



A Family Newspaper: devoted to

Religious & General Intelligence.

REV. E. D. VERY,

"BY PURENESS, BY KNOWLEDGE—BY LOVE UNFEIGNED."—ST. PAUL.

EDITOR.

Volume III.

SAINT JOHN, NEW-BRUNSWICK, FRIDAY, MARCH 22, 1850.

Number 9.

STANZAS.

Laugh not at her, ye "fair,"
Whose locks by years of care
Are silvered o'er;
Though time upon her brow
Hath placed its signet now:
'Twas fair of yore.

She once was gay as you—
Had friends as warm and true,
Her heart to cheer;
When sparkling was her eye,
And hearts with love beat high
When she was near.

But she has seen around her fall
Her friends so dear, and all
Who cheered her then:
Like Summer's flowers they've flown,
And she is left alone,
A withered stem.

Parents and brothers kind
Have been to dust consigned,—
And sisters dear,
Who joined in childish mirth,
Have not been known on earth
For many a year.

And he, whose fondest pride
Was her—his youthful bride—
Who cheered his home;
And the sweet little flowers
Who came to grace their bowers,
Are in the tomb.

Thus of them all, bereft,
No earthly chain is left
Of joy to tell;
She only hopes for rest
In Heaven, where, with the blest
She soon will dwell.

And you though now so fair—
Thy brow untouched by care,
Or sorrow's blight,
Remember, Time may bring
Sadness, and round thee fling
The shades of night.

And you may one day be
A lone, forsaken tree,
For Autumn's blast
Too rudely sweep and bow
To earth, as she is now,
When years have passed,
Laurence Sentinel.

[From the London City Mission Magazine for February.]

Descriptive Report of the Social and Moral Condition of the different Classes of the Working Population of London.

THE BALLAST-HEAVER.

The following extract from the letters of the "Morning Chronicle" will explain the necessity of coal ships on their return to the north being freighted with ballast, the regulations by which alone ballast can be obtained, and the distinction between ballast-*heaving*, and the other parts of ballast labour:—

The coal ships when discharged by the whippers,* must get back to the north; and as there are not cargoes enough from London to freight them, they must take in ballast to make the ships heavy enough to sail in safety. This ballast is chiefly gravel or sand, dredged up from the bed of the Thames, in and near Woolwich Reach. The Trinity House takes upon itself this duty. The captain, when he requires to sail, applies to the Ballast Office, and the required weight of ballast is sent to the ship in lighters belonging to the Trinity

* The whippers are the men who whip or jerk up the coals from the holds of the coal ships to the decks.

House, the captain paying so much per ton for it. About eighty tons, on an average, are required for each vessel; and the quantity thus supplied by the Trinity House is about 10,000 tons per week. Some of the ships are ballasted with chalk taken from Purfleet; all ballast taken from higher up the river than that point must be supplied by the Trinity House. When the ship reaches the Tyne, the ballast is of no further use, but it must not be emptied into that river; it has, therefore, to be deposited on the banks of the river, where huge mounds are now collected, two or three hundred feet high.

New places on the banks of the river have to be discovered for this deposit, as the ballast mounds keep increasing, for it must be recollected that the vessels leave these parts, no matter for what destination, with coal, and may return in ballast. Indeed, a railway has been formed from the vicinity of South Shields to a waste place on the sea shore, hard by the mouth of the Tyne, where the ballast may be conveyed at small cost, its further accumulation on the river-banks being found an encumbrance. "It is hardly something more than a metaphor," it has been said, "to designate this a transfer of the bed of the Thames to the banks of the Tyne." We may add another characteristic. Some of the older ballast mounds are overgrown with herbage; and as the vessels from foreign ports, returning to the coal ports in ballast, have, not infrequently, to take soil on board for ballast, in which roots and seeds are contained,—some of which struggle into vegetation,—Italian flowers not unfrequently attempt to bloom in Durham, Yorkshire, or Northumberland; while of these plants some have survived the climate, and have spread around, and thus it is that botanists trace the history of plants which are called indigenous to the ballast hills.

Ships are technically said to be in ballast when they sail without a cargo, having on board only the stores and other articles requisite for the use of the vessel and crew, as well as of any passengers who may be proceeding with her upon the voyage. In favour of vessels thus circumstanced it is usual to dispense with many formalities at the custom-houses of the ports, and to remit the payment of the dues and charges levied upon ships having cargoes on board. A foreign vessel proceeding from a British port may take chalk on board as ballast. Regulations have at various times been made in different ports and countries determining the modes in which ships may be supplied with ballast, and in what manner they may discharge the same; such regulations being necessary to prevent injury to harbours.—Charles I. published a proclamation in 1636, ordering "that none shall buy any ballast out of the River Thames but a person appointed by him for that purpose," and this appointment was sold for the King's profit. Since then the soil of the River Thames has been vested in the corporation of the Trinity House, and a fine of £10 may be recovered for every ton of ballast taken out of the river without the authority of the corporation. Ships may take on board "land ballast" from any quarries or pits east of Woolwich, by paying 1d. per ton to the Trinity House. For "river ballast" the corporation are authorized by Act of Parliament to make other charges. The receipts of the Trinity House from this source were £33,591 in the year 1840, and their expenses were £31,622, leaving a clear profit of £1,969. The ballast of all ships or vessels coming into the Thames must be unladen into a lighter, and if any ballast be thrown into the river, the master of the vessel whence it is thrown is liable to a fine of £20. Some such regulation is usually enforced at every port.

By charter of Queen Elizabeth, in the thirty-

sixth year of her reign, "the lastage and ballastage and office of lastage and ballastage" of all ships, and other vessels betwixt the bridge of the city of London and the main sea, I am informed by the Secretary of the Trinity Company, was granted to the Master, Wardens, and assistants of the Trinity House of Deptford Strond. This was renewed; and the gravel, sand, and soil of the River Thames granted to the said Master, Wardens, &c., for the ballasting of ships and vessels, in the fifteenth year of Charles II.; and again in the seventeenth year of the reign of that monarch.—This last named charter remains in force, and has been confirmed by Acts of Parliament at different times; by which Acts, also, various regulations in relation to the conduct of the ballast service, the control of the persons employed therein, and the prices of the ballast supplied, have been established. The Act now in force is the sixth and seventh Victoria, cap. 57.

I now come to the nature of the ballast-labour itself. This is divisible into three classes—the *ballast-getters*, or those who are engaged in raising it from the bed of the Thames; the *ballast-lighters*, or those who are engaged in carrying from the getters to the ships requiring it; and the *ballast-heavers*, or those who are engaged in putting it on board of such ships. The first and second of these classes have, even according to their own account, "nothing to complain of," being employed by gentlemen who certainly exhibit a most extraordinary consideration and regard for their workpeople. The ballast-heavers constitute an entirely different class. They have every one to a man deep and atrocious wrongs to complain of—such as, I am sure, are unknown, and which, when once made public, must at once demand some remedy.

The number of individuals employed in the three departments of labour is estimated as under:—

	Men.
Ballast getters	245
Ballast lightermen	220
Ballast heavers	375
	840

So that one district and a half of London in visitable population is inhabited by ballast labourers, among rather more than a half of whom (viz., the first two classes) drunkenness is the exception, but with the last of whom it is the rule, and this not from the distinction in the employment, but from the different course pursued by the employers, who in the one case are the Trinity House, and in the other case private individuals. But before we proceed further, it will be interesting to refer somewhat more generally to the sin of drunkenness, which has so long been a peculiar evil among the working population of our own country.—The following extract will show that the various efforts which have of late years been made to abate this sin have, by God's blessing, not been made in vain, and that notwithstanding the extensive prevalence of the sin, to the disgrace of our own professedly Christian country, its abatement is most palpable. There is something truly encouraging in perceiving that the efforts of religious Societies and individuals do sensibly tell on the population:—

According to the Criminal Returns for the Metropolis, there were 9,197 males and 7,264 females, making altogether a total of 16,461 individuals, charged with drunkenness in the year 1848. This makes one in every 110 individuals in London a drunkard,*—a proportion which, large as it seems, is still less than one-half what it was some ten or fifteen years

* The number assumes, of course, that each individual is only once charged during the year with the crime. The matter of fact is different, but the proportions remain the same of the decrease of offenders in successive years.

back. For the sake of comparison I subjoin a table taken from the Government Report on Drunkenness:—

Number of charges of drunkenness each year, in the years 1831, 1832, and 1833.

	Males.	Females.	Total.
1831	19,748	11,605	31,353
1832	20,304	12,332	32,636
1833	18,268	11,612	29,880

Now, comparing these returns with those of the year before last, we find that the decrease of intemperance in the metropolis has been most extraordinary. In the year 1831, 1 in every 48 individuals was drunk; in 1832 the number increased to 1 in 46; whereas in 1833, it decreased to 1 in 50, and in 1848 the average had again had fallen to 1 in every 110. This decrease of intemperance was attended with a similar decrease in the number of metropolitan beer-shops. In 1833 there were 1,182, and in 1848 only 779 beer-shops in London.—Whether this decrease preceded or succeeded—and so was the cause or the consequence of—the increased sobriety of the people, it is difficult to say. The number of public-houses in London, however, during the same period had increased from 4,073 to 4,235. Upon the cause and effect of this I leave others to speculate.

The Horses of the Sun.

He took away the horses . . . given to the sun, and burned the chariot of the sun.—2 Kings xxiii. 11.

Horses were anciently sacrificed to the sun in different nations, their swiftness being supposed to render them an appropriate offering to that luminary. Some think that the horses here mentioned were intended for this purpose. We doubt this; for, if so, they would probably have been sacrificed before this time. The Jews generally suppose the horses were intended for the use of worshippers, when they rode forth in the morning to meet the sun, and render him their homage. But the mention of chariots immediately after seems to point out another and more obvious explanation; this is, that they were employed to draw the sacred chariots dedicated to the sun. In the chariots themselves, the Rabbins inform us, the king and nobles rode when they went forth to meet the morning sun. This is possible; but, more probably, the horses and chariots were used in the sacred processions, and employed, perhaps, on such occasions, to carry the images of the sun. The ancient Persians, who were sun-worshippers, dedicated to the luminary white horses and chariots, which were paraded in their sacred processions; and it is thought that other nations borrowed the practice from them. Whether so or not, we find the same idea of associating a chariot and horses with the sun, to denote the rapidity of his apparent progress, common in the poetry and sculpture of classical antiquity. The sun was supposed to be drawn daily, in a chariot, by four wondrous coursers, through the firmament; and we all recollect the fate of the ambitious Phæton, who aspired to guide the swift chariot and control the strong courses of the sun. The names of these courses are preserved—Eous, Pyrois, Æthon, and Phlegon—which are supposed to refer to the four divisions of the day. In his chariot the personified sun was represented generally as a young man with a radiant head, and driving, whip in hand. He is sometimes seen thus issuing from a cave, to denote the commencement of his daily career. In a medal of the Emperor Heliogabalus, who had been a priest of the sun in Syria, and who established the Syrian form of his worship at Rome, the human figure is wanting, and we only see in the chariot a stone, round below, and rising pyramidally to a point above. The Syrian origin of this representation renders it of very considerable interest. That the sun is intended is indisputable, from the inscription,