

MONTREAL WITNESS

WEEKLY REVIEW AND FAMILY NEWSPAPER.

VOL. I.

MONTREAL, JANUARY 5, 1846.

No. 1.

THE REVIEW.

THE RELIGIOUS MOVEMENT IN GERMANY.



JOHN RONGE.

JOHN RONGE, THE HOLY COAT OF TREVES AND THE NEW GERMAN CATHOLIC CHURCH. New-York: Harper & Brothers.

The rise and progress of the German Catholic Church is, without doubt, one of the most remarkable events of the nineteenth century. A year has scarcely elapsed since the beginning of the movement that led to its formation, and now it is said to number nearly three hundred congregations. The immediate cause of this great religious outbreak, it is well known, was a letter written by an obscure Priest, named Ronge, called forth by the exhibition at Treves, of the pretended "seamless robe" of Christ, and the blasphemous superstitions with which it was attended. From the book under review, we have full details of the scenes enacted at Treves, but before referring to them or the particulars of Ronge's life, it may be interesting to notice some things that may serve to explain the unexampled progress of the movement, as well as to inspire hopes of its permanence.

1. The Word of God has been widely circulated in Germany, of late years; the last report of the British and Foreign Bible Society, showing that since the Peace of 1815, nearly THREE MILLIONS of Bibles and Testaments, have been issued by that Society, and the various Bible Societies of Germany, besides what have been sold by booksellers. In the same report, it is stated, that the Bible Society of Buckwald, in Silesia, was publishing two large editions of the Hirschberg Bible, with short Evangelical comments, of which the King of Prussia had taken nearly 16,000 copies, to place one in each school in his dominions, sealed with the King's seal, and bearing an inscription, stating that it is the gift of His Majesty to the school, and is to be used by the teacher, in expounding the Holy Scriptures to the children.

The extensive circulation of the Scriptures in Germany, may therefore, we think, be considered as a prominent cause, under God, of the unexampled spread of the new secession from Rome, and together with the greatly increased demand for the Bible, consequent upon the movement, may give cheering hope that the good work will not only stand, but make rapid progress.

2. The Protestant church in Germany, has made great advances of late, in sound Theology; and although Rationalism and Infidelity fearfully prevail, there are now many able and devoted ministers and professors, who bear bold testimony to the Word of God and the Divinity of Christ. The Protestant church is therefore no longer so great a stumbling-block to the sincere Romanist, struggling to free himself from Rome, but who preferred her unscriptural communion as it was, to entering a church where the doctrine of the Trinity was denied, and infidelity openly avowed. Dr. Leander Van Ess who continued to preach the Gospel faithfully, and had circulated a million and a half copies of the Scriptures, although in connection with the Church of Rome, replied to a friend who asked him why he did not join the Protestant communion, "Do you think I would join a Church where the Divinity of Christ is denied." The same reason may have prevented the separation of Bishop Sailer, Martin Boos, and other evangelical priests from the Romish Church.

The views suggested by the report of the Bible Society, as to the share that the circulation of the Word of God, has had in producing the new reformation, are confirmed by the remarks of a Correspondent of the *London Weekly Evangelist*. As these remarks contain an interesting notice of the first congregation that separated from Rome, and of their pastor CZERSKI, another of the leaders of the new church, only second to Ronge in influence, but more evangelical, we give them them at length:—

"This national indignation—a totally distinct thing from spiritual religion—has formed all through an important element in the movement. But it has, by no means, been the prime mover. On the contrary, *Evangelical principles, gained by the perusal of the sacred Scriptures*, first impelled, and have since sustained, the secession.

The Catholics of Schneidemuhl, who separated from Rome some months before John Ronge, avow, in the introduction to their confession of faith, that it was *through the reading of the Scriptures alone* that they came to the knowledge of the truth.

A brief notice of this interesting people will, probably, not be unacceptable.

The parish of Schneidemuhl, which is situated in the Grand Duchy of Posen, (now a part of Prussia), was purely Roman Catholic. Protestantism was literally unknown. Into this place, by some means or other, (how or when I know not), the Holy Scriptures found their way, and the Sacred Volume was secretly and earnestly studied by men whose minds had been prepared for the reception of its blessed and life-giving truths by the Divine Spirit. The more they read, the more they were impressed with the opposition of Romanism to spiritual and primitive Christianity. They prayed much. They were in great sorrow of spirit, for they distrusted the Romish priests, but knew not what course to take. It is said that this state of mind prevailed among some of them for years; and that, during all this time, they sought of God in secret for that guidance which alone could lead them in the way they should go.

Their own simple narrative of the singular manner in which, in their case, the prayer of faith was answered, will best detail the circumstances under which they were led into the liberty of the Gospel.

"God," they say, "our heavenly Father, knowing our distress and our sincere faith in his Son Jesus Christ, took pity on us. The Romish priests themselves furnished the instrument of our deliverance. In the month of March, 1844, the Episcopal Chapter of Posen, sent us here, as vicar, Mr. Czernski. When this priest had delivered some sermons, we found that he was not, as we, alas! most of the clergy, a slave of Rome, but a true servant of the Lord. We found that he, like us, expected salvation only from the mercy of God by faith in Jesus Christ, and in His holy Gospel."

Pastor and people were now one in heart, and in love to the truth. They read the Scriptures and prayed together, and the word of God was glorified amongst them. They were still in the Romish Church, but they were no longer of it.

A change so important as this could not long be concealed. Intelligence was speedily conveyed to the Bishop, and Priest Czernski was promptly deposed. But the people would not submit to this tyranny. Finding that a respectful petition, signed by upwards of 500 persons, praying for the return of their pastor, was contemptuously disregarded, they determined to secede in a body, and to form themselves into a distinct Church.

This was effected without much difficulty. They applied to the Government in October, 1844, for leave to form a community, to be called '*The Christian Catholic Apostolic Church*,' and they were immediately recognised by the Prussian Government under that title."

With these preliminary observations, we shall now proceed to notice the proceedings at Treves, in relation to the Holy Coat, and the events that occurred in consequence. They are summed up briefly, but well, in the *Edinburgh Scotsman*:—

"Treves, where the drama was acted which gave birth to the German Catholic Church, is situated on the river Moselle, at the south-western extremity of Rhenish Prussia—a Province in which by far the larger portion of the population—in the proportion of about three to one—have remained obedient to Rome. The Cathedral of Treves has long laid claim to the possession of the coat in which the Saviour was crucified, which 'was without seam, woven from the top throughout.' This coat, it is alleged, was brought from the Holy Land, in the year 326, by the Empress Helena, the mother of Constantine, who presented it to Treves. After this, according even to the statements of the priests, nothing was heard of it till 1056. Some old archives describe a public exhibition of it in 1196; but it is not mentioned in more authentic history till 1514, when Pope Leo X. issued a bull, giving, we are told, 'a full remission of their sins to all believers who go in pilgrimage to the exhibition of the holy coat at Treves, sincerely confess and repent them of their sins, or at least have a firm intention to do so—and, moreover, contribute with a liberal hand to the suitable decoration of the Cathedral of Treves.' Since that time it has been submitted to public gaze at various intervals, and crowds of devotees have usually thronged to behold it. Last year it was determined by Dr. William Arnoldi, the present bishop of Treves, again to exhibit the relic, 'that the wish of all who have the pious intention of making a pilgrimage to Treves to behold and venerate the holy garment of our Divine Redeemer may be fulfilled, and each may gain the entire remission of his sins granted by Pope Leo X.'—to those who, 'during the exhibition of the holy garment, should make a pilgrimage to Treves, confess their sins, and contribute something towards repairing and embellishing the old Cathedral.' The numbers drawn into the town during the six weeks for which the relic was exhibited, have been estimated to be from a million to a million and a half. The holy coat was so placed on the high altar, that all who stood in the nave of the church could see it; and as soon as the processions had entered the church, all at a signal prostrated themselves and repeated a hymn beginning 'Holy coat, pray for us!'

Controversies, of course, arose as to the genuineness of the coat and the miracle (said to have been performed on a lady of rank). It was shown that in the middle ages no less than twenty-two places laid claim to the possession of this relic, whose value will be better appreciated by our readers, when we tell them that it was stated to have been woven by the Virgin Mary for the infant Jesus, and to have miraculously grown with his growth—a type of the perpetuity and extension of the Church of Rome. Ridicule as well as argument was unsparingly used by the opponents of priestly traditions; and as it is maintained to be impossible to destroy genuine relics, it was proposed to apply the test of fire to the holy coat.

While the dispute was raging, attention was suddenly diverted to the consideration of more important questions by the appear-

ance of 'The Judgment of a Catholic Priest, Mr. Johannes Ronge, on the Holy Coat of Treves.' This unknown Catholic Priest of Upper Silesia had struck the Church of Rome the severest blow it had received since the Reformation. His address was published in every newspaper, and an edition of fifty thousand copies, printed at Leipsig, was sold in a fortnight. The tone was bold but calm; the style simple and energetic. With admirable point he demanded of Bishop Arnoldi—'Do you not know—as a Bishop you must know it—the founder of the Christian religion bequeathed to his apostles and disciples, not his coat, but his spirit! His coat, Bishop Arnoldi, of Treves, belongs to his executioners.' A representation was immediately made to the Pope, and Ronge, refusing to recant, was excommunicated. Addresses of sympathy were at once prepared by enlightened Catholics in all parts of the country, and Ronge addressed a small pamphlet to the lower orders, inviting them to unite with him in founding a 'National German Catholic Church.' He proposed to abolish auricular confession, the celebration of mass in Latin, the making of proselytes by money, the celibacy of the priests, and demanded for every clergyman the right to think for himself. Ronge was immediately assailed with the most disgraceful calumnies, which, however, only stimulated him to greater activity; and he published a new year's address to his opponents, full of the most crushing denunciations of the Roman hierarchy, and terminating with a powerful appeal to the nationality of his countrymen.—The result was all that could be wished for. Addresses of respect were presented to him in such numbers, that he was obliged to content himself with a general answer to them all. The most gratifying demonstration, however, in his favour, was that of the Catholic community of Schneidemuhl, a small Prussian town, who, with their priest Czernski at their head, followed the counsels of Ronge, and declared themselves members of the German Catholic Church. The infection spread rapidly, and congregations were soon formed at Breslau, (under Ronge himself,) Berlin, Magdeburg, Dresden, Leipsig, Frankfort, Worms, &c. In many places, Protestants joined the new communion."

Such was the commencement of a movement which calls for earnest prayer from all who wish the extension of the truth, that its leaders may be preserved on the one hand from persecution, and on the other from being uplifted by the success which in many instances has attended their labours. In particular, let Christians seek that Ronge may be enlightened upon the all important doctrine of the divinity and atonement of Christ, concerning which it is to be feared that his views are not very distinct. In next number we will take up the account of Ronge's life, which portrays in a striking manner the mental bondage enforced by the Church of Rome upon her priests.

SABBATH SCHOOL TEACHING.

SABBATH SCHOOL TEACHING, IN ITS PRINCIPLES AND PRACTICE.—An Address delivered at the Monthly Meeting of the United Sabbath School Teachers of Montreal, on Monday, the 14th July, and published at the request of the Committee of the Canada Sunday School Union. By the Rev. WM. ARNOT, Minister of the Free Church of Scotland, at Glasgow.

We give this prominence to Mr. Arnot's excellent address upon Sabbath School Teaching, partly because of the intrinsic importance of the subject, and partly because of the close relation which it bears, or ought to bear, to all other kinds of teaching. What is there for instance in the manner or matter of judicious Sabbath School Teaching, which should not be attended to by the Christian parent at the fireside? which should not be introduced to a greater or less extent into every day School in a Christian country? To suppose that religion—the light of the world—the one thing needful—the chief end and object of our existence here and throughout eternity, should, as far as regards the education of children, be confined to one day in seven, and to one hour of that day, is surely preposterous in the extreme. It is an utter disregard of the command of the Creator to the Jews, to teach his statutes to their children as they lay down and as they rose up, as they sat with them in the house, and as they walked with them by the way, or else it is to assume the position, which we think no one would do wittingly, that Christianity does not require the same careful inculcation that was necessary with the Law of Moses.

Mr. Arnot's style is peculiarly forcible and nervous, and puts us in mind of an American's description of one of the first and most eloquent temperance addresses. He said on leaving the place, that it had hailed for the space of an hour, and every hailstone was the weight of a talent.

"Apt to Teach,"—2 TIM. ii. 24.

"The MANNER in which you are to conduct your operation, comprising an answer to the question—How are you to teach?"

"On this head I shall suggest a series of practical rules, accompanying each with brief notes of explanation.

"1. Study every lesson carefully before you meet your class. You must not think that after you have been a teacher for some time, you can teach without preparation. Possibly you could teach in such a way that the children could not detect your faults; but that is not enough. It is another standard by which you must be judged. Avail yourselves of every help—reading, taking notes, attending a class for training teachers. Whatever the means you adopt, you should make yourselves familiar with all the doctrines to be taught—have examples to illustrate them, from Scripture or other sources, ready to apply, and even be prepared with principal questions to be put in the class. At the same time, it is necessary to cultivate a freedom and readiness in adapting your questions to the answers of the children. The teacher who never proposes a question, nor quotes an example, except what he has previously prepared, will certainly not teach well. The business of the class will be stiff and constrained. Let your memory be charged before

hand with the substance of the teaching, but be always ready to take advantage of events that transpire in the class at the moment they occur.

"2. *Let your words be simple, but not silly.* A Teacher should always remember that he is speaking to children, but he should remember, too, that he is not a child. Beware of the words you employ. If your object be to show off your own learning you should not be there. At the same time, let your language be dignified, that the children may always feel it is something very different from their ordinary amusements. There is a great difference between *childlike* and *childish*. The one is sublime, the other ridiculous.

"3. *Cultivate a habit of picturing.* Teach as much as possible by throwing the lessons into a narrative, descriptive, or dramatic form. You see children, even after they are able to read, turning over the pages of a book, and looking only at the pictures. This is an instinct of their nature, which you may turn to good account. In surveying a farm that you have purchased, with the view of considering how you may best make your own out of it; you find a stream running rapid from the mountain side. It is there. It will continue to run, whether you will or not. You may turn it to good account. Divert its course a little. Make a new channel. Turn the stream upon your wheel, and it will drive your mill. Try to make nature the handmaid of grace. The children will greedily take stories and pictures; it is your business to give them stories and pictures imbued with the gospel. They will hang upon your lips for a story. Let them have it; but let it be so steeped in the Truth, that while they are listening to the story, they will receive the word of life, which is able to save their souls. In following this method you have the Bible, not only as a source whence to draw your material, but also as an example to teach you how you should draw it. It is full of historical and pictorial teaching. Witness the parables. Not only teach from the Bible; teach like it. Extract its matter, and copy its plan.

"4. *Let all hear each, and each hear all.* Every word spoken, whether by teachers or scholars, should be heard both by the teacher and all the class. A great deal of labour is lost from neglect of this rule. Many teachers never get free from the habit of speaking in a whisper to one child at a time, while the rest are left to trifle. Ladies, who are otherwise so well qualified, are perhaps more liable to fall into this blunder. I have seen a lady with gifts well fitted to be useful, if rightly applied, anxiously addressing herself to little Mary at one end of the form, bringing her head nearer and nearer the child, as she became more interested in the subject, until she reached such a position, that from beneath her own head-dress she could not see one face in the class, except that of the child to whom she was speaking; meantime Jeanie and Margaret at the other end of the form, finding they can trifle with impunity, are running pins into each other's arms, or if they happened to be in a more friendly mood, they are discussing the comparative merits of their new frocks. By all means deal personally with each alone. It is in this way chiefly that their souls are savingly impressed. But for that purpose, see them one by one at another time. In the class strive to gain the attention of *all* to every word. Allow no underplots. If you are doing good in a small way at one end of the class, the children will do mischief on their own account at the other. Although a considerable portion of your time should be occupied in the effort to secure attention, that time is well spent. Apart altogether from the amount of knowledge imparted to each child, the discipline exercised in the act of imparting it, is itself valuable. The time that the children trifle in the class is not simply lost; it is effectively employed for evil. It gives strength to a vicious habit. Take care that your children get no harm from the Sabbath School, even though they should get a less amount of good. But the time employed in this discipline is a gain, even in the matter of imparting information. Suppose two teachers have each a class of 12; one, in a given space of time, puts a question to each of the children in turn, allowing all the rest to do as they choose; the other, spending half of his time in the effort to secure the attention of all, will put in the same space, only six questions. The result is, in the class without discipline, each child has received the amount of instruction indicated by one question. In the class with discipline, each child has obtained the amount of instruction indicated by six questions. The proportion is as 12 to 72.

With a view to facilitate this operation, care should be taken to have the children arranged in a right position, with respect to the teacher and each other. The best form is a segment of a circle, with the teacher in the centre. Where this cannot be attained, two sides, or three sides of a square will do. If the forms are parallel, and their position cannot be changed, let the scholars be set in two or three rows behind each other, placing the youngest in the front. Any method, rather than an extended straight line.

"5. *Beware of a stiff, dull, monotonous manner in teaching.* There are exceptions to every rule. Some very grave, unbending men, are the most successful teachers; but this is when other gifts and graces are so great as to overbear the obstacle. For teachers, generally, it is of great importance to cultivate a lively manner. I am aware that there is a danger in the opposite extreme—that some may be led to speak in a tone incongruous with solemnity of the time and the subject—that some, in aiming at liveliness, may fall into levity; but, notwithstanding of possible abuses, the rule remains good. Words are not the only signs which we employ to communicate our sentiments to each other. If you could imagine a statue so constructed, that it could utter words of wisdom more perfect than those of any living man—that it could speak with the tongues of men and of angels, it could not effectually teach children. There must be a language in the eye, and life in the expression of the features; nay, even in the motions of the body, otherwise your teaching is not natural. A nurse does not depend on words either to please or frighten a child. In either cases she depends more on gestures, and the play of features in her countenance. Nor is this artificial—she thinks not of art. She just takes the method which instinct prompts to accomplish her end. So with your work. To speak to children on the subjects which occupy your attention in the Sabbath School, without signs of emotion, would be constrained and unnatural. Let your manner be softened by a tender love to the children, and subdued by a consideration of the awful theme on which you speak; but still, throw yourselves into the teaching with liveliness, with life, and let the ordinary natural signs of life appear unrestrained.

"6. *Teach as much as possible by asking questions; but let the questions be put in such a form as really to exercise the minds*

of the children. It is obvious, as a general rule—that for young scholars, the method of frequent questioning is far better than the method of lengthened addresses by the teacher. This is admitted, and universally the attempt is made to reduce it to practice. It is tried, however, with very different degrees of success. I have seen a teacher who innocently imagined he was examining the children, while he was only giving them his own views in a very lame and ineffective way. Questions were put, but the questions so manifestly embodied their own answers, that the scholars read them off, without the least exercise of mind or memory. To put you on your guard against that useless child's-play, which has the form, but not the power, of examination, let me give you an example to show what it is. Let the lesson be in 2 Chron. xxxviii.; the questions and answers would run thus:—

"Was Manasseh the king of Judah? Yes.
"Was he a good king? No.
"Did he worship idols? Yes.
"Did God speak to Manasseh and his people? Yes.
"Did Manasseh hearken to the word of the Lord? No.
"Did God punish Manasseh? Yes.
"Did the king of Assyria come to fight against Judah? Yes.

"Was the king of Judah able to fight with the Assyrian army? No.
"This feeble jingling sound of words, in name of examination, is worse than want. The children will certainly grow languid and careless under such a process, although they be not able to point out where the deficiency lies. It might be a good exercise for a young teacher to take such a string of questions, and put them in a form that would really exercise the minds of the scholars. Just reverse them. As they now stand, the information is all communicated in the question of the teacher. Let them be so altered, that the same information shall be extracted from the scholars in the form of answers, thus—

"Who was Manasseh? King of Judah.
"What was his character? He was a bad King.
"How did he shew this? He worshipped idols.

"And so on with the rest. To examine skillfully and profitably, is an art not to be acquired in a day. Teachers ought to exert themselves to acquire it. It is difficult to give specific rules for the accomplishment of this object, but the thing to be aimed at is this: Frame your question, so that the child shall not be able to gather his answer from it, but shall be obliged to fall back upon his own resources of mind and memory. The scholars soon find out whether the expected answer may be read in your words or looks, or both together. If, as a general rule, they find it there, they will seek no farther—they grow indolent. The only habit they cultivate, is the useless one of watching your countenance, to see what answer you expect. But if they find that no help is to be expected in that quarter, they immediately acquire the healthful habit of helping themselves. There will soon be a very great difference between two classes taught respectively in these two different ways—all the difference between a stagnant pool and a running stream. Even though the children cannot read, a skillful examiner may give them complete possession of the lesson. If they know nothing of it beforehand, begin by telling them three or four successive points; then return, and put them one by one in the form of questions. When you have exhausted these, carry on your narrative a few steps farther. Come back again on the preceding portion—revise it by questions varied in form, and carry on to the point where the narrative was dropt. Thus you may work your way through; and it is probable that, as to memory at least, the children who could not read, will at the end know it as well as those who could. I find, however, that an abstract exposition of this head is very unsatisfactory. The only way in which it could be thoroughly explained, would be to give copious examples, and that cannot be done within the limits assigned to this address.

"7. *Take advantage of numbers for the moral training of the scholars.* When you rebuke a fault, get all the children on your side. Never let their sympathies go with the offender. Let the motive be manifestly love, and then appeal to the class. You will impress the reproof with all the weight of their opinion. Moreover, every time you really succeed in enlisting their feelings against a fault, you exercise and so strengthen a right principle in their hearts. You may remember, when you were children, that an evil-doer who was unmoved by the mere rebuke of a superior, melted and yielded, when he found all his companions refusing their sympathy, and standing aloof.

"8. *Dress plainly.* Gaudy dress, in any circumstances, is not like a Christian, but in a Sabbath School it is peculiarly injurious. It both proclaims the teacher's vanity, and impedes the progress of the scholars. Those who are given to the putting on of apparel, make a great mistake when they suppose themselves called to be teachers. They may teach; but, at the same time, they lay a trap to ensnare and turn away the children's minds from the truth.

"9. *Attend regularly.* Let no light excuse keep you away. Let your attendance be as uniform as your attendance in the shop or the counting-house, at the appointed time for your daily employment. You may think the cases are not analogous. You are bound to your employer. He pays you for being present, and it would be absolute dishonesty to stay away. Well, you owe daily service to your master; and do you owe nothing to your Master in heaven? If you are bought with a price, you are deep in debt to Jesus; and, as your goodness reacheth not to him, he has made it payable to the needy near you. As Paul was 'debtor' to Greeks and Barbarians, so you, if pardoned and justified like him, are debtors to the children whom you teach. It is no work of supererogation—it is no volunteer exercise that you may perform or not, as you may feel inclined. If it really be the love of Christ that constrains you to go to the class, it is not every trifling motive that will be able to keep you away.

"10. *Let the prayers in the class be very short, and the language very simple.* The degree in which this caution is applicable, will vary with the age and attainments of the scholars; but the caution, I think, is much needed, and of great importance. Of all that can with any propriety be included under the head of *manner* in teaching, I know nothing more offensive than difficult words, and involved sentences, and long loose repetition, in a prayer wherein children are expected to join. In a Sabbath School teacher's prayer, there are two things to be desired—1. That it may be heard by God. 2. That it may be followed by the children. 'Much speaking' will not help you to attain the first; and it will effectually hinder you from attaining the second.

"Thus far the hints on the manner of teaching. I have allowed these to occupy more room than I can now afford to the following heads. Not that its importance is greater,—it is not so great; but because you hear of the *matter* and the *motive* in every sermon, on every Sabbath—of the *manner*, never, except at such a special meeting as this. I have spoken most, not on the greatest subject, but on the subject of which, in the ordinary Sabbath ministrations, you hear the least."

To be continued.

HISTORY OF THE REFORMATION IN THE SIXTEENTH CENTURY,

By MERLE D'AUBIGNE, D.D.

The best introduction to a review of this remarkable work will probably be some account of the celebrated author, which we are happily enabled to give from a private source on which we can rely. Some of the following particulars have, as far as we know, never before been published.

Dr. Merle d'Aubigne was born in Geneva, and educated for the ministry in connection with the national Church of that State. He then travelled for some time as a private tutor through Germany, having much leisure to make historical and scientific researches, and forming many very valuable acquaintances. He afterwards settled in Brussels, as a pastor, for a considerable time, and rose to be the first Protestant Minister of that city, having filled the office of President of the Consistory. When the rebound of the Parisian revolution of 1830 caused a somewhat similar outbreak in Brussels, in 1831, the hatred between Roman Catholic Belgium and Protestant Holland, which had long been smothered, burst forth into a flame, and Mr. Merle's position in Brussels became so precarious, that he, with difficulty, effected his escape from the city whilst fighting was actually going on in the streets.

He naturally returned to his native land, and the Church in which he had been brought up, but here he found matters ripe for a disruption on a small, but if we estimate the results, important scale. The Unitarian, or rather Socinian character of this Church generally was, and is, the cause of deep mourning to the Christian world; but at the time spoken of the Venerable Company of Pastors had gone farther than at any previous period, by framing and enjoining to be taught to the people, a Neogiogian Catechism. Two godly ministers, Messrs. Gausen and Galland, refused to comply with this order, and took steps to establish a much needed School of Divinity, as well as to secure a place for evangelical preaching. In these movements they were joined by Mr. Merle, whom the revolution in Belgium had providentially sent to their aid. For their independence, these witnesses for the truth of Christ were brought before the Venerable Company of Pastors and severely reprimanded; and though a retractation would have secured their standing, they could not retract God's Word, and therefore justified what they had done with great force, ability, and firmness. They were of course ejected, and thus were formed the celebrated School of Divinity, at the head of which Dr. d'Aubigne stands, and the Church, now called the Oratoire, which, for the last few years, have exercised so extensive an influence over Switzerland, France, and the world.

In the winter of 1831 '32, we think, or at all events before the publication of the first volume of his history, Mr. Merle delivered, to his class, a course of public lectures upon the Reformation, which were also attended with interest by many ladies and gentlemen. In these lectures it is probable that his great work originated.

How much cause have we to admire the wisdom and goodness of God in drawing from two such evil things as a civil war and a Christless catechism, results so great and glorious as a revival of evangelical religion and a history like that before us. Truly He makes the wrath of man to praise him.

During the writing of this history, Dr. Merle was severely afflicted both by frequent indispositions and by the loss of several children, to whom he was most tenderly attached; and great as he has been rendered by his works in the eyes of the world, his most intimate friends say, that the true greatness and beauty of his character cannot be appreciated except by those who have seen him at the death-bed of his children. He has been sowing in tears—may he have a reaping time of joy.

We trust it will not be considered as man worship (a thing always injurious to the party receiving it as well as to the party paying it) but rather the gratification of a lawful curiosity, if we subjoin a fac simile of the autograph of

Merle d'Aubigne

The first paragraph of the following extract, near the beginning of the work, relates to the foundation of the Church of Rome's claim to universality, viz. the doctrine of the necessity of a visible unity in the church; but it is not to be supposed from it that the author either overlooks the doctrine of the essential unity of the true Church, Christ's mystical body, or the incalculable importance of an open and undeniable manifestation of that unity, which our Saviour himself says is to be the means of convincing the world of his true character and mission, John xvii. 21—23, but only that the nature of that unity and its visible manifestation should not be mistaken. It is not a union of councils, canons, rites, ceremonies and formularies. It is a union of faith, love, hope, and self-denial, in a word, a unity of character, objects and efforts. It is not a union in a Pope or a Synod, but a union in Christ—which can no more exist out of Him, than man can exist without breath, and which, whenever it is really manifested, even by a single handful of disciples, begins to move the world. Witness the Apostles, the Reformers, the Moravians, and the modern Bible, Tract, and Missionary Societies.

"As soon as the notion of a supposed necessity for a visible unity of the church had taken root, another error began to spread:—namely, that it was needful that there should be some outward representative of that unity. Though no trace of any primacy of St. Peter above the rest of the Apostles appears in the Gospels; although the idea of a primacy is at variance with the mutual relations of the disciples as 'brethren,'—and even with the spirit of the dispensation which requires all the children of the Father to minister one to another (1 Pet. iv. 10), acknowledging but one Master and Head; and though the Lord Jesus had rebuked his disciples whenever their carnal hearts conceived desires of pre-eminence;—a Primacy of St. Peter

was invented, and supported by misinterpreted texts, and men proceeded to acknowledge in that Apostle, and in his pretended successor, the visible representative of visible unity—and head of the whole Church!

"The constitution of the patriarchate contributed further to the exaltation of the Roman Papacy. As early as the first three centuries, the churches of the metropolitan cities had been held in peculiar honour. The Council of Nice, in its sixth canon, named especially three cities, whose churches, according to it, held an anciently established authority over those of the surrounding provinces. These were Alexandria, Rome, and Antioch. The political origin of this distinction may be discerned in the name which was at first given to the bishops of these cities; they were called Exarchs, like the political governors. In later times they bore the more ecclesiastical name of Patriarch. It is in the Council of Constantinople that we find this title first used. This same Council created a new Patriarchate, that of Constantinople itself, the new Rome, the second capital of the Empire. Rome at this period shared the rank of Patriarchate with these three churches. But when the invasion of Mahomet had swept away the bishoprics of Alexandria and Antioch, when the see of Constantinople fell away, and in later times even separated itself from the West, Rome alone remained, and the circumstances of the times causing everything to rally around her, she remained from that time without a rival.

The author goes on to trace the gradual encroachments and corruptions of the Papal Power through the dark and most melancholy history of seven centuries, during which time it was alternately exalted and humbled, but always more or less subject to the temporal rulers around it, until, in the eleventh century, a favorable conjuncture presents itself for changing the position and character of the Papal authority: and a master spirit rises up in the person of Gregory VII. to take advantage of that conjuncture. The concluding portion of the extract gives a portrait of this man.

"Rome was one vast scene of debauchery, wherein the most powerful families in Italy contended for pre-eminence. The counts of Tuscany were generally victorious in these contests. In 1033, this family dared to place upon the pontifical throne, under the name of Benedict IX., a young boy brought up in debauchery. This child of twelve years of age continued, when Pope, in the practice of the same scandalous vices. Another party elected in his stead Sylvester III., and Benedict, with a conscience loaded with adulteries, and hands stained with homicide, at last sold the Papacy to a Roman ecclesiastic.

"The Emperors of Germany, roused to indignation by these enormities, purged Rome with the sword. In 1047, a German bishop, Leo IX., possessed himself of the pontifical throne.

"The Empire, using its right as suzerain, raised up the triple crown from the mire, and preserved the degraded Papacy by giving to it suitable chiefs. In 1046, Henry III. deposed the three rival popes, and pointing with his finger, on which glittered the ring of the Roman patricians, designated the bishop to whom St. Peter's keys should be confided. Four Popes, all Germans, and chosen by the Emperor, succeeded. Whenever the Pontiff of Rome died, a deputation from its church repaired to the Imperial court, just as the envoys of other dioceses, to solicit the nomination of a bishop to succeed him. The Emperors were not sorry to see the Popes reforming abuses—strengthening the influence of the church—holding councils—choosing and deposing prelates in spite of foreign princes, for in all this the Papacy, by its pretensions, did but exalt the power of the reigning Emperor, its suzerain Lord. But such excesses were full of peril to his authority. The power thus gradually acquired might at any moment be directed against the Emperor himself, and the reptile having gained strength, might turn against the bosom that had warmed it—and this result followed. The Papacy arose from its humiliation and soon trampled under foot the princes of the earth. To exalt the Papacy was to exalt the Church, to aggrandize religion, to ensure to the spirit the victory over the flesh, and to God the conquest of the world. Such were its maxims; in these, ambition found its advantage, and fanaticism its excuse.

"The whole of this new policy is personified in one man, HILDEBRAND.

"Hildebrand, who has been by turns indiscreetly exalted or unjustly traduced, is the personification of the Roman pontificate in its strength and glory. He is one of those characters in history, which include in themselves a new order of things, resembling in this respect Charlemagne, Luther, and Napoleon, in different spheres of action.

"Leo IX. took notice of this monk as he was going to Cluny, and carried him with him to Rome. From that time Hildebrand was the soul of the Papacy, till he himself became Pope. He had governed the Church under different Pontiffs, before he himself reigned under the name of Gregory VII. One grand idea occupied his comprehensive mind. He desired to establish a visible theocracy, of which the Pope as the vicar of Christ, should be the head. The recollection of the ancient universal dominion of heathen Rome, haunted his imagination and animated his zeal. He wished to restore to Papal Rome what Rome had lost under the Emperors. 'What Marius and Cæsar,' said his flatterers, 'could not effect by torrents of blood, you have accomplished by a word.'

"His first task was to remodel the militia of the Church. It was needful to gain strength before attacking the Imperial authority. A council held at Rome, removed the pastors from their families, and obliged them to devote themselves undividedly to the hierarchy. The law of celibacy, devised and carried into operation by the Popes (who were themselves monks), changed the clergy into a monastic order. Gregory VII. claimed to exercise over the whole body of bishops and priests of Christendom, a power equal to that possessed by an abbot of Cluny over the order subjected to his rule. The legates of Hildebrand passed through the provinces, depriving the pastors of their lawful partners, and the Pope himself, if necessary, excited the populace against the married clergy.

"But Gregory's great aim was to emancipate Rome from subjection to the Emperor. Never would he have dared to conceive so ambitious a design, if the discord which disturbed the minority of Henry IV., and the revolt of the German princes from that young Emperor, had not favoured his project. The Pope was at this time one of the magnates of the empire. Making common cause with some of the greatest of its vassals, he strengthened himself in the aristocratic interest, and then proceeded to prohibit all ecclesiastics from receiving investiture from the Emperor, under pain of excommunication.

"He thus snapt asunder the ancient ties which connected

the several pastors and their churches with the royal authority, but it was that he might bind them to the pontifical throne. He undertook to restrain by a powerful hand, priests, princes, and people; and to make the Pope a universal monarch. It was Rome alone that every priest was to fear—and in her only he was to hope. The kingdoms and principalities of the earth were to be her domain; and kings were to tremble before the thunders of the Jupiter of New Rome. Wo to those who should resist her. Their subjects were released from their oaths of allegiance—their whole country placed under interdict—public worship was to cease—the churches to be closed—the bells mute—the sacraments no longer administered—and the malediction extended even to the dead, to whom, at the command of the proud Pontiff, the earth refused the peace and shelter of the tomb.

"The Pope, whose power had been from the very beginning subordinate, first to the Roman Emperors; then to the Frankish princes; and lastly, to the Emperors of Germany; at once freed himself, and assumed the place of an equal, if not of a master. Yet Gregory the VIII was in his turn humbled; Rome was taken, and Hildebrand obliged to flee. He died at Salerno; his last words were, *Dilexi justitiam et odivi iniquitatem; propterea morior in exilio.* ('I have loved righteousness and hated iniquity—therefore I die in exile.') And who will dare to charge with hypocrisy words uttered at the very gates of the tomb."

DR. WOLFF'S MISSION TO BOKHARA,

WITH SOME ACCOUNT OF THE JEWS IN THAT REGION.

(Abridged from Jewish Intelligence.)

NARRATIVE OF A MISSION TO BOKHARA, in 1843 '45, to ascertain the fate of COL. STODDART, and CAPT. CONOLLY. By REV. JOS. WOLFF, D.D. L.L.D. In two vols., London.

Although Dr. Wolff was not permitted to accomplish the object of his wish, in liberating the British officers, whom he hoped still to have found surviving in the land of their captivity, but whom he ascertained to have been slain in cold blood, by the cruel ruler of Bokhara, we may justly look upon the attempt itself as a happy token for good as to the times in which we live. A pious Jew goes, literally with his life in his hand, to attempt the rescue of Gentile brethren. He undertakes a most perilous journey, that, if possible, he may be the means of liberating from the most wretched captivity, those who had been condemned to the most dreadful punishments.

Jews and Gentiles have thus been led to respect and understand each other. Men of different nations and creeds have been instructed by the example set before them, as well as by the doctrines, which this extraordinary journey gave Dr. Wolff an opportunity to inculcate.

After a long and tedious journey, Dr. W. at length approached Bokhara.

"When, however, I reached Shahr Islam, the king's chamberlain (Makhram) was sent to welcome me, not Dil Assa Khan; and sweetmeats were sent for me, and the Makhram brought me in the king's name, the assurance of his Majesty's good-will towards me. The scene then became suddenly changed. Both the Turkomauns, Ameer, Sarog, and Kabir Kooli, diminished the distance between us. I was dressed in full canonicals, the entire distance from Mowr to Bokhara, being determined never to lose sight of my position as mullah, on which alone my safety depended, I soon perceived. I also kept the Bible open in my hand; I felt my power was in the Book, and that its might would sustain me. The uncommon character of these proceedings attracted crowds from Shahr Islam to Bokhara, all which was favourable to me, since, if I was doomed to death, it would be widely known, and the consequences might be even serious to the Ameer himself, of interfering with a sacred character, armed with the Book of Mousa, and David, and Jesus; protected by the word of the Khaleefa of Mowr, supported by the Sultan, the Shah of Persia, the Russian Ambassador, the Assaffood-Dowla, both by word and letters, and the popular principle among the Mussulmans, as testified on my route, in shouts of 'Selaam aleikoom,' 'Peace be with you.'

"The Turkomauns, my guides, were, in the strictest sense of the word, *masterless*, for their Aga Sakals, 'Lords with the Beard,' have only a right to give advice, and to conduct them on their plundering expeditions, but they have no power to punish.—(Vol. i. p. 209.)

"The people crowded in masses on me, demanding, 'What book have you in your hand?' I replied, 'The *Tourat-e-Moosa* (Laws of Moses), the *Suboor-e-Dawood* (Psalms of David) and the *Anjeel-e-Esau* (Gospel of Christ), and the prophecies of Daniel, Isaiah, Ezekiel, Jeremiah, &c.' Devoutly did those poor unenlightened souls touch the Book. At the entrance of the palace gate we were ordered to dismount from our horses. Only the Grandees of the empire, and the Ambassadors of the Sultan of Constantinople, of the Shah of Persia, should they come to Bokhara, are permitted to enter the palace gates on horseback. No Christian, Heathen, or any other ambassador is allowed that privilege. Singular to say, however, I was allowed this privilege at my audience of leave, prior to my departure from Bokhara.

"Previous to our entrance, one of his Majesty's Makhrams appeared before me, and said 'His Majesty condescends to ask whether you would be ready to submit to the mode of Selaam,' (for Stoddart Saib refused, and drew his sword.) I asked, 'In what does the Selaam consist?' He replied, 'You are placed before his Majesty, who will sit upon the Bala Hanah, (from whence Balkan is derived), and the Seekawl (Minister of Foreign Affairs) will take hold of your shoulders, and you must stroke your beard three times, and three times bow, saying, at each time, 'Allah Akbar, Allah Akbar, Allah Akbar,'—'God is the greatest, God is the greatest, God is the greatest.' Selaamat Padishah, 'Peace to the king.' On being asked if I would do so three times, I said, 'Thirty times, if necessary.' Entering the gate, we were desired to sit down upon a stone seat, and, after a few minutes' delay, were ordered to send up our letters.

"After the letters were sent up, we were brought before the king, Dil Assa Khan, and myself. His Majesty was seated in the balcony of his palace looking down upon us; thousands of people in the distance. All eyes were bent on me, to see if I would submit to the etiquette. When the Seekawl took hold of my shoulders, I not only submitted to his doing so to me three times, but I bowed repeatedly, and exclaimed unceasingly, 'Peace to the king,' until his Majesty burst into a fit of laughter, and, of course, all the rest standing round us. His Majesty said, 'Enough, enough, enough.' We were then ordered to retire. The Seekawl, an officer who answers to our Secretary of State for Foreign Affairs, then assured me that his Majesty had smiled upon me, and exclaimed, 'What an extra-

ordinary man this Englishman is, in his eyes, and his dress, and the book in his hand.'—(Vol. i., p. 319.)

Notwithstanding this favourable reception Dr. W. was often in great peril, especially when exposed to the intrigues of those most unjust and wicked men, who had succeeded too well in their cruel and deceitful plans for the destruction of these brave officers, Colonel Stoddart, and Captain Conolly.

Dr. W. was, however, wonderfully delivered by the merciful care of that gracious Providence which has preserved him in the midst of so many dangers, to which he has been exposed on his various journeys among distant and barbarous nations; and, while we are thankful for his preservation, we cannot but pray most earnestly, that the dark habitations of violence which he visited, may speedily be blessed with the light of that Gospel, which alone can give peace, and bring righteousness among those who are now the slaves of the oppressor.

The following is the account which Dr. W. gives of the Jews in Bokhara and Yemen, amongst whom Dr. W. had preached the Gospel on a previous occasion, when he travelled as a missionary expressly to the Jews:—

"The Jews in Bokhara are 10,000 in number. In this land, of Cain the Jews bear a mark, by order of the King of Bokhara, in order that no Mussulman may give them Selaam, peace. To Rabbi Joseph Mooghrubee, an African, the Jews of Bokhara owe the restoration of their ancient customs: they had nearly lost all trace of them in their sojourn among the Muhammedans. This great man, I was assured by his son in law, Rabbi Phinehas Ben Simah, used to say, 'Oh, Lord, when will the time come that the followers of Jesus will take possession of these countries?' This son-in-law is now a Christian, and was converted by me; and so are many others of the Jews at present in Bokhara. Jews came to me here from Samarcand, Khokand, and other places. The total population was then about 13,600. I found the epileptic convulsion, which produced such an effect for Muhammed among a people who call 'gasping' inspiration, currently handed down; and I have little doubt that, like madness and idiocy, they were no mean agents of his power among a people that look on the victims to these maladies as the inspired of God. The tradition is an old one at Bokhara, that some of the ten tribes are in China. I tried the Jews here on various points of Scriptural interpretation, particularly that important one in Isaiah vii. 14, *עלמה* (virgin). They translated it as we, Christians, do, and they are in total ignorance of the important controversy between Jews and Christians on that point.—(Vol. i. p. 14.)

"Here I may as well notice the Jews of Yemen generally. While at Sanaa, Mose Joseph Alkaree, the Chief Rabbi of the Jews, called on me. He is an amiable and sensible man. The Jews of Yemen adhere uniquely to the ancient interpretation of Scripture in the passage, Isaiah vii. 14, 'A virgin shall conceive, and they give to the *עלמה*, the same interpretation, *virgin*, that the Christians do, without knowing the history of Jesus. Rabbi Alkaree asserted, that in Isaiah liii. the suffering of the Messiah is described as anterior to his reign in glory. He informed me that the Jews of Yemen never returned to Jerusalem after the Babylonish captivity; and that when Ezra wrote a letter to the princes of the captivity at Tanaae, a day's journey from Sanaa, inviting them to return, they replied, 'Daniel predicts the murder of the Messiah, and another destruction of Jerusalem and the Temple, and therefore we will not go up until He shall have scattered the power of the holy people, until the thousand two hundred and ninety days are over.' I demanded, 'Do you consider these days to be literal days?' The Alkaree replied, 'No; but we do expect the coming of the Messiah for the commotions now going on at Yemen. We think he begins to come from Teman, i.e., Yemen, for you see the tents of Cushan are now in affliction, and the curtains of Midian tremble. There is now war in the wilderness unprecedented in our memory. There are twelve gates at Sanaa, as soon as one of them, the Bab Alstraan, which is always kept closed, is opened, we expect Him. Rechab and Hamdan are before it.' I then expounded Isaiah liiii., and read him the holy history of Jesus. He said, 'Your exposition is in better agreement with the ancient interpretation; I approve it much more than that of our nation, which ascribes the passage to Josiah.' This kind Jew assisted me in the distribution of Testaments among his people. Sanaa contains fifteen thousand Jews. In Yemen they amount to twenty thousand. I conceive the total population of the Jews throughout the world amounts to ten millions. I baptized here sixteen Jews, and left them all New Testaments.—(Vol. i., p. 605.)

The following statement shows the degraded condition of the Jews in Bokhara, where they have long been subjected to cruel oppressions:—

"The Jews of Bokhara have taken courage, and call on me. The name of Sir Moses Montefiore, and the rumour of his exertions for the benefit of the Jewish nation, have reached their ears, and those of their brethren in Samarcand, Balkh, Khokand, and Heraut; and Sir Moses Montefiore will be surprised to learn, that his exertions in behalf of the Jews have drawn the attention of the Jews in those distant regions to the doctrines of Christianity; for many Jews, when at Bokhara, observed to me that the religion of the Gentiles in England must absolutely be better than that of Muhammed, as the proceedings of Sir Moses Montefiore, in behalf of the Jews, are not only tolerated, but also countenanced, supported, recommended, and eulogized. And about Rothschild they say, that in a country where one can so openly make a display of one's property, the religion of that nation must be better.—(Vol. ii., page 28.)

THE REFORMATION IN EUROPE. By J. M. CRAMP, M.A. Author of the "Text-Book of Popery," &c., and President of the Baptist College, Montreal. Published by the Religious Tract Society, London, and sold by JAMES MILNE, Tract Society Depository. Price 3s.

The extensive reputation which Mr. Cramp has acquired as a writer upon the errors of Romanism indicate him as peculiarly fitted for the task which he has accomplished in the above history; a work which we cannot characterise better than in the following language of the Wesleyan Methodist Magazine:—

"A most valuable manual, containing a condensed account of the advancement of the blessed Reformation in Great Britain, and on the Continent of Europe, deserving of an extensive circulation, which, we venture to predict, it will secure. It contains a view of the rise and progress of the corruptions of Christianity, of the state of Europe at the beginning of the Reformation, History of the Reformation in Germany, Switzerland, Sweden, Norway, Denmark, the Low Countries, France, Poland, Great Britain and Ireland. The chapter entitled, "Exposure of Misrepresentations," is really admirable, and ought to be reprinted in a separate and cheap tract for a wide, and, as far as possible, gratuitous distribution."

It is matter of regret that we cannot give this valuable work a more extensive notice, on account of the preoccupation of part of our columns with the same subject. It is embellished by a neat frontispiece, being a representation of the sale of indulgences by Tetzel, which first aroused the energies of Martin Luther.

LECTURES ON THE MILLENIUM. By the Rev. J. ROAF, Toronto.—Published by request. To be had at the *Banner* office, G. Payne's, R. Brewer's, and J. F. Westland's, Toronto, in various bindings; also of J. C. Becket, Montreal.

The above work is on a subject which has always possessed a deep interest for the Church, and which is attracting much attention at the present day. We need not say that the subject deserves the most thorough examination on the part of all the followers of the Saviour, but it should never be forgotten, that it is only in the light of Scripture that such an examination can be conducted; and that if human reason be made the guide, it will only serve like an *ignis fatuus* of land us in sloughs and quagmires.

Mr. Roaf's work is characterised by power and eloquence, as well as by Scriptural research, and is a good antidote to the error which prevailed extensively a short time ago—that man could precisely determine the times and the seasons which the Father had put in his own power. We shall probably devote a larger space to the review of this and other works on the same subject, as soon as our space will permit.

NOTICES.

We have received some Advertisements of excellent books, but fear that if we were to begin inserting paid advertisements we might not, without great watchfulness, and sometimes disagreeable differences of opinion, escape the alternative of occasionally advertising unworthy publications. We shall, therefore, respectfully decline paid advertisements, but will endeavour to notice, gratuitously, all publications in this Province which we think likely to advance the best interests of the people, whether temporal or eternal.

We have heard a complaint that the *Witness* is too dear, but it could only be made cheaper by diminishing the size, or filling a portion with advertisements. The objections to the first alternative would be that it could not contain the variety necessary for a general Family Paper, and that the postage is as high on a small sheet as on a large one. The objection to the latter alternative is, that ordinary advertisements are of no interest to general readers, and would entirely change the plan of the *Witness*. It was not without considering the matter in all its bearings, that the character, size, and price, of the paper were fixed, and, we trust, they will, upon reflection, secure general approval. To intending subscribers, who find the price too dear, we would suggest two alternatives, viz.:—1st. To join with one or two others in taking one copy. Or 2d. To subscribe for a few months to begin with. We will receive subscriptions, at present, for any length of time, at the proportion of the annual rate. Thus, from 1st January to 1st May, the price would be ONE DOLLAR, exclusive of postage.

It is hoped that Country Merchants will aid this effort by endeavouring to find subscribers among their customers.

The *Witness* being intended for a Family Paper, the Proprietor ventures to hope that the Ladies will take an interest in it. We mean, shortly, to give a series of biographies of Distinguished Females with occasionally a portrait.

Small parcels of the *Witness* are sent to gentlemen in almost every part of the country, with the respectful request that they will endeavour to procure subscribers for them, or sell them in single numbers at fourpence each, besides postage. The advertisements of this number, in the several newspapers, are, of course, to be discontinued.

All communications to be addressed post-paid to the Editors of the *Montreal Witness*.

An Index will be given at the end of the year.

THE WITNESS.

MONTREAL, JANUARY 5, 1846.

A VOICE FROM CANADA TO THE CHRISTIANS OF THE FREE STATES, ON THE PROSPECT OF WAR.

Beloved brethren, we desire affectionately, but faithfully, to request your attention to the present threatening aspect of your relations with Britain, and respectfully to submit for your consideration the following propositions.

FIRST.—If war take place it will be by the choice of the American people. You cannot plead like European nations, that you are not responsible for the conduct of government. Your rulers have taken no steps that they believe unpopular, and they will do nothing decisive without the ascertained support of the mass of the nation.

SECONDLY.—If war take place, it will be peculiarly the choice of the Free States. The Slave States have got their Texas and may not perhaps oppose you in the acquisition of your Oregon, but they would undertake no such war of their own accord:—Because it would cut off presently, and in all probability for ever, the cotton trade with Britain on which they in a great measure depend; because a war with Britain would be most dangerous to their cherished "domestic institution" slavery; and, because, even if successful, it would only raise up eventually a preponderating influence of Free States.

THIRDLY.—If war take place, it will be by the consent of the Christian people of the Free States. This conclusion is evident from the fact which we presume will not be disputed, that the leaven of Christianity is sufficiently diffused in these states to control public opinion. That is to say, if all the Christians were to throw all their weight into the scale of peace, the residuum of public sentiment would be so small and inefficient, that it would never dream of embarking in a contest so momentous.

FOURTHLY.—If you choose war, you will have no excuse for it in your own eyes, in the eyes of the world, or in the eyes of God. You must confess that the whole Territory in dispute is not intrinsically worth a thousandth part of the treasures, sufferings, and blood, which would be expended in even a successful contest, and therefore the only possible ground for war is, the point of honour. Now, even admitting this to be a perfectly valid ground, though we think most Christians will consider it, at best, an extremely doubtful one, still, that ground is completely taken away from you, by the offer of Great Britain to submit the matter to arbitration, a way of settling the dispute, which in no way compromises the honour of either nation. The excuse for rejecting arbitration, viz., that crowned Emperors would be prejudiced against a Republic, cannot be validly urged, seeing that France certainly, and we think also Russia, have always showed more favour for Republican America, than for Monarchical Britain. Besides there are

other modes of submitting the question to arbitration, than that of calling in the Monarchs of Europe.

FIFTHLY.—If war be your deliberate choice, it will, by retributive justice, be waged on your own soil. You cannot transfer it to Britain, nor even in any considerable degree to Canada, though you may sorely injure the people of this province, who have, properly speaking, nothing to do with the quarrel at all. Whatever the issue might be, therefore, the chief damage would accrue to yourselves. The blackening and blighting train of profanity, intemperance, licentiousness, malice, and revenge, which are engendered by war, would long curse both nations, but the United States being the theatre of the bloody drama, would unquestionably be in all these respects the chief sufferers.

We do not enter upon the validity of your claims to a part, or the whole of the Oregon Territory. They may be as good as those of any other nation, or they may be better, though you have certainly neither given value for it nor pre-occupied it; but having once consented to a joint occupancy, you cannot without high treason against the Prince of Peace, prefer the bloody to the peaceful mode of adjusting the conflicting claims of the joint-occupants. We repeat it again emphatically, and you must admit the truth of the position, that the nation which offers the olive branch of arbitration, exonerates itself, to a great extent, from all the fearful consequences of war, while the nation which refuses that peaceful and honorable alternative, takes the unutterable burden of guilt upon itself. That nation virtually says, "let all this blood of slain bodies and of ruined souls, be on us and on our children."

But would the war be successful on your part? would the poor prize be attained for which these incalculable evils were incurred? We forebear showing you that you are unprepared for war, while Britain is armed at all points. We think it to your credit that you are unprepared, and at all events this consideration should make no difference, if the war were just and necessary of itself, but to engage in war unnecessarily, and unprepared besides, is surely the extreme of judicial blindness.

We do not urge upon you that there is hanging upon your western frontier a dark cloud of Indian Tribes, goaded by frequent wrongs and removals almost to madness, and probably thirsting after revenge. That the Mexicans trained to rapine and bloodshed by a quarter of a century of civil war, threaten you on the south. That the steam navy of Great Britain alone, could almost in one day place all your maritime ports under blockade, whilst legalised pirates, under the name of Letters of Marque, would sweep your merchant ships from every sea. That your northern frontier is as vulnerable as it is extended, and would, in the event of war, literally bristle with British bayonets, and artillery. And finally, that besides assailants prepared to strike on every side, you have in your very midst a sleeping volcano composed of three millions of slaves, whose wrongs have long been loudly calling to heaven for redress, and which should be redressed by the still small voice of Christian principle, not by the fire, the whirlwind, or the earthquake of war, but which, unquestionably, will be redressed by the latter if not by the former. We do not, we say, urge these considerations upon you as dissuaves from war, because coming from us they might look like intimidation, and we are well aware that any arguments bearing that appearance, would be the least likely to attain the desired end. But we do urge upon you that the Redeemer in whom you put your trust, has commanded you even to submit to insult and injury rather than engage in war—that in this case there is neither insult nor injury inflicted upon you—that there is no desire for war on the part of the British Government, and even if possible, less on the part of the British people. And, therefore, your refusal of arbitration if persisted in, will amount to a deliberate and gratuitous choice of that which is most abhorrent to your Divine Master, and alien to the spirit which is, or ought to be, found in all who are His.

You may say that these considerations are equally binding on British Christians, and we admit this to be the case; but their position is very different from yours, inasmuch as their government has already offered arbitration, which yours has declined.

We shall return to this subject, for we confess ourselves emulous of the title promised in Mathew v. 9.

A WALK THROUGH THE FRIARS' SCHOOL.

A few weeks ago, we visited the great School of the *Freres de la Doctrine Chretienne* (Brotherhood of the Christian Doctrine) in this city, and we feel it a duty to give some account of the establishment.

After some detention at the door, we were received by a brother Director, and politely conducted through the School, consisting of eight spacious class-rooms, occupied by pupils in various stages of advancement. Each class-room is square, or nearly so, with forms on both sides, and a passage up the centre, at the head of which the teacher in charge of it sits in an elevated chair. The arrangements for classification, ventilation, and cleanliness, appeared excellent, and the silence and order which reigned were admirable.

We were informed by our conductor that there are about thirty-six brethren of the order in Montreal, twenty-three of whom are teachers, and the rest perform other functions. In explanation of the duties of those who do not teach, he informed us that everything within the institution was, by the rule of the order, performed by brethren; and we saw this rule exemplified in passing through the garden, where a brother in the long black tunic, and large flapped hat of the order, was filling a wheelbarrow with manure; whilst on glancing into the kitchen, we saw two others busy with culinary preparations.

The number of children, all boys, under the charge of this order in the city, was stated at about eighteen hundred, of whom there were then in that school only five or six hundred, a large number being absent on account of the unusual sickness which prevails among children. We learned also that the Order had branches at Quebec and Three Rivers. Knowing the ambition of pious Protestant teachers to become Ministers, we asked particularly if the brethren never sought to rise to the Priesthood, but were answered emphatically that they continued always teachers.

We saw several specimens of the progress of the pupils in writing and drawing, which were very creditable, and heard them answer many questions from the Catechism of the Church of Rome, in which exercise the school was engaged at the time of our visit, and which occupies a prominent place in the teaching of this order. We had, however, no opportunity to form an opinion of the mental improvement of the pupils.

Now, as we think it as much a duty to see and imitate what is good in those who differ from us, as to avoid and seek to remedy what is

bad, we trust our readers, both Protestant and Roman Catholic, will bear with the following remarks in which, as on all similar occasions, we will endeavour candidly to give credit where it is deserved, as well as to point out what we consider wrong.

In the first place, then, the high consideration manifested by these brethren for the business of teaching the young, and their patient devotedness to it, are worthy of praise and imitation. It is too much the case in this country that individuals only engage in teaching when they can do nothing else, and leave it for some other avocation whenever an opportunity offers; and it can scarcely be otherwise as long as parents neglect and starve the instructors of their children.

In the second place, the complete authority attained by these teachers over the pupils, is worthy of emulation, being of incalculable importance in conducting the business of a school. But this will rarely be attained, unless school teachers are regularly trained to the art and science of teaching, the same as ministers, physicians, &c., are trained for their professions. An apprenticeship is necessary to cut a stone or turn a bed-post—is it more easy, or less important, to instruct and fashion the human mind? Let the actual state of education in Canada answer.

In the third place, having once chosen the business of teaching, their perseverance in it is worthy of honor and imitation, such perseverance being an essential condition to any good system of education. Amongst Protestants, as we have already said, if a teacher be intelligent and pious, and without these qualifications he should not be a teacher at all, he seldom remains contented at his post. His constant aim and ambition is to rise to the ministry, so that by the time he has acquired the experience necessary for usefulness in his profession of teaching, he usually succeeds in deserting it. It does not require much penetration to see, that as long as this motive is at work, we can never have a system of education worthy of the name. If the cream be continually taken off, it is not difficult to ascertain what will be left; and the only remedy that we can see, is to elevate the profession of teaching more nearly to a par with the ministry, by identifying it with the efforts of the churches. Surely the souls of children are as important as those of adults, and pastors (or feeders) of the lambs, as all teachers ought really to be, should only be second to pastors of the sheep.

So much for one side of the picture,—now for the other.

First, then, this brotherhood of so-called Christian teachers, instead of teaching and explaining the Word of God, the only source of Christian doctrine, were inculcating a Catechism containing much about masses, and many other things not to be found in Scripture at all, and had not, we dare say, a single copy of the Bible in use in any of their classes—nay, we believe they would strongly object to the use of the Scriptures among their pupils. Suffer little children to come direct to Christ, is the language of the Bible, but not of the Brotherhood of the Christian Doctrine.

Secondly—These brethren are all necessarily in a state of celibacy and seclusion, which, however favourable for a concentration of energies to build up some particular system, cannot have a good effect upon their influence as teachers. Who can treat children with the same consideration as one who knows what it is to be a father? Who can warn them of the shoals and breakers of life so well as he who has an experimental knowledge of them? The system, so far as it affects the character of the teachers, seems to have a tendency to reduce them to a cold inanimate formalism; and though automatons may be very good chess-players, yet we doubt if anything approaching to that character can win the affections and interest the minds of children.

We have only room to add that this order was founded in France by Jean Baptiste de la Salle, and authorised by the Pope in 1724. They styled themselves "Freres des Ecoles Chretiennes," and received, perhaps unjustly, the nickname of *Ignorantins*. The order was suppressed, and the brethren expelled from France at the time of the Revolution, but they were called back by Napoleon. In 1825 they possessed 210 houses, 192 of which were in France. They must not be confounded with the order of "The Fathers of Christian Schools," founded by the Spaniard Jos. Calasanze, as this order, which had nearly the same object in view, was in existence a century before the other. We may add, that it was proposed some time ago, with what result we know not, to canonize the founder of the order which forms the subject of this article.

CHRISTIAN UNION.

TO THE PROTESTANT CHRISTIANS OF CANADA.

DEAR BRETHREN.—You are doubtless aware that an important meeting has been recently held in Liverpool, England, for the manifestation of friendship and love among Christians of various denominations, and for the establishment of a visible union, in order to bear testimony against those errors and evils, the existence of which all deplore, and which present serious obstacles to the spread of vital godliness.

The meeting was numerously attended by ministers and other brethren from different parts of Great Britain. It continued three days, and was evidently distinguished by tokens of the Divine presence. All felt that they were one in the Lord, and a powerful conviction was entertained that the employment of combined Christian energies in defence of the "faith which was once delivered unto the saints" is an imperative duty.

After much deliberation and prayer, it was resolved to convene another and more extensive meeting, to be held in London, in the course of next summer, and to invite to that meeting Christians from all parts of the world.

The character and objects of the proposed meeting are clearly set forth in the following extract from the published report of the proceedings at Liverpool:—

"The parties who shall be invited to the future meeting, shall be such persons as hold and maintain what are usually understood to be evangelical views in regard to such important matters of doctrine as the following, viz:—

1. The Divine inspiration, authority, and sufficiency of Holy Scripture.
 2. The unity of the Godhead, and the Trinity of persons therein.
 3. The utter depravity of human nature, in consequence of the fall.
 4. The incarnation of the Son of God, and his work of atonement for sinners of mankind.
 5. The justification of the sinner by faith alone.
 6. The work of the Holy Spirit in the conversion and sanctification of the sinner.
 7. The right and the duty of private judgment in the interpretation of Holy Scripture.
 8. The Divine institution of the Christian ministry, and the authority and perpetuity of the ordinances of Baptism and the Lord's Supper.
- "In the prosecution of the present attempt, the Conference are clearly and unanimously of opinion, that no compromise of their own views, or sanction of those of others, on the points on which they differ, ought to be either required or expected on the part of any one who concurs in it; but that all should be held as free as before, to maintain and advocate their views, with all due forbearance and brotherly love.

Further, that any union or alliance to be formed, should be understood to be an alliance of individual Christians, and not of denominations or branches of the Church; and the design of this alliance shall be to exhibit, as far as practicable, the essential unity of the Church of Christ, and at the same time to cherish and manifest, in its various branches, and the spirit of brotherly love—to open and maintain, by correspondence and otherwise, fraternal intercourse between all parts of the Christian world—and by the press, and by such scriptural means as, in the progress of this alliance, may be deemed expedient, to resist not only the efforts of Popery, but every form of superstition and infidelity, and to promote our common Protestant faith in our own and other countries."

We feel assured that the Christians of Canada will be desirous of sympathizing with their brethren in Great Britain on that interesting occasion, either by holding a meeting or meetings in this Province, or by sending delegates to the Convention at London. With a view to ascertain the state of feeling on this subject, and to take such steps as may be deemed advisable, we earnestly invite Christian ministers and other brethren, holding the above-recited sentiments to a meeting which will be held in the Wesleyan Methodist Church, Great St. James Street, Montreal, on Wednesday, January 28, 1846. The Chair will be taken at Ten o'clock, A.M., precisely.

Permit us, dear brethren, to solicit your earnest prayers, both in public and in private, that the spirit of love may dwell richly in the servants of God, and that Christians in Canada may be "of one heart and one soul"—"striving together for the faith of the gospel."

We are, yours faithfully.

PREBYTERIAN ASSOCIATE SYNOD—William Taylor, Minister; John C. Becket, David Smith.

WESLEYAN—Matthew Richey, Charles Churchill, George Henry Davis, Ministers; James Ferrier, John Mathewson, Wm. Lunn.

BAPTIST—J. Girdwood, F. Bosworth, J. M. Cramp, Ministers; James Milne, J. Wenham.

PREBYTERIAN, AMERICAN—Caleb Strong, Minister; Dwight P. Jones, Samuel S. Ward.

PREBYTERIAN, FREE CHURCH—William Leishman, Minister; James R. Ott, John Redpath, James Court.

PREBYTERIAN, ESTABLISHED CHURCH OF SCOTLAND—Robert McGill, Minister; James Fleming, Hugh Brodie, John Bruce.

METHODIST NEW CONNECTION—H. O. Crofts, Robert Hassall, Ministers; James Morris.

EPISCOPALIAN—E. P. Wilgress, J. H. Maitland, A. F. Holmes, M.D.

CONGREGATIONAL—J. J. Catthers, Henry Wilkes, Ministers; Joseph Savage, Henry Vennor, John Dougall.

It is with peculiar satisfaction that we aid in spreading the above highly important call before the Christians of Canada, and we trust that the meeting thus announced, will prove a new era in the religious history of the province. It is to be regretted that the time fixed upon, viz., the 28th instant, should just happen to be the mail day for next steamer, as the attendance may thereby be somewhat diminished; but we understand that there is to be a public meeting for the same object on the evening of Friday the 30th instant.

THE HON. D. B. PAPINEAU, THE INDIANS, AND THE JESUITS.

The honourable gentleman above named with a praiseworthy solicitude, somewhat rare amongst rulers in any country, has been making a personal tour of inspection through the much neglected regions below Quebec; and has published the result of his observations in a report addressed to his Excellency the late Governor-General. The suggestions of this report are numerous, and appear to be dictated by a sincere desire for the welfare of all concerned. It is, therefore, with pain that we feel constrained to notice one of them with decided disapproval, as wrong in itself, and calculated, if carried into effect, to prove an exceedingly dangerous precedent. We allude to the suggestion respecting the Indian tribes, contained in the following extract from the seventeenth paragraph of the report:—

"It appears to me that the only practical mode of bringing them (the Indians) to civilization, is by means of their religious instructors; and I see no religious body so able to carry on that philanthropic undertaking than the Jesuits, who had such signal success among the Paraguay Indians. If that view was adopted, I would be prepared to present a scheme to effect it, for your Excellency's consideration."

It is evident that this suggestion coming from a quarter so influential as a member of the Council, and embodied in a grave and important state document, is not a mere hasty expression of private opinion, but the first announcement of a carefully considered scheme, which appears, from the language employed, to be already prepared. In order that such a scheme should be prepared, it is evident that the intended chief actors in it must have been consulted, and we may, therefore, fairly infer that it is framed by, and with the advice and concurrence of the Jesuits: if, indeed, it be not wholly their own plan, and the Commissioner of Crown Lands only selected with their usual adroitness as a suitable mouth-piece. Now, this plan not only involves the somewhat grave question of establishing a clergy in certain parts of the Province, and putting some portion of the inhabitants into their hands together with the entire townships, which are claimed on behalf of those inhabitants; but, the clergy so to be established by law, or rather re-established, are the Jesuits! Yes, the Jesuits who, on account of their dangerous character, were once suppressed throughout Europe, and America, whose second suppression has just taken place in France, and whose intrigues are, at present, filling Switzerland with hatred and bloodshed, are now asking the boon of having the Indians below Quebec placed under them by the Provincial Government. This appears, at first sight, a small matter, but once legally established again, would there not be an immediate agitation for the recovery of their former estates? and when or where would that terminate? We hesitate not to answer, that constituted as our parliament is, and must continue to be, such an agitation would not be likely to cease until the Jesuits obtained re-possession of their former estates or an equivalent for them; and thus would the already princely endowments of the Church of Rome in Lower Canada be very greatly increased.

By this movement, we are irresistibly reminded of a nursery tale about little Red Riding Hood and the wolf. The damsel was perfectly safe as long as she kept the door shut, but when at the wolf's earnest entreaties she opened it wide enough to admit only his little finger, he burst in and devoured her. Our neighbours the Jesuits are only asking a sufficient opening to admit their little finger.

We trust we shall not be understood to mean that there should be any legal or forcible steps taken to exclude Jesuits from the Indians or any other portion of the people; all we ask is, that there be no opening made to them in the way of legal sanction or endowment. Let them have, like other Missionaries, a fair field but no favour; and with this they ought to be satisfied, for were their system really more excellent than all others, its native merit will shine forth without the aid of acts of Parliament or orders in Council.

Considering the grave consequences involved in the proposal, it is not wonderful that it should have excited alarm and surprise among all who value evangelical religion, or who deem state interference in

matters of faith or of place; and we regret that we cannot this week enter upon the careful consideration of the subject, which its importance demands. We will, however, endeavour to revert to it at an early day, with the view more particularly of elucidating the following points which seem to be raised by the averments of the Crown Land Commissioner.

First.—The results of endowed Jesuit teaching in Paraguay, as compared with the results of various un-endowed Protestant Missions amongst savage tribes.

Second.—The extent and duration of the existing endowments of the Church of Rome in Lower Canada for the instruction of the Indians, and the fruits of the same as compared with the results of recently established and un-endowed Protestant Missions in Canada West.

With a view to do every justice to this comparison, we respectfully invite and request statistical returns from each of the Missionaries engaged in both fields, touching the following particulars, viz.:—

1. The length of time the Mission has been established.
2. The number of Indians under its care.
3. The endowment or means of support.
4. The number of Indians who can read and write, and the number of children in schools.
5. The number who pursue some regular and settled means of living.
6. The general circumstances and character of the Indians, and the extent of intemperance or other vices among them.

We trust this request will not be deemed presumptuous, as it really would be of great importance to publish the actual condition of the various Missions among the Indians of Canada; and we must confess we would like to see the Missions of the St. Clair, the Thames, the Credit, the Ottonabee, and the Bay of Quinte, compared with those of the Two Mountains, Caughnawaga, the St. Francis, and Lorette.

REVIEW OF NEWS.

THE UNITED STATES—PEACE OR WAR.—TEXAS.

In the course of a debate in Congress, on the expediency of increasing the national defences, Gen. Cass rendered himself conspicuous as the violent advocate of war, and bitter enemy of Britain. This was done with a view, it is said, to the Presidency, though it puzzles us to perceive what claim can be founded on this exhibition of utter disregard for the best interests of his own country, and the courtesy due to others. His speech, and some others of a kindred stamp, however, have apparently had the good effect of thoroughly disgusting some of the better class of newspapers, and calling forth eloquent articles condemnatory of war in general, and of exciting war speeches in particular.

As far as the House of Representatives is concerned, Texas has been admitted with a constitution sanctioning perpetual slavery. The following is the light in which this transaction is viewed by the *New York Tribune*, in an article quoted with commendation by the *New York Evangelist*:—

"Here was a Constitution framed for Texas as a State of the Union, which Constitution Congress was expressly required to consider and pass upon. By it Slavery is not only declared the fundamental law of a territory exceeding in extent all the Old Thirteen States of our Union, but its duration is rendered eternal. The enemies of Slavery may be as ten to one, but this Constitution ties them neck and heels, and bids them struggle in vain until they are satisfied to be quiet. The very Slaveholders themselves may become satisfied that Slavery is wrong, and seek to abolish it; but ninety-nine hundredths of them cannot do it. No—if all but one should unite to drive the accursed thing from their soil, they are rendered powerless by this Constitution, which declares that no Slaveholder shall be deprived of his human cattle, even though paid their full value for them, without his consent. And this provision has been put through a House of Representatives composed in greater part of the Representatives of Free States! Northern dough-faces, whose guilty souls shrunk from a direct vote in favor of this wickedness, have swindled it through by the cowardly trick of refusing to go into Committee, and forcing the Previous Question at the outset. No debate—no consideration of the Texan Constitution in detail!—this would have compelled them to vote for eternal Slavery directly and nakedly. So they swallowed their consciences and drove the bill through, in defiance of every dictate of Parliamentary law as well as of humanity. Freemen of the Union! shall they not be remembered at the Polls? Their votes have made Slavery the fundamental, irrevocable law of a region larger than Italy, never yet trodden by a Slave."

The above transaction does not look much like progress in the cause of Liberty, but it is to be hoped the Senate will not sanction it.

THE HARVEST IN BRITAIN AND THE CORN LAWS.

The low deep murmurings of a nation already experiencing dearth, and looking forward with much apprehension to famine; are continuing to come to us from the Parent country, and we regret to say, are of a more decided tone by the last than by the previous packet. The averages do not rise fast, but this is partly owing to the great inferiority of a portion of the grain thrown upon the market, and partly to the expectation of the opening of the ports, or the final repeal of the Corn laws. Meanwhile, one cabinet council is held after another, and with the same lack of result. But the nation is not satisfied with this do-nothing policy, (What nation was ever satisfied when hungry?) and great changes are looked for. At this juncture, Lord John Russell has taken the world by surprise, by declaring himself in favour of the total repeal of the corn laws, and Lord Morpeth, another of the most influential whig noblemen, has actually joined the Anti-Corn-Law league. This powerful accession to the popular movement in favour of cheap bread, will doubtless, accelerate the fate of the corn laws, which has been only a question of time for some years, and rumours are rife about the breaking up of the Peel cabinet, and speedy accession of Lord John to office, with the League at his back. Should this be the case, Free trade in corn will probably take Canada as much by surprise this spring, as free trade in staves did last; and we may thereafter expect a permanent difference against Canada between the prices of flour in New York and Montreal, to the extent of at least 2s per bbl. in spring and 4s in fall, on account of the higher freights and insurance from this port.

THE MONTREAL ANNIVERSARIES.

The Anniversaries of the Religious Societies will be held this year in the Methodist Church, Great St. James Street, in the following order, viz:—

The *Canada Sunday School Union*, on Monday evening, the 26th instant.

The *Montreal Religious Tract Society*, on Tuesday evening, the 27th instant.

The *Montreal Auxiliary Bible Society*, on Wednesday evening, the 28th instant.

The *French Canadian Missionary Society*, on Thursday evening, the 29th instant.

The *General Public Meeting for Christian Union*, on Friday evening, the 30th instant.

The Chair to be taken at half-past six o'clock each evening. Collections will be taken up on behalf of the several Societies.

It is our intention to give as full a report of the above mentioned meetings as our limits will permit.

CONCERT OF PRAYER.

We observe in the British papers a call for a Prayer Union amongst the Christians of Great Britain, and the world generally, to begin on the 4th January 1846, (yesterday), and continue for one week. It is proposed that each individual be as much in secret prayer as possible; that family worship and temporary prayer meetings be carefully attended to; and that congregational or church meetings take place daily during the eight days. The chief subject is to be the present perilous state of the church of Christ, and the encroachments of its enemies. The notice is somewhat late for Christians in Canada; nevertheless many may yet have the hallowed privilege of observing at least some of the days indicated, as a season of special communion with brethren at a distance before the Throne of Grace.

THE MISSIONARY AND SABBATH-SCHOOL RECORD.

Comes out at the beginning of this year in a new form, which, we think, will be found much more attractive and useful. This publication we have regarded with peculiar pleasure since its commencement, as one likely to effect incalculable good at a very trifling expense; and, from a somewhat extended acquaintance with Sabbath School periodicals, we have no hesitation in pronouncing it one of the best of its kind. It is to be embellished with wood-cuts and occasional pieces of music. The price is one penny per number, or one shilling per annum, exclusive of postage, and the profits are to be devoted to the Canada Sunday School Union. All orders to be addressed to the publisher, Mr. J. C. Becket, Montreal.

The portrait of the celebrated modern German reformer on our first page will, we trust, prove acceptable to our readers. It is executed on wood, by Mr. Swett, of Montreal, after an engraving brought from Germany last spring, by one of the Editors of the *WITNESS*.

As we cannot, at present, give a portrait of Dr. Merle d'Aubigne, we think it may not be uninteresting to present a fac-simile of his autograph, which will be found in the brief sketch of his life. We may add that an original autograph of this celebrated historian was sold at the Bazaar of the Ladies' French Canadian Missionary Society in this city for five dollars.

We will endeavour to give, in our next, a Map of Oregon, Northern California, and Texas, shewing all the additions which our neighbours contemplate making at present.

Should such illustrations as those above mentioned give general satisfaction, and the subscription list warrant the expense, we will gladly make arrangements to give one in each number.

The article entitled "Conversion of an Eminent Jew," in this week's Miscellany, is one of the most interesting pieces of autobiography that we have seen, and amply proves that the inherent dignity and nobility of the race which produced a David, an Isaiah, a Daniel, and a Paul, is by no means extinct even in these latter days.

Some subscriptions have been received towards a D'AUBIGNE TESTIMONIAL, as suggested in our specimen number. We shall acknowledge receipt of the whole when complete.

ECCLIASTICAL AND RELIGIOUS INTELLIGENCE.

We shall always feel indebted to Ministers, and others connected with the various Evangelical denominations, and Religious Societies, for intelligence (in a condensed form,) respecting any important movements. We subjoin the following items:—

The Sabbath Schools in connexion with the American Presbyterian United Secession, Congregational, Free Church, Methodist New Connection, and Baptist Churches, Montreal, met on New Year's Day morning, in the place of worship of the first-named denomination. The exercises were peculiarly solemn and interesting. How appropriate is this way of beginning the year.

The Sabbath Schools in connexion with the Wesleyan Methodist Churches of this city, mustered in the Chapel, Great St. James Street, on the same morning, to engage in devotional exercises, and hear addresses. The sight of so many children thus employed was truly interesting. There was also a Tea Meeting in the evening.

The Rev. Dr. Willis of Glasgow arrived in Toronto in the beginning of December. He is expected to remain in Canada till next summer, the chief object of his visit being to co-operate with the Rev. Dr. Burns, in the instruction, during the winter session, of the students attending the Theological Institute in Toronto, of the Presbyterian Church of Canada. Dr. Willis will be also employed in Missionary labour in various districts of the Province spiritually destitute.

On the 12th December, a meeting of the United Secession Presbytery was held in this city. Rev. A. Kennedy, of Lachute, Moderator; Rev. A. Lowden, of New Glasgow, Clerk. After the usual routine business, the Rev. Wm. Taylor made a few remarks previous to reading a resolution, unanimously adopted by his Session, in favour of uniting with the Presbytery; when it was resolved—"That the names of Mr. Taylor, Minister, and Mr. George Rodgers, Elder, be added to the roll."

The Presbyterian Church in Ottonabee, has given a call to the Rev. Mr. Reid of Grafton.

The Rev. T. Snell of the Upper Canada Congregational Academy, having received a unanimous call from the Congregational Church of Windsor, Whitby, was ordained as its Pastor on the 25th ult. The exercises were conducted by the Rev. Messrs. Lillie, Roaf, and Climie, Congregationalists, and Rev. Mr. Thornton, United Secession.

The semi-annual meeting, *Congregational Union*, C. E., will be held (D. V.) at Sherbrooke, C. E., on Thursday the 19th of February next.

Three Ministers of the Free Church of Scotland were passengers in the last Mail Steamer from Liverpool:—The Rev. James Begg of Edinburgh, Rev. Mr. Stevenson of Tullibody, and Rev. Mr. McTavish of Ballachullish. Mr. Begg, who is one of the ablest ministers of the Free Church, is expected to reach Montreal in the course of this month, and to be present at the Anniversary Meetings of the Religious Societies. Having been a member of the Liverpool Conference for Christian Union, he will be enabled, it present, to impart much interesting information at the contemplated meeting in Montreal on the 28th inst. The Rev. Mr. Stevenson has assumed the temporary pastorate of the Montreal congregation, which he will, probably, continue to occupy till next summer. The mission of the Rev. Mr. McTavish is especially to the congregations of Highland emigrants. He is, at present, occupied in the many Gaelic settlements in the Lower Provinces, but is expected to extend his visit to Canada in the month of March.

The *Observer*, a religious paper, connected with the Congregational body in this province has been discontinued.

The pastoral charge of St. Paul's Church, Montreal, vacant by the death of the Rev. Dr. Black, has been accepted by the Rev. Robert McGill of Niagara.

THE MISCELLANY.

ON MUNGO PARK'S FINDING A TUFT OF GREEN MOSS
IN THE AFRICAN DESERT.

[¹ Whatever way I turned, nothing appeared but danger and difficulty. I saw myself in the midst of a vast wilderness, in the depth of the rainy season, naked and alone, surrounded by savage animals, and men still more savage. I was five hundred miles from the nearest European settlement. At this moment, painful as my reflections were, the extraordinary beauty of a small moss in fructification irresistibly caught my eye. I mention this to show from what trifling circumstances the mind will sometimes derive consolation; for though the whole plant was not larger than the top of one of my fingers, I could not contemplate the delicate conformation of its roots, leaves, and capsule, without admiration. Can that Being, thought I, who planted, watered, and brought to perfection, in this obscure part of the world, a thing which appears of so small importance, look with unconcern upon the situation and sufferings of creatures formed after his own image? Surely not. I started up, and disregarding both hunger and fatigue, travelled forward, assured that relief was at hand, and I was not disappointed.]—PARK'S TRAVELS.]

The sun had reached his mid-day height,
And poured down floods of burning light,
On Afric's barren land;
No cloudy veil obscured the sky,
And the hot breeze that struggled by
Was filled with glowing sand.

No mighty rock upheaved its head
To bless the wanderer with its shade
In all the weary plain;
No palm-trees with refreshing green
To glad the dazzled eye were seen,
But one wide sandy main.

Dauntless and daring was the mind
That left all home-born joys behind
These deserts to explore—
To trace the mighty Niger's course,
And find it bubbling from its source
In wilds untrod before.

And ah! shall we less daring show,
Who nobler ends and motives know
Than ever heroes dream—
Who seek to lead the savage mind
The precious fountain-head to find
Whence flows salvation's stream?

Let peril, nakedness, and sword,
Hot barren sands, and despot's word
Our burning zeal oppose—
Yet, Martyr-like, we'll lift the voice,
Bidding the wilderness rejoice,
And blossom as the rose.

Sad, faint, and weary on the sand
Our traveller sat him down; his hand
Covered his burning head,
Above, beneath, behind around—
No resting for the eye he found;
All nature seemed as dead.

One tiny tuft of moss alone
Mantling with freshest green a stone,
Fixed his delighted gaze—
Through bursting tears of joy he smiled,
And while he raised the tendril wild
His lips overflowed with praise.

"Oh, shall not He who keeps thee green,
Here in the waste, unknown, unseen—
Thy fellow exile save?
He who commands the dew to feed
Thy gentle flower, can surely lead
Me from a scorching grave!"

The heaven-sent plant new hope inspired—
New courage all his bosom fired,
And bore him safe along;
Till with the evening's cooling shade
He slept within the verdant glade,
Lulled by the negro's song.

Thus, we in this world's wilderness,
Where sin and sorrow—guilt—distress
Seem undisturbed to reign—
May faint because we feel alone,
With none to strike our favourite tone
And join our homeward strain.

Yet, often in the bleakest wild
Of this dark world, some heaven-born child,
Expectant of the skies,
Amid the low and vicious crowd,
Or in the dwellings of the proud,
Meets our admiring eyes.

From gazing on the tender flower,
We lift our eyes to Him whose power
Hath all its beauty given;
Who, in this atmosphere of death,
Hath given it life, and form, and breath,
And brilliant hues of heaven.

Our drooping faith, revived by sight,
Anew her pinion plumes for flight,
New hope distends the breast;
With joy we mount on eagle wing,
With bolder tone our anthem sing,
And seek the pilgrim's rest.

ROBERT MURRAY M'CHRYNE.

REMARKABLE CONVERSION OF AN EMINENT JEW.

(From the Voice of Israel.)

[We cannot present the following autobiography to our readers without a few words of affectionate exhortation to our dear brethren. They repeatedly state, that it is only ignorant and uneducated Jews who embrace Christianity. Absurd as this assertion is, it is so often repeated that it passes current with many, who have neither opportunity nor inclination to inquire into its truth. Through the kindness of our beloved brother, who has yielded to our urgent entreaties, not only to give us an account of his conversion, but to give it with his name, we are enabled to show our dear brethren of the house of Israel, that one of the master minds of the day, one who is not only the greatest poet that Holland has produced, but is equally renowned as a philosopher, theologian, and a politician; this man brought up in hatred and contempt of Christianity, has been brought by the force of truth, and the power of Divine grace, to be a humble disciple of the Lord Jesus Christ. O brethren! Ought ye not to inquire whether ye be not rejecting the truth of God, to your own condemnation?—Editor Voice of Israel.]

You request of me, dear brother, some account of my conversion to the Christian religion, and to the faith in Jesus Christ; and I cannot refuse to tell the things which the God of our fathers has wrought in my soul. I will cheerfully join my testimony with that of my brethren, both by nature and in grace, who endeavour to instruct others, and to teach their hearts by

retracing the ways of God towards them in his providence and his grace.

To set his dispensations towards me in a clearer light, I must refer to many long past events. A son of Israel is constantly reminded that his personal history is closely linked with that of his fathers. I must then claim indulgence for prefacing my account with some particulars respecting my parentage, which I derive from one of the Jewish families that have for several ages dwelt in the Spanish peninsula. Some of my ancestors in that country professed Catholicism, first by compulsion; and afterwards, (a case by no means uncommon in the history of our people in Spain and Portugal) from conviction, or, at least, in sincerity. Humanly speaking, we might still have inhabited that country, and professed the Romish faith; but one of the members of our family, Canon Tresonis, of the collegiate church of Oporto, gave up, in consequence of his doubts on religion, his office and his country to return to the Synagogue of his ancestors.

We learn from various biographical works the history of Gabriel, who with his younger brothers was circumcised at Amsterdam, where, after falling into complete infidelity, his life ended very unhappily. It is from one of these younger brothers, Joseph da Costa, that I take my descent, by the direct male line. My family belonged during two centuries to the Spanish and Portuguese Synagogue in Amsterdam, where it enjoyed all the privileges which Holland then presented to my nation in its exile and tribulation. My father, who shared in the sentiment of devotedness to the house of Orange, so common amongst the Jews, and who was, therefore, very inimical to the revolution, educated me in the same principles. He was a very upright man, and gifted with a large share of good sense; and my education was to him an object of the most affectionate care and solicitude. His religious principles were by no means those of a strict Jew, although he maintained a decorous respect for the outward ordinances of religion. My mother was much more inclined to the religious observances of modern Judaism.

From childhood my mind had been partially influenced by a sort of religious instinct, a vague desire to know and serve God; whilst I was, at the same time, involved in doubt and uncertainty, both as to revelation itself, and with regard to the ordinances, and the oral traditions of the Rabbis. At times I strenuously addicted myself to the devotional use of the prayers, the rites and commandments of my religion; at others, I relapsed into doubt, and gave way to a distaste for all these outward observances. The scoffing and irreligious philosophy of the 18th century inspired me with horror; and my attention was earnestly directed to the acquiring of an intelligent conviction respecting the existence and government of God, and the immortality of the soul. But the books I consulted in my search into these high interests failed to afford me satisfaction. Their arguments were not of sufficient weight fully to convince me of their truth, nor did their reasonings fix me in complete incredulity. Materialism alarmed, distressed, and shocked me. But the subtleties of Plato, of Mendelsohn, and others, could not reach my heart, nor warm it. My mind was at that time far from being convinced of the historical fact of revelation, or of the veracity of the Old Testament, of Moses, and the Prophets. And although in the midst of this uncertainty, I still clung to the great recollections of my nation, from a feeling of natural pride; my commerce with unbelievers, and my study of philosophers, had wrought in my mind so far as to exclude the idea of an immediate and positive revelation. I had formed a sort of deistic system, in which were mingled rabbinical and Mosaic principles. I looked upon Jesus Christ as a light proceeding from Israel for the illumination of the Gentiles; meanwhile the vanities of the world and sin ruled in my daily life. Such was the state of my mind when in the providence of God two events occurred which had a marked influence on my future course.

My father, perceiving my inclination for study, destined me to the career of jurisprudence, a pursuit which, though formerly closed to the Jews, had been partially opened to them since the revolution of 1795. From the age of 13 to 15 years (1811—1813)—having attended regularly the Latin classes in my native city of Amsterdam, I began a course of lessons with the Professor of Antiquities and Literature, a man of learning, and possessed of a highly refined taste. His historical lectures gave him ample opportunities for asserting and setting in a conspicuous light the truth and high authority of the writings of Moses, and he earnestly vindicated those records from the sophisms and fallacies of Voltaire, and the other sceptics of the age. The idea of a positive revelation was now awakened in my mind; I began to believe in the divinity of the Old Testament, and this great truth gradually developed, was to me as a beacon amidst doubt and obscurity. Revealed religion, the divine authority of the Bible, is an historical fact.

My study of the Bible history was soon followed by enquiries which originated partly, I must own, from national pride. In the midst of the contempt and dislike of the world for the name of Jew, I had ever gloried in it. I began, therefore, to study the history of our families, and of our nation in Spain and Portugal, in respect to its theology—its poetry—its attainments in science—its political and diplomatic disposition, taking a general review of its prosperity and of its astonishing calamities. Throughout their history, both ancient and modern, I perceived something so extraordinary as to be quite inexplicable, unless we view the Jews as the subjects of remarkable privileges, and of as remarkable downfall; of a special election of God, and of an enormous crime on the part of the elect people. It was thus that the consideration of modern Judaism prepared me for the knowledge of that religion, which alone is the solution and the fulfilment of the pure and divine Judaism of the Old Testament.

Another circumstance in my life tended to my further enlightenment. The perusal of the ancient classics, the political events of 1813 and 1815, even the study of the history of my fathers according to the flesh, awakened in my soul the faculties of poetry. As a youthful poet, I was presented by a learned Hebraist of our nation to the greatest of our Dutch contemporary poets, the celebrated Bilderdyk (who died at the age of 75 years in 1831.) He was a remarkable man in all respects, and one whose political and religious convictions, and originality of mind and character, had armed all this present age, at least in his own country, against him. Misunderstood, persecuted, banished (in 1795,) harassed by all sorts of misfortunes, he had found from his youth strength and consolation in the gospel of Christ. Attached in heart to the truths of the confession of the Reformed Churches, he had besides early perceived the glorious future, announced by the prophets to the ancient people of God, and how their conversion to the Messiah, crucified by them, would be one day to the nations at

large like life from the dead. From thence arose a particular attachment to Israel for their fathers' sake, and for the love of Christ, who sprung from Israel according to the flesh. Very naturally, I felt strongly drawn towards this extraordinary man. I became his disciple, and also his intimate friend for 18 years to the day of his death. It is to him, under the hand of God, and through His adorable grace, that I saw the light which led me to the Christian religion, and to the faith in Jesus, my Saviour, and my God. Not that Bilderdyk ever sought to make a proselyte of his young disciple. With a wisdom which I can attribute to nothing but the direction of the Almighty, he rather endeavoured not to sway my mind by the influence which his superior intelligence gave him over me. He only endeavoured to render me more of an Israelite than is consistent with the wisdom of the present age. He spoke to me of the Old Testament; he directed my attention to the prophecies; to the promises given to the fathers, to the portions of revealed truth, preserved even in the traditions of the Rabbis (Messiah Ben David and Messiah Ben Joseph, &c. &c.) Especially he tried to make me feel that the true Christian shares in the hopes of Israel in regard to a glorious reign of the Messiah upon the throne of David; and that on the other hand, (it is thus that he expressed himself in a piece of poetry which he addressed to me in 1819), the sincere Jew is a Christian in hope.

Soon the hand of God led us further on. It was in 1820. Bilderdyk and I were engaged in a deeply serious conversation on the things of God and of truth. In the ardour of discourse he happened to say to me, that the ancient Jews themselves had acknowledged a plurality of persons in the ineffable unity of God. That God seeing himself, contemplating himself, reflecting himself, begot his Son from all eternity; and that the Son is He whom Christians adore in the person of Jesus Christ crucified.

Then did my eyes perceive the first rays of new light. I began to read the New Testament; I read that unspeakably sublime and blessed Word (John i. 6—14), "In the beginning was the Word, and the Word was with God, and the Word was God, and the Word was made flesh." I began to feel an abhorrence of sin, for which the Saviour himself, manifested in the flesh, had suffered the death of the cross. I perceived the fulfilment of the prophecies of Isaiah xi. liii. li., and in Psalms xxii. cx. &c. &c. I adored—I believed; and by degrees this faith operated upon my conscience and my practice. Religion was no longer merely a sublime speculation, or a great national interest; I found that I must become the property of Jesus Christ, that I must live to Him, and by Him. Twenty years have elapsed since that period. Shame in the sight of God and before men befitted me in recording so holy an obligation. But He who called me from the midst of darkness is faithful. He will not suffer me to quit this life without having truly glorified him with my lips, and in my life, by the faith which alone saves. During the early days of my convictions I had, though with some hesitation, opened my mind on the subject, to my friend Capadose. We soon entered into a full discussion of it—and our conversations were more and more directed to the great questions of truth and salvation. We read and examined together. A third inquirer into the Scriptures and the truth in Christ, was soon after joined with us. God gave me, in 1821, a wife whose choice from the first communication we had together on this all-important subject, was in accord with my own. By a remarkable providence of our God, Hannah Belmonte, my cousin, betrothed to me in 1820, had been (through a train of family circumstances) brought up in a school of Christian young ladies. Having been admitted to share their religious instructions, she became acquainted with the catechism of Heidelberg, and had heard the blessed name of Jesus before I did. From the time I imparted to her what was passing in my own mind, she became to me a beloved sister in Christ, as well as a faithful companion in the trials of life, and in the search after eternal life through faith in our great God and Saviour. Together with our friend Capadose, we were baptized the 20th October, 1822, at Leyden; and the Lord afterwards added to us three other members of our family. We kept up a good understanding, and uninterrupted communion of feeling with my mother-in-law Belmonte, and her eldest daughter Esther; though we were far from anticipating the happy change and renewal of heart and life, which quickly developed itself. By the Divine blessing, a conversation that my mother-in-law and I had together, one evening, was made the means of arousing her to a serious concern for the salvation of her soul, and this example was soon followed by her daughter. Both displayed great eagerness for Christian instruction, and shortly afterwards they openly confessed the name of the Lord Jesus, and were baptized by the venerable and pious Pierre Chevalier (pastor of the Walloon church in this town)—and who is now with them before the throne of the Lamb.

Our mother, then aged sixty-eight years, survived her baptism two years, a period which she devoted almost entirely to prayer and studying the Scriptures, especially the New Testament, her previous reading having been confined to the most frivolous publications. Perfect peace was the portion of her latter days, and her last words were, "Come, Lord Jesus!" Her daughter Esther, who afterwards married the worthy son of the Walloon pastor, our intimate friend and brother, Mons. J. Chevalier, after a most edifying course of devotedness to her Lord and Saviour, died in her confinement in June, 1840. Her soul also reposes in peace in the bosom of Abraham, and in the full fruition of His presence who redeemed her with his blood.

Another member of our family, who had become a disciple of Christ, and had been baptized some time after us (but quite independently of us,) had preceded our dear sister in death; delivered from the depths of sin by the healing grace of the Lord, he had found pardon and eternal life through the new and living way of the blood of Christ. After having studied theology, he was about to assume the pastoral charge of one of our churches, when he was called to his rest.

To God the most holy be thanksgiving and praise for his unspeakable mercies in life, in death, and throughout all eternity. Amen.

ISAAC DE COSTA.

THE FRUIT TREES OF AMERICA.

(From Downing's Fruits and Fruit Trees of America.)

THE APPLE.

SOIL AND SITUATION. The apple will grow on a great variety of soils, but it seldom thrives on very dry sands, or soils saturated with moisture. Its favourite soil, in all countries, is a strong loam of a calcareous or limestone nature. A deep, strong

gravely, marly, or clayey loam, or a strong sandy loam on a gravelly subsoil, produces the greatest crops, and the highest flavoured fruit, as well as the utmost longevity of the trees. Such a soil is moist rather than dry, the most favourable condition for this fruit. Too damp soils may often be rendered fit for the apple by thorough draining, and too dry ones by deep subsoil ploughing, or trenching, where the subsoil is of a heavier texture. And many apple-orchards in New England are very flourishing and productive on soils so stony and rock-covered (though naturally fertile) as to be unfit for any other crop.

As regards site, a southern or south-eastern aspect is preferable, to ripen the crop and the wood more perfectly.

We may here remark that almost every district of the country has one or more varieties which, having had its origin there, seems also to flourish more perfectly in that than in any other locality. Thus the Newtown Pippin and the Spitzenburgh, are the great apples of New-York; the Baldwin and the Roxbury Russett, of Massachusetts; the Bellflower and the Rambo, of Pennsylvania and New Jersey; and the Peck's Pleasant and the Seek-no-further, of Connecticut; and though these apples are cultivated with greater or less success in other parts of the country, yet nowhere is their flavour and productiveness so perfect as in the best soils of their native districts. This will account for the variety of opinions respecting the comparative merits of different fruits in different states and localities.

PLANTING AND CULTIVATION OF ORCHARDS. With the exception of a few early and very choice sorts in the fruit garden, the orchard is the place for this tree, and indeed, when we consider the great value and usefulness of apples to the farmer, it is easy to see that no farm is complete without a large and well selected apple orchard.

The distance at which the trees should be planted in an orchard, depends upon the mode in which they are to be treated. When it is desired finally to cover and devote the whole ground to the trees, thirty feet apart is the proper interval, but where the farmer wishes to keep the land between the trees in grain and grass, fifty feet is not too great a distance in strong soils. Forty feet apart, however, is the usual distance at which the trees are planted in orchards.

It is an indispensable requisite, in all young orchards, to keep the ground mellow, and loose by cultivation; at least for the first few years, until the trees are well established. Indeed, of two adjoining orchards, one planted and kept in grass, and the other ploughed for the first five years, there will be an incredible difference in favour of the latter. Not only will these trees show rich dark luxuriant foliage, and clean smooth stems, while those neglected will have a starved and sickly look, but the size of the trees in the cultivated orchard will be treble that of the others at the end of this time, and a tree in one will be ready to bear an abundant crop, before the other has commenced yielding a peck of good fruit. Fallow crops are the best for orchards,—potatoes, vines, buckwheat, roots, Indian corn, and the like. An occasional crop of grass or grain may be taken; but clover is rather too coarse-rooted and exhausting for a young orchard. When this, or grass, is necessarily grown among young trees for a year or two, a circle of three feet diameter should be kept loose by digging every season about the stem of each tree.

The bearing year of the Apple, in common culture, only takes place every alternate year, owing to the excessive crops which it usually produces, by which they exhaust most of the organizable matter laid up by the tree, which then requires another season to recover, and collect a sufficient supply again to form fruit buds. When half the fruit is thinned out in a young state, leaving only a moderate crop, the apple, like other fruit trees, will bear every year, as it will also, if the soil is kept in high condition. The bearing year of an apple tree, or a whole orchard, may be changed by picking off the fruit when the trees first show good crops, allowing it to remain only on the alternate seasons which we wish to make the bearing year.

One of the finest orchards in America is that of Pelham farm, at Esopus, on the Hudson. It is no less remarkable for the beauty and high flavour of its fruit, than the constant productiveness of trees. The proprietor, R. L. Pell, Esq., has kindly furnished us with some notes of his experiments on fruit trees, and we subjoin the following highly interesting one on the Apple:—

"For several years past I have been experimenting on the apple, having an orchard of 2,000 bearing Newtown Pippin trees I found it very unprofitable to wait for what is termed the 'bearing year,' and it has been my aim to assist nature, so as to enable the trees to bear every year. I have noticed that from the excessive productiveness of this tree, it requires the intermediate year to recover itself—to extract from the earth and the atmosphere the materials to enable it to produce again. This it is not able to do, unassisted by art, while it is loaded with fruit, and the intervening year is lost; if, however, the tree is supplied with proper food it will bear every year; at least such has been the result of my experiments. Three years ago, in April, I scraped all the rough bark from the stems of several thousand trees in my orchards, and washed all the trunks and limbs within reach with soft soap; trimmed out all the branches that crossed each other, early in June, and painted the wounded part with white lead, to exclude moisture and prevent decay. I then, in the latter part of the same month, slit the bark by running a sharp pointed knife from the ground to the first set of limbs, which prevents the tree from becoming bark bound, and gives the young wood an opportunity of expanding. In July I placed one peck of oyster shell lime under each tree, and left it piled about the trunk until November, during which time the drought was excessive. In November the lime was dug in thoroughly. The following year I collected from these trees 1700 barrels of fruit, part of which was sold in New York for four, and others in London for nine dollars per barrel. In October I manured these trees with stable manure in which the ammonia had been fixed, and covered this immediately with earth. The succeeding autumn they were literally bending to the ground with the finest fruit I ever saw, while the other trees in my orchard not so treated are quite barren, the last season having been their bearing year. I am now placing round each tree one peck of charcoal dust, and propose in the spring to cover it from the compost heap.

My soil is a strong, deep, sandy loam, on a gravelly subsoil. I cultivate my orchard grounds as if there were no trees on them, and raise grain of every kind except rye, which grain is so very injurious that I believe three successive crops of it would destroy any orchard younger than twenty years. I raised last year in an orchard containing twenty acres, trees 18 years old, a crop of Indian corn which averaged 140 bushels of ears to the acre."

To be continued.

SCRIPTURE ILLUSTRATION.

"Love ye your Enemies."—Luke vi. 35.—The benign and im-

pressive precepts of our Lord enjoining general affection, tenderness, and forbearance, cannot well be understood, in their full force, without a reference to the low and narrow doctrines which were about this time inculcated by the Jewish teachers, and acted upon by the people. As we have shown, on a former occasion, a limit was fixed beyond which it was lawful to hate an offending brother, though he might be at first forgiven. Apostatizing or heretical Israelites it was lawful and meritorious to slay, openly, if opportunity served, and legally if expedient; but at all events to slay him, even if by subtlety and craft. And in exact conformity with this principle the rabbinical writers hesitate not to avow—almost with boasting—that by such subtlety and craft Christ himself was slain; thus affording an unintentional corroboration of the truth of the evangelical narratives of his condemnation. And then, as to the Gentiles, even those with whom they had no war or contention, they said:—There was no instruction to plot their death, but it was not lawful to deliver them from death. Witness the following, cited by Lightfoot from the Babylon Talmud:—"A Jew sees one of them fallen into the sea; let him by no means lift him out thence; for it is written, 'Thou shalt not rise up against the blood of thy neighbour;' but this man is not thy neighbour." A precious specimen of their interpretation of the Scriptures. After this, how noble appear such instructions as these; and how beautiful the answer of Christ, a little farther on, to the question of the lawyer, "Who is my neighbour?"—(Chap. x. 29.)—*Pictorial Bible.*

SELECTIONS.

THE BLESSINGS OF SLAVERY.—A travelling correspondent of the *Morning News*, writing from Louisiana, describes a Christmas frolic of slaves, and "improves" the circumstance as follows:—

"How little is known at the North of Southern slavery. I cannot doubt, that any candid man, who would come here and examine for himself, would decide that the negroes are as well off in proportion to their capacities, as the labouring population of any country in the world. I believe that there are some millions of free-born Englishmen who would jump as high as they are capable of jumping, for the privilege of changing places with them, and rather than starve as now, they might be willing to take their woolly heads and shining black faces in the bargain."

The craven, servile creature! Why won't some slave-trader black his face (if not black enough already) and sell him off to Texas, to help to "extend the area of Freedom" by delving in cane-brakes at nothing a day but a flogging for supper? The "freeborn Englishman" has a wife whom no brutal master can violate before his eyes with legal impunity, and daughters whom no ruffian overseer may lash in cotton or cane-fields, or constrain to debauchery and brutal licentiousness—the law sustaining and shielding him. The "free-born Englishman" may have too little bread for his family, but the law is their shield against personal injury or degradation; nobody can sell his wife or children away from his sight for ever, or drive them to a distant market chained in gangs as if they were dangerous wild beasts. The Englishman's son who wants bread to-day may be Prime Minister or Chief Justice before he dies; meantime his oath must be taken in all the Courts of his country, against the greatest dignity, and may bring to condign punishment the lordliest tyrant in the land. Why does nobody ever petition to be made a slave? Men seek death and every other form of calamity except slavery—why do all shrink from that?—One would suppose that some of these dough-faces would take the medicine that they think must be so pleasant for others.—*New York Tribune.*

PHILOSOPHY OF BREAD-MAKING.—The process of baking consists in mixing about three parts (by weight) of flour with two of water. If the dough thus formed be allowed to remain for some time at a moderately elevated temperature, a fermentation commences, and the sugar of the starch is gradually converted into carbonic acid and alcohol. The gluten of the dough, meanwhile, prevents the carbonic acid (the same kind of air which arises from brisk beer) from escaping. It, therefore, heaves up the dough in every part, and more than doubles its bulk. If the dough at this stage be formed into loaves and put into the oven, good bread is produced; but, if the process be allowed to go farther on, fermentation will not stop when the sugar is decomposed; it continues to act upon the alcohol, and gradually converts it into acetic acid, or vinegar, and lactic acid. Bread thus produced is very porous, or full of eyes, but it has also a sour, disagreeable taste. Dough that has been allowed fully to ferment in this way is called leaven, and was anciently used in small quantities to mix with common dough, in order to accelerate its fermentation; but yeast, or barm, procured by the fermentation of beer, is now commonly substituted for this purpose. A kind of leaven, made by mixing potatoes, salt, and common flour with a small portion of yeast, is also very much used in the process of baking. But all these processes of fermentation, though they form a light and porous bread, yet consume one of the valuable ingredients of the flour, that is, the saccharine matter. A method has lately been adopted by which this sugar may be retained, and yet the bread be made sufficiently light and porous. It consists in adding the two ingredients of common salt in their separate forms to the flour and water of the dough, and, by their chemical action, carbonic acid is freely evolved, and thus the dough is rendered porous. The ingredients are common spirit of salt (hydrochloric acid) diluted with water, and common carbonate of soda. These, used in their proper quantities, unite and form common salt, and in such proportion as to give the necessary saltiness to the bread.—*Hogg's Weekly Instructor.* [It is a common mistake to suppose that alcohol is found in bread, the small portion of that volatile substance which is evolved, is wholly driven off by the heat applied in the process of baking.—Ed.]

COMMERCE, THE BOND OF INTERNATIONAL AMITY.—Mankind may be knitted together for a time, in various countries, by sympathies excited by accidental circumstances, but there can be no common bond of union between nations but one founded upon a feeling of common interest. Make foreign nations dependent on you for some of their comforts and their conveniences, encourage them in the prosecution of their industry by becoming their customers, give to them the products of your own in exchange advantageous to both parties, and you raise up mutual feelings of affection and of sympathy, which will go farther than anything else to prevent that which in my mind has been, and is, the greatest curse that has afflicted mankind—war.—*Lord Sydenham.*

NATURAL PHENOMENON.—In the Duke of Hamilton's colliery, at Wallacetown, near Falkirk, a living frog was lately found embedded in a small piece of coal, about 3 inches long and 2½ broad, at a depth of 42 fathoms from the surface, and 300 yards from the bottom of the shaft. It was seen by seven men when taken out of the coal. It does not appear to have any mouth, but seemed, by the motion of the throat, to be breathing rapidly. It is small in size, its limbs appear to be longer than usual, and are of peculiar conformation; and, what is not a little singular, considering the place in which it was found, it is provided with a pair of large and brilliant eyes.

THE WORKING CLASSES.—At present it is not too much to say that nothing is really known, nothing accurately imagined, of those classes, except by the very few whose tastes or avocations have brought them into close communion with them, among a few employers of labour, a few medical men, and a few, very few, ministers of religion. Our philanthropists conceive of them as masses suffering poverty and privation; our churchmen, as degraded wretches without the elements of religion or instruction; our declamatory writers, as terrific and picturesque brutes; and our statesmen, as wild and turbulent, but formidable Jacobins. Few, if any, imagine them as they really are—men in the receipt of earnings which, wisely husbanded and administered, would soon place them among the easy classes—with broad, clear, simple notions of common justice and common sense, which often place the weak minded moralist and clergyman who undertake to reason with them in positions of pitiable and humiliating embarrassment—with intellectual capacity and long tried powers of combined action and fidelity in their

associations, which (but that their actual leaders are nearly all scoundrels, and that circumstances have generated a most deplorable distrust of those who ought to be their leaders) might render them in political matters a more real power than the Carlton Club, a "greater fact" than the Anti-Corn Law League, and, more than all, with a stoical endurance of inevitable privation, and a mutual helpfulness in trouble, which brighten the darkest passages in their social history.—*Westminster Review.*

SERPENTS.—In the Savannahs of Icacubo, in Guiana, I saw the most wonderful, the most terrible spectacle that can be seen; and although it be not uncommon to the inhabitants, no traveller has ever mentioned it. We were ten men on horseback, two of whom took the lead, in order to sound the passages whilst I preferred to skirt the great forests. One of the blacks who formed the van guard returned full gallop, and called to me, "Here, sir, come and see serpents in a pile!" He pointed out to me something elevated in the middle of a savannah, which appeared like a bundle of arms. One of my company then said, "This is certainly one of those assemblages of serpents which heap themselves on each other after a violent tempest. I have heard of these, but never saw any; let us proceed cautiously and not go too near." When we were within twenty paces of it, the terror of our horses prevented our nearer approach, to which, however, none of us were inclined. Suddenly the pyramidal mass became agitated; horrible hissing issued from it, thousands of serpents rolled spirally on each other shot forth out of the circle their hideous heads, presenting their envenomed darts and fiery eyes to us. I own I was one of the first to draw back; but when I saw this formidable phalanx remain at its post, and appeared to be more disposed to defend than to attack us, I rode round it, in order to view its order of battle, which faced the enemy on every side. I then sought what could be the design of this numerous assemblage; and I concluded that this species of serpents dreaded some colossus enemy, which might be the great serpent, or the cayman, and that they reunite themselves after having seen this enemy, in order to attack or resist him in a mass.—*Humboldt.*

DWELLINGS OF THE POOR.—In the room where my fever-patient lay, sixteen individuals found their cook-shop, their dining room, dormitory, and hospital, all in one. Smoke and steam, from a pot containing potatoes, filled the room. I could not speak several minutes from coughing. The beds were nearly all on the floor—married and single, male and female, healthy and sick, huddled together. One bed alone was on a bedstead, and on it was a girl fifteen years of age, tossing with fever, a boy of twelve years in a state of stupor, and their mother whose fixed eyes, dilated nostrils, gurgling throat, and cold feet, told but too plainly that she was fast hurrying to her final resting place. I was looking on this scene of dirt, and death, with silent, yet agonized feelings, when something suddenly seized my foot. I sprang back in a state of alarm, when a rough voice cried out to me, "Don't be frightened, Doctor, it is only the pigs!" And, true enough, a great sow lying under the bed, with seven or eight little ones, had taken a fancy to my boot, and had proceeded to appropriate it to herself accordingly. This is no matter for a smile. Thirteen individuals, and nine pigs, preparing to satiate hunger by a coarse meal in the chamber of death. A poor mother dying, and two of her little ones on the eve of death and no pastor's voice had been there to cheer her in that dark hour, no gentle hand to point to a happier home beyond the skies! Rude and clamorous voices, hissing, stench, reeking vapours, the grunt of pigs and the heavy slip shod tread of careless strangers, alone sounded the requiem of that passing soul. I left this melancholy scene, thinking on the force and truth of the following words, spoken by the Bishop of London in the House of Lords:—"I pass the magnificent church which crowns the metropolis, and is consecrated to the noblest of objects—the glory of God—and I ask myself in what degree it answers that object. I see there a Dean and three Residentaries, with incomes amounting, in the aggregate, to between ten thousand and twelve thousand pounds a year; I see, too, connected with the cathedral, twenty-nine clergymen, whose offices are all but sinecures, with an annual income of twelve thousand pounds, and likely to be very much larger after the lapse of a few years; I proceed a mile or two to the east, or north-east, and I find myself in the midst of an immense population, in the most wretched destitution and neglect. Artisans, mechanics, labourers, beggars, thieves, to the amount of 300,000."—*From the Note-Book of an M. D. of his Visits in London.*

WHAT INCREASES THE DANGERS OF TRAVELLING.—The great thoroughfares of our country are often the scenes of a wholesale destruction of human life, under the assumed name of accidents; many of which are no doubt attributable to intoxicating drinks. Those steam-boats on the Mississippi, of which a barrel of whiskey accessible to all, is among the customary stores, have scattered mourning and lamentation through the land. Travellers upon our rivers and railroads! you who commit yourselves and those who are dear to you, helplessly to the care of pilots and engineers, have you no interest to suppress this danger? Must the traffickers in ardent spirits be protected at all hazards in the few pieces of silver, the price of blood? Is it nothing to you, that the contents of a single licensed decanter may at any moment precipitate you and hundreds of your fellow creatures to destruction? The united voice of patriotism, humanity and self preservation, calls on you to affix to this business the seal of your disapprobation in the form of a freeman's ballot inscribed "No License."—*From the recent appeal of the New York State Temperance Convention on the License Question.*

IRISH RAILWAYS.—The following statistical summary shows that the total length of new lines granted last session, and now in progress of formation, amount to six hundred and thirteen miles, and the total capital to be outlayed in the employment of labour in their formation to be £7,465,000:—Belfast and Ballymena, 37½ miles, capital £385,000; Cork and Bandon, 20½ miles, capital £240,000; Dublin and Belfast Junction, 73½ miles, capital £950,000; Dublin and Drogheda, 3½ miles, capital £40,000; Dundalk and Enniskillen 40½ miles, capital £750,000; Great Southern and Western, 98½ miles, capital £1,200,000; Great Western (Dublin to Mullingar and Athlone), 77½ miles, capital £1,000,000; Londonderry and Coleraine, 39 miles, capital £500,000; Londonderry and Enniskillen, 56½ miles, capital £500,000; Newry and Enniskillen, 53½ miles, capital £900,000; Waterford and Kilkenny, 37½ miles, capital £250,000; Waterford and Limerick, 78 miles, capital £750,000.—Total, 613 miles; capital £7,465,000.

THE MANDARIN AND THE ENGLISH LADY.—The degraded position of females in China is well known. Nothing astonishes the Chinamen who visit our merchants at Hong Kong so much as the deference which is paid by our countrymen to their ladies, and the position which the latter are permitted to hold in society. The very servants express their disgust at seeing our ladies permitted to sit at table with their lords, and wonder how men can so far forget their dignity. A young English merchant recently took his youthful wife with him to Hong Kong, where the couple were visited by a wealthy mandarin. The latter regarded the lady attentively, and seemed to dwell with delight on her movements. When she at length left the apartment, he said to the husband, in his imperfect English, "What you give for that wifery wife yours?" "Oh," replied the husband, laughing at the singular error of his visitor "2,000 dollars." This our merchant thought would appear to the Chinese rather a high figure, but he was mistaken. "Well," said the mandarin, taking out his book with an air of business, "suppose you give her to me; I give you 5000 dollars." It is difficult to say whether the young merchant was more amazed or amused, but the grave air of the Chinaman convinced him that he was in earnest, and he was compelled, therefore, to refuse the offer with as much placidity as he could assume. The mandarin was, however, pressing, and went as high as 7000 dollars. The merchant, who had no previous notion of the value of the commodity which he had taken out with him, was compelled at length to declare that Englishmen never sold their wives after they once came into their possession, an assertion which the Chinaman was slow to believe. The merchant afterwards had a hearty laugh with his young wife, when he told her that he had just discovered her full value, as the mandarin had offered him 7000 dollars for her.—*Liverpool Albion.*

NEWS

CANADA.

NOTICES OF APPLICATIONS FOR RAILROADS TO THE NEXT SESSION OF THE LEGISLATURE.

1st. From J. Ferrier and others, to construct a Railroad from Montreal to Prescott. 2d. From J. A. Macdonald, M.P.P., and others, to construct a Railroad from Kingston to Montreal. 3d. From W. H. Boulton and others, to incorporate certain persons as the Toronto and Kingston Railway Company; also, to incorporate certain persons as the Kingston and Montreal Railway Company. 4th. From B. Holmes and others, to construct a Railroad in continuation of the great Western Railroad to Montreal, passing through Kingston, or for constructing a Railroad to Kingston. 5th. From Sir Allan N. Macnab and others, to construct a Railroad from Hamilton to Toronto. 6th. To incorporate the Wolfe Island, Kingston, and Toronto Railroad Company. 7th. To construct a Railroad from Montreal to Lacabe. 8th. From John Nelson and others, to construct a Railroad from St. John's to the Province line, at or near Missisquoi Bay, to connect with the Boston and Burlington Railroad, with the right to extend a Branch into the neighbouring Townships. 9th. To renew the Ordinance for making a Railroad from Montreal to the Province line, (of U. Canada,) at or near Pointe a Barlet. 10th. To renew an Act incorporating the Cabourg Railroad Company, with authority to continue the line to Peterboro'. 11th. From John Prince, President, to extend the period of completing the Niagara and Detroit Rivers Railroad—Act passed in 1835. 12th. To incorporate the Western Canada, Ontario, and Lake Huron Junction Railway Company. 13th. To alter the Act of the Toronto and Lake Huron Railroad Company, so as to authorise the construction of two or more terminal to such Railroad.

Our readers will recollect that we some months ago directed attention to the immense quantities of Birch, and other hard-wood Timber, which might be furnished on the St. Francis for shipment to the English market. We are now happy to state that a gentleman in Montreal, intimately acquainted with this section of the Province, is prepared to purchase all the Birch timber which may be delivered on the banks of the St. Francis, agreeably to specifications, during the coming winter. This branch of business will probably give profitable employment to several hundred of our industrious and enterprising farmers at a season when they are least engaged.—Sherbrooke Gazette.

We learn from the Peterboro' Gazette, that a meeting was held in that town, on the 19th December, for the purpose of considering the best means of promoting a railroad from Port Hope to Peterboro'. The meeting was very well attended, and several resolutions passed, expressive of the determination of those present to use their best exertions to carry out this desirable object. Amongst other advantages to be attained by its accomplishment, the opening up of the Marmora Iron Works was mentioned as one of great importance.

The Buffalo Commercial says, that the Board of Ordnance has decided against the erection of a Suspension Bridge across the Niagara, as being dangerous in a military point of view.

Fire.—We learn from the Victoria Chronicle that a very serious fire occurred at Belleville on Sunday week, by which Mr. G. Reid's wooden factory, and Messrs. Northrop's flouring mills, were destroyed. Mr. Lester's saw mill was on fire, but saved. About four thousand bushels of wheat, belonging to merchants in the town, were destroyed in the mill. The loss of Mr. Reid is estimated at £1000, and of Messrs. Northrop the same.

Inquests.—On the 24 Dec., John King, Esq., M.D., one of the Coroners for the city, held an inquest into the cause of the death of one William Galloway. It appeared that the deceased came to his death, by an accident at the steam-mill belonging to Mr. Gooderham.—Another inquest, held in presence of Mr. Coroner King, on the 9th Dec., was on view of the body of one Anne Donaldson, who came to her death at the Temporary Lunatic Asylum—being a patient there. The verdict of the Jury was in substance as follows:—That the deceased, being Lunatic, did on the 9th Dec., commit suicide; that this was done by her taking a strip from the blanket which was used by her for covering, in her cell, and her trying that strip for the purpose of strangulation (in which she unfortunately succeeded), around her neck and her bed-post. No blame attaches to the authorities of the Institution, for the present unfortunate catastrophe.—Toronto Colonist.

Mr. Solomon Hooper, miller, an old and respectable resident of Newcastle, lost his life, a few days ago, by entanglement in some of his own machinery.

A fire broke out about 11 o'clock on the 26th of December, on the premises of Messrs. Douglas & Robe, in St. George-street. The shed in which the fire originated was burnt down, but by the timely arrival of the Fire Companies, the flames were prevented from communicating with the neighbouring dwelling houses, which are almost entirely of wood.—Montreal Gazette.

As Messrs. Keefer and Slater, Engineers, of the Board of Works, accompanied by two men, were proceeding down the Ottawa, in a bark canoe; in passing through a rapid above the Chatts, (we have not learned the exact spot) the canoe struck a rock, on which a stick of timber was lying, and upset, when one of the unfortunate men after reaching the stick and holding on until exhausted, fell off and was drowned. Messrs. Keefer and Slater, escaped to a small island, and after suffering severely, were fortunately relieved from their perilous situation by the George Buchanan steamer, the Captain having sent a small boat to their assistance. The other man saved himself by swimming ashore.—Ottawa Advocate.

A fire broke out in a small dwelling house at the head of Queen Street, owned and occupied by Mr. Andrews, plasterer, by which the building was entirely consumed; and we regret having to add, the son of Mr. Andrews, a young man of about 25 years of age perished in the flames. In addition to this sad bereavement, Mr. Andrews has sustained considerable pecuniary loss; but a part of his furniture was saved; the dwelling was entirely destroyed; and upon neither had insurance been effected.—Kingston News.

THE MILITIA.—By the laws now in force every male British subject in Lower Canada, above eighteen years of age and under sixty, is bound to serve in the militia, with the exception of persons expressly exempted, among whom are officers who have served in the militia or volunteer corps. Captains to notify at the Church doors (?) the time and place of enrolments for persons within the limits of their respective companies. Those liable to enrol, and who refuse or neglect, incur a fine of not more than twenty shillings, or less than five, with costs, and imprisonment till paid. Officers not to be in greater proportion than in the regular army, and resident within their command. The Governor or Administrator of the Government in time of war, invasion, insurrection, or imminent danger thereof, may order out not exceeding one-fifth of the unmarried men to serve not more than six months; to be paid as in the army, subject to military law, but not corporal punishment, and Officers of Courts Martial are to belong to the militia. All or any part of the militia may be ordered out by the Government or Civil power to enforce the execution of the laws.—Quebec Gazette.

SHIPPING INTELLIGENCE.—It appears from a list given in a Quebec paper, that thirty-nine shipwrecks have taken place in 1845; one of the vessels, the Montreal was lost with all the crew and passengers. The following gives some details of the melancholy event:—A letter has been received here by Wm. Price, Esq., from Mr. Louis Roy, dated from Metis, which confirms the melancholy loss of the bark Montreal. She was lost at the River Grand Capusin, but the date is not given. The vessel is completely broken up, and the only way in which her name was discovered was by the long-boat, on the stern of which is painted "Montreal, of London." Four bodies have been found, one of the poor fellows, it is stated, was still alive when he reached the shore, and died in about 5 hours after. Forty-seven barrels of flour and one of lime juice, is all that has been saved of her cargo. The reports published in our last relating to the loss of lives on Red Island, &c., are not confirmed.—Quebec Gazette, Dec. 29.

GREAT BRITAIN AND IRELAND.

TRUE GALLANTRY.—Died, on the 9th instant, at Sheerness, on board her Majesty's ship *Eclair*, from the effects of the fatal epidemic, of which most of the crew died, Mr. Sidney Bernard, surgeon, in charge of the sick. When the vessel had lost its own surgeon, and the sick were dying in numbers on its way from Africa, this officer volunteered at Madeira to take charge of the crew. His duties, in their ordinary execution, could only be performed at the risk of his own life. In this case, they were accompanied by exertions which aggravated this danger, and were never relaxed by apprehensions of the fatal events hourly occurring. Words can add no lustre to the name of this noble volunteer in the cause of humanity.

GRACE DARLING.—The long-contemplated monument to the memory of the late Grace Horsly Darling is about to be erected in Bamburgh church-yard.

The subscriptions for a testimonial to George Hudson, Esq., M.P., already amount to upwards of £20,000. It is to be devoted to the building of almshouses for worn out engine-drivers and stokers. Some idea of the great confidence reposed in this extraordinary man, may be gathered from the fact, that, since his alliance with the Eastern Counties Company, its shares have each advanced £4, and the property of the company increased from its original value of seven millions, to eight and a half millions.

CHRISTIAN UNION.—We understand that a clergyman, the Rev. A. Campbell, has accepted one of the secretaryships of the London Committee for the promotion of Christian Union, and that the Rev. H. H. Beamish and two of the Liverpool clergy, Mr. Ewbank and Mr. Cordeaux, have joined the committee within the last few days.—Record.

DR. D'ARBEURG AND THE LIVERPOOL CONFERENCE.—We have seen an extract from a letter just received from Dr. Merie D'Arbeurg by a friend in Edinburgh, requesting him to make Dr. Candlish acquainted with his assension to the resolutions adopted at the Liverpool Conference.—Witness.

Hudson's Bay Produce.—The annual importations of furs and skins by the Hudson's Bay Company from that quarter has just taken place. One of their vessels, the *Prince Albert*, arrived in the London Docks two or three days ago, and the other vessel, the *Prince Rupert*, arrived a few days previously, with immense cargoes of every description of the most valuable furs and skins of animals abounding in that place.

A characteristic trick has been played upon a landowner in the county of Tipperary. "Having a considerable farm to let," says the *Tipperary Constitution*, "bidders, as is the case everywhere in this country, were abundant; but one, who had every appearance of substantiality, was closed with, on the terms of a lease, on paying down a fine of £500 and agreeing to a rent of 50s an acre. The landowner could have no doubt of the solvency of a man who could so readily command £500 to pay down; and at once executed the lease, and put the man in possession. But no sooner was this done than the new tenant not only fixed himself on the land, but brought with him a whole swarm of cottagers, his colleagues in the scheme; amongst whom, it appears, that £500 was collected, each to have a portion of land according to the same he subscribed; and now the whole farm is a perfect colony of squatters, and no remedy presents itself."

Sir Robert Peel has bestowed the Deanery of Westminster upon Dr. Buckland, the well-known Professor of Geology, and at present a Canon of Christ Church, Oxford. The Deanery will, in consequence of an arrangement under the Ecclesiastical Commission, devolve upon the Archbishop of the Diocese.

The foundation stone of a new Temperance-hall has been recently laid in Liverpool.

The Bishop of Derry has invented an atmospheric churn, by which eleven gallons of cream produced twenty-six pounds of butter.

The average number of British shipwrecks in a year is 600; the value of the property destroyed about two-and-a-half-millions sterling; and the number of lives lost about 1500.

A whale, of the bottle-nose species, was captured in Belfast Lough, by the coast-guard officers stationed at Cairn Point. It is computed that it will yield at least 200 gallons of oil.

The new public baths at Hull for the accommodation of the working-classes are now open. The charge for a bath and towel is one penny.

Railway shares continued to be greatly depressed in Britain, bankruptcies were numerous, and nearly all kinds of business dull.

A man, named Johnston, the master of a ship named the *Tory*, belonging to Mr. Gibb of Liverpool, has been committed for the wilful murder of three of his crew, accompanied with circumstances of the most horrid cruelty. Habitual intoxication appears to have been the predisposing cause of his inhumanity, which was of so gross a nature, that the details given in the London papers make one shudder.

We have received by way of Calcutta, accounts of fresh disasters in New Zealand. Colonel Despard, at the head of 400 men, attacked the stronghold of John Heke, near the Bay of Islands, on the 10th July. The troops, after repeated attempts to carry the enemy's stockade, were obliged to retire, with the loss of thirty-six killed, and sixty-eight wounded, several mortally.

Locheil has granted sites for the Free Church and manse in the parish of Kilmale.

A naval officer, high in command, has been privately taking the measurements of the large steamers under mail contract with Government, and with orders to report to the Admiralty on their capabilities for carrying guns of the largest calibre.

DEPLORABLE MORTALITY AMONG THE QUEEN'S TROOPS IN CHINA.—In 1843 Her Majesty's 18th regiment had 400 men stationed at Amoy, where they lost 85 men and two officers. At Hong Kong nearly one-third of the British garrison died in 1843. The British commander, General D'Auffilar, has declared, that to retain Hong-Kong, it will require the loss of a whole regiment every three years, and that to have 700 effective men, it is necessary to maintain 1400. The graveyard at Hong-Kong was soon filled, and another was required from the Surveyor General, who found it difficult to point out a proper spot.

MISCELLANEOUS.

The Archbishop of Fribourg having published a circular forbidding marriages between Roman Catholics and Protestants, the Government issue an ordinance condemning the circular as contrary to the laws of the country. The prelate, in a second circular, reiterates his commands, and forbids the priest to "bless the marriage," unless the parents promise to bring up all their children in the Roman Catholic religion.

The *Reforme* states that eight bankruptcies were declared at the Tribunal of Commerce, of Paris, in one day; the engagements of the bankrupts amounting to above 2,000,000 francs.

The authorities of Denmark have adopted the guillotine as the instrument of capital punishment henceforward.

The supply of silk from China, during the present year, has been 11,000 to 12,000 bales.

The *Journal des Debats* states, that the chief object of Abd-el-Kader is to induce or to compel the Arab tribes to emigrate from the territory of Algeria to that of Morocco.

The French engineer, Mongel, has received orders from the Viceroy of Egypt to commence the stupendous work of the barrage of the Nile. The estimate is 3,000,000 dollars.

On French papers, the *National*, advocates the necessity of closing the ports for the exportation of grain, and blames the Government for the business and fears of the French people on that subject.

Mr. Southey, an American missionary, has been named as the Bishop of the American Episcopal Church in Constantinople. He was many years in Missouri, and published a work upon the Nestorian Christians. He is the first Protestant Bishop appointed in Constantinople.

The wheels of the engines and carriages, on the Austrian railroad, are covered with a coating of varnish and pitch, thus preventing any noise and securing them against rust. The measure is to be adopted on other lines.

In consequence of the fear of a scarcity of corn, the Council of Administration of the kingdom of Poland, has resolved to maintain in force till further orders, the prohibition to export rye, barley, and oats, and likewise to forbid the exportation of peas, oatmeal, straw, and hay.

NEGRO POPULATION.—The number of Negro slaves in the civilized and Christian world is estimated at 6,650,000; viz.:—United States, 2,600,000; Brazil, 2,500,000; Spanish colonies, 800,000; French colonies, 250,000; Dutch, Danish, and Swedish colonies, 100,000; South American republics, 400,000.

A lad lost his arm in one of the Lowell factories by getting entangled in the machinery. The Company kindly gave him three hundred dollars, and the girls employed made up three thousand dollars for the unfortunate boy!

Sixty barrels of sunflower seed has been recently brought from Keokuk to St. Louis. This is very valuable for making oil, and can be raised to an indefinite extent on the rich soil of the West. The oil of the sunflower is said to be very useful in the arts, and may be applied to many purposes for which costly oils have usually been required.

Miles Ivy, for challenging Hosea Galloway to a rencontre with deadly weapons, has been tried, and found guilty of a breach of the law against duelling, in such case made and provided in the State of Alabama. Judge Gothaite has sentenced him to one year's imprisonment in the State Penitentiary at hard labour. This is the first conviction under the statute.

CONVENTION OF TEACHERS.—The Massachusetts Association of Teachers met in Boston week before last, and discussed important questions connected with their profession. A resolution was adopted approving of the use of the Bible in schools. A committee was appointed to consider the expediency of establishing a periodical for the furtherance of the objects of the Association.

PORK TRADE OF THE WEST.—A gentleman in the trade, just from Cincinnati, says the number of hogs slaughtered there in November is at least 70,000. There is a strong body of Eastern men on the ground buying. It was estimated that Kentucky would turn out 90,000 against 45,000 last year.

A man has been sentenced to the Alabama penitentiary for thirty years, for enticing slaves away to a free State; that is aiding them to gain possession of themselves.

BIRTHS. MONTREAL.—31st ult., Mrs. Joseph E. Worrell, of a daughter. 25th ult., Mrs. C. M. Fisher, of a daughter. 24th ult., Mrs. Geo. Anderson, of a daughter. JAN 2., Mrs. T. D. Waine, of a son. HAMILTON.—23d ult., Mrs. Robert Roy, of a son. CHINGUACOUSY.—22d ult., Mr. J. B. Bagwell, of a daughter. GRANBY.—21st ult., Mrs. Rev. D. Gibb, of a daughter.

MARRIAGES. QUEBEC.—22d ult., Henry Pemberton, Esq., to Isabella Amelia, second daughter of Wm. Torrance, Esq. 24th ult., Weston Hunt, Esq., of England, to Henrietta, second daughter of James Hunt, Esq. KINGSTON.—25th ult., Mr. Geo. Perkins, to Mary, daughter of the late Mr. Thos. Roberts, of Chatham, C.W. BELLEVILLE.—23d ult., Mr. Geo. W. Wright, to Miss E. A. Taylor.

DEATHS. MONTREAL.—26th ult., Miss Martha Dolan, aged 22 years. 25th ult., Sarah Theodora, daughter of Mr. John Gibson, aged 10 months. 27th ult., Duncan Fisher, Esq., Q.C., aged 40. 28th ult., John Orr, only son of Mr. James Morrison, builder, aged 7 months. 21st ult. G. R. Scripture, dentist, aged 40. John M'Laren, aged 26. QUEBEC.—23d ult., Mrs. Jane Clarke, widow of late Mr. P. Dorian, aged 90. 30th ult., James H. Kerr, Esq., aged 52. TORONTO.—25th ult., Mr. John Bishop, aged 75. NIAGARA.—17th ult., Lieut. Colonel Elliot, Commandant of the Niagara frontier, aged 55. STAMFORD.—17th ult., Amy, wife of Lieut. Colonel de Latre, aged 70. CHELSEA, England, 2d ult., Mr. John Chamberlain, for many years resident in Canada. HAMILTON.—Mrs. John Kennedy. 28th ult., Mr. James Farley. STANFORD.—28th ult., Emily E. Squires, aged 7.

MONTREAL WHOLESALE PRICES CURRENT.—JAN. 5.

Table with columns for IMPORTED GOODS and DOMESTIC GOODS, listing various commodities like COFFEE, SUGAR, TEA, and their prices in dollars and cents.

PRODUCE PRICES CURRENT.—MONTREAL, JAN. 5, 1846. Table listing prices for various agricultural products like ASHES, BEANS, FLOUR, etc.

MONTREAL, 5th January, 1846. ASHES.—An advance on the quotations for both sorts is to-day noted. Second rate bills of Pots are taken at 22s., and there have been sales of good bills at 22s. 3d., while less than 22s. 6d. will not be taken by some holders.

PEARS.—There is nothing doing in Flour, so that prices are quite nominal. Some good brands are offering for Spring delivery at 3s., but there are no buyers; 3s. 6d. is reported offered for one of these lots, and that is the utmost. There have been some sales for consumption at 3s. 6d. down to 3s. cash, and 3s. for paper, equal to cash; but at the moment it is not possible to place Flour even at these prices, there being no demand.

GRAIN.—There is a sample or two of Wheat offering, but there have been no recent sales. The quotation nominally ranges as high as 7s. for the best samples of White Wheat, stored till Spring, because at this rate they are held for Upper Canada account, but any offers made fall short of that figure. A parcel was off red to-day at 6s. 8d., but not taken.

PROVISIONS.—The quotations given are those at which Beef and Pork could now be bought in quantity, not the prices at which small lots could be placed. Present heavy holders will not quit their stocks under these rates, rather holding till Spring, but in buying—and the retail demand being limited, there are no other buyers—their offers are 5s. to 10s. lower.

EXCHANGE.—The Bank rate for 60 day Bills continues at 9 1/2 per cent., and Merchants' 90 day bills at 8 to 8 1/2 per cent. prem.

THOS. M. TAYLOR, Broker. (We are to be favoured with Mr. Taylor's reports of the produce market regularly, and hope shortly to be enabled to lay before our readers his review of the business of 1845, accompanied by several highly important tables.—Ed. W.)

MONTREAL ASHES STORE COMPARATIVE STATEMENT. Table showing Shipped, Delivered to Store, and In Store amounts for 1st January, 1846.

DECREASE 1st January, 1846, Brls. 1242. E. M. LEPRON, Inspector.

THE "MONTREAL WITNESS," is printed by J. C. BECKETT, for the Proprietor, JOHN DUBOIS, and published every Monday evening. TERMS.—17s. 6d. per annum, or if paid in advance, 15s., exclusive of postage. Shorter periods in proportion. Single numbers may be procured of Agents in nearly every part of the Province, at 4d. each, besides postage. To Subscribers in Britain the price is 12s. sterling, payable in advance, to Mr. T. C. O'G., 33, Buchanan Street, Glasgow.