composition of such a manuel than can be found in many of the works which have been hitherto published in this country. A Text-Book should differ in many respects from a course of Lectures. It should contain a clear analytic statement of the subjects which are to be discussed in the class, showing the order and connexion of the topics. It should contain a fair amount of the history and literature of the science, so as to be suggestive to the student of the works which may be read with advantage on the various parts of the course. It should be so elementary as not to take for granted the possession of much metaphysical and ethical knowledge on the part of the student at the outset of his course. It should be accurate in its definitions, severely correct in the use of terms, and so lucid in style, that the meaning would always be apparent. Baldness, and even commonplace in language may be tolerated, so as that the meaning is always expressed; but rhetoric, mysticism as indicative of supposed depth, and turgidity of style can, on no account, be admitted into a Text-Book on Intellectual Science. On the other hand, a course of Lectures which should include all these features, may be adorned with the graces and beauties of eloquence in fitting seasons, when the object of the Professor is to arouse the interest of his class after he has, by the use of accurate definitions and logical terms, impressed the facts of the science on his students' minds.

As we have said, this Text-Book is, to our mind, in many respects a decided improvement on many similar attempts. In style, it is concise, very definite, and the terms are always used with the same signification. In several parts we would have adopted a different arrangement; for instance, instead of beginning with Perception, and then passing on to describe Sensation, we would have reversed the order; and in other places we think a similar change might have been made with advantage. There are several places, also, in each of the three great divisions in which, if we had space, we should like to criticise the analysis, and the nomenclature is also, we conceive, in certain chapters, capable of improvement. Into these subjects we cannot here enter. We hasten on to give a synopsis of the structure and contents of the volume.

The work is, after an Introduction, divided into *Three great Divisions.* The *first* Division is occupied with the *Intellectual Faculties*; the *second* treats of the *Sensibilities*; and the *third* is devoted to *The Will.* Then again, the first division is arranged in four parts, in which, the Presentative Power, the Representative Power, the Reflective Power, and the Intuitive Power, are examined. In the Second Division, the Sensibilities are discussed in three Parts, under the heads of, Simple emotions, The Affections, and the Desires. In the Third Division, there are seven Chapters, wherein the Nature of the Will, the Relation of the Will to other faculties, the Freedom of the Will, Certain questions connected with the preceding, the Doctrine of the Will viewed in connexion with certain truths of Religion, Strength of Will, and an Outline of the Controversy respecting the Freedom of the Will, are treated of.

In these Chapters on the Will, there is much excellent analysis. On one point Professor Haven appears to differ from Edwards, *i. e.*, on the *dictum necessitate*; and on another he does not, we think, do Edwards justice in reference to his failing to distinguish between the affections and the will. He is quite clear, however, that it is the motive which influences the will, prevails with it, and becomes the *reason why* the will decides as it does. This being the case, though Professor Haven may differ, in the use of words, from Edwards, their systems are radically the same; and although we think we can perceive a tendency to get off the old and well-tried platform of Edwards, we do not hesitate to say that any logician of ordinary capacity would succeed in showing, that with all the distinctions and explanations by Professor Haven, the conclusion at which he has himself arrived, is mainly identical with that of Edwards. There is a probability, however, that many thoughtless students, and some ignorant teachers may take up the idea that Professor Haven, in proving that the mind wills freely under the influence of motives, has overturned the old doctrine of *necessity*, or rather of *certainty*. The contrary, however, is the fact.

For the Presbyterian Banner and Advocate.

Presbytery of Saltsburg.

The Presbytery of Saltsburg met at Harmony on the 6th of October. Mr. John Rice was ordained and installed pastor of the united congregations of Harmony, Mechanicsburg, and East Union. Mr. Caruthers presided, proposed the Constitutional questions, and offered the ordaining prayer; Dr. Donaldson preached the sermon, founded upon Acts xi: 24; Mr. Leason delivered the charge to the pastor; and Mr. Orr to the people.

The following Minute was adopted in reference to the death of Rev. Thomas R. Elder, viz.:

Presbytery had anticipated the necessity at this meeting, of dropping from the list of its members, the name of the Rev. Thomas R. Elder, who, by the action of our Supreme Judicatory, had been set off, with two brethren from other Presbyteries, for the formation of a Presbytery on Lake Superior, and would have done so with a kind of gratification, in the belief that he was advanced, by that measure, to a post of increased usefulness. But now, with no common emotions of sadness, soothed only by faith-confiding subjection to Zion's King and Head, we are called to record that within three weeks of the time when he had organized a little church at Bayfield, Wisconsin, and was included in the new Presbytery, by its organization, he was removed from the field of earthly labor, and a mournful vacancy created in all the relations he had sustained in life. From the commencement of Divine life in him, seven years before, he had devoutly aimed both "to glorify God and to enjoy him;" had pressed forward with exemplary zeal and self-denial, into the holy ministry, with high qualifications both natural and acquired; had found favor with the churches, and entered with animated interest on his high calling, when he suddenly received the Master's summons, "Come up higher," and closed his days on earth in peace. He died of dysentery, after an illness of two weeks, in the twenty fourth year of his age.

SUPPLIES.

Boiling Spring.—Dr. Donaldson, First Sabbath in November; to administer the Lord's Supper; with permission to procure other supplies.

Parnassus.—Mr. Leason, Second Sabbath in November; to administer the Lord's Supper, and take a collection for Foreign Missions; with leave to procure other supplies.

Slewartson Furnace.—Mr. Stark, Fourth Sabbath in October. Mr. Graves, Third Sabbaths of November and December

Cherry tree.—Mr. Kirkpatrick, First Sabbath in November. Mr. Stark, Third and Fourth Sabbaths in November. Mr. Caruthers, First Sabbath in December. Mr. Morgan, Fourth Sabbath in December.

Jacksonville have permission to procure supplies till Spring meeting.

W. W. WOODEND, S. C.

Congregational Meeting.

At a congregational meeting held in the Presbyterian church of Pitts Grove, Salem County, New Jersey, on the 3d inst., the Rev. T. W. Cattell having been previously invited to attend and act as Moderator, the following resolutions were unanimously adopted:

WHEREAS, Our pastor, the Rev. George W. Janvier, has given notice to this congregation of his intention to apply to the Presbytery of West Jersey for a dissolution of the pastoral relation which has so long subsisted between him and us; and, whereas, in consideration of his advancing age, and the probability of declining health, he desires us to unite with him in this application; therefore,

Resolved, That we cannot unite with our pastor in this request, without first giving expression to our deep conviction of the blessedness of his long and earnest ministry among us. Most of us have grown up under his pastoral care. His name is associated with our earliest recollections of sacred things. He has sympathized with us in our sorrows, and hallowed our enjoyments by sharing them with us. He has taught us, by his example, how to live, and by his ministrations in public and private, has taught us how to die, so that we are indebted to him for our exalted idea of the combined excellences of a Christian minister and a Christian gentleman.

We bear our testimony to the ability with which, for more than forty-six years, he has performed the public and private duties of his ministry, to his sound interpretation of the Scriptures, his judicious application of Gospel principles to the duties of life, and to the earnest appeal, by which he has so often urged us to love and serve the Saviour.

While therefore we consent not to oppose his request before Presbytery, since it is his desire that we should not, we cannot but feel that in parting with a pastor endeared to us by the most sacred and tender ties, we shall experience a loss, the greatness of which we have no power to express. We have so long been accustomed to his tender sympathy in our bereavements, we have so often enjoyed his cheering pastoral and social visits, and we have been so much benefitted by his wise counsels in our temporal and spiritual affairs, that we are constrained to acknowledge God's great goodness to us in allowing us to enjoy the labors of such a pastor for nearly half a century. We feel it to be some modification of our loss in this event, that our venerated pastor expects to spend the remainder of his days among us; that although the official relation which has so long existed between us may be dissolved, we may still enjoy the influence of his presence, we may still feel the weight of his godly example, and still partake of that genial hospitality which has made our parsonage so attractive to the aged and the young.

We implore God's blessing on our pastor in his person and his family; we pray that his life may be spared, that a happy and vigorous old age may crown his life of piety and zeal, until the great Head of the Church shall call him home, to be greeted by the approving sentence, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Resolved further, That these resolutions be published in the *Presbyterian*, and that a copy of them be placed in the hands of the pastor.

Messrs. Thomas Harding and Wm. A. Combs were appointed to represent the congregational meeting of the Presbytery of West Jersey, to be held at Greenwich, October 6th, and to present the above as the expression of the congregation in regard to the application of the pastor for a dissolution of his pastoral relation.

T. W. CATTELL, Moderator.

For the Presbyterian Banner and Advocate.

A Southern Presbyterial Meeting.

QUEENSDALE, N. C., Oct. 15, 1857.

REV. DR. MCKINNEY:—Aware of the interest you have in whatever has a reference to the prosperity of our Redeemer's cause, I feel inclined to communicate to you what follows, and if you deem it worthy of a place in the columns of the *Banner*, it is at your service.

The Presbytery of Fayetteville, N. C., met at Centre church, on Thursday, the 8th inst., and continued in session till the afternoon of Saturday. A good deal of business was before them, among which was the ordination of the Revs. James McQueen and James Sinclair, both of them having a call to churches within the Presbytery's bounds. The latter, who is a graduate of the Western Theological Seminary in Allegheny, passed a strict and somewhat lengthy examination on Thursday and Friday, to the satisfaction of the Presbytery, and creditable to the course of instruction delivered by the Professors of your Seminary, to the young men who are to occupy our pulpits North and South. These brethren were ordained on Saturday afternoon. The Rev. A. Sinclair, late of Sharpsburg, Pa., by the appointment of Presbytery, preached the ordination sermon. The installation of Mr. James Sinclair is to take place at Smyrna church, on the 17th inst.; the Rev. Mr. Nash, of Centre, to preach and give the charge to the people, and Rev. J. C. Sinclair, of Allegheny, to give the charge to the pastor.

During the three days that the Presbytery continued in session, the church was crowded. Sermons were preached daily, preparatory to the dispensation of the Lord's Supper. Early on Sabbath morning the people began to assemble from the surrounding sister churches, and before the hour of public worship arrived, thousands were on the spot. The large church, and the spacious hall of Floral College were crowded, and a large assembly who could not be accommodated in either the church or College, attended worship in a beautiful grove behind the church. As the majority of this large Assembly were Scotch, or the offspring of Scotch parents, the reminiscences of their country's sacramental assemblies of the days of Boston, and of the Erskines, must have come up vividly into their recollection. After public worship at each of the above places, and a half hour intermission, intending communicants entered the church. I found it good to be there, for it was emphatically the house of God so far as the visible Church might be considered. The whole body of the church was crowded, and benches had to be placed in one of the passages to accommodate those who could not be otherwise seated. The colored members could not find access at the same time, for want of room. They hence tarried, and two hundred of them sat down at the Lord's table, at a second service.

Thus closed the meeting of Fayetteville Presbytery. Upon the whole, the religious exercises during the week days, but especially those on the Sabbath day, were full of interest. Truly the Lord was there. Upwards of eight hundred partook of the sacred symbols of the broken body and shed blood of their Lord and Saviour.

S.

For the Presbyterian Banner and Advocate.

Presbytery of Blairsville.

The meeting of the Presbytery of Blairsville at Beulah, on the 6th and 7th inst., was exceedingly interesting and pleasant. The members generally were in attendance, and what was noticable, the number of elders present exceeded that of the ministers.

Mr. Robert Carothers, a licentiate, under the care of Presbytery, being about to go as a missionary to Green Bay, was ordained as an Evangelist. The services connected with the ordination of this young brother, were solemn and impressive. Mr. Edgar preached the sermon, Dr. Kirkpatrick presided, proposed the Constitutional questions, and made the ordaining prayer, and Dr. McFarren delivered the charge to the Evangelist.

The Rev. James P. Fulton was received from the Presbytery of Washington, and arrangements were made for his installation over the congregation of Salem.

Presbytery was addressed by the Rev. Mr. Thorn, an agent of the Pennsylvania Bible Society, on the subject of his agency. And a committee was appointed to bring the matter of the emendations of the Bible, as contemplated by the American Bible Society, to the notice of Synod, and obtain an expression of their opinion on the subject.

Presbytery received Mr. T. F. Wallace, under their care, as a candidate for the ministry, and licensed Mr. Wm. P. Moore to preach the Gospel.

The following is the report of the Committee on

SUPPLIES.

Johnstown.—Dr. McFarren, Third Sabbath of November; to administer the Lord's Supper, and take up a contribution for the Board of Foreign Missions; and that they have leave to procure their own supplies until the next meeting.

Armagh and Centreville.—Have leave to procure their own supplies until next meeting of Presbytery.

JAMES DAVIS, S. C.

For the Presbyterian Banner and Advocate.

Letter on Mormonism.

SAN FRANCISCO, Aug. 31st, 1857.

REV. DAVID MCKINNEY, D. D.:—*Dear Sir*:—I arrived in this land of "gold and crime" on the 6th inst., on my way from Mormondom to New York City.

The State of California is most certainly the Eden of America. In abundance and variety of its products, as in its mineral resources, and also the extended variety of climate, it is unequaled by any State in the Union. All manner of vegetables, fruit and grain are here cultivated, and in quality and quantity are surpassed by no climate on earth. But a description of this extremely Western point is not my object in this communication.

I have frequently thought that perhaps the Christian world were anxiously looking for a report from the Agency of the American Bible Society, which was sent to Utah Territory, believing, as doubtless many do, that it would prove an entire failure; thinking perhaps, that the Mormons would receive and treat the Agent in a cavalier and hostile manner and reject the proffered boon of life and salvation. Others imagining that justice was not done the "Saints;" that they were maligned, illy treated and persecuted. In order that the public mind may be disabused and set right, I shall attempt to set before them a few of the most prominent articles of faith, religious principles, doctrines and practices adhered to and promulgated among the Saints in the vallies of the mountains.

First, they teach the eternal succession of gods, angels and men; that is, all had a previous existence as families, nations and people. That Adam is our God; that he had a father, mother, brother and sisters; they had parents, brothers and sisters, and thus the chain runs *ad infinitum* until we come to a "Master God." They teach that Adam created and fitted up this earth, caused it to be clothed with verdure and all its beauties, and that he brought with him Eve, one of his wives, to be his companion and help meet. That Jesus Christ is the oldest son of Adam, and thus became so much superior as to become our Saviour; that he had many wives, of whom were Mary and Martha and Mary Magdalene; and that the seven churches of Asia were merely symbolical, and were really seven women, and all wives of Jesus Christ

They also teach that all pure, faithful and devoted Saints, will be so exalted as to possess power to create new planets and worlds, inhabit, govern and control them as God (Adam,) does our earth. That no female can be saved alone, but must be united to some good male Mormon. That there are spirits, great and noble, in the spirit world, which are anxiously awaiting the formation of tabernacles here on earth, and that if these are not formed by the Saints, they (the spirits) will enter those of the Gentiles, their enemies; hence the right and necessity of the high and holy ordinance of Polygamy. They teach the Scriptural authority of baptism for the dead; hence in their anticipated temple there will a large and gorgeous font. They claim that thousands of years ago the priesthood was lost, and all our dead friends, who have expired since that time, can be saved by our being baptized for them, and by doing a work for them while we live here, on this earth. That all good men, such as Washington, Adams, &c., can thus be exalted to a celestial glory, although the gospel (Mormonism,) was not preached to them before they died. That all who do not abide a celestial law will fail of a celestial glory, and will have to take up with terrestial; and those failing of a terrestial will receive a telestial; and those who miss a telestial will come up on the morning of the resurrection to enter the bodies of animals. That all incorrigible Gentiles will become servants and sweeps to the Saints in the next probation. That all nations, tribes, tongues and people will become subject to the Saints, and from them receive all knowledge, wisdom and strength. That all the world beside are grovelling in darkness, being without the priesthood. That no man has a Scriptural right to preach until he has been ordained to that office by a prophet of the Lord; that all the Christian world are without authority and will be finally lost, unless they hear and obey the gospel as preached by the Mormons; that there is no way of salvation but through this organization.

They instruct their deluded worshippers that all American citizens, who do not espouse their doctrines, are their enemies, because they virtually were engaged in the death of their prophet, Joseph Smith. Therefore, all persons immigrating from the United States are endangered while residing in their midst; and finally, here they teach that no one will be finally lost, but that all will attain unto some degree of glory or exaltation; but that many, owing to their manner of life in this probation, will receive but a low state of glory.

These are a few of their principles and doctrines, as taught in the vallies of the mountains, isolated as they are from all the world. In a future communication, I will take up some of the remaining tenets, in connexion with their practices. And, here, permit me to remark, that the most odious and loathsome state of society exists there. Woman, in a majority of cases, is but a little removed from the same sex in the beasts. What sorrow, anguish, dismay and suffering, oh! woman, art thou destined to bear amidst those poor, ignorant, deluded and wicked people!

Yours, truly,
C. R. VAN EMMAN,
Agent American Bible Society.

For the Presbyterian Banner and Advocate.

The Venerable John Moody, D. D.

Doctor Moody is no more. This venerable and much loved servant of God, whose earthly existence commenced on the birthday of our National Independence, has been called to his rest. In the bosom of his family, and after a faithful ministry of more than fifty years, the functions of life refused to act, and he calmly fell asleep in Jesus. Dr. Moody's ancestors were natives of County Derry, Ireland. His father, Robert Moody, Esq., emigrated to America about the year 1773, served several times in the Revolutionary war, and was married to Miss Mary Hutchinson in January 1775.

John Moody, the subject of this brief sketch, was born in Cumberland County, Pa, on the 4th day of July, 1776. He afterwards removed with his parents into that part of Lancaster County which was afterwards cut off and now forms Dauphin County, Pa.

His education commenced in his twelfth year, in a grammer school under the care of Mr. Francis Hindman, afterwards a Presbyterian minister. Under his tuition he remained about nine months, when he was put under the care of Mr. Andrew Mitchel, a pupil of Mr. Hindman's, where he finished his Latin and Greek studies.

After some time spent in reviewing his studies, he entered the Junior class in Princeton College, November, 1794, and graduated in September, 1796.

Having spent some time in teaching, he commenced the study of Theology, under the direction of Rev. James Snodgrass, August, 1799. At the meeting of the Carlisle Presbytery, held at Rocky Spring, April 8th, 1800, for the ordination of the Rev. Francis Herron, they adjourned to meet on the next day at Chambersburg, where Mr. Moody, in connexion with Messrs. Brady, Wilson, Adair, and McGinley, met them, and after examination, all these young men were received under the care of the Presbytery, as candidates for the Gospel ministry.

He was licensed to preach, with his other associates above mentioned, on the 8th of October, 1801, and was united in marriage to Miss Elizabeth Crawford on the first of April of the following year.

For about a year and a half he performed missionary labor, preaching from place to place in the destitute places, as his Presbytery directed. A call was presented by the church of Middle Spring for his services, on the 12th of April, 1803, and having been accepted by him, he was ordained and installed over that congregation on the 5th of October of the same year, where he faithfully labored, until through weight of years and increasing infirmities, both of body and mind, he was compelled to resign his charge, April; 1854, thus having served the same congregation for the unusual period of fifty-one years. In a brief note from his own pen, he thus sums up the visible results of his ministerial labors: "I have (says he) baptized in other churches, where I have been preaching by appointments of Presbytery, &c, one hundred and thirty-nine infants, and eight adults—three of whom were persons of color. In my own church I have baptised about twelve hundred, making in all one thousand three hundred and forty-seven baptisms. I have received into the communion of the church six hundred and eighty-two, and married five hundred and eighty-five couple."

Dr Moody was of a meek and quiet spirit—patient under opposition and even injury, and always was a counselor for peace. In his pulpit ministrations, though never famous for his action or eloquence, and almost always read his sermons, he was yet a faithful and able expounder of God's Word, and many of his sermons were not only finished as to style, but impressive and eloquent.

This patient endurance, connected as it was with mental ability characteristic of the man, accounts to some extent for the remarkable fact that he was for fifty one years a successful pastor in the same congregation, and that during that long period, but one communion season passed without one or more being added to the communion of the church. But his work was done. Even before the resignation of his pastoral charge, his friends noticed unmistakeable evidence of rapidly increasing mental and physical inbecility, evidently the result of slight paralysis, which gradually grew until nearly all the functions of both body and mind were almost entirely destroyed.

For more than a year before his death he was unable to recognize his most intimate friend. His prostration gradually increased, until on the morning of the 7th of October, 1857, he breathed his last, and his spirit fled to brighter worlds on high.

Thus lived and died a great and good man. May his mantle fall upon the living, and his history admonish us to work while it is called to day, and not to desire to live beyond our usefulness.

MIDDLE SPRING.

Agricultural.

Draining.

In the last issue of the *Rural*, we adverted briefly to the utility of Draining and its mechanical action upon the soil, and now turn to the second portion of our subject—the Chemical advantages to be derived from an outlay for this purpose.

Undrained lands, or those retentive of moisture, are, to use a common expression, "*always cold.*" The heat of the sun, when falling upon a wet soil, instead of penetrating the earth, and imparting thereto a portion of its vivifying influences, is expended in the process of evaporation—heat is thus rendered latent, its warming properties are destroyed, and plants derive no benefit therefrom. Very few have any adequate idea of the amount of heat thus lost. Philosophy demonstrates the amount absorbed by water when converted into steam, and on these premises a calculation sufficiently accurate for our purpose is obtainable. Several experiments have been made, and, in the *Cyclopedia of Agriculture*, we find the following special case:—"It is found that porous chalk soils, evaporate only one-half the fall of rain, the rest infiltrating and running off as springs and streams, or being afterwards found as wells This, therefore, is a case very favorable to a wet soil, which would in reality allow a very much smaller quantity of rain to pass it; nevertheless, the porous land would require an expenditure of nearly one thousand forty-four pounds of coal per day to evaporate, artificially, one-half of the rain which falls on an acre during the year." For the term of a year, two hundred and nineteen tonn of coal would be required for every acre of undrained land, in order to supply the heat furnished by the rays of the sun that is lost where the surplus moisture is removed only by evaporation.

There are other elements, in addition to evaporation, that combine to reduce the temperature of undrained soils. The conducting properties of water are very minute. When the sun's rays are brought to bear upon a damp soil, the temperature of the water it contains is raised; this heated water rises to the surface—being lighter than the cold water underneath—and thus prevents the penetration of the heat that would otherwise enter the soil. When night comes, this surface water cools and sinks, and uniting with the moisture below reduces its temperature, and the entire earth thus partakes of the coolness of the night air, which, coming in contact with the roots of growing vegetation, cannot be otherwise than detrimental to the plants. An article, published in the *Journal* of the *Royal Agricultural Society*, states that water radiates its own heat freely into space, and hence a watery soil is quickly cooled in a cold night by the heat which the water distributes into the atmosphere. All these evils tend to reduce the temperature of undrained soils, and to render them less fitted for the growth of cultivated crops, which, in general, require a genial warmth.

Take now the antipodes of a soil retentive of moisture—a farm well drained—and let us consider what is its peculiar condition and adaptation to the development of vegetable life. Its temperature, instead of being reduced, is quickened by falling water. Atmospheric vapor when condensed into raindrops, is of higher temperature than the air itself. The heat which it had absorbed to keep it in a gaseous state is rendered sensible, and in its passage through the soil it imparts that heat to what is already contained in the earth's surface. The action of dew is precisely similar. The soil, and the plants growing thereon, radiate heat into the surrounding air, and the dew—as soon as the temperature of the soil is less than that possessed by the atmosphere—is deposited, which possesses this latent heat, and thus prevents the chilling effects observable upon a soil which contains a surplus of water.

There are other obvious improvements in the condition of soils that are well drained. By the opportunity thus presented for the free access of rain and air, such stores of fertility as would be *locked up* from the growing plants on account of their insolubility, become disintegrated, and the nutriment required by the plant for its sustenance and final developement is fully supplied. The soil being broken up into fine particles, its powers of absorption are greater, and such elements of food as may be found in the atmosphere—gaseous in form—are taken up and applied to the purposes for which they are designed. Again, in a warm soil the roots put forth in a wider range, seeking for nutriment, which in its opposite they were totally unable to do, or would refuse because the constituents thereof were not adapted to a healthy growth. At a meeting of Agriculturists in France recently, the President of the Society, while speaking upon the utility of drainage in this respect, made the following forcible remark:—"Take this flower-pot," said he; "what is the meaning of this small hole at the bottom? to renew the water. And why to renew the water? because it gives life or it gives death; life when it is made to pass through the bed of earth, for it leaves with the soil its productive principles, and renders soluble the nutritive properties destined to nourish the plant; death on the other hand, when it remains in the pot, for it soon becomes putrid and rots the roots, and also prevents new water from penetrating."

In view of the foregoing facts, how can the advantages of a thorough system of draining be otherwise than apparent to all? The temperature of the soil is heightened, thus obviating in a great degree the disastrous effects of cold seasons—its porosity is increased, and as a consequence the damage resulting from drouth is counteracted—comminution of the soil is effected, and nutritive soluble matter is liberated as food for plants, and by this means is the land enriched Truly, draining is an exceedingly efficient agent in Progressive Agriculture.—*Rural New Yorker.*

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