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TWENTY-SEVENTH ANNIVERSARY OF THE MONTREAL RELIGIOUS BOOK AND TRACT SOCIETY.

(Reported for the Montreal Witness.)

The Anniversary of the above Society was held last evening, in the Wesleyan Church, Great St. James Street—Principal Dawson in the chair. The meeting was opened by Rev. Mr. Harper, who conducted the devotional exercises.

The Chairman said that this Society constituted one of the most important of religious interests. At the beginning of the glorious Reformation a multitude of tracts and little books were scattered over Europe, disseminating light wherever they went. At the present day this Society fulfilled the same purpose, and represented a very important department of Christian usefulness. He congratulated the friends of the Society on this occasion, because of the fact that the blessing of God had, in a more than ordinary degree, attended their exertions. The present year had witnessed a larger amount of prosperity than any previous one. It was a matter of regret that Mr. Davidson, the President, was not here to occupy the chair, being at present abroad for the benefit of his health. The Chairman concluded by observing that the Society owes much to Mr. Davidson for his careful management and Christian zeal.

The report stated the past year had been one of progress and increased usefulness as regards this Society. Many thousand Bibles and books and tracts had been issued by the Society during the year, and distributed by Colporteurs and others throughout the country. The Society's income had been \$5,099, and the expenditure \$4,833, leaving a balance in hand of \$266. Rev. Mr. Cornish concluded by moving the adoption of the report.

Also that henceforth law 2nd of the Constitution of this Society shall read and be as follows: "Those persons who are favorable to the object of this Society—namely, the circulation of Religious Books and Tracts of an evangelical character—and who, in any way, aid its operations, shall be members of this Society. Subscribers of \$2 per annum, or upwards, shall be entitled to receive Tracts, upon application for them within the year, in value to the amount of one-half of their annual subscription."

Mr. T. M. Taylor seconded the resolution. In the course of his opening remarks, he observed, that the society had effected more good this year than on any previous one, and proceeded in an earnest address to urge its claims on the Christians of Montreal. The society was open to every pious person in the city who might wish to help it forward, in any way, by sympathy, prayers or money, and it was also open to every one who could suggest the best plan for carrying out its interests. The main object of the society was the holding up of Christ crucified to every perishing man; and to publish the glad tidings of salvation to all who manifested an anxious desire to know the way of the Lord.

Rev. Mr. McVicar moved the following resolution:

"That this meeting has heard with much pleasure and gratitude that this Society has, through the private munificence of friends, been enabled both to continue its Colporteur operations, and also to aid in the advancement of the spiritual welfare of a portion of the gallant soldiers now in the garrison of this city; and it entertains the hope that these examples of Christian benevolence will provoke others to help in carrying on this good work during the present year."

He began by remarking that the munificence spoken of in the resolution had been spontaneous and unsolicited; and it had also been prompt. Having shown that the giving of support for the purposes of religion was exemplified in the Old as well as the New Testament, he observed that Christians should subordinate all things—time, talents, means, acquirements and wealth—to the will of the Redeemer. It was most gratifying to see such an interest as was manifested by the Christians of the city in the spiritual welfare of the brave men now stationed in garrison. He was happy in being able to state that Montreal, in a public way, had already shown, by a public entertainment, the friendly feeling cherished with regard to the military. On the occasion he referred to, the sight was a most beautiful one, and he would rather witness it than any review of Napoleon's soldiers in Paris. The soldiers needed all the time and care that Christians had to bestow. These men had leisure—that leisure was dangerous, and required to be occupied in a Christian manner. He adverted to the circumstances attending the coming of the troops to Montreal, and enjoined upon Christians to see that, when the men returned home, they might be better soldiers of Jesus Christ, and followers of the Great Captain of our salvation. (Applause.) He had observed at public meetings that resolutions were too easily adopted; but he hoped that on this occasion every one who concurred in this resolution did so with a full sense of his responsibility.

Mr. John Duggall seconded the resolution.—He said that at a meeting of the Young Men's Christian Association the other night, he found several soldiers there. In the course of the evening he informed a gentleman well acquainted with the military, that he (Mr. D.) was appointed to speak at this meeting, to a resolution that referred in part to soldiers, and therefore wished to know what he should say about them. The answer was,—say they are noble fellows, and that the Christian soldier can be depended upon. (Applause.) If a pious soldier were wanted in such a street and such a house, to take part in religious services, there he was sure to be, unless he were upon duty. These soldiers were now not only receiving, but communicating benefits. They were aiding the work of the Young Men's Christian

Association; and addressed, from time to time, in an acceptable manner, the large meetings that assembled every Sunday afternoon in the Bonaventure Hall. In fact they were doing their share in the great Christian labors of the city. The institution of the family was established by the Creator in Paradise, and had come down through all generations and ages of the world, intact and entire; and its vitality enabled it to survive anywhere, except where the conventional arrangements of men rendered it impossible. The barracks was a conventional establishment, where the family was ignored, and where its sweet ennobling influence could not be enjoyed. But in the present state of society, it was necessary for the general good of all that some should make sacrifices; if soldiers, then, were called upon to sacrifice their own happiness for the general good, was it not the duty of the community at large to do all in its power to help them to alleviate their condition, and help them in doing so? He had asked a Sergeant-Major of the Guards what was most wanted; the answer was, the employment of a suitable Scripture-Reader, and the establishment of a library, which, if given to a regiment, would be taken good care of, and used to advantage. The speaker having explained that the Tract Society publishes libraries of 60, to 120 volumes, in neat cases, easily carried about, concluded by saying that one of the noblest efforts the society could engage in, was to supply each regiment with a good library. (Applause.)

Rev. Mr. Webb, of Boston, supported the resolution. After some preliminary observations, he went on to observe that the United States were now following Great Britain's example in the matter of slavery, and, therefore, the people under British sway should not turn the cold shoulder upon Americans. (Applause.) He felt also the hearts of the people of Canada were with the people of the States, and he felt also that the hearts of those noble fellows in Lancashire, suffering because of the rebellion, were also with the supporters of the North. He felt also that God was with them, and in His own good time, after chastening them, would bring them out of this bloodshed and strife. (Applause.) Some of the noblest men in the church in the United States were to be found in the army, and there was the Young Men's Christian Commission, an agency of the church for sending every week, especially after every battle, thousands of tracts, books and bibles to the soldiers. He observed, in conclusion, that Tract Societies should receive every encouragement, for the tract, though a little thing, was capable of effecting a vast amount of good.

Rev. J. B. Bonar moved the following resolution:

"That this meeting whilst expressing its strong conviction of the value of Evangelical Religious Tracts as a means for the dissemination of Christian truth, rejoices to hear of the increased circulation of the same by this Society during the past year, and would here record its appreciation of the valuable aid which has been rendered by the Association of Tract Distributors, and others, in this important work."

He observed that the agencies which God employs for the salvation of men were very numerous; and he (Rev. Mr. Bonar) valued tracts almost as highly as any other agency. For the last two months he had seen the power of tracts exemplified as hardly ever before; and he had no doubt but that the great day would reveal that hundreds and thousands in the heathen world, who had never seen a missionary, had, by means of those little messengers, found an entrance into Christ's kingdom. The speaker went on to speak of the extended influence of tracts, and in this connection, mentioned the fact of his having at one time given a tract to a young man in Russia, and afterwards heard the recipient allude to the circumstance in Constantinople. He had found tracts very useful in arresting the attention; in every Christian community where there was a Sabbath-school and a preached Gospel, they were valuable and important auxiliaries in securing that for which every Christian should labor—the salvation of souls. He was glad to know that in this city, young men and women who had found the Saviour, were alive to the usefulness of the tract, and were distributing them in several ways, even through the Post-Office. He earnestly counselled young men and women to associate themselves with the tract distributors, and they would find such a course would not only be a blessing to themselves, but also to others. (Applause.)

Rev. Mr. Shuttleworth seconded the resolution. He began by observing that the Society had in view the moral and spiritual improvement of the people of this Province. The Tract Society was doing a mighty work in the evangelization of the world. Its publications found their way everywhere, and seemed to him as if they stood on the street preaching the gospel to the residents of the lanes, the alleys and the garrets; indeed they took wing and flew everywhere, to the heathen and to the Mahomedan; they were like busy bees, extracting honey from every flower, and bringing it to the Gospel hive; they were like rays of light, illuminating the dark corners of the earth, and disseminating happiness. He prayed, in conclusion, that the tract might find a response in every sinner's heart.

Rev. Mr. W. R. Parker moved the following resolution in a brief and able speech:—

Resolved,—That this meeting tenders its thanks to the Parent Society for the valuable aid rendered to this Auxiliary by its liberal free grants of Tracts during the past year; rejoices in the success vouchsafed unto it by Almighty God; and prays that its future career may be one of ever-increasing usefulness and prosperity."

J. A. Mathewson, Esq., seconded the resolution in a short but earnest speech.

Rev. Dr. Wright, Persia, supported the resolution. He began by commenting on the vast power wielded by the Press, and, having ob-

served that 27 years ago there was not a printing press to be found in the whole Persian empire, he described the difficulty that attended the conveyance of a press from America to that country, and depicted the astonishment with which the Nestorian Christians regarded the first copy ever struck off, and that copy the Lord's Prayer. From that day till the present time this little hand-press had done wonders; not to speak of the Holy Scriptures, it had thrown off the works of Bunyan and Baxter, in particular, and now printed a monthly publication called "Rays of Light," and rays of light they were, irradiating the darkness of Oroomia. The amount of good done by the little tracts printed off on this press, was incalculable. He mentioned the effect produced on two learned Nestorians, who, after reading "The Dairyman's Daughter," had their hearts turned towards the Gospel. He dwelt upon the usefulness of tracts, and their importance as auxiliaries to the preaching of the Gospel, in Kurdistan; for when the missionary was away they were treasured and retained, and served to call to remembrance his teachings. Dr. Wright went on to state that he had known many persons brought under God's grace through the influence of tracts, and concluded by expressing an earnest wish for the increased usefulness of tract-societies.

THE BABYLON TO BE DESTROYED.

Henry Ward Beecher in his first sermon for 1863, takes his text from Revelations 18, 1-8, and maintains that the Babylon to be destroyed means the despotism of the rich and strong over the poor and weak, whether exerted through governments, companies, or individual employers; in a word, the corching of one class at the expense of another by unjust laws and oppressive arrangements. This, he says,—

"Is the great work of wickedness in our day. Once the world was warlike, and the populations of the earth were destroyed by war and its attendant evils, by famine, by pestilence, and by the executioner's axe; but like numbers of men are now destroyed by coal-mines, by factories, by overtaxed and overworked labors in cities and on plantations. And all the wastes and destructions of men that aforesaid have been through governments, are now through firms and companies, in the main; for Babylon is the modern dynasty of the devil."

Against this, the whole spirit and tendency of Christianity utters its solemn protest. Man is sacred; not fabrics, not metals, not buildings, not cities; but mankind. This is to become the fanaticism, or at least the enthusiasm, of modern civilization—the sacredness of mankind; and those who are the weakest are to become the special objects of divine care; and we are to accept that. While hitherto, in the earlier periods of this world's struggle, the strong have had the advantage in life, as that struggle progresses, and God is bringing moral things to their victorious periods, we shall begin to see that he takes care of the weakest and the lowest. We are beginning to see it already.

"A judgment is decreed against this special wickedness; and it is so determined that God does not leave it even to his own voluntary government of providence, but inflicts it into the course of nature, and establishes it by natural law. It has been made apparent, and it becomes more and more apparent, that any course which builds up national wealth and national power at the expense of the poor and the needy, works in an element of decline, of weakness, and of death itself, as well."

"The whole future progress of Christianity requires the overthrow of such a wrong. The essence of Christianity is good-will to the poor and to the needy. It must destroy, therefore, every system whose essence is the neglect, the misuse, the degradation, and the destruction of the poor and the needy. However long delayed, however much soever seemingly overthrown, God has determined that there yet shall be victory of Christianity over this form of sin."

"Hence the solemnity and the full meaning of our text in its exhortation to every one to come out from such wickedness."

"I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

"Every man that means to stand safely, every man that means to be recognized and owned of God, is summoned carefully to separate himself from all courses and tendencies and parties and sides that are seeking their success by wasting or destroying God's poor and God's needy."

He then takes a view of the different continents and nations of the earth, from the standpoint which he has defined, from which we make a few extracts:—

RUSSIA.

"Russia presents the most noble attitude of any nation in Europe. The whole national life is undergoing a change in the direction of restoring rights to the common people. If we had been called to single out that nation which would most signally illustrate the spirit of Christian democracy, the last one that we should have mentioned would have been Russia. And yet she is the first in this thing. 'The last shall be first.'"

"This is not the work of the people: it is not the work of commerce. The most remarkable in this movement of the vast Russian empire, of the enfranchisement of its serfs, is that it is the work of the Government; and of that Government which is the most concentrated and autocratic that has been known in the history of the world. And the Czar of Russia stands, beyond all question, the emancipator of the 19th century. Crown the head, then, of this Czar. Pluck leaves from the tree of life and immortal blossoms, and put a wreath around about his

head, who, standing in a place that has made men before him hard and cruel and selfish, has been moved by the Spirit of God to take his position in the forefront of modern progress, and emancipate the myriad slaves of his vast empire. The whole resources of that kingdom are now embarked in this gigantic reformation. It is the only instance of the kind in Europe. There is not another movement like it there. Every other king in Europe of which we know anything is fearing and dreading a popular enfranchisement. All the other governments of Europe may now be said to be relating the encroachments of the common people, and seeking to build new dykes and levees and dams to keep the people within some bounds. And Russia only stands, by her Government, and through her autocrat, her Czar, giving liberty to her slaves."

"Not in Italy, that old land of republics and of early civilization; not in Germany, that land of Reformation—the seed-ground and granary of modern liberty; not in France, for an age inoculating the world with the virus of democracy, which never takes at home; not in England, the land of the Puritan, and the sturdy defender of popular rights, but in Russia, a synonym for all that is despotic, is now going on the most illustrious act of modern times—God's drama of emancipation."

CANADA.

"From Europe turn we to the other continent that is left—America. Unmentioned in our inventory of American States is one which has in it perhaps as bright a promise as any on the continent—Canada. With a territory second to none; with climate as favorable as our own; with two oceans as much as we; and with the beginning of a population than which no nation could desire to have a better, I know not why Canada is not to take her place among the nations of time and the world. In so far as her present is concerned, it may be torpid in spots, and inert; but in all its activities it is forward and healthful, and Christian. God bless Canada, and give her a glorious and illustrious future. And as she bears her meteor flag westward, it shall be her glory above any nation that dwells upon this hemisphere to carry a banner that in her hands, has never been held over the head of a slave. And when her cities shall be built, and her ports shall be opened on the Pacific coast, and her commerce shall extend from ocean to ocean clear across the hemisphere, she shall be the free nation of the North, and the mother of freedom. Again, God bless Canada."

THE PRESENT CONFLICT IN THE UNITED STATES.

"In looking upon our own country, the external appearance is sad. Civil war is always a spectacle of sadness. The conflict of brethren; the horrible loss of life; and the attendant sufferings that hover around about the movements of armies, and that belong to campaigns—if you look upon these outward things, you shall mourn, and say: 'It is a time of darkness, of thick darkness, when there is no light even upon the mountains;' but if you look at the condition of the country, not externally, but from within, I declare that it is noble. For there is just now a conflict for the government of this continent by two giant forces—the spirit of Christian liberty and democracy, and the spirit of aristocratic oppression. And the spectacle which is before God, and angels, and faith-seeing men, is this spectacle of the last great battle of the Lord God Almighty on this continent between these two great forces; the one bearing in its heart, in its principles, and in its inevitable victories, the welfare of the common people to the very bottom; and the other bearing in its heart, in its principles, and in its intent, the subjugation of the common people; the one, by every single element that belongs to it, by its whole Christianity, by all its antecedents, by every single one of the institutions that it has established, living for the education and the elevation of the ignorant and the poor, and for the strengthening of the weak; and the other, by every radical element of its existence, and by its avowed and declared purposes, taking the poor and the weak and the ignorant, as the venter takes the cluster, to crush it, that he may drink the wine that runs from it. These two great opposing forces are now in conflict on this continent."

PRINCIPAL LEITCH ON COMMON SCHOOL EDUCATION.

(From the Canada Observer.)

A paper appears in *Good Words* written by the able Principal of Queen's College, the subject of which is "a winter in Canada." The particularly interesting portion of this paper to which we direct the attention of our readers, is the statement that "non-sectarian education is suited only to the wants of a new country," and hence that when this country and the United States become old, and the churches become strong, non-sectarian institutions will give place to church schools and church colleges. The way in which the learned professor refers to Dr. Ryerson's Bill for establishing sectarian schools is very instructive. Dr. Ryerson has asserted that his design was merely to gather in the neglected children of towns and cities, and we have given him credit for sincerity. Have we then been deceived by the Chief Superintendent? Several gentlemen who had privately conferred with Dr. Ryerson, stated in the Anglican Synod, that they had every reason to be satisfied with the proposed measure, as they would be able thus to establish Church of England schools to be supported from public funds. The Romish clergy also were satisfied with the prospect of a further establishment of Separate Schools; and now it appears that the clergy of the Church of Scotland, as represented by Dr. Leitch, were satisfied in view of a future establishment of

sectarian schools and colleges, when the country has become older.

The sentences which Dr. Leitch lightly penned, are weighty and ominous. He has been planning with President Nellis and Dr. Ryerson a new scheme of college education—sectarianism in its corner-stone—and the Wesleyan clergy as well as the Church of Scotland clergy are well satisfied with the non-sectarian scheme. Strange as it may seem, we have the clergy, Anglican, Roman Catholic, Wesleyan, and Church of Scotland, all satisfied with Dr. Ryerson's bills and plans; they all believe that his measures will favour their sectarian purposes; while to the public (we know not what he said in private) he professes still to favour non-sectarian education.

Does Dr. Leitch speak the mind of our Old Kirk friends among the laity? Are they prepared to sacrifice our common school for the sake of a government grant to Queen's College? Are they prepared to establish by law and support by taxation, Roman Catholic, Anglican, Wesleyan, and Presbyterian schools? If not, it is time for them to let Dr. Leitch and others know their mind on the subject. The same questions may be put to the Anglican and Wesleyan laity: do J. H. Cameron and the *Guardian* or the Conference represent their views? There is reason to fear that the public are sleeping, while quietly, in secret confab Dr. Ryerson is undermining our non-sectarian system to please a few clergymen, who cannot think of a national system of education, which shows no favour to sects, but holds firmly the Bible and our common Protestantism:—

"The system which he (Dr. Ryerson) planned and which has been adopted by the Legislature is substantially that of the various religious bodies is entirely ignored. As a necessary consequence, the teaching is exclusively secular. In a new country, this system is the one most generally acceptable, as the various churches have to struggle for their existence, and are glad that the State should take upon itself the burden of education. When, however, society is better organized and the churches gain an easier position, educational life is inevitably awakened; and whether with or without the aid of the State, they will engage in the work of educating the people. Dr. Ryerson saw this tendency, and at an early period was constrained to give separate grants to the Roman Catholics. This anomaly could not long be continued; and last winter a bill was introduced to give separate aid to all Protestant denominations that choose to engage in the work of national instruction. Canada thus practically abandons (surely the writer is confounding Dr. Ryerson with Canada) the system of the United States and adopts that of England, in which aid is given to all denominations, if they impart a due amount of secular knowledge. Evidence is afforded even in the United States that the common school system is only provisional and that the State must yield to the educational activity of the people acting through their various churches. Already, almost every denomination has begun to erect schools for itself, though as yet no aid is derived from the State. The first demand for separate aid is always made by the Roman Catholics; and the next step of aiding other denominations is inevitable. We forebode it to be the opinion of a high educational official in the State of New York, that in less than ten years the common school system would begin to disintegrate, from the necessity of giving grants to the Roman Catholics. He clearly saw that the system of England was the only one that could satisfy the educational activities of a highly developed state of society; and that the mechanical uniformity of the common school was suited only to the early period of a new country."

Although the educational system of Canada is only in a transition state it has worked, so far admirably; there is, perhaps, no country where the advantages of a common school and academic education are so accessible to the mass of the population. The result of this is shown in the very large proportion of the youth of Canada who devote themselves to learned professions. The aptitude usually displayed at the university augurs well for future achievements in literature and science."

Too GENEROUS BY HALF.—"The most important men in the Province," as the *Globe* aptly terms them, propose to leave the Toronto University where it is. They are determined, however, that their virtue shall not go unrewarded, for they stipulate that in consideration of the advantages "conferred" (yes, that's the word) the finishing sects shall have a dip in the public chest. Imagine a highway robber who has stolen from you your clothes, purse and horse, claiming public bounty for the advantage "conferred" upon you by his generously leaving you your hat.—*Grumbler*.

LAUNCH.—Among the extraordinary things of this most extraordinary winter, we have to record the fact of the launch of a vessel. The propeller "Colonist," that had been hauled out upon the ways of the Kingston Marine Railway for repairs, was put back into the water yesterday morning, and the propeller "West" in the afternoon was hauled out in her stead. The business of the yard we are pleased to learn is exceedingly brisk. —*Jenkins* informs us that he keeps 130 men at work.—*Kingston News*.

Fifteen Volunteer Companies of Infantry for Upper Canada were gazetted on Saturday last.

Contemporary Press.

THE HON. W. E. GLADSTONE ON CIVILIZATION.

The following is the close of a very beautiful and instructive speech by Mr. Gladstone, the theme of which is the civilization of the present day:—

A great French writer, Montesquieu, observes "that in the infancy of political society the prominent men make and mould the nation, in the maturity of it the nation makes and moulds the prominent men." If this was true in his day, it is much more largely true in ours; for more has been done within the last two or three generations towards placing popular rights on a secure basis; towards providing for their progressive extension; and towards allotting a real share in the management of public affairs to the different members of the community than had been done for centuries before. In concurrence with this natural and beneficial change, it is highly needful that the members of classes formerly excluded from social power, but now coming to share in its possession, should recollect that society has much higher and more extended claims upon them than it had before. Where, unhappily, slavery prevails, it comes to be thought of very little consequence, so that the labourer performs a certain amount of work, whether in other respects he lives the life of a man or of a beast. But in proportion as we get further and further removed from slavery, in proportion as the personal rights of each individual are more and more jealously guarded by the laws, as he himself is, by liberal institutions, provided with an influence in the making of those laws by which he is to be governed—society is, on the other hand, more and more entitled to expect from him, along with such mental cultivation as he may be able to attain, an enlightened conscience, a cheerful, steady deference to lawful authority, an honourable sense of independence, an unwillingness to become a burden upon others, and a clearer view in the performance of his duties as a husband, father, neighbor, parishioner, jurymen, a voter at elections, or whatever else he may be. (Applause.)

And all this is no light matter. Human life rationally viewed is serious and earnest, and when the image of our duty is placed before us we are sometimes afraid of it, and tempted to run away from it. It is not a wonder that the feeling is found which makes us think the day is no more than sufficient for the burden laid upon it. That which is variously felt among every class is felt by the laboring class in its simplest form. When they rise in the morning labor faces them, and when the day closes weariness, following upon toil, depresses them. Yet your presence here to-night, my friends, shows that this, though it may be true, is not the whole truth. Where there is a brave and gallant spirit in a man it commonly, and in the absence of extraordinary trials, manages to save something of time, of thought, of energy, from the urgent demands of his outer life and bodily wants. There is the blessed rest of Sunday, a standing and a speaking witness of the everlasting truth that "man does not live by bread alone." And on every day the careful gathering of even small fragments of time, some of which well nigh every man, woman, and child has it in his power to gather, will, so it be but steadily and constantly continued and made a part of the daily habits of our lives, produce in the end not only considerable, but even surprising, results. Yet, after all, it must not be forgotten that the central ethical element in your efforts for civilization is to be found in Christianity. Individual men living under Christianity, and who will—perhaps caring little for Christianity—themselves see no direct connection between the Gospel and many useful discoveries of prosperous industries, may think they can fashion for themselves civilization out of the materials which earth affords, without the trouble of taking into view our relations to the world unseen and Him who rules in it. Far be it from me to bring a railing accusation against them; but I think they are mistaken. This world is God's world by right, ours only by gift, and sustenance; and it cannot go well with us if we try to shut him out of it. (Applause.) But in truth what we have most to fear is not the prevalence of error of this kind, taking the form of philosophy or wisdom; it is our own faithlessness, our own selfishness, our own worldliness, ever drawing us downward in despite of affections which grow weaker by neglect, and which are at length wholly stifled by the thorns and briars of evil habit growing up into a tangled thicket around them and over them.

It is not erroneous belief that is the cause of wide-spread ruin. It is the fear, the discipline, the pleasure, the cares, the desires, the appetites, which shut out from the mind of the creature the thought of the Creator. Many of us have read in this solemn season, in the service of the church, the account of the birth of our Lord, at Bethlehem. In that we are told by the evangelist these simple words, "There was not room for them in the inn." What thoughts do these words awaken in the mind! Perhaps the first may be this—that no wonder, in so great a concourse of people of all ranks going up to be registered for taxes, there should be no room in the inn for the poor and unpretending mother of the Saviour to be delivered of her first-born child. But the second thought may be that the world is like that inn. That, amidst its pomp and magnificence, amidst the whirl and hurry of its business, amidst the marble edifices of its gigantic triumphs, amidst its enterprises, amidst the crowd and pressure of even its neediest inhabitants, there is not room for the Saviour of mankind. Upon this thought another may follow—that that inn, in respect of its bustle and turmoil, is like the world. Man crowds round man, giving himself up without reserve, whether to

vicious indulgences, or selfish enjoyments, or to the schemes of advancement in this world, till he feels himself so full that there is not room in him for the thought that his food and raiment, his gifts and faculties, his hopes and prospects, all that he has, and all that he can ever be, come down to him from the Most High, and are to be rendered up again to him from whom they come, in thanks, in praise, and in dutiful obedience.

THE "TIMES" DEFENDING SLAVERY.

(From the Christian World.)

The *Times* newspaper is both an honour and a disgrace to the country. As an organ of intelligence concerning the doings and wants of the world it stands unrivalled; and Englishmen are proud to contrast it with the mean-looking prints of France and Germany, or even with the best of the American journals. But on questions of high morality, and of religious principle, the *Times* is generally found to be seriously at fault. It has long been regarded by the friends of the Abolition of Negro Slavery, as ranking among their covert enemies; but on Tuesday this week it proclaimed its own shame, in an article upon some warm anti-slavery speeches of the Revs. Dr. Tyng, Dr. Cheever, and Henry Ward Beecher. "These gentlemen," says the *Times*, "preach not for an infallible or an established Church, for no such Church has yet ventured to be as dogmatic and positive on this point as they are. They preach with the Bible in their hands. In that book there is not one single text that can be perverted to prove slavery unlawful, though there is much which naturally tends to its mitigation, its elevation, and its final extinction. In the New Testament we have an Epistle written by the man who represents the last revealed phase and development of the Gospel, sent by the hand of a runaway slave, who had sought a refuge with the writer, to his lawful master, to the purport that the master and his slave were to get on better, and do their duty to one another more thoroughly for the future. The same writer tells his recent converts that if they are slaves they must make the best of that condition, and not try to escape it, at least by any means contrary to the laws of the country. The only possible doubt about the exact meaning of his advice is, whether slaves are to refuse their liberty, even if it be offered; or whether they are merely to remain true to their masters, even if chance presents the opportunity of escape. The context which says that a faithful and dutiful Christian slave becomes the freedman of his Heavenly Master clearly proves that a slave who refuses the offer of freedom has a high scriptural argument for his choice. If it be said that Slavery is at variance with the spirit of the Gospel, so also are a good many things which are not yet laid under the ban of Abolition, or threatened with the 'War Power.' Sumpuous fare, purple and fine linen, wealth, ecclesiastical titles, unmarried clergy, good clerical incomes, and many other things are contrary to the spirit of the Gospel, or, at least, can be proved so as easily as Slavery. But the Roman Catholics have just as much to say for any one of their peculiar doctrines as the Abolitionists have for their one article of a standing or falling community. Whether the Confederates have done right to throw off the Union is a distinct question, but they cannot have a better defence than a proclamation of war to the knife, a solemn invocation of the 'War Power' against every slave-owner who still claims the duty of his slave." Henceforth there can be doubt of the position of the *Times* on this question; and the friends of freedom may well lament to find so powerful an organ of opinion utterly perverting the teachings of the Apostle Paul by purposely confounding Hebrew servitude with the atrocious system of man-stealing and man selling which prevails—and will continue to prevail, if the Confederates shall be successful in the present strife—in the Southern States of America.

(From the Daily News.)

Advocacy of this sort will not do here. There are some things which all honest Englishmen understand, and about which there has long since ceased to be any doubt in this country, and foremost amongst them is the atrocious wrongfulness of slavery in the eyes of God and man. They know that it is denounced alike by reason and religion, by the uncorrupted conscience, and the unperverted Word of God. They know that the influence of Christianity, wherever it has penetrated, has uniformly been to break the fetters of the slave, and brand with the curse of heaven the loathsome traffic in human flesh and blood. Yet the advocates of the Slave Power come forward, Bible in hand, to vindicate this accursed outrage on religion and humanity. A blow of this sort is aimed at all that good men hold most sacred. It seeks to undermine the very foundations of our national morality, and break the spring of all public and private virtue. It attacks Christianity in its central principle and vital essence. It daringly assaults the position of the Bible, and seeks to destroy for ever its authority by making it an accomplice in the perpetuation of the most gigantic crimes. In this last assault the advocates of the Slave Power shake hands with the infidel and the Atheist. If an infidel wishes to be specially malignant in his attacks on the Bible, he brings forward the very point argued by the *Times*, and says that the Bible supports slavery. Within the last few months this was done in a public discussion which took place in the City road between the Rev. Mr. Barker and "Iconoclast," the advocates respectively of "Modern Atheism" and "the Bible." The representative of Modern Atheism asserted with an air of triumph that the Bible supported slavery, relying on the usual verbal quibbles. But his opponent, of course, replied that Christianity laid down principles fatal to slavery, leaving their application to Christian men. We refer to this as showing the kind of weapons on which "Modern Atheism" relies in its attacks on the Bible. The advocates of the Slave Power use the

same weapons, and, whether consciously or not, aim at the same result. It need scarcely be said that this kind of assault on the Bible, in its nature and tendency, far more dangerous than anything contained in "Essays and Reviews," or in Bishop Colenso's recent work. These rationalistic critics attack the letter only, while the champions of slavery would utterly corrupt the sense and destroy the essence of the Divine Word. Such attempts are fortunately predestined not only to utter failure, but to the prompt reprobation of all right-thinking and honourable men. Our national religion and morality are not destined to come into serious collision with the wretched advocate of a barbarous and demoralizing power, much less to perish ignominiously in a filibustering brawl. And that the ill-starred effort to corrupt public opinion on this great and vital question will be vain, the meetings which are being held throughout the kingdom to denounce the Slave Power sufficiently prove.

THE SIOUX INDIANS: THEIR DRESSES, CEREMONIES, DANCES, &c.,

(To the Editors of the Independent.)

YANKTON, Dakota Territory, 1862.

While we all watch with feverish eagerness every item from the great war, perhaps some of your readers may feel a little interest in that people whose bow is bent upon this whole frontier.

The Sioux are peculiarly aggressive and warlike. They have always been at war with their Indian neighbors, and very hard has it been with them to live at peace with the whites. Indeed, the peace that has existed since the unpunished, or rather rewarded, Spirit Lake Massacre, has been but a constant series of unredressed robberies. I say unredressed; for though agents and traders may have stolen ten dollars for one, and hence have generally been opposed to such punishment as will disturb trade, yet the farmers of Northwest Iowa and of Dakota have annually lost a heavy per cent. of their property, and often have been forced to abandon even their homes. The Sioux is nothing unless a warrior or marauder. No belle of Madison square can turn up her nose more haughtily at a purseless aspirant for her hand, than will the Dakota maiden at him who has never taken a horse or a scalp. Every ceremony, every dance, every precept, is directly aimed to foster the passion for war and robbery.

Early in the summer was performed at the Yankton Agency, by six young men, the terrible Dance of the Sun. To go through with it is a prerequisite to Indian rank. For twenty-four weary hours they continued the almost frantic jump, gazing and ejaculating at the sun as long as it was up, offering it the pipe of friendship, presenting it with images of the horse, and praying for success in stealing them, also images of the fox, with petitions for successful hunts, and only resting a minute at a time as the priest sees their strength utterly failing. They were then seized by attendants of the priest, forcibly thrown upon their backs, two deep slits about two inches apart cut in each breast, and a stick like a butcher's gambrel thrust at each end through under the skin, and under the stick and around the protruding flesh, cords were tightly bound, leaving it held firm to the body by two strips of living skin and flesh. A rope was then fastened to the stick and to a stake a few yards distant, and the young Hiawathas jump up and renew the dance. The end is only reached by tearing the stick through the skin, and in this instance it was another twenty-four hours before it was done. Often the devotee faints before succeeding in freeing himself from the stake, and is aided by others in tearing loose. At the close, a piece of flesh was cut from the shoulder of some young female friend of the dancers, and is offered up in thanks for the successful exploit. These ceremonies, with others of a more or less barbarous character, are practiced not only by the Teton Sioux beyond the Missouri, but by those for whom treaties have long since provided funds for their civilization. Is there anything in the self-torture of the Hindoo to exceed this?

Our settlers are looking with deep concern to the coming spring. The refugee Isontis from Minnesota are now with the Upper Sioux above Fort Pierre, and all accounts agree that, with their friends, they will be down upon us in the spring, perhaps before. Fort Pierre is an abandoned U. S. fort, about 160 miles above Fort Randall, and now occupied by traders. The great body of the Dakotas are west of the Missouri, occupying the vast country from the Niobrara and Upper Platte on the south, to the Missouri and Yellowstone on the north, and running out to the South Pass and through the Black Hills to the headwaters of the Yellowstone. East of the Missouri are the Yanktons, under treaty, and now peacefully occupying their Reservation, and the Upper and Lower Yanktonais, extending from the Upper Big Sioux to the Missouri. It is the largest and most warlike nation upon the continent, and only needs consolidation to become a very dangerous enemy. They are now divided, but unless the peace party are vigorously sustained, they will all be swept into the war. If so, God save us and them!

It is time to consider whether our Indian policy has not proved a failure. To occupy the continent, to wean the Indian from his wandering life, and to so govern him as to civilize and enlighten, offers a problem that sorely tries our wisdom as well as justice. One solution, long adopted by conquerors, though but recently avowed, is that inferior races should be enslaved in order to be civilized. Another is the system we have adopted in our Indian relations. The former is unjust, and therefore cannot be successful; the latter, though just, has generally failed. But is it the only just system? We should remember that, with all his native capacity for improvement—and no one conversant with him can doubt that capacity—the Indian is a child, and must be directed; he is a wild beast, and

must be restrained. In civilized society—the family and the school, the farm and the work-shop—the great educators—are absolute monarchies. The first lesson of a New Englander is to learn to obey. The habit of obedience to just authority alone makes him fit for self-government. With the Indian there is no such habit. There is no family worthy the name, no school, no industry. There never will be until generations shall grow up under the compulsion that every sane white man deems essential to save his own children from vagabondism. Our Indian treaties provide for the education of the children in the arts of industry and in elementary science. How can these treaties be observed but by enforcing labor and school attendance? Are Indian children, with every example and incitement to idleness, so superior to white, that they will voluntarily do what firm authority, with opposite example and incitement, is essential to obtain from our own? We complain that Indians do not become civilized while we do not give them the habits of civilization.

The habits of children, red, black, or white must be bred into them by authority. The orgies of the gin-shop, brothel, or prize-fight must be suppressed, or the child kept from them. But where is the effort, worthy the name, to change the influences and overcome the habits that make the Indian but the sinner or the tiger? Go into an Indian encampment, see the males basking in the sun or lounging around the fire kept up by the women. Perhaps a few will come to meet you, strutting like turkey-cocks, in their paint and tinsel, or perhaps you will see them gormandizing the food of days, with the certainty of destitution before them. Some "Big Indian" may be seen galloping a halfstarved pony up and down the village, perhaps to show his feathers, or perhaps to see whether his harem are lagging in the corn-field. Their only assemblies are the council and the dance. From the former the bulk of the tribe are excluded, and the latter is at once the church and the lecture, the fair and the levee. From it the young and old receive their lessons in history, politics, and morals; to it they are indebted for every patriotic and social impression. There the brave recounts his deeds of rapine and blood, and the zeal of all is excited to emulate the successful assassin or thief. To the bloody rites of some of these dances I have alluded. No sentiment of mercy, no idea of justice, except in its lowest form of revenge; no love for woman, except as a slave; no emulation in industry or stimulant to exertion, except in deeds of the devil; no worship of Deity, except as the patron of crime; no conception of the manliness of truth, or the meanness of deceit, finds any access to the savage mind, only as planted in our common nature. Who can wonder that children reared in such an atmosphere are savages? How would it be with ours?

These dances are encouraged by contact with the whites. To us they are amusement, and we reflect not that to them they are the strong cord that binds them to savage life. If ever they rise, they must be loosed from this cord, even though the severance tear out the flesh itself. We must, by authority, and every possible motive, break up their devilish orgies. We must select the class that by treaty we are bound to educate, and they must be compelled at specified seasons to give their time to labor and letters. Certain religious forms should be observed, religious instruction be given every Sabbath, and the whole village should be required to attend. And this instruction should be in permanent hands. Indian agents are transient, and while they most heartily co-operate, they should not be permitted to change or control the instructors, the real "fathers" of the tribe.

P. BLISS.

ITALIAN CORRESPONDENCE.

(Letter from Rev. J. R. McDougall of Florence, to New York Observer.)

I am happy to mention the arrival of a fourth Italian missionary to the Jews, viz: the Rev. Richard Cotter, of Modena. He and Mr. Lauria, of Turin, are supported by Episcopal Jewish Societies; Dr. Meyer, of Leghorn, by the London Jewish Society; and the Rev. Theodore Meyer, of Ancona, by the Jewish Committee of the Free Church of Scotland. There has been such a favorable opening among the Jews recently, that these brethren have already their hands full of work. Mr. Cotter, who is a large-hearted and devoted Christian man, has been studying the language for five or six months, and going out and in among the two thousand Jews of Modena, many of whom are wealthy, and all of whom have formed his acquaintance, visit his house, and enter into unprejudiced discussion. This is greatly owing to Mr. Cotter's conciliatory manner. He has come through some trying experience, while a missionary to the Roman Catholics in Ireland, among whom he was allowed to stay, and kindly treated, while other missionaries were stoned and driven away rudely from his sphere of work. Not only the town, but the neighborhood of Modena contains many Jews, to whom Mr. Cotter proposes immediately to carry the glad tidings of Christ crucified.

Gianuni, an humble Christian evangelist in the Marches, has suffered violent persecution at Vesaro, but continues both there and at Fano, eight miles distant, to have encouraging meetings with the brethren. At Bologna there is also an evangelist, Pompei Rossi, supported by Count Guiccardini. He is an able preacher, an ex-priest, and gathers around him one hundred and fifty hearers.

As yet nothing has been done for Bergamo, Lodi, Piacenza, Pavia, Ferrara, in which towns there are, from our private information, a number of believers in Christ, and readers of the Bible in secret. In fact, the colporteur has been sent, the *avant courier* of the evangelist, and now the great want is laborers to enter into the harvest.

WONDERFUL INCREASE OF SCHOOLS.

Beyond the Appennines a great school movement on the part of the Government, has been

for some time in progress. Without troubling you with detailed statistics, let me say that the number of day-schools has increased during the last two years in Lombardy, Emilia, and the Marches, by the hundred; while numberless Sabbath schools and evening schools, new things in Italy, have been established in the same districts. The new Minister of Education is indefatigable in issuing circulars to prefects and communities, for the commencement or organization of every branch of work in the educational department. Intent upon introducing the normal system of our own country, he lately appointed an English Protestant lady, Mrs. Burbridge, who has done good service at Bologna, to teach history and geography at Lucca. A great excitement ensued, so that the prefect of the town could not guarantee order, and the mayor actually threatened to resign unless the obnoxious appointment was cancelled. The liberal newspapers have all defended Mrs. Burbridge, and spoken not very complimentary of the Lucchese; while the Minister of Instruction has stood firm, and assured the parties concerned that they must either have the lady he has named, or no teacher at all of these branches. Another evidence of the zeal of the Government and all thinking men, in relieving the country of the incubus of ignorance, fostered by the priests, is found in the proceedings of the Tenth Congress of Scientific and Literary Italians, (corresponding to our own British Association,) which has met lately at Sienna, and appointed its next meeting, by acclamation, to be held at Rome. The questions of civil marriage and the unification of dialects into one Italian language, were followed by lengthened and practical deliberations on the preparation of suitable school books for regimental schools, evening schools, and the other classes in various institutions. All these are needed and more. Only a few days ago the letter, said to have been written by the mother of our Saviour, from Jerusalem, to the inhabitants of Messina, was printed for the comfort of the Sicilians, to show them how closely all their interests were guarded by their divine patron, the Virgin Mary.

NEWSPAPERS.

The *Providenza del Popolo*, of Bologna, has been at last discontinued, owing to the vexatious sequestrations to which it was subjected, and the evangelical editor is before the tribunal, charged with language offensive to the religion of the State. At the same time, Naples sends us the early numbers of a new evangelical periodical, *La Civiltà Evangelica*, edited with much ability, and arranged to suit the popular taste, by Signor Perez, the ex-Jesuit, who has been for some time evangelizing in the South. The news of the work that is going on in all quarters is given in an unsectarian spirit. The preaching of Signor Appia and Mazzarello is equally praised; the evangelical schools and depots are highly spoken of; and we are assured that, as in the North, so in the Southern provinces, there are many towns from which the demand for an evangelist is very urgent. The journal is very agreeable mélange of theological, controversial, practical, and anecdotal matter, and will, we trust, meet with a large circulation.

WALDENSIAN COLLEGE.

The examinations in the Waldensian College have just closed with great credit to the students and their professors. It is with no ordinary feelings of gratitude to God that we see such able and well-furnished men about to enter into the ministry in Italy.—Year after year their numbers will increase, and their influence tell with greater effect.

HOW A FEDERAL GENERAL BECAME AN EMANCIPATIONIST.—There was stationed at Cairo at an early period of the war, a General noted for his antipathy to, and harsh treatment of slaves. On one occasion, the soldiers of his camp gathered about the shore to witness the struggles of a negro who had been washed down the Ohio river, and was struggling toward them. Presently the negro gained the shore, and stood trembling and entirely naked before them. A white man shouted across the river, "That is my negro, send him here!" Some of the soldiers heard a voice which said, "I was naked, imprisoned, sick, and ye ministered unto me;" but the general heard it not: he sent the negro over, in a boat, to his owner, who whipped him with a cowhide in sight of the camp. A month or so later, at the battle of Shiloh, that General was taken prisoner. In a Southern town, a lady was insulting him grossly, and he sneeringly turned his back upon her; whereupon the husband of the lady took a cowhide, and inflicted upon the defenceless Major-General about as many stripes as he had seen fall upon the defenceless negro he had returned! When that General was exchanged, he celebrated the first night of his arrival at Washington by a glowing appeal for the immediate abolition of slavery.

THE REV. DR. RAFFLES.—This venerable and much-esteemed minister in connexion with the Congregational denomination recently officiated at Great George-street Chapel, for fifty years the scene of his zealous and successful labours as a minister of the Gospel. When he entered the pulpit it was evident that he was deeply touched on again standing in the place which was so familiar to him, and on beholding in their accustomed places so many that were before his retirement under his pastoral care. When, however, in his prayer, he commended to the care of their Heavenly Father the pastor and people now worshipping in that place, his feelings overcame him, and tears of deep tenderness and sympathy dropped from his aged eyes. Many of the congregation were also moved to tears, and it was some seconds before the devotional exercise was proceeded with. Although now in the seventy-fifth year of his age, there is little apparent decay in the rich musical voice of the revered doctor, and he preached an affecting sermon from a portion of Genesis xlvii, 9, "Few and evil have the days of my life been."—*Liverpool Mercury*.

WASHINGTON CORRESPONDENCE
OF NEW YORK INDEPENDENT.

WASHINGTON Jan. 19, 1863.

Though the week that has closed contained some of the darkest hours of the Republic since the day when Sumter was attacked, yet I have noticed that one class of people in this city were in good spirits—the colored people. Perhaps for the very reason that they did not fully understand the political, financial, and military situation, they had the stronger faith in God and in principles. Whatever the cause may be, the colored people in the District have not abated one jot of their enthusiasm and hope. They believe, now that the President has proclaimed liberty to the slave, that God will not desert him and the cause of justice and human freedom. Feeling thus, they propose a public demonstration in view of the Proclamation. A few nights ago, a large number of them came together to make the necessary arrangements. A few white rowdies were outside the building in which the meeting was held, and to show their superiority over the colored race they sent an occasional shower of missiles against the outer walls of the edifice. A colored preacher present noticing signs of fear in his audience, advised them to prepare to fight the mob, adding, "Any man who will not, had better make his peace with God and go to heaven!" Since the Proclamation the colored people increase in manhood. They begin to talk of fighting, of refusing to submit to outrages enforced upon them by brutal and ignorant white men. At the meeting referred to, one of the speakers said, "He would do all he could to enforce the Proclamation. When God brought the children of Israel out of Egypt he did not give them possession of Canaan until they had conquered it! He believed Dixie was the Canaan for the colored race, but they must conquer it!" This is sound doctrine, and the only doctrine that will save the country, even if it be taught at "negro meetings." In fact, these are the very places it should be taught in, or else how is Mr. Lincoln to get his negro army that Congress will provide for him in a few days?

I have given one picture of the condition of the colored people here. I will give another. Slavery is nominally extinct in this District, but many cruel slave-laws remain. The Republican majorities in Congress have never repealed the infamous Fugitive-Slave law—and let no man tell me that it is an obsolete law, for it is not in this city. A few days ago I saw a black man chased as if he were a runaway thief down the broad Pennsylvania avenue, jostling honorable members of Congress as he ran, with a hideous Maryland slave-catcher close at his heels. At last he was caught, and the man-catcher began to shake his victim, as if to remind him that he was not a man but a beast, a thing—and this was at noonday on the principal street of the capital, and in sight of the flag upon the Capitol building, as well as in full view of the Presidential mansion. A white citizen of a free state, unable longer to bear the sight of such cruelty, stepped up and demanded of the negro-catcher if he had a warrant for the arrest. He had not, but the Northerner was arrested by a city policeman for interference with an officer! So long as such scenes are possible in the capital of the nation, we are not a free people, and the Republican majorities in Congress have not performed their entire duty.

The condition of the colored people of the District, in their relations with the white race here, is upon the whole very pleasant. If there was no slave-catching from Maryland, and if it were not for a few low and drunken miscreants, they would have no complaints whatever to make. Whites and blacks get along together in this city with comfort to both. There is very little prejudice against the colored man. I have often been astonished to see the familiarity with which white and black workmen get along together.—Some time since, a piece of work, requiring the services of a tinner required to be done in my house. Two young men were sent by their employer, one white and the other black, and both were neat and smart workmen, as well as neat in their dress and appearance. They were on terms of perfect familiarity, and when the job was done they passed out together, talking as pleasantly as if both were white, or both black. They were accustomed to this, and the vile anti-negro prejudice was not aroused. It was forgotten. So will it be over the South when the black race is acknowledged to be free by the whites. Whenever the two races have occasion to work side by side, the prejudices will subside.

LETTER FROM NEW YORK.

TRADE GOING UP TOWN—ELEGANT MANSIONS TURNED INTO EATING HOUSES—WHAT WILL THE ARISTOCRACY DO?—DEDICATION FRENCH CHURCH—EARLY CLOSING MOVEMENT.

NEW YORK, Jan. 14, 1863.

To the Editor of the Boston Journal:

Trade has taken an up-town movement, and has already overtaken the quick march of the rich denizen. A few years ago Bowling Green was graced by the dwellings of the rich men of New York. One by one they left as trade came in. Toll, Lenox, Whitney, and a few such alone represented the aristocracy of the lower part of Broadway. But they had to succumb; and then their once aristocratic abodes were levelled with the dust to make room for the pile of the granite and marble, or became the dwelling places of Mammon himself. Fifth Avenue then became the centre of attraction. Up as far as 10th street was as much out of town as 61st street now is. The Church of the Ascension sold out their house in Canal street and went up to 10th and 5th avenue. The aristocratic abode gave little promise of its coming glory. It was not opened. It was unpaved. Mud was deep—a single plank led to the new sanctuary. And the madness of the committee putting a church out in the fields—with no population near, and then way up out of town—was the theme of universal

remark. But 5th avenue is doomed. Trade, like a leak in a ship, is gaining. The palatial residence of Moses H. Grinnell, on the corner of 14th street, has become a restaurant—an elegant one it is true, but still an eating house. The magnificent house of Penneman on Union square, at one time the most costly we had—whose furniture and upholstery were made in France, imported at great cost, and was the ten days' wonder of New York is a French eating house, and the splendid furniture graces the Clarendon Hotel at Saratoga. Four of the most elegant private mansions are used as Clubs. The famed Spingler Institute, the aristocratic seminary of the Abbots, where a fortune was made that was lost in an Indian rubber speculation, has been changed into a hotel. Clear up to 23rd street, and under the very nose of that noode of aristocracy—the Fifth Avenue Hotel—a block of stores has been built, opening on 5th avenue and running back to Broadway. Up on the corner of 26th street, where the *creme de la creme* of the town put down their foundations, as beyond the reach of vulgar trade, Ridgeway, late Stewart, has opened an immense candy shop, having removed from Hudson street. Paint shops, big stores and little ones; trade, large and small, are lining the way from Washington Park to Central Park. And what will become of the aristocracy, so shabbily treated and so cramped on, is not yet known. No spot is safe, no street or avenue secure.

An elegant French Episcopal Church was dedicated last Sunday by Bishop Porter. The congregation is not large, but quite wealthy. Owning a valuable site down town the sale of which has enabled the congregation to go up and build, has put the church on a fine footing.

A few earnest men undertook an early closing movement in this city, and by toil and perseverance have gained the names of most of the retail establishments to close each evening at 7 o'clock, except Saturday, and to close that night at 9 p.m. The movement has been successful with good feeling all around. So the clerks can attend lectures and otherwise employ their time to advantage if they will.

GEN. HOOKER.

(From N. Y. Tribune.)

This general "Fighting Joe," as his "boys" are proud to call him, though he is reported to have said that he takes no real pleasure in fighting, for itself, but would rather be at home on his farm, were it not for the principal involved—this General as the records show, was born in Old Hadley, Massachusetts, and received a military education at West Point, in company with such men as General Benham, Seamon, Arnold, French, Bragg and Pemberton—the latter two, rebels. After graduating in 1837, he joined the 1st Artillery, a regiment which has since given so many brave officers to command our forces. The next year he was assigned to duty on the Subsistence Department, and in 1841, was sent to the Military Academy to act as Adjutant. From this post he was recalled in October, 1841, which he held until 1846, when, the war with Mexico having commenced, he was appointed an Aid-de-Camp to Brigadier-Gen. Thomas L. Hamer, of the Volunteers. Gen. Hooker was distinguished in the several conflicts of Monterey, and was brevetted Captain for his gallant conduct. In March, 1847, he was appointed to the general staff as Assistant-Adjutant-General, with the rank of Captain; and for gallant and meritorious conduct in the affair at the National Bridge, June 11, 1847, and at the battle of Chapultepec, Sept. 13, 1847, was brevetted Major and Lieut.-Colonel. At the close of the war he was appointed to a permanent Assistant-Adjutant-Generalship, and thereupon relinquished his rank in the line, but retained his brevet rank of Lieutenant-Colonel. In 1853 he resigned altogether, and retired to his farm in Sonoma County, California, which he had bought while serving in that State on the staff of Gen. Persifer F. Smith, subsequent to the Mexican war.

The outbreak of the Rebellion, however, found him still a soldier, and he was one of the first to offer his services to the Government. They were accepted as a matter of course, and his name appeared fifteenth on the list of thirty-four Brigadier-Generals appointed by the President on the 14th of May, 1861. His first duty was under Gen. Dix, but he was soon assigned to the command of a brigade under Gen. McClellan. The disturbed condition of Prince George and Charles, Maryland, were effectually reduced to order without any casualty. He next served on the left bank of the Potomac, and made occasional visits into Virginia for the purpose of looking after rebels there. At Williamsburg, on the 5th of May last, Gen. Hooker's division of 8,000 men was more than a match for 20,000 men under Longstreet and Hill. The Rebels were nobly held in check from morning until evening, when Kearney's division came up and drove them through Williamsburg. At Fair Oaks, Nelson's Farm and Malvern Hill, his division upheld the name it won at Williamsburg, and his men proudly boasted that they had never left a battle-field under the enemy's fire. At South Mountain and Antietam he commanded the First Army Corps. On the 15th of September his corps, with that of the late Gen. Reno, carried by storm the heights commanding the Hagerstown road, taking over 1,000 prisoners. On the renewal of the fight next day he was wounded in the foot by a Minnie ball.

When he had nearly recovered from his wound, he took the command vacated by Fitz John Porter, who was ordered to Washington to be tried by court-martial. On Gen. Burnside taking the place of McClellan, the army was divided into three Grand Divisions—Right, Centre, and Left—and Gen. Hooker was appointed to command the Centre.—His present rank is Brigadier-General in the regular army, and Major-General of Volunteers.

It may be further said of Gen. Hooker that he is a lineal descendant from the Rev. Joseph Hooker, the first settler at Hartford, Conn.

Personally he is a splendid specimen of the old New England stock, being about 45 years of age, tall, and well proportioned, with a ruddy face, and a bright piercing eye; and, moreover, one of the best looking soldiers in Burnside's Grand Army.

WOOD PAPER.

Mr. Rogers of the *Boston Journal*, and J. Willard Rice of the extensive paper commission warehouse of Rice, Kendall & Co., visited, a few days since, the mill at Royers' Ford, Pennsylvania, where the manufacture of paper from wood has been successfully tested. Their report, drawn up by Mr. Hollingsworth, we give below:

"At the request of Mr. James Carson of New York, the undersigned, on the 6th inst., visited the paper mill at Royers' Ford, Pennsylvania, for the purpose of seeing the operation of wood (common white wood or poplar) being converted into paper pulp, and manufactured into paper. We arrived at the mill at 10 o'clock a.m. Mr. Walsh, the intelligent proprietor, and part owner of the patent right, received us in a very friendly and polite manner, and invited us into the mill. As we entered the mill yard a novel sight presented itself. Instead of seeing bales of foreign rags, heaps of old canvas and other domestic refuse, as is usual, we saw piles upon piles of wood, and wagon loads of wood being unloaded; in fact, the paper-mill yard, bordering as it does on the Schuylkill river, presented the appearance of a wood wharf, thirty years since, in the city of Boston. Men were engaged in stripping off the bark from the wood, and splitting it into quarters. At one end of the yard, and where we entered the mill, the wood was being cut up. This was done in the usual way of chipping dye woods, and at very little cost. The chipped wood was then shoveled into a box placed on wheels, and by the labor of one man, easily drawn over a rude railway to the room where the wood was converted into pulp. And this was done, so far as our observation extended, by putting the wood into a close iron tank or boiler, and subjecting it to the solvent action of caustic alkaline, with the application of a powerful heat. This operation occupied some hours, and was attended with considerable expense, a large quantity of soda ash and lime being used, and a good deal of fuel required; and the services of an intelligent and practical chemist being necessary, in order that the proper result should be obtained, in this operation of dissolving the wood into a fibre suitable for paper. There lies the secret as well as the difficulty of making paper from wood. When the dissolved wood is drawn off from the tank or boiler into a vat or cistern, the blackish brown liquor is permitted to run off, and the operation is assisted by repeatedly filling the vat or cistern with clean water and drawing it off, leaving the wood pulp that remains of about the same color as the original wood. The pulp is then put into a common rag engine, and bleached in the usual way, with chlorine and sulphuric acid, and emptied into drainers where it remains to whiten. It is there mixed with twenty, thirty, or forty per cent. of linen or cotton fibre, and made into paper, in the usual way.

"The paper made on the machine, the 6th inst., was of good fair quality for newspaper, and contained not more than twenty per cent. of linen fibre, and not less than eighty per cent. of wood, and was produced at a cost not exceeding six cents per pound. This statement of the cost and per cent. of wood used was made with great apparent fairness on the part of Mr. Walsh, and we have no reason whatever to doubt the truthfulness of his statement."

OUR WONDERFUL REVENUE.

(From London Christian World)

People naturally expected to learn from the annual Revenue Tables when they should be published that the National income had fallen off considerably this Cotton Famine year. They were, therefore, by no means prepared for the gratifying intelligence that so far from this being the case, there is an actual increase upon the year's receipts over those of 1861 of £2,392,578, nearly two millions and a half; and a total revenue of £70,996,429; only some two thousand short of seventy-one millions. As the *Times* puts it, this is not a casual, or a sudden, or an accidental result. It is the aggregate growth of a steady, unwavering increase. If we compare the Quarterly Returns of 1862 with those of 1861, we find, with one exception, which amounts only to a few pounds, that they have a proper relation to each other. Every quarter in each of the two years rises or falls, when compared with other quarters, according to the wholesome periodical vibrations occasioned by the usual trade causes. There is simply an increase as compared with the quarter of the previous year. It is not a lumped sum all in one quarter, and arising from some accidental cause, like Chinese ransom money or the happy recovery of a bad debt; it is all ordinary income, such as we may expect to get again next year, and we may hope to get again with a further increase. Nor does this increase arise from a prosperity which has been in action during the early portion of the year, but which is now yielding to unpropitious causes. The last quarter was the best of all. In the last quarter there was a total increase of £1,310,889 over the corresponding quarter of 1861, and in that quarter even the Excise, so sensitive a measure of the comforts of the people, gave an excess of £104,000. We cannot, indeed, boast of our Excise during the whole year. It has felt the influence of the cotton famine, and shows a loss which had to be made up from other sources. But these compensating sources are of the most perennial character. Our customs have grown as though they fattened upon the troubles that vex the world. Upon the year they show an increase of £262,000, being £24,036,000 against £23,774,000 in 1861. What a mighty course of trade these figures mark, and how handsome an increase does this extra quarter of a million show! The Stamps are good for nearly half a million of increase in the year; and the Assessed

Taxes, which are entirely a gauge of luxuries, show a small advance upon the year, although a trifling deficiency of £12,000 on the quarter. The miscellaneous sources have been abundant, and have yielded an extra million; and the post-office gives £100,000, which we fear has been too dearly bought. That willing horse which every Chancellor of the Exchequer loves to ride with whip and spur, and which we need hardly say is the Property Tax, has earned this last year an augmented revenue of £1,142,000. It may surely be hoped that under these circumstances the Government will announce upon the meeting of Parliament that it is their determination to propose the remission of some considerable taxes.

MISCELLANEOUS NEWS.

SERIOUS RAILWAY ACCIDENT AT KNOTTINGLEY.—TWELVE PERSONS INJURED.—A serious collision took place on Tuesday morning at the Knottingley Junction, between the first Great Northern up-trains from York and Leeds. The station is approached in a direct line from Leeds, but the York trains run into the main line by a loop from Burton Salmon. On reaching Knottingley the trains are linked together and thence to London form one train. On Tuesday morning the two left at the usual time, and reached the junction exactly at the same time. The York train was slightly in advance of the Leeds, and the latter, running upon the same metals as the York train, hurled two carriages from the line—in fact, cut the train into two parts. The driver of the Leeds train, Thomas Knapton, states that the distance signal indicated that he could approach, and that when he neared the main line he saw that a collision was inevitable. After using all means to prevent a collision, and failing, he jumped off, and was much hurt. His fireman, who remained upon the engine, escaped though the engine cut right through the train, and then fell over. Two passenger carriages were literally smashed to pieces, and most of the passengers in them were run over or fearfully injured. One poor fellow was jammed by a portion of one of the carriages against the bridge; and others, with limbs broken or mangled, called piteously for help. Mrs. Brooke, wife of Mr. George Brooke, bookseller and stationer, Doncaster, was dreadfully injured about the head, and she has also sustained a great shock to the system. Medical aid was immediately obtained from Pontefract, and the sufferers were attended to. At present no lives are lost, but, from the extent of the injuries some have sustained, it is difficult to say what may be the result. The cause of the accident will be strictly inquired into. The morning was foggy and the rails very slippery.—*English Paper.*

FRIGHTFUL DEATHS FROM INTOXICATION.—In London on Christmas-day an intoxicated cripple fell with his head under his body, and, being unable to get up, was suffocated.—A lamentable case of death from drunkenness is reported from Liverpool. A woman, named Hill, seventy years of age, went to her room in a state of intoxication. Afterwards she was found dead in the apartment, and at the same time her son, a middle-aged man, was discovered in the same room, also drunk, and unconscious of the death of his mother.—A drunken engine driver, at Sankey Brook Colliery, near St. Helens, started his engine the reverse way as two men were about to descend the shaft. The men seeing their danger jumped out of the cage, but only one escaped, the other falling down the shaft.

MELANCHOLY DEATH.—The officers and men of the 86th Regiment stationed at Waterford have been thrown into the deepest grief by the melancholy and sudden death of Dr. Sawyers, the medical officer of that regiment. On St. Stephen's Day, when the officers of the regiment were about to retire to dinner, Dr. Sawyers, who, it is said, had imbibed a little too freely of the bottle, sent his servant for the phial containing prussic acid, as he intended taking a few drops of it before entering the dining-room; but having put it to his lips, he drank a quantity of it, and in about five minutes he was no more.—*Irish Times.*

ANOTHER COLLIERY ACCIDENT.—Early on Monday morning last a frightful accident occurred at one of the pits of the Liffeshall Colliery Company, situated at Prior's Lee, near Sheffield, by which twelve persons lost their lives. It appears that the men were being let down the shaft to their work, and that nine men and three boys had got in the cage at once and were being lowered, when one of the pins of the gearing gave way, and they were all precipitated to the bottom of the shaft. They had a great depth to fall, and were all killed on the spot, the bodies being much mangled. This deplorable accident leaves five women widows and twenty-seven children fatherless.—*English paper.*

THE FRENCH BUDGET.—The *Moniteur* publishes M. Fould's Report on the financial condition of the French empire. The deficit for the present year is stated to be 35 millions of francs, which is caused by the expenses attendant on the Mexican expedition, which is estimated at 83 millions of francs, or nearly three millions and a half sterling. He states that the Mexican expedition assumes proportions which could not have been foreseen a few months before, and that its expenses in 1862 have exceeded by about 14 million francs the special resources which had been set apart to meet it. Alluding to 1863, M. Fould calculates on a surplus of 110 million francs, which, he estimates, will meet the expenses for that year of the Mexican expedition, as well as any unforeseen expenses.

DEATH OF DAVID GREENBURY.—According to a provincial newspaper, David Greenbury died of diphtheria at Scarborough lately, aged only forty-eight. In early life, it appears, he was a coal-porter at Malton, and after a short religious profession became a notorious pugilist. In height upwards of six feet two inches, he possessed immense strength, and constituted himself the champion of the weak and defenceless. He was at last defeated by

a little man, at which he was so exasperated that he bit off part of his adversary's ear. This was his last fight, and in 1841 he set off to Seamer fair on what he said should be his last "speer." A gentleman travelling by the same coach gave him a tract which contained a hymn beginning "Stop, poor sinners!" These words so struck Greenbury's mind that he returned home a penitent. For some years he was occasional preacher among the Methodists, chiefly at Scarborough and Malton. He went about exhorting for some time.—*English Paper.*

PORTLAND, ME.—The *Prices Current* of Portland gives full reports of trade, commerce and business in that city, during the year 1862. As Portland is not only the second seaport in New England, but really the second city in importance, some of the items will be of interest. The amount of tonnage built was 7,518 tons. Number of vessels arrived 3,428, of which 661 were from foreign ports. The total value of foreign exports was \$4,117,292. The shipments to Cuba of box shoos was 1,050,160. They have two flour mills which reduced 120,000 bushels of grain to flour. The value of fish amounted to over a half million dollars. A few years ago they looked to Boston and New York for flour, but last year they shipped to Europe 84,000 bbls. In 1861 there were but five dealers in flour, where now are fifty wholesale dealers. The stock of flour the first of January by actual count was 57,884 bbls., with about 3,000 on the way. Of lumber 100,000,000 feet were brought into the port. The molasses imported was 38,774 hds., 4,355 tierces, 184 puncheons and 1,574 bbls.; total in gallons 5,824,042. The sales of Kerosene oil at times have been 15,000 gallons per week. The trade in fish oil is above 1,500 bbls. a year. The Portland Sugar Company was in active operation nearly the whole year, giving active employment to an average number of 196 men each month, with a pay roll of \$5,000 and the gross product for the year was 60,000 bbls. sugar, and 16,000 hds. and 5,000 bbls. sugar house molasses. That establishment consumed 30,000 hds. of molasses.

HATRED.—If the whole Yankee race should fall down in the dust to-morrow and pray us to be their masters, we would spurn them even as slaves. Our only wish is to be separated from them finally and forever—never to see the face of one of them again—never to hear the voice of another Yankee on the south side of the Potomac or the north—to have no traffic and no intercourse of any description whatever with them. We are fighting for separation, and we will have it, if it cost the life of every man in the Confederate States.—*Richmond Despatch.*

POOR WIT.—The *Cleveland Plaindealer* prints what it doubtless thinks to be an exceedingly sarcastic report of an Emancipation Jubilee in that village. If there is anything more disgraceful than serious abuse of a helpless, down-trodden race, it is making fun of them. There is no wit so melancholy—no smartness so certain to reflect infamy upon the perpetrators. And they call themselves white men!—*N. Y. Tribune.*

AN EIGHTY DOLLAR BREAKFAST.—At Tiffin, Ohio, the elephant Hannibal, belonging to Van Amburgh's menagerie, lately treated himself to a repast which cost over eighty dollars. A candy pedlar had stocked his wagon with a supply of delicacies, and had gone to the hotel stable for his horse, when Hannibal broke loose from his fastenings, smashed the wagon to splinters, and "gobbled" down, in a few minutes, six thousand gingerbread cakes, seventy pounds of assorted candy, and forty pounds of "French kisses."

—The health of the venerable Lord Lyndhurst, who is now in his ninety-first year, is greatly improved; his Lordship takes a lively interest in all that is going on, and exhibits all the intellectual clearness and vigour of his younger years.

—It is said that the trustees appointed to carry out the intentions of Mr. Peabody in his munificent gift to the poor of London, have visited various localities, and selected sites for improved dwellings. Plans have been drawn, and contracts are in progress.

—The Japanese, not to be behind other nations, have ordered two sloop-of-war and one gunboat, mounting in all 64 guns, to be constructed in America.

—The Marquis of Abercorn has proposed to pay £10,000 into the funds of the notorious Bank of Deposit, now being wound up, in order to put a stop to litigation so far as he is concerned.

—The square of St. Mark at Venice, and the Ripsa de Schiavone, have been under water owing to an extraordinary movement in the Adriatic. The city wells ceased to furnish fresh water.

—Mr. John A. Donaldson, late Canadian Emigration Agent at Londonderry, in a report just issued to the Government, urges on them to give every encouragement to the cultivation of Flax in Canada, on account of its present great value as a crop.

—Over five thousand pounds sterling have already been contributed in Britain towards the Madagascar Memorial Church Fund of £10,000.

—The whole story of a duel between Garibaldi's son and Col. Pallavicino is pronounced a fabrication.

—The Prince of Wales is presenting his future bride with a magnificent dress of Alencon lace. The value is said to be £1,500.

—Colonel Gawler was stabbed by a thief in his tent in the head-quarters camp on the night of the 18th November, on the march from Agra on the Gawlior road.

—A Boston paper, referring to the annual meeting of the Homoeopathic Dispensary of city, states, that over one thousand persons had been, under medical treatment during the year, at an expense, including rent and office expenses, of \$520 60.

—A man in New York went to bed drunk the other night, rolled out of bed and broke his neck; his wife found him dead in the morning.

—The extreme mildness of the winter in the North-west is the theme of remark in the newspapers of that region.

CONTENTS OF INSIDE PAGES.—Second Page: "The Hon. W. E. Gladstone on Civilization." "The Times Defending Slavery." "The Sioux Indians: their Dances, Ceremonies, Dances, &c." "Italian Correspondence." Third Page:—"Washington Correspondence of the New York Independent." "Letter from New York." "Gen. Hooker." "Wood Paper." "Our Wonderful Revenue." "Miscellaneous News." Sixth and Seventh Pages:—"The Lesson of the Year." "Bricks and Brick Houses." "A plea for Inebriate Asylums." "The coming Contest in Brazil." "The Soldier's Mother." "Voices." "Inner Life in France." "The Enemies of Snakes." "A Shameful Waste." "The Yosem-ite Falls, California." "Birds' Sense of Danger."

THE

WITNESS.

MONTREAL, SATURDAY, JAN. 31.

FIRE AT BELLEVILLE.

(Special Telegram to Witness.)

BELLEVILLE, JAN. 29.—This morning about 4 o'clock, a fire broke out in a small wooden building, occupied by McCarty, shoemaker. The fire rapidly communicated itself to the adjoining shops occupied by Roche Bullen, Shoemaker, Hugh Walker, Bookstore, Miss Byrne's millinery shop, and J. Cummins, saddler. These buildings being all of wood, burnt rapidly. The fire now extended itself to the stone building owned by the Commercial Bank, and occupied by J. & W. Sutherland as dry-goods store, and to the adjoining building occupied by the *Intelligencer* printing office, and by Wesley Bullen, Crockerystore, all of which were totally consumed. McCarty was insured for \$600; Walker, \$400; Cummings, \$600; Sutherland's stock partially, and building fully insured, part of stock saved; the *Intelligencer* building and printing material were insured for \$5,500; Urquhart's shoe store, Miss Frith's milliner's shop, and Dawes' residence and brewery escaped, but much damaged, and totally stripped of their contents. It is not known how the fire originated. Total loss supposed to be about \$25,000.

LATEST NEWS FROM QUEBEC.

[By Special Telegram to Witness.]

The jury, at 10 o'clock this morning, rendered a verdict of manslaughter against Crosier, for the murder of Sergeant Bewley last fall. The jury were confined thirty-nine hours. The verdict was what the defence asked.

Abbott and McGee have returned from Montreal.

ARRIVALS OF STEAMERS.—The "Saxonia," from Southampton, arrived at New York on the 27th. The "Edinburgh," from Liverpool, arrived at the same port on the 29th.

THE WAR.—Nothing of particular interest has transpired since our last.

THE ANNIVERSARY MEETINGS.—These meetings have passed off with their usual interest. Brief reports of the addresses will be found in other columns.

ACKNOWLEDGMENT.—The proprietors of the *Witness* have recently received and handed over to the Treasurer of the British Operative Relief Fund, the following amounts, viz.:—

From Smith's Falls, by the hands of A. McDougall, Esq., Reeve, \$275 40 for British Operatives.

From Stratford, per Mr. Marshall, \$20 for Coventry weavers. This latter gift the Treasurer will, we understand, transmit direct to the Mayor of Coventry. The former will be transmitted as previous contributions have been—to the Lord Mayor of London.

REVIVAL IN GRIFFINTOWN.—We are informed that the meetings in the Griffintown Wesleyan Church are crowded every evening. About 100 individuals have expressed the hope that they have found the Saviour. There are also over 50 inquirers. The Rev. Mr. Johnson meets the latter at his house in the afternoon, and we understand his visitors are numerous. Among the converted, are individuals who had been remarkable for their carelessness and wickedness. Drunkards, swearers, and even persecutors, have yielded to the Divine influence. Mr. Coughy will continue the meetings to the close of the present week.

FRENCH-CANADIAN SOLDIERS.—A great many French-Canadians are serving in the army of the Potomac. They do not form separate companies of their own, but are mixed up with the American soldiers. *La Minerve* publishes the letter of one of them, which contains details all more reliable because the writer is free from all political feelings. He was in the Bull-Run, Antietam, and Fredericksburg battles. He represents the sufferings, privations, and disappointments of the army as great, and sighs for home. He attributes the want of success of the Federals entirely to the incompetency of the officers,—a conviction which is wide-spread among the soldiers. The latter fight bravely, but are paralyzed by a want of confidence in their leaders; and the Government, which tries to remedy the evil by a frequent change of generals, only increases it; as only time and long acquaintance with each other create that mutual reliance so essential to success. The holding back of their pay is also very discouraging to the men; and the careless management of hospitals damps their ardor in battle. They prefer being killed to being wounded, on account of the ghastly prospect of a Federal hospital. The writer, after praising the French

Zouave mode of fighting of the Rebels, states that their balls seem to have providentially avoided the French-Canadians in the army, as fewer of them proportionally have fallen than of the Americans. This he attributes to the fact that the French-Canadians have retained, even in camp and on the battle-field, the habit of saying their morning and evening prayers; and that they thus secure a special divine blessing.

TORONTO SOLDIERS' INSTITUTE.—The annual meeting of this Institute was held last Saturday. The report represented the Institution as successful. In December there were 272 subscribers. The attendance ranges from 40 to 60 per day. The Committee consists of civilians with all officers of the garrison as *ex-officio* members. The citizens provide all funds. The Institute in Montreal is almost altogether under military management, and receives £250 sterling from the British Government. At the Toronto Institute meeting the officers recommended that beer should be provided for the soldiers to induce a larger attendance. It is singular that some individuals cannot do anything without drink; and it is surprising that officers who should know the evil consequences of drinking among soldiers should so often place temptation in their way. The countenance given to moderate drinking is virtually helping men to become drunkards. We are glad that the Toronto Institute has succeeded so well, and hope that it may continue to prosper on its present plan.

GENERAL BUTLER.

Our old friend the *Peterboro' Review* makes a great outcry about our recent article on General Butler, and seeks eagerly to involve the *Witness* in the odium that attaches to that general's name wherever the pro-slavery London *Times* and such papers are considered good authority. We will therefore briefly give our reasons for publishing the article in question, premising that General Butler has never been a favorite of ours, being a pro-slavery Democrat from his youth up to the hardest kind.

General Butler was sent with a small force to govern a city famed for rowdiness and insecurity in ordinary times, but then in a state of rebellion and anarchy. His troops could at any moment have been massacred by the angry citizens, had they been permitted to inflame themselves by insulting the soldiers, hoisting the Confederate flag, issuing treasonable papers, or organizing and concerting their attacks. Not only the success of his mission, but the lives of himself and the soldiers under him were at stake. The most vigilant and vigorous administration of the power in his hands could alone save either New-Orleans or his army. And he proved, unlike other generals of the Union, equal to the occasion.

In such circumstances no man of ordinary sense will deny that coercion, and that of a stern kind, was necessary. As well may the governor of a penitentiary be called a Haynau, because he enforces the most rigid rules in the most rigid manner. As the military governor of New Orleans, the only question is, Did he use unnecessary severity? and of this we find no evidence. He found a traitor hoisting the Rebel flag, after the city had surrendered, and he hanged him: a warning which proved effectual. He found the so-called ladies of New-Orleans insulting his soldiers in the grossest manner in the streets, as the most likely way to bring about a collision between the populace and the garrison; and he ordered that all who should thereafter be found so doing should be treated as common street-walkers, that is, persons liable to arrest and imprisonment. The idea that this proclamation gave license to his soldiers to ravish the said ladies, is the offspring of such pro-slavery brains as preside over the London *Times*; for the very obvious reason that that is not the punishment inflicted by any law or custom on vagrant women. This measure also was effectual: there were no insults afterwards, and it is not even alleged that any lady or anybody else was punished under it. He found the poor, who were generally tolerably loyal, starving; and he forced the rich, who were not only rebels, but were employing their wealth in rebellion, to contribute liberally to their support. He found life and property everywhere in danger, and made New Orleans, for the first time, a quiet, orderly, safe city. The severest measure alleged against him was, banishing a lady to a barren island. This island had just before been occupied by United States troops; and if it was good enough for them it was surely good enough for one whose mischief-making powers could in no gentler way be restrained.

We shall best arrive, however, at a true judgment respecting the leniency or atrocity of Gen. Butler's administration, if we compare it with that of other military commanders with a small force in the midst of rebellious people. He did not slaughter man, woman and child like Cromwell at Drogheda, or Tilly at Magdeburgh. He did not blow rebels from the cannon's mouth, like the British in India; nor roast them to death in crowds like the French in Algiers. He did not even kill men actively engaged in the rebellion when taken prisoners, as the Confederates have killed in cold blood the negro teamsters whom they took, when they recently defeated a portion of the Union Army. In fact, the greatest cruelties inflicted upon rebels by General Butler in time of war were less than the every-day atrocities of these very men, even in

time of peace, upon negroes; and yet, the one-sided men who pretend to be public teachers through some of our newspapers, but who are evidently totally destitute of the faculty of judging righteously judgment, how in concert over the cruelties of Butler, whilst they have nothing but praise for the rebel slaveholders.—In our view, Butler is the only Union statesman or General who has done his work thoroughly; and his vindication and return to his command, doubtless, with increased powers, are the best signs of the times for the Union cause.

FINANCIAL REVIEW.

The Auditor's summary of Bank statements appears in last Saturday's *Official Gazette*, and the results are as follows:—

Capital authorized,.....	\$35,266,666.00
Capital paid up,.....	26,416,503.00
LIABILITIES.	
Notes in circulation,.....	9,868,997.00
Balances due to other Banks,....	839,066.00
Deposits not bearing interest,....	10,214,449.00
Deposits bearing interest,.....	9,630,240.00

Total liabilities,.....\$30,522,752.00

ASSETS.	
Coin and Bullion,.....	6,171,677.00
Landed and other property,....	1,944,783.00
Government securities,.....	5,040,661.00
Notes of other Banks,.....	1,133,383.00
Balances due from other Banks,...	2,376,734.00
Notes and bills discounted,....	41,601,270.00
Other debts, not before included,	2,653,437.00

\$60,927,945.00

Comparing this with former returns we remark the following changes:—

1. *Circulation* has decreased considerably.—Low as it was in November, it has again fallen some \$550,000, and it is now only little more than it was in December, 1858. Low prices of produce, failure of crops in some districts, a remarkably mild winter, preventing the formation of winter roads, and keeping ordinary roads in a condition all but impassable for produce, go far to account for this state of things. The depression in the lumber trade must also be taken into account, for the circulation connected with this business, though not to compare with that arising from the produce trade, is still considerable in some parts of the country.

The low state of the circulation accounts for the scarcity of money in various localities; for where the produce still remains undisposed of in the barn, or has been so small that the greater part has had to be reserved for seed, it is evident that debts to storekeepers have not been paid, unless the farmer had a reserve-fund in the shape of a deposit in the bank. As to borrowing to make up such a deficiency, it is a most unsatisfactory business; for the loan must of necessity be for a considerable time. If obtained from a bank, it must give rise to dissatisfaction; if obtained from a shaver, it will be at a rate of interest entirely ruinous to a farmer; and if obtained on mortgage, the farmer will find that he has, in mortgaging his farm, put a collar round his neck that he may never get rid of as long as he lives.

The great point (financially) in farming, as in any other business, is not to lock up too much means in stock or otherwise. If a trader keep too many goods for his business, or embark his means in real estate, he will be continually cramped; and if a farmer, anxious to extend his business, buy an adjacent farm, or make provision for his family by purchasing wild lands for his sons, neglecting meanwhile to keep a margin of ready money for emergencies, he may find that his additional lands yield him no additional income; and that the wild lands may pass away from his possession just when they are about to be wanted.

2. *Balances due to other Banks* have increased from \$627,000 to \$839,000. The increase is unimportant.

3. *Deposits* have decreased nearly a million dollars during the month, and now are below \$20,000,000 again. Last month they were \$20,717,000, this month they are \$19,814,000. The decrease is principally in the deposits not bearing interest and the banks from which money has been drawn are mostly those whose head office is in this city. Still the amount of deposits is satisfactory as compared with former years. They are now \$700,000 more than they were last year at this time, and \$3,000,000 more than they were two years ago. Deposits have ruled low in December for some years back; and as winter progresses, bringing business with it suitable to the season, we have no doubt that they will rise as customary.

We have before pointed out that deposits here are far from large as compared with other and older countries. We have little enough in reserve, and it should be the general aim to increase the store. Of course, our circumstances are different from those of older countries.—Money is more valuable. It is easier to invest; and consequently banks have not the large sums lying in their hands waiting investment, which form so considerable a portion of the deposits of English banks.

As a whole, however, we owe too much abroad. The country must have more of its own capital, before we can progress as we ought; and nothing can be more delusive than the notion of bringing greater prosperity by an enormous scheme of borrowing. If Parliament is so infatuated as to sanction the *Crédit Foncier*, it will be the beginning of a train of evils, which will last for generations.

4. *Specie* has decreased from \$6,930,000 to \$6,171,000. The reduction of circulation and de-

posits fully accounts for the decrease, and the Banks are still in as strong a position as their best friends could desire them to be. They have now two-thirds of their circulation in specie, and of their immediate liabilities their specie amounts to nearly a third.

Some persons seem to apprehend that when matters have come to a crisis in the neighboring States, our Banks may be so affected as to be obliged to suspend payment in specie. No apprehension, however, need be entertained on the subject. Our Banks have now scarcely anything to do with the United States, except on a cash basis. They have little or no circulation there, and consequently need fear no crisis sending bills in for redemption; and they have no paper maturing there, the dishonor and return of which might put them out in their calculations. The Banks are fully prepared for any emergency, and when the crisis arises—which may be within a few months, or even less—it will be found that their engagements are met without the shadow of a difficulty.

5. *Government Securities* have increased from \$4,102,193 to \$5,040,661. The increase is principally in the two Banks which took the Government loan lately on the market, viz., the Bank B.N.A. \$743,000, and the Ontario Bank \$200,000.

6. *Balances due from other Banks* have decreased from \$3,121,000 to \$2,376,000. The decrease in this item is almost entirely in the Bank of Montreal and Ontario Bank.

7. *Discounts* are remarkably steady. Last month they were \$41,413,000; this month they are \$41,601,000—the difference being most trifling. Discounts seldom show much difference during the month of December; but after the turn of the year, and as winter progresses, we may expect an increase.

8. *Other Debts* have decreased from \$2,736,000 to \$2,659,000. The movement is in the right direction. We should, however, have been glad to see a greater reduction during the year, than has actually taken place. On the 31st December, 1860, it was \$4,142,000, so that the reduction last year was more than a million dollars. This year, it is only \$400,000.

Taken as a whole, the Banks closed last year in a highly satisfactory position. What changes may take place this year, none can foresee; but they commence the year under favorable auspices; and we trust, it may be one of uninterrupted prosperity.

MEETING OF THE MONTREAL AUXILIARY BIBLE SOCIETY.

The forty-second annual meeting of this society took place on Wednesday, in the Wesleyan Church, Great St. James Street. The building was crowded; the chair was filled by Hon. J. Ferrier, vice-president.

The proceedings commenced with reading appropriate portions of Scripture, and with prayer, by Rev. Dr. Taylor; after which an abstract of the report was read by the corresponding secretary, T. M. Taylor, Esq.

It stated that the parent-society had issued three million Bibles during the past year; and the Upper-Canada Bible-societies had aided in the work of distributing the Bible amongst French-Canadians.

The total receipts were,.....\$11,125

Expenditure,.....11,003

Shewing a balance in hand of...\$122

Capt. Noble read extracts from the third annual report of the Ladies' Bible Association of Montreal; also from the journals of the bible women employed in this city; and both these and the main report contained much of a most gratifying nature. Considerable good had been done amongst the female inmates of the jail, by the visits of one of the bible women thereto, and increased means were in contemplation in respect of this agency.

The Corresponding Secretary then moved, "That the Report, an abstract of which has now been read, be adopted, printed and circulated, with the request that the friends of this Auxiliary throughout the country will carefully peruse the extracts from the Report of the British and Foreign Bible Society."

Rev. Mr. Kemp, in seconding the resolution, said it gave him great pleasure to see the report wearing so gratifying an aspect, and that the bible was still dear to the hearts of the people of Montreal. Amongst all changes, political, social, and natural, the bible remained the same, and like an ever flowing and ever widening stream, would at length cover the whole earth. The reason why such great efforts were put forth, and so many thousands of pounds spent by the society was because the bible was God's word, the lamp that lighted the lost and the weary. It was delightful, and they loved to dwell on the topic of the inspiration of this precious bible. Hence they pressed it to their hearts, and cherished it as their most sacred treasure. But there was also another aspect which this heavenly volume wore. It contained a human element, and all the hostility of its detractors was directed against that human element, even as of old the enemies of Christ had directed their carping complaints against his merely human qualities and actions. Men were not satisfied to receive divine revelation in a way comprehensible to human intellect. But it had been given in this form in condescension to our infirmity, and God had adapted his wisdom to our imperfect understandings. Where would they find another well of consolation. Let the wounded and bursting spirit go to the palms for expression. There and elsewhere in the divine volume would be found words spoken from hearts which had felt even as they themselves felt. The learned, the ignorant, and the profane might seek to tarish and to oppose the bible because it spoke in a form adapted to human necessities, but let its earnest and believing readers continue to rejoice in it, and stand fast in the glorious liberty of the sons of God.

Rev. J. Irwin supported the motion. He had read the work of Bishop Colenso, page after page and chapter after chapter, and found its objections, with all its arithmetic, baseless as a vision. And yet this Bishop Colenso pretended to have a reverence for the inspiration of the Scriptures. He was afraid that the heart went wrong before the head. When men had lost their religion, there was no telling where they would not wander to. Having lost the love of Christ in their hearts, Satan perverted their souls, and made them instrumental in the perversion of others. The Bible-Society would grow in importance year by year: let them reverence and assist it. As to the Bible itself, the more men opposed it, let his hearers only the more read, study, and circulate it over the world.

The Rev. Mr. Harper then moved,—"That although the annual distribution of Scriptures by all agencies is now supposed to be nearly 6,000,000, it still falls far short of the world's wants; and it seems therefore to be the duty of Bible-societies, not only to provide more Bibles, but to do more in the way of the direct offer of them to perishing men everywhere."

He said the human race, apart from revelation, was immersed in darkness, and their ignorance was a guilty ignorance. If his hearers were impressed with this, it would be worth a volume of argument. Let them look at the state of the world. If its present population were to remain stationary, at the present rate of issue of the word of God, it would take two hundred and ten years to supply each individual with a Bible. The Bible introduced true ideas of God: it alone had introduced a true civilization. The Greek and Roman civilization was, after all, but a splendid barbarism. Even in countries to which the Gospel might be said to afford but a faint and reflected light, it was superior to theirs. The worst countries of Christianity were better than the best of heathen-lands. Garibaldi had said that the Bible was the cannon to deliver Italy; and it was the cannon that should contribute to deliver the world.

Rev. Mr. Snodgrass seconded the motion. He spoke of the material improvements of the age, and how they had been pressed into the service of the Bible. In all lands there was now a demand for the Bible, and it was their duty to provide for the demand. Staunch Protestants contend for the Bible, and the whole Bible. It was the palladium of our liberties, and the best way of showing their regard for it was, in giving liberally towards its circulation. Giving was the compliment of receiving, and the connection between the two was inseparable.

Dr. Wright, of Persia, supported the motion. He gave a most interesting account of the preservation of, and regard for, the Bible amongst the Nestorian Christians in Persia. Since the Bible had been translated into their vernacular language, a great and beneficial change had been effected amongst them. So much were they occupied with it, that they could scarcely be brought to study any other book. In conclusion, he said, he was glad to hear the sentiments uttered towards America which he had heard.—There should be no coldness between England and America. The hope of the world was in their union, and it should be the prayer of all, that they be one in carrying out the tidings of the word of God to all nations. The resolution was then carried; and

Rev. Mr. Sullivan moved, "That this meeting adopts for its concluding resolution, or sentiment, the topic for prayer suggested by the Evangelical Alliance: 'The Word of God': the universal recognition of its Divine inspiration and authority, the power of the Holy Spirit to accompany its circulation and perusal."

He observed that he scarcely knew where to begin or end with such a wide resolution. To give in fifteen minutes an idea of the weight of evidence for the inspiration of the Bible, was impossible. Amongst other proofs of its inspiration was the fact that the prophecies had been fulfilled to the letter. The very existence of the word of God amongst them, whilst so many things had perished, was a proof of its inspiration. The unanimity of its different writers, all independent of each other, and differing in time and station, yet all giving the same account of the character of God, and of man's depravity was another proof. Wherever civilization had reached its highest moral level, there was the word of God in free circulation. Take the isles of Oceania, and see how polygamy, infanticide, and cannibalism had been abolished; while trial by jury, written laws and the conveniences of civilized life had taken their place with the introduction of the bible. The finger of God testified to the efficacy as well as to the heaven-born origin of the bible. Yet infidels were continually serving up a rebash of the old objections—what they called unreasoned, and unreasoned difficulties. There were difficulties in the bible, but no contradictions, save apparent ones; and though these difficulties should prove to be insuperable, what then? Were they to throw away the word of God? These men did not enquire into the commonest things of life with the exactitude which they did into the word of God. They could not fully explain any natural phenomenon. The speaker would look with suspicion on the bible if it contained no difficulties. These very difficulties were intended to encourage a spirit of Christian faith, for if there were no difficulties there would be no faith. If the truths of revelation had been made so self-evident, God would not have dealt with man as a rational being, but merely as a creature of instinct. Things being as they were in this matter, rather made for the plenary inspiration of the word of God than otherwise. But the best of all evidence on the question, was the internal evidence in the Christian's own heart. "If any man do my will," said Christ, "he shall know of the doctrine whether it be of God." To the sceptic or worldling, this testimony might seem worthless. The speaker would not depreciate external evidence, but the great attention spent upon it in the present day had a tendency to make us forget the internal evidences and great moral beauty which the scriptures contained. They should be read for their own intrinsic worth and authority. The unerring insight with which they depict man's fallen nature was one of the very strongest proofs of their inspiration. Let Christians gather up more and more into their hearts such testimony from day to day, and let their lives be a testimony to the world—read and known of all men. In a word, let them live, and practice out the bible, and remember that if they indeed loved the word of God, as they professed to do, they would be inconsistent if they did not do their share in extending it to others.

Capt. Orr seconded the motion, in a few brief but appropriate remarks.

FRENCH CANADIAN MISSIONARY SOCIETY ANNIVERSARY.

This Society held its twenty-fourth annual meeting last night in the Wesleyan Church, Great St. James Street, Lieut. Col. Wilgess in the chair. The church was full, and after devotional exercises, and singing by the pupils of the Pointe aux Trembles Institute, the Secretary read the report. It stated, that though at the beginning of the year the prospect had been somewhat discouraging; yet, the financial and other prospects were more cheering. Still the society was unable to overtake its work; increased funds and more laborers were required. The schools at Pointe aux Trembles were rising in estimation, and had an increase of scholars. A considerable number of tracts had been distributed, and \$4,200 had been obtained towards erecting a Mission Church and premises in Montreal. The sum required, however, was \$12,000. The increase in the collections for the present year over the preceding one was \$2,053, and there was a balance on hand of \$544, the only balance on hand that the society had ever had. A site on the corner of St. Elizabeth and Craig Streets had been purchased for the contemplated church and mission premises, at a cost of \$2,800.

Rev. Dr. Wilgess said it was their duty to be thankful for the measure of success with which their efforts had been crowned. There were about a million French Canadians in Canada, and he did not sympathize with the cry that they were an inferior race. They had been robbed of their birthright,—trained to mental and spiritual submission. How had they been robbed of their birthright? They had been robbed of an open Bible all these years, and woe be to the men, and woe be to the system that robbed men of their birthright! They had been trained to mental subservience by a sacerdotal caste. What was the Church? It was not a hierarchy, but a body of good and God-fearing people. Their church had undertaken to save them if they would yield themselves up to its keeping, and not think for themselves. He had seen the effects of this during last Summer in Catholic Europe. Yet they were not quite so bad in Canada, thanks to the counteracting influence of a neighboring Protestantism. This society began its work 23 years ago; and they began with the conviction that if they could get the Bible open to them, the Lord would prosper the work. It had indeed been a work of faith, and must be so to the end. The society's agents had told those to whom they had spoken that religion was an individual matter, and the practical recipients of this truth had in consequence become manly, and walked mentally erect. A great change had taken place in the feelings of these people. Instead of driving the colporteurs from their doors, they showed a desire to possess the Bible. From 800 to 1000 pupils had passed through the schools at Pointe aux Trembles, and carried with them into their own districts a favorable impression of the institution when they returned home. In the matter of a church, he protested against building a mere barn. Let them have something worth looking at. He expected yet to see several French Protestant churches erected in the city. The city was doubtless the best place for the church. Cities exercised a vast influence over the country, and so did Montreal; although he would not pretend that it was the Paris of Canada. A piece of ground had already been bought as a site, and to raise the sum yet required for it let each rich member take a share of \$100. He knew that there had been many calls upon their liberality of late, but he had been thinking the matter over in his study thus: Had they not been without sickness in their families, thereby having been spared the doctor's bill? Had their religion not saved them much? Was not Canada at peace? Had not Christ given them their riches as being his stewards? Look at the example of Christ, who had given them, not money, not millions, but himself.

Rev. D. H. McVicar observed that this society was not sectarian. He respected the religious differences of sects, but despised narrow sectarianism. Had not Peter and Paul differed? There had always been differences of opinion in the Church. This society proposed not to make proselytes, but to make men more spiritual. It proposed to them the question, "What must I do to be saved?" You might teach them to hate Popery, yet leave them Catholic; to spurn superstition, yet leave them atheists. It was not so much the destruction of Popery as a system, that was sought, for if it could exist with the light of God's word upon it, let it live. Popery was an organized system: it had its priests, friars, nuns, etc., who knew their part, and performed it, too. It moulded, to a great extent, our legislature, and it yet hoped to destroy the common-school system of Upper Canada. The society had always worked in a spirit of love. It had no ill-will, even towards the Pope. It gave the people the Bible, which would teach them, instead of kneeling to a priest, and breathing their confession into his ear, to pour out their heart direct to God. Instead of believing Christ to be daily offered up in the mass, the Bible would show them that he had been offered up once for all; that Peter was a married man, and consequently had broken their own rule of clerical celibacy; that Paul declared he had a right to lead about a sister or wife. The Catholic should be ever grateful for this Society; it was love for them that had brought it into being, and it was the same motive that sustained it. The French-Canadian Protestants wanted a Church, they could not build one; we could, and it was our duty as the custodians of God's gifts, both temporal and spiritual, to assist them. These people would yet rise out of their darkness, and form a Church distinct from, yet in harmony and love with those of their fellow-Protestants of other origins. We should give liberally towards the erection of a Church and Mission buildings in this city, to be a centre round which they could rally, and which should be the means of making them much of what his hearers were. If Protestants did their duty, there would be a Church built here equal to Dr. Wilgess' desire.

Rev. Mr. Duclos then delivered an address in French, after which a collection was made, the Pointe aux Trembles pupils, in the meantime, singing one of their most beautiful pieces.

Rev. J. B. Bonar then moved,—"That the persevering attempts of the Church of Rome to extend its influence, already dangerous to the welfare of this Province, by promoting French Roman Catholic Immigration into the unsettled

lands of Canada East, demand the serious attention of Protestants, and a more zealous prosecution of evangelistic efforts among their French speaking fellow-subjects, as the most efficient means of counteracting these designs of the Romish Hierarchy."

He said the resolution would seem, at the first glance, to be political and partisan. He, however, had nothing of the politician about him, so he should leave that, and he had visited too many countries to wish to see his own race occupy any one to the exclusion of other peoples. The speaker referred to the patient perseverance shown by the Catholic hierarchy in carrying out its cherished designs. But this perseverance was not for a noble purpose, but for the enslavement of their people. We were apt to underrate these efforts. We had seen on the other side of the line, the evil of underrating an adversary. They were seeking to occupy the lands by means of their emigrant co-religionists from France; and if we desired to see Canada great and free, we must counteract them by means of the work of evangelization being carried into their midst. The welfare, the grandeur, and the ultimate prosperity of Canada called upon us to do this; and, more than all, our love to their immortal souls. A great revival was going on in this city; there was reason to believe that God was hovering over this land. Freely we had received, and let us freely give.

Rev. W. R. Parker seconded the resolution in a brief address. He was surprised to find that the term Canadian was restricted to the French portion of the population. This was an injustice to the remainder of the native population. In Lower Canada they had the beaver, and in Upper Canada they had the maple leaf. Now, he was quite willing that they should have the beaver in Lower Canada, but not that it should eat up the maple leaf. There was now in the States a war said to be for the extension of bodily slavery, and the work of this Society was to prevent the extension of spiritual thralldom. Its weapons were not carnal. The bible was their cannon to free from mental and spiritual oppression, and let them not rest until they were in religion, in name, and in heart one people.

Rev. Mr. Lafleur supported the motion in the French language.

Dr. Taylor, and Rev. Dr. Wright, of Persia, also took part in the meeting.

EDITORIAL NOTICES.

NEW MAP OF NORTH AMERICA.—This is the best map of North America that we have yet seen, the portions north of Canada being given very full from British Admiralty charts and maps. All the recent Arctic discoveries of Franklin, Kane, McClintock and other travellers, are carefully noted. All the railroads are lined on the map, with distances, and whether double or single tracks. There are also tables to calculate the distance between places on the same latitude; and by a simple arrangement the difference of time between any place and Washington or Greenwich, can be immediately ascertained. The map is well furnished with useful tables, and contains a large amount of information. There is also a map on an enlarged scale of the Island of San Juan, two maps of railroad routes, and the two Hemispheres, on polar projections. The map is well engraved, and the boundary lines between States and Countries are distinctly marked. The map has been examined, and is highly recommended by several State Superintendents of Education. It is published by J. H. Goldthwait, Nassau Street, New York, and is for sale by Messrs. R. & A. Miller, of this city.

A BOOK ON CREDIT FONCIER.—M. DeBoucherville is engaged writing a book on the *Crédit Foncier*, which will give ample information upon its workings in various parts of Europe, and show its adaptability to the circumstances of Canada. The volume is expected to be ready in about three weeks; and as M. DeBoucherville does not wish to incur the risk of having it published at his own expense, an early application will be made to the legislature to order its printing at public cost. The work, it is said, will extend to 300 or 400 pages, and will be published in both French and English, provided the aid of the legislature be obtained. This is surely capping the climax of absurdity.

—The remarks of Henry Ward Beecher about Canada, in his first sermon for this year, are suggestive of better feeling for the future, between countries so nearly connected as the Northern States and Canada. Our extracts from this striking discourse will be continued.

—The exhausting conflict which has been going on so long in the States has greatly weakened and depressed both sides; and it appears to be just a question which shall hold longest out. The Southern papers call for a conscription which shall bring out the various classes hitherto exempted.

—We continue to hear of a growing interest in religion in various parts of the Province. Ministers and others will greatly oblige us by giving brief accounts of the state of religion in their several localities. The churches of Canada ought to expect great things in answer to the prayers of God's people during the first week of January.

—Under the caption, "Important if True," The Hamilton Evening Times has the following: The St. Catharines Journal says that in consequence of the refusal of the customs authorities to receive American money, and the high premium commanded by Canadian bank bills in the United States, we understand the Northern Transportation Company have come to the conclusion not to go through the Welland Canal during the ensuing season, but to run their boats to Port Colborne and Buffalo, on Lake Erie, and between Port Dalhousie and Ogdensburg, on Lake Ontario.

—A large addition has been made to the Berkeley-Street Wesleyan-Methodist Church, Toronto.

—The dead body of a newly-born infant was found on Saturday last in front of the Roman-Catholic Bishop's palace at Toronto. An inquest was held, but no evidence beyond the finding of the body could be obtained.

—On Friday of last week Mr. John Miller, of the town-line, Maryboro and Mornington, was killed, owing to his clothes having caught in the coupling of a threshing machine, which caused him to be carried round several times, striking his head each time against the floor with fatal force.

—The Victoria Daily Chronicle, V. L., says, upwards of 2,000 Canadians landed in that city during the last Spring and Summer. Business is brisk, but numbers of able-bodied men of respectability are wandering to and fro, not knowing where their next meal will come from. Great jealousy seems to exist between the colony of Vancouver Island and that of British Columbia on the mainland.

—The Cincinnati Gazette has accounts of the deplorable condition of the contrabands within our lines in the Mississippi valley. Many of them are cheated of the rations allotted to them by the government; dishonest paymasters retain the wages of those employed by the government, and they are subjected to more brutal treatment from drunken subordinates than they had from their old overseers of the plantation. They are kicked, cuffed and knocked down without provocation and with no redress. From insufficient shelter and improper food many of them are sick, and thousands will perish during the winter.

—Governor (pro tem.) Robinson of Kentucky, gives us a very fair exhibition of Border-State Unionism in his Message recently. He says that, "the whole South" will be fired by President Lincoln's Proclamation, "into one burning mass of inexhaustible hate,"—but we trust he don't include the late Slaves in this 'whole'; for, if he does, he is mistaken. We don't forget that Kentucky refused to send her quota of Militia to protect the capital, and declared herself neutral in the contest between the Union and the rebels. That neutrality lost us East Tennessee, which was fully equal to adding 100,000 men to the rebel army.—Tribune.

—The Scandinavian Union makes some progress in the North. The King of Sweden having only a daughter, the proposition has been made to alter the law of succession, extending it, in the English fashion, to the female line, and to betrothe the heiress of Sweden and Norway, now ten years old, to the heir of the crown of Denmark.

—The Richmond Examiner denounces all the people of New Orleans because none of them were bad enough to assassinate Gen. Butler. It says his departure north alive "is a stain on the character of every man in New Orleans who has the strength to raise a weapon." The paper is getting wild.

—The New York Tribune says, a Canadian compositor employed in that office, named Geo. E. McMullen, has been missing since the 26th December. Information respecting him is requested by Mr. Thomas N. Booker, of the Tribune office.

—It is stated that forty-nine millions of dollars in gold have been received at San Francisco during the past year. This sum would weigh one hundred tons, and freight a train of fourteen railroad cars.

—A few days ago the Chicago Times threatened to leave New England "out in the cold." By the action of the Chicago Board of Trade, the Times finds itself "out in the cold." Perhaps it can tell New England how it feels.—Detroit Tribune.

—Petroleum gas has been introduced into the St. Nicholas Hotel, New York. With crude petroleum at fifty cents per gallon, the proprietors estimate that they will make a saving of sixteen thousand dollars per annum in their gas bills. The Manhattan Company charged them nearly \$33,000 a year.

—The quantity of coins in this country is estimated to be larger now than at former periods, notwithstanding the shipplaster plague. A financial writer says the United States now contains \$716,000,000 in hard money.—Amer. paper.

—A correspondent of the London Mining Journal, signing himself "A Cornish Agent in Canada," says, speaking of the Acton copper-mines,—"The most important mineral deposit which has yet come under my notice is that at the Acton Mines. This is without doubt a wonderful discovery, and one from which immense profits will be realized for a period impossible to state; and my opinion is, that a district which will surpass it, when developed, with copper-ore, is not yet discovered. I consider the present an unusual opportunity for the investment of English capital; and the advantages attending mining here are not to be equalled in any other British colony, especially as regards the abundance and cheapness of labor, and transit of ores to market."

—The British have established a line of steamships on the Pacific, between San Francisco, Japan and China. The first ship, the "Scotland," sailed from San Francisco on the 12th inst., with \$190,000 in treasure, and produce valued at \$60,000.

—A very satisfactory and almost unprecedented fact as regards the health of Paris is that, on the 11th of November, not a single death took place in the 1st, 2nd, and 3rd arrondissements, which contain a population of more than 240,000. That circumstance is doubtless owing to the works which are being daily carried on by the city for improving the sewerage.

—The French have taken possession of Matamoros with 4000 troops. Their army is to be reinforced by 10,000 men, but their losses, chiefly by disease, will soon consume that number. They make slow progress in subjugating the country.

—M. Feneault has ascertained that, instead of the velocity of light being 307 millions of metres per second, as calculated by Delambre's astronomical deductions, it is 298 millions of metres.

—Recently half an acre in the village of Southampton was sold in building lots by auction; it was purchased entirely by residents, and fetched 1,429 dollars cash.

—From Melbourne we hear of the shipwreck of the City of Sydney steamer, on Cape Green. At Manilla there had been a violent gale, by which ten Spanish ships were wrecked.

TAXES ON NON-RESIDENT LANDS.

We have frequently heard complaints made that in some of the municipalities the lands of non-residents are unfairly assessed. It is probable that in some cases the complaints are groundless and that in others they are but too well founded. A case has lately come to our knowledge, which we think it well to publish as a warning to the assessors or Council of any municipality for the time to come. The case is this:—In the year 1858 the assessor for the township of Nottawasaga assessed the lands of non-residents fairly, but those of residents at rates greatly below their real value. One of the ratepayers suspecting a false assessment examined the rolls, and found his suspicions just. He appealed to the Court of Revision, but, not obtaining relief, he took the case before the County Judge and proved the assessments to be false in several instances. The rolls were amended by the Judge so far as they were proved false. The Council, instead of levying the additional amount, took the promissory notes of the various parties thus newly assessed, and also the notes of various other persons for taxes, and then returned and cancelled many of them, and refused to collect the others. The members of the Council also gave notes for their own taxes, thus allowing a large sum to remain due to the Corporation, and which they refused to collect. The party who had taken all this trouble intended first to proceed against the assessor and have him punished under the statute. But that officer praying for mercy, and expressing great contrition for the offence of which he had been guilty, and, it appearing also that his proceeding had been dictated or influenced by the Council, no action was brought against him. But a bill in Chancery was filed in April, 1862, against the members of the Council of 1858 and the members of the Court of Revision, praying that the defendants should be made personally responsible for all monies due to the Corporation by their means. After some delay the defendants filed an answer, but the matter beginning to look serious for them they proposed a compromise which, after some hesitation, was agreed to. The compromise was to this effect, that the Council should collect the notes taken for taxes, and enforce the payment of those which had been cancelled or returned, and to pay the costs of the suit. In case the defendants do not perform this agreement within a reasonable time the suit is to be continued.—Toronto Leader.

COMMERCIAL.

MONTREAL WITNESS OFFICE,
Friday, noon, Jan. 30, 1863.

Snow fell yesterday to a depth of some inches; last night was clear and beautiful; barom. at 7½ a.m., 29.80; therm. 22° above zero;—at noon, 32° above; barom. 29.84.

FINANCIAL.—Business of the Week.—Sterling Exchange has been very dull and flat during the week, owing to the pressure of Commissariat offerings on Wednesday. As stated yesterday, the public purchased the 30-day Treasury-bills on 28th inst. at 10 to 10½ prem.; but there is a pretty general impression that the balance (which must have been considerable) was taken by a Bank at a lower rate. The accounts received from Great Britain, of an advance of 1 per cent. in the Bank of England rate of interest,—now 4 per cent.,—will enhance that purchase to the holder; the relative value of 30-day Exchange over 60-day bills being greater in consequence.

Bankers' 60-day drafts on London have been sold since our last weekly report at 9½ to 10 prem. for cash; the Banks keeping their counter or credit-rates at 10½, 10½, and 11 prem. There is little or no Private offering; and we cannot quote higher than 9 to 9½ prem.,—the best signatures being held for a higher figure.

The range in New York exchange, since Friday last, has been considerable; sales were made as low as 36 dis., but the market recovered under quieter quotations for Gold in Wall Street. Previous to the receipt of the dispatch, given below, there were transactions to-day in Canadian Bank demand-drafts on N. Y. City at 34 dis.; American Bank and Private, 34½ to 35 dis.

A telegram from New York at noon to-day reports another great advance, the quotations being:—Sterling Exchange, 173; Gold, 55½ prem.; Silver, 49½ prem.

American Silver continues at 4 to 4½ discount. Rates for American bank-notes at Exchange-offices here are,—buying 37½ dis., selling about 35½ dis.

BUSINESS AT THE OIL REGIONS.—The Oil Springs Chronicle of 22nd inst. says, the sudden stoppage of the "flowing wells" has created much excitement, and unhinged business in that region. Prices during the preceding week had ruled at \$2, \$2.50, and \$3 per barrel for Crude Petroleum; and a number of stills in Refineries had been stopped, in the hope of rates being reduced again. The demand is said to be already great and increasing;—the Chronicle says, shipments are now not one-tenth of what they were, and contracts for lots of more than 100 barrels are difficult to obtain. The Editor remarks that the question now to be settled is, the permanency of the supply; and suggests that an experimental well be sunk 2,000 feet deep,—or deeper if necessary,—to reach a great reservoir of Petroleum which many confidently believe exists. For that purpose a Joint-Stock Company should be formed, under the Limited-Partnerships Act, with shares placed at \$10 each.

It is expected that the news about the wells will cause prices to advance in Europe. The stocks in Liverpool, at the beginning of this year, were:—American Crude, 2,500 casks; Canadian do, 7,000 casks;—American Refined, 12,000 casks; Canadian do, 250 casks.

STOCKS OF BRADSTUTTS IN LIVERPOOL AND GLASGOW.—We have already given the quantities of Flour and Grain in store at Liverpool and Glasgow on 31st December last; but make room for the following comparative statements:—

Liverpool.			
Flour,	Wheat,	Corn,	
sacks.	brls.	280 lbs.	280 lbs.
1862,....137,245	280,473	795,898	293,890
1861,....56,854	145,118	305,206	365,035

Glasgow.			
Flour,	Wheat,	Corn,	
sacks.	brls.	280 lbs.	280 lbs.
1862,....16,371	73,930	575,852	79,520
1861,....19,987	53,155	228,807	56,972
1860,....15,483	70,233	385,801	15,557
1859,....31,437	49,707	383,144	20,130

BOSTON BUTTER MARKET.—There is little Butter exported arriving from Canada, and there was no alteration to note in prices during the week ending Jan. 24th. Demand moderate, but holders are firm. There have been sales of New York and Vermont, good, choice and extra dairies, at 24 to 26c; common ranges from 18 to 21c per lb, as to quality. Canada and Western sell at 16 to 23c per lb, as to quality, including common and extra.

SHIPMENTS FROM PORTLAND.—The exports of Canadian Produce, by the "Jura," on 24th inst., were, Ashes, 593 brls; Flour, 490 brls.; Butter, 626 kegs; Pork, 30 brls.; Lard, 6 kegs; Bacon, 145 boxes.

NEW TANNING PROCESS.—The Quebec Mercury says:—We believe a patent is about being applied for by a gentleman in this city, by which the essential tanning qualities of two cords of hemlock bark will be extracted so as to occupy the space of one and a half gallons by measure. By the application of this extract, sole leather, usually requiring from nine to twelve months, may be tanned in so many days, and light stuff in two days, equal to oak tanning, and quite light in color. The extract is obtained by steaming and distilling the hemlock bark, and, if equal to the description given, will be of incalculable benefit to leather manufacturers.

—The Oil Springs Chronicle speaks of embarrassing delays in the transportation of Petroleum, occasioned by the inability of the Great Western R.R. Co. to furnish enough of freight cars. It is said the sheds and platforms, and acres of land at the station, are filled and covered with casks of oil awaiting shipment.

MONTREAL WHOLESALE PRODUCE PRICES CURRENT.

Montreal, January 30th, 1863.

Flour.—Pollards, \$2.25 to \$2.50; Middlings, \$2.65 to \$2.80; Fine, \$3.75 to \$4.10; Superfine, No. 2, \$4.30; Superfine, \$4.45; Fancy, \$4.60 to \$4.65; Extra, \$4.95 to \$5.05; Superior Extra, \$5.15 to \$5.20; Bag Flour, \$2.35 to \$2.42½. Market very dull.

OATMEAL per brl. of 200 lbs., about \$4.50.

WHEAT.—Canada Spring, 9½c to 9½c, ex-cars; U.C. White Winter, nominal, \$1.02 to \$1.03.

PEAS per 66 lbs., 70c to 72½c. Nominal.

ASHES per 112 lbs.,—Pots, \$6.35 to \$6.40; Inferiors, the same; Pearls, no demand, any quotation would be nominal.

BUTTER, per lb., still continues dull, the demand being almost entirely for local consumption; we quote, inferior, 10c to 10½c; medium, 11c to 12c; fine, 12½c to 14c; choice, 14½c to 17c.

LARD per lb., 7c to 8c.

TALLOW per lb., 8c to 8½c.

HAMS per lb., nominal, 7c to 9c.

PORK per brl., Mess \$10 to \$10.50; Thin Mess, \$8.50 to \$9; Prime Mess, \$7 to \$7.50; Prime, \$7 to \$7.50.

DRESSED-HOGS per 100 lbs., are in full supply, and are sold at from \$3 to \$4, according to quality and condition.

SEEDS.—Clover, 7c to 7½c per lb.; Timothy, \$2 to \$2.25 per 45 lbs.

JOHN DOUGALL & Co.,

PRODUCE COMMISSION MERCHANTS,

270 St. Paul Street.

MONTREAL RETAIL MARKET PRICES.

FOR MARKET-DAY, JAN. 30, 1863.

(Carefully Corrected for the "Witness.")

	s.	d.	d.
Flour, country, per qtl.	13	0	13
Oatmeal, do.	11	9	12
Indian Meal, do.	7	6	8
Peas, per min.	3	0	0
Barley, do.	4	0	4
Oats, do.	1	8	2
Buckwheat, do.	2	0	2
Indian Corn, Canada, do.	3	9	4
Flax Seed, do.	8	6	9
Timothy, do.	8	6	9
Turkeys, per couple.	2	0	2
Geese, do.	5	0	0
Ducks, do.	3	0	3
Ducks, (Wild), do.	2	6	0
Pigeons, (Tame), do.	9	0	10
Partridges, do.	2	0	2
Hares, do.	0	6	7½
Prairie Hens, do.	2	0	2
Quails, do.	0	0	1
Halibut per lb.	0	0	7
Haddock per lb.	0	0	3
Apples per brl.	2	0	23
Powder, do.	2	0	3
Butter, fresh per lb.	1	3	1
Do salt, do.	0	0	9
Beans, Canadian, per min.	7	6	8
Potatoes, per bag.	3	0	3
Dressed Hogs, per 100 lbs.	20	0	25
Maple Sugar, do.	0	54	0
Maple Syrup, per gallon.	None	for sale.	
Honey, per lb.	0	0	8
Lard, do.	7	0	8
Eggs, fresh, per dozen.	1	0	1
Hay, per 100 bundles.	\$9.00	to	\$13.00
Straw, do.	\$3½	to	\$6.50

REMARKS.—The attendance to-day was fair, but not what it was formerly, at this time of the season. There is no hindrance on account of roads, they are said to be generally good.—Sales were dull, and demand limited; prices remain as they were on last market day.

TORONTO MARKETS—JAN. 28.

Fall wheat, 90c to 95c per bush. Spring wheat, 80c to 84c. Barley, 95c to \$1.00. Oats, 38c to 40c. Peas, 50 to 55c. Heavy hogs sell at \$3 to \$3.80 per cwt.; light ones \$2.50 to \$3 per cwt. Flour, superfine at \$4 to \$4.05; fancy at \$4.10 to \$4.15; and extra at \$4.50.—Globe.

NEW YORK MARKETS—JAN. 30.

(By Telegraph.)

Flour, 5c to 10c better; receipts, 5,547 brls. Wheat, 1c to 2c better; receipts, none. Corn, firmer; receipts, none. Rye, firm, at \$1 to \$1.10. Pork, firmer. Ashes, firmer; Pots, \$8.62; Pearls, nominal. Oats, steady, at 67c to 71c. For common to prime Canada, Western, and State. Barley, firm, at \$1.45 to \$1.70. Peas, quiet, at \$1.05 to \$1.10. Freights, dull and drooping.

Literary Extracts.

THE LESSON OF THE YEAR.

"Go hence, ill Year, with robes that reek of war,
Hands that struck down the labor of our North;
My curse go after thee beyond the door,
That darkens at thy ghastly going forth.

"Away, foul beldame! give the Young Year room,
What he is like none who await him know;
At worst his looks will mend thy face of doom,
Worse year than thou, the world can never know."

The Old Year on the threshold paused and turned,
Red stains were thick upon the shroud she wore,
An awful light in the sunk eye-balls glared,
That looked upon me from the darkened door.

And thin and hollow-sounding, as from far,
A voice came to me, sad at once and stern:
"Who art thou, that arraign'st at thy blind bar
The Power who guides the million orbs that burn

"About this sphere, where thy poor life is past,
Ephemeral, in ephemeral grief or glee,
That ban and blessing, like a child, dares't cast,
On years that owe not an account to thee?

"God's chastisements and bounties is it thine
To measure with thy staff; weigh with thy brains?
I work His bidding: His the will not mine;
Know I how ill dies out, and good remains?

"But ev'n with reverent judgment, meet for man,
Marking the doings of the twelve months gone,
The roof of blessing in my bitterest ban
Methinks ev'n thy poor wisdom might have known."

"From civil war's high-heaped and festering grave,
By means unguessed of those who fight or rule,
Grows, slow but sure, the freedom of the slave,
While human foresight gapes, a baffled fool.

"In War's rude gripe, what lies, which stoutest thrust
Of Peace, and all her train, could never shake,
Are shattered into rottenness and dust—
What powers of ungiveness nobleness awake!

"What lessons are made clear by War's red light
To those who fight and those who watch the strife!
Out of the soil swept bare by battle's blight
What seeds of new strength sudden leap to life!

"For cotton-dearth, with pain and misery rife,
The blessing hidden in it all must own,
Who see how suffering calls love to life,
How of endurance comes a strength unknown."

"Then curse me not, but bless me; there is balm
For every bruise that God inflicts on earth;
His ways are in the storm, as in the calm,
In war and misery, as in peace and mirth."

—Punch.

BRICKS AND BRICK HOUSES.

Surely it is a triumph of art to find men set down in a district without a particle of stone in it, building their dwellings of the plastic clay, and of the same unpromising materials erecting their stores, factories, monuments, and temples. Yet history tells us that, at the remotest periods, men fashioned bricks of clay, and built, so that after the lapse of some thousand years, traces are found which speak of durability and design, so mature and finished, that we cannot impugn their art or resources. It was not time which defaced their structures, but the barbarism of succeeding ages. We questioned this in presence of a brick-maker recently. His indignant response was an appeal to the pyramids of Egypt, and the ruins of Babylon, for the age of his craft, and the durability of his work. Ure refers to the tower of Babel which was formed of brick. Many of the greatest cities of the old-world monarchies, were built of the dried clay. The Egyptians, we know on the most reliable of all historical authorities, were great brick-builders. The Hindoos have made bricks for ages. The bricks and tiles of ancient Rome were master-pieces of cunning and skill, and have been copied, and only recently excelled by Minton, the most famous tile-maker of modern England. The Lollard's Tower, of Lambeth Palace, erected in 1454, is a brick-building; and the oldest part of Hampton Court, built of brick, was erected in 1514. Durability, therefore, combined with finished workmanship, gives some eclat to the answer of our friend the brick-maker.

The objection is made that bricks are porous and brick houses damp. This is a profound mistake. We have slept in a brick mansion in the East of Scotland, in a place where stones are expensive, and drier, warmer, more comfortable rooms, we never elsewhere possessed. There were only nine inches of solid building between the internal and external atmospheres, but there was a hollow air-space between the outer and inner skins of wall, single brick-on-bed. We have lived, for weeks at a time, in a workman's house, the walls of which were the so-called "slim," but solid nine-inch brick, and we never saw a spot or trace of damp on either walls or furniture, although the house was exposed, front and flank, to the prevailing westerly gales and heavy rains. Brick houses are said to be unsightly. Humble, to our

ideas, their appearance may be. All this is our want of knowledge. Who will speak so, who has seen the magnificent warehouses of Manchester—the truly grand public offices of bright red brick, relieved with the pure white stone window upstarts and corner rybats—some of the handsome, recently erected English places of worship—the lovely parti-coloured interiors of some pointed Gothic churches—and, above all, the pretty tasteful cottage rows which radiate outwards from many English towns. Taste assuredly gives itself expression in brick as it does in stone, or better—in both combined. Utility adopts and profits in the combination. Experience finds comfort and convenience in it. And as for strength, a well built brick wall is as firm as a pillar of iron. It is sheer prejudice which debars us Scotch from the use of a material so economical, so adaptable, and so beautiful, wrought with art, as that of which we write.

We should like much to see our workmen's houses of a different description from those into which so many are, literally, crammed. The model lodging-houses have been a heaven-sent gift amid the prevailing crowding of our pent-up populations. The model tenements are good in their way. But they are only improvements on a worse thing. You can never have a little parterre of pretty flowers at your window, two or three pair back. The flower-pot is a feeble disappointment. You cannot have your little yard of sweet, wholesome vegetables at the kitchen windows of a smoke surrounded "land." The winds fly over a sixty feet tenement, and will not dip into the close back courts, alleys, and slums. The clothes-green on the top of a five storey house is rather out of place—better, however, than none.

Our populations require to be spread, to have light, air, and room. Take a walk any day along the roads from an English town—say from Manchester to Failsforth, Hollinwood, and Oldham—you find short rows of self-contained lodgings, with rooms more or less numerous, to suit the wants of various sized families. Each house for the most part, has its little front flower-pot, bordering the road with trellised paling, yielding the sweet perfume of humble mignonette or gorgeous rose; each has its little back garden, prolific with full-bellied cabbage, pungent onion, mealy potato, celery, dainty cress, and rarer asparagus. Along front and rear, and coursing through open windows from front to back and back to front, is the sweet, fresh air of heaven, cleansing every apartment,—bearing on its wings sound, balmy slumber for the weary sons of toil, and bestowing on his young ones bright-eyed, red-cheeked, plump and happy health. Were we to name the price of all this, in the shape of rent, we fear our readers would not credit our statement. These lodgings are all brick—no better, no finer, no prettier than our average Scotch-made brick—put up strongly and firmly enough no doubt, yet with a due regard to economy. The rents are moderate—most moderate to the tenants. The returns, in ordinary times, are to the owners handsome, better considerably than the average returns of Scotch tenements. Mr. Taylor of Birmingham, a talented, worthy, energetic man, and good abstainer, has the proud eminence of establishing the freehold system in that city, and the workmen who there own and live in their own houses, may now be counted by the hundred.—*Scottish League Journal.*

A PLEA FOR INEBRIATE ASYLUMS.*

There is no more common source of individual degradation and wretchedness, than the inordinate use of alcoholic liquors; yet there is no vice so prevalent, none so little hemmed in by law, or so lightly condemned by public opinion. The slow but sure steps which the habitual indulgence in drinking to excess leads its victims to disgrace and misery, are not only daily witnessed, but are permitted to progress with scarcely an effort being made to stay them, and often without any apparent compunction on the part of those who appear to be models of propriety, philanthropy, and trust in the mercy of God.

"Shall we reclaim the drunkard?" asks Dr. Bovell:

"It seems strange that one should consider such a question necessary, but really if we reflect on the apathy which exists amongst us as a body of Christians or as a Nation, it does seem to be very necessary that our people should be asked whether they intend to reclaim the Drunkard, and to interpose to save the rising generation from falling into evil courses. Unfortunately we have not yet fully recognized the magnitude of the evil, nor realized the important bearing which it has on our social system; we are not yet quite aware of the amount of crime which is begotten by it, and how certainly intemperance supplies victims for the prison and the gallows. Everything has hitherto been left to private benevolence; and strenuous have been the

* A Plea for Inebriate Asylums, commended to the consideration of the Legislators of Canada. By James Bovell, M.D., Trin. Coll., Toronto.

efforts to combat the demon passion, but so deep seated is the malady and so surrounded with difficulty, that we fear not boldly to declare that it cannot be left to private interference, nor indeed is it advisable, that in a matter of such consequence, involving the liberty of the subject, and it may be, disturbing family relationships, private interposition should be permitted."

Few, perhaps, if we except the clergy, have the same opportunity which medical men possess, of witnessing the effect of habitual drunkenness on the inebriate and his children, to say nothing of the awful misery of a drunkard's home, the blank desolation and despair, without a gleam of hope, which settles on his family; and beyond all these that unknown future, when a life of weariness and wretchedness is closed.

"The records of our criminal courts annually furnished a long list of cases, from the crime of petty larceny to that of murder, which are traceable to hours mispent in debauchery—to days and nights wasted in drunken revels—to the companionship of fools, who gloried in the degradation which they worked one with the other. Painful as it may be to look on the stupid sot, decaying in body and mind, how much more sad, to realize the train of wretchedness and misery which follow in the track of his depravity—a cheerless home awaits his return from the haunts of his folly—a broken-spirited and care-worn wife, neglected and ragged children—these are sharp irons which enter into his very soul, and add bitterness to a heart not dead to the obligations of duty. But experience proves that by this as by every other vice, the conscience becomes more and more seared until at length, regardless of all consequences, feelings of shame cease to arise, domestic miseries are not recognised, and a career of crime, or the sudden perpetration of some desperate criminal act, plunges the wretched victim into the felon's cell."

All this is but too true. It was written three thousand years ago: "Who hath woe? who hath sorrow? who hath contention? who hath troubling? who hath wounds without cause; who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine."

It is the same to-day. The records of our prisons and asylums tell the same story, and bring that story to its sad close. Consumption, broken health, ruined constitution, imbecility, insanity, are the fearful words attached to the names of the intemperate inmates of the prisons and hospitals cited by Dr. Bovell.

The remedy proposed for the increasing evil of habitual intemperance, proposed by Dr. Bovell, is to provide an asylum for inebriates, supported in part by the Government, in part by the labour of inmates and by private benevolence.

"It is proposed at present to ask the Government to establish two Institutions to serve as models for management and construction of others, as well as to illustrate the benefits which arise from well directed efforts at reclamation. It is however an open question as to whether two large Asylums would be better, one in each section of the Province, or Asylums in each County to be supported by a local county rate, and therefore under the control of the County Councils."

Dr. Bovell's work is illustrated with a plan of an Inebriate Asylum, from which an excellent idea of the system proposed to be established may be drawn. Workshops, libraries, reading rooms, garden, racket court and gymnasium are supplied, to wean, by healthful employment and exercise, the inebriates from the fatal desire which reduced them to the sad necessity of becoming an occupant, and to prepare them for once again taking their part in the duties of life with their fellow-men. The whole scheme is distinguished by that philanthropy and singleness of heart which is well known to characterize the author of "A Plea for Inebriate Asylums."

THE COMING CONTEST IN BRAZIL.

The *Revue des deux Mondes* has recently contained some papers on the state of Brazil as novel as they are instructive. The great empire of South America is in many respects so very like the great republic of the North that it is all but impossible to read the flaming history of the one without being brought to think of the other, and seeing the effect of slavery on democratic institutions, to follow with curious eye its result in a monarchy. The same British ships which had brought back our troops from the United States escorted King Joas over from Portugal into Brazil, and while a new republic grew up on one side of the Atlantic a new kingdom of equal extent developed itself on the other. It was to be a singular trial between monarchy and republic, such as the world never saw before. A territory of three million square miles on either side; an endless shore, splendid rivers, and everything that conduces to the greatness of nations, were supplied in abundance by nature. There was not a spot in the whole picture to mar its brilliancy, except the al-

most unobserved sign of cancer, hidden in the one "domestic institution."

The first visible appearance of the disease was almost simultaneous in both countries. The influence of Great Britain having destroyed the main sources of the traffic in human flesh and blood, almost identical phenomena began to develop themselves in the great republic of the North and the great kingdom of the South. In both free labor began to encroach upon slavery, pushing the "institution" onward from the moderate zone toward the equator, and fixing a geographical boundary between liberty and bondage. Previous to the treaty between England and Brazil for the abolition of the slave trade (1826) a full grown black man was to be bought at Rio de Janeiro for about £20, while a few years after his price rose to double the amount. The treaty was not observed by any means; but the commerce in "ebony wood" grew more hazardous, and the trader had to be paid for his risk. For about thirty years longer some fifty thousand slaves were annually imported into Brazil, the cargoes gradually rising in price, and completely changing in character. While the traffic in black men was open and undisturbed, the trader loaded his ships in the easiest possible manner by embarking whole families of negroes; but when the voyage became difficult the cargo had to be picked, and only strong bone and muscle were carried to the market, while the weak, the women and children, had to stop behind. This had the double consequence of restricting the field of slavery, and of altering the mode of slave industry. It was at the same period that both the American and Brazilian slaveholders began to neglect the old system of husbandry, and to confine themselves to the more profitable cultivation of a single article—the cotton plant in the north, coffee in the south. It was found that the black machine, not much given to, and not much allowed to think, was not able to compete with the free white in the ordinary branches of field labor, which are directed to the production of food, and require, on account of the diversity of cultivation, a certain amount of intelligence. The free man, on the other hand, had no desire to be connected with a most monotonous exercise of mere physical force, and contented himself, both in the North and South of America, with confining the new staple industry within a given boundary. It was thus that the slave power, having entirely changed its old form, grew up into a political, social, and commercial monopoly forming a state within a state. Neither the ultra-democratic institutions of the North American republic nor the monarchic form of government in the South, were of any avail to check the growth of the disease, but both led exactly to the same result.

There is reason to believe that the Emperor Pedro II. has not only been long ago fully alive to the dangers of the situation, but that he has a strong personal antipathy to the traffic in human flesh and blood. His majesty and at least two of his constitutional advisers in the present ministry have long stood forward against the encroachments of the slave power, but with, on the whole, as little success as the abolition party in the United States. This is the more convincing in respect to the important question whether a monarchic government would have prevented the present awful strife in North America, because the Brazilian emperor is by no means confined within narrow limits. According to the charter of 1831 the government of the empire is vested in two powers, the legislative and the executive, the latter entirely under the control of the sovereign. The legislature consists of a Senate of fifty-four members, appointed by the emperor, and a House of Representatives elected by the suffrages of all free citizens having property to the amount of two hundred milreis, or about £35 annually. This must be acknowledged to be a strong monarchic constitution, yet it has been as ineffective hitherto in dealing with the institution as the most advanced republic. The slave power in Brazil, so far from being repressed by the strong arm of an enlightened sovereign, is, on the contrary, increasing its influence from year to year, to the absorption of nearly the whole administrative machinery of the state—a phenomenon well worth studying by both the friends and the enemies of republican institutions.

The present political situation of the great South American empire is of a very extraordinary kind. The country, over all its vast extent of territory, has only some eight million inhabitants, but of these nearly one-half are slaves. Thanks to the vigilance of English cruisers, the African traffic is at this moment all but suppressed, and the coffee-planter on the Amazon, like the cotton-planter on the Mississippi, has to look for his supply of hands to home-grown material. Thus slavery is concentrating itself in the northern regions of the empire, while a continual stream of free labor is flowing in at the south. It is true, the immigration into Brazil of German, Swiss, Dutch, and Danish laborers, though highly encouraged by the imperial

government, is but small as compared with the human tide which continued rushing into the northern republic up to the last year or two; but it has been most effective, nevertheless, among a more limited population, and has produced already some of the results visible in the United States in the pressure of white crowds against black. The Germans, in particular, have established in the province of Rio-Grande-del-Sul some very flourishing settlements, which are likely to become, at no very distant time, the Massachusetts of Southern America. It is a noticeable fact that the nucleus of these Saxon colonies was formed on an immense estate belonging to the Prince de Joinville, the heir apparent (or father to the heir apparent) of the throne of Brazil. The prince received the territory as a dowry on his marriage with the sister of Pedro II., and by making it over to an enterprising community of the settlers has very probably done more for the abolition of slavery than by enrolling his nephews under the banner of General McClellan. So much is certain, that wherever these colonists are setting their foot in Brazil, slavery is retreating before them. The labor of the black man had previously degraded agricultural industry in the country to such an extent that not even the plow was known to the masters of the land some thirty years ago, and was looked upon, in the hands of the German immigrants, as an absolutely new invention. No wonder, then, that the empire of Brazil, which might produce corn enough to feed the whole globe, has not sufficient for its own inhabitants, but must import food from the neighboring states unafflicted with the "institution."

These are all signs that the battle of slavery must be fought one day quite the same in monarchic Brazil as it is now in Republican North America, though in all likelihood the struggle will be less severe.

LANCASHIRE MEN AT SCHOOL.—The schools, whose benches and desks are occupied by rows of grown-up men and grey-headed students, are full of interest. Late, indeed, have some of the hoary pupils wandered for the first time into the groves of Academe. In one of the schools no less than 380 men of all ages are assembled. As you glanced down the line of faces the scene was not a little touching. You saw men clasping their bald heads as if to keep them from splitting over sums of addition; you saw some helping each other; you saw others who, for their superior attainments, probably had been selected as monitors. And sometimes you saw men, young, strong, energetic, giving their whole capacity to what they were about, aiming at higher things than their neighbours as they felt themselves stronger on the wing, and laying, perhaps, then and there—as they tasted the sweetness of the first steps of knowledge, and were taught to think and reason—the seeds of future greatness. I saw one young fellow of this sort who was working a problem of Euclid on his slate. These were not the men for whom it was necessary that monitors should be provided, part of whose duty it was to keep them awake. Yet this was one of the duties of the monitors, sleep not being allowed in school hours, and brain-culture having a tendency to produce comolency in some constitutions. These old boys are good boys, and the superintendent of this very school of which I am speaking, told me there had been no insubordination during the whole six weeks that it had been in operation. Old boys, indeed! There was a man there fifty-seven years old, and this was the first time he had ever been in a school.—*Dickens's All the Year Round.*

NO LIBERTY WITHOUT THE GOSPEL.—One half the country, smitten by judicial blindness, refuses, by law, to four millions of her people the privilege of reading the word of God; and the remaining half has brought judgment upon itself by conniving, for the sake of ungodly gains, at the receding of the first from its primitive principles, and silencing the prophets which would have forewarned our doom. But the very struggle in which we are engaged is hopeful, it shows that the right is resisting the wrong, and if we held to the truth and follow our noble leader, may we not hope that God will give us victory. He who hath chosen and blessed us and given us an open Bible and the spirit of prayer, and hath so richly endowed us, morally and materially, to publish his evangel of Christ and of liberty in all lands, will not lightly abandon us. But let us remember that liberty can only be re-established and consolidated and transmitted by the Gospel.—*N. Y. C. Advocate.*

—The Lord defines faith to be a coming to God in Christ; to be a resting, or staying, or rolling of the soul upon Christ. And it is always safest and sweetest to define as God defines, both vices and graces. This is the only way to settle the soul, and to secure it against all the wiles of men and devils, who labor by false definitions of grace to keep precious souls in a doubting, staggering, and languishing condition; and to make their lives a burden and a misery unto them.

The Miscellany.

THE SOLDIER'S MOTHER.

It is night—almost morning—the clock has struck three;
Who can tell where, this moment, my darling may be?
On the window has gathered the moisture, like dew;
I can see where the moonbeams steal tremblingly through;
It is cold, but not windy—how dreary and damp
It must be for our soldiers, exposed in the camp!
Though I know it is warmer and balmy there,
Yet I shrink from the thought of the chilly night air;
For he seemed like a boy, till he went to the war.

He is twenty, I know; and boys younger than he,
In the ranks, going by, every day we can see;
And those stronger and prouder, by far, I have met.

But I never have seen a young soldier as yet,
With so gallant a mien or so lofty a brow—
How the sun and the wind must have darkened it now!
With his beard shutting out the sweet smiles of his mouth!
And the tremulous beauty, the womanly grace,
Will be bronzed from the delicate lines of his face,
Where of late only childhood's soft beauty I saw,
For he seemed like a child till he went to the war!

He was always so gentle, and ready to yield—
And so frank, there was nothing kept back or concealed;
He was always so sparkling with laughter and joy,
I had thought he could never cease being a boy;
But when sounded the cannon for battle, and when
Rose the rallying cry of our nation for men,
From the dream-loving mood of his boyhood he passed;
From his path the light fetters of pleasure he cast,
And rose, ready to stand in the perilous van,
Not the tremulous boy, but the resolute man—
And I gazed on him sadly, with trembling and awe;
He was only a child, till he went to the war!

There are homes that are humbler and sadder than ours,
There are ways that are barer of beauty and flowers;
There are those that must suffer for fire and for bread,
Living only to sorrow, and wish they were dead;
I must try to be patient—I must not repine—
But what heart is more lonely, more anxious than mine?
Or what hearth can be darker than mine seems to be.

Now the glow of the fire-light is all I can see—
Where my darling, in beauty, so lately I saw—
He was only a child, till he went to the war!

VOICES.

The face is a faithful index of the physical condition. On it as on a waxen tablet the iron stylus of pain and suffering writes the sad record of feverish nights and weary days. There, too, is carved the monumental inscription of a broken heart, and the sorrowful story of a wounded spirit. But the voice alone tells how these trials have been borne; whether they have proved the hammer and the anvil by which God works human hearts to his own will, or whether they have tended to embitter life and sour the disposition. You can seldom see a flaw in a bell; you must hear its ring: so a voice will speedily tell whether there is a crack in one's temper.

Mr. Milburn, in one of his lectures, says that if a blind man were to judge of human faces by the voices he hears around him, he would say there was an expression of pain and unhappiness on every countenance.

The remark is startling, but measurably true. Very fast looked do we think our Bluebeard chamber to be; we keep the secret of it in our possession; yet all the time a crimson stream is flowing across the door-sill, telling of murdered hopes within. There goes a happy man, a well-to-do soul in the world's esteem. In church or on "change" he is honored; his word is as good as his bond; many envy his easy life; but when he speaks there comes up from the Vehmgericht of the heart that stifled cry of a confined yet unsubdued passion, Prometheus-like, it may be, chained to the rock of moral principle, restless and undying.

But all voices have not such marks of the sorrow and the strife. Some souls are like orange-trees, where fruits ripe for the present life mingle with blossoms that shall be perfected only in the life to come. They have overcome the world; they have subdued the flesh; they have looked within the veil, and from much converse with God have come to speak like angels. You will find such more generally among mothers—mothers who strive to walk blameless before their children, as well as before God.

Everybody remembers the nursery tale about the good fairy who made the words of one little girl to be all pearls and jewels, while another spoke only toads and serpents. The story aptly represents the character of speech. Kind words, kindly expressed, are indeed jewels, and precious. Like God's sunlight, they cost nothing, yet are necessary to some souls. Many a pearl, dropped carelessly by the roadside of life, is picked up and worn as an amulet. Be gentle in tone as well as in word. Addison says he has seen an eye curse a

man for half an hour, and an eyebrow call a man a scoundrel; so I have heard words that, "fairly writ," would have seemed friendly, but spoken, sounded much more like curses. Bestow a charity with a smile, and not with a frown. When you give the crossing-sweeper a penny, if you add a pat on the head, it may possibly soil your glove, but it will purify your heart. And perhaps in that day when good and evil shall be brought to judgment, when you will need just such a cloak of charitable words and deeds to cover a multitude of sins, a gentle voice will bid you come up higher because you ministered to his brethren.—Prof. Warring Wilkinson of the N. Y. Deaf and Dumb Institute.

INNER LIFE OF FRANCE.

An American correspondent of the New York Commercial Advertiser, who has resided several years in France, and evidently knows that whereof he writes, has furnished that paper with an interesting account of the French mode of living and their household customs.

PECULIARITIES OF HABITS AND CUSTOMS.

We have no idea that our customs and habits are peculiar or different from those of any body else till we see them described by some one to whom they are not familiar. In France it is more universal, perhaps, than elsewhere, in families, hotels, restaurants, and all other places where meals are served, to furnish any person with a "serviette" at table. If it is a place one is in the habit of frequenting, he is expected to fold his serviette, and mark it in some way to be retained for him till he comes again, as this saves washing and a sou. But if one is invited to dine once or only occasionally, it is almost an insult to fold his serviette on leaving the table; as this is the same as to say he expects to be invited again soon. A gentleman who did not know their custom, dined and returned home without suspecting that he had failed in any point of etiquette. The next day a servant came to tell him that dinner was waiting. "Dinner," he exclaimed in surprise, "but I did not know that any one expected me to dinner. I have received no invitation."

"Why, you folded your napkin yesterday." This information only increased his amazement, as he had no idea what the act had signified. In some parts of the country it would not have been a hint that he expected to come again the next day, but only that he hoped to come again soon.

I was saved from such a mortification by hearing a family exclaim one day, after some guests had departed:

"What vulgar people! did you not see they folded their napkins?"

I had not remarked it, of course, as I did not know that it was a matter of any consequence, and should certainly have done the same myself the next day, where it would have been almost a disgrace, had I not thus been put on my guard. In speaking of it to a lady, who had been in America she said it was a custom similar to ours of putting the teaspoon in the saucer, if one wished another cup of tea, and leaving it in the cup to signify the contrary. Not knowing this she had been served with two or three cups more than she wished the first time she had been invited among strangers to partake of this beverage, yet it never occurred to us before that it was anything peculiar.

The details of housekeeping are in some respects the same among all civilized people who live by three meals a day, and yet we are amused and astonished to see how the routine of housekeeping and three meals a day can vary in civilized countries. The first thing to be done in every house is to sweep and dust and put things in order. In America it is to sweep carpets, in Germany to wash the floors, and in France to wax them. The task of the last operation is decidedly the most laborious. It is performed by fastening a piece of yellow beeswax to a sort of prong at the end of a long stick and rubbing it over all the floors, and the fastening of a stiff brush at the bottom of the right foot to equalize the quantity upon each part and give a polish, after which it must be swept with a soft brush, and afterwards wiped with a soft cloth. It is a long and tedious process, and the first footstep makes a spot which only a similar process can obliterate. The stairs over which fifty people pass every day are cleansed in the same way.

WASHING DAY.

In the cities of France household washing is done every week, though in the country, as in Germany, it is performed only once in six months or a year. In Paris, in a family, the family of a Marchioness, we have clean sheets once in two months, and believe this is the custom in most "good families," which is only half as often as we had them in Germany, water is so dear.

The preparation for a wash are to write every article down on a book kept by the washerwoman, who is responsible for every article lost, and obliged to pay its full value. Very little soap is used by the washerwoman

or families in Paris, the cleansing process being performed by chloride of lime and potash, for clothes, dishes and all articles. Chloride of lime is sold everywhere at a cent a quart, ready for use, clear as pure water. It removes the most obstinate stains of wine, fruit or ink, without rubbing, and if used very moderately is said not to injure the clothes so much as soap and friction. It is also employed to clean unpainted wood, kettles, pots, and any stone or brick.

For washing glass or earthenware, they use soda, potash or pearlash, saying it acts quicker and better upon greasy substances. But quite as often they use nothing, leaving upon the dishes all that pure water will not have the complaisance to remove, and it is astonishing to one who has been accustomed to rivers and Croton fountains, how little water they think sufficient to purify and cleanse, or rather how content they are never to be clean, water is so very expensive. We should prefer to dispense with our museum or gallery of paintings and have plenty of water, but this, we know, is evidence of our vulgar taste, which cannot appreciate art, which we confess to appreciating below cleanliness.

THE ENEMIES OF SNAKES.

A very interesting paper has been received by Mr. Hayes, a Government official at Chandernagore, on the animals which are considered in India to be the destroyers of snakes. The first in order is the *Viverra ichneumon*. Mr. Hayes had a very tame one, which he once had caused to be shut up in a room with a cobra capello. No sooner did the little creature perceive the snake than it rushed at it with rage, and seizing it by the head, shook it violently. The snake meanwhile had inflated its hood, which, as is well known, bears a mark resembling a pair of spectacles. The conflict lasted a considerable time, and towards the end it became necessary to poke the snake with a bamboo, in order to excite it against its enemy; but it soon became unable to move, its head being terribly torn, and it evidently could not live much longer. Meanwhile the viverra was still much excited, its hair being bristled up; it often rubbed its nose against various parts of its body where it had probably been bitten. The door of the room being opened the viverra rushed to a little point of couch-grass, where it rolled about for some time. It then went to sleep, and did not seem to have suffered anything but fatigue from the conflict. The plot was examined repeatedly with great care, but no other plant but couch-grass was found to grow there. Mr. Hayes thinks that the viverra, besides being protected by its thick fur, must exude a kind of oil or fatty substance from its skin, whereby the poison is prevented from producing its effect; but as to its eating any particular grass as a cure, this popular belief seems utterly unfounded.

In America, the common pig, and the Peccary, a pachydermatous animal, very like the former, are well known enemies to the rattlesnake, which they rush upon as soon as they perceive it, and tear it to pieces; while there is apparently no case on record of their having died of its sting. Nay, it would seem from all accounts, that the rattlesnake instead of inspiring these creatures with dread, itself evinces terror at their approach, and anxiously tries to find a place of refuge against their attacks.

Few of us are aware that the peacock and pintado are both determined enemies of the serpent tribe. In India the peacock will pursue a snake, and not desist until it has killed it. The pintado cannot cope alone with any large reptile; but it will call its comrades to its aid, when they will all form a circle round the intruder, fixing their eyes upon him, with outstretched beaks; and the snake rarely succeeds in escaping from this magic circle.

A SHAMEFUL WASTE.

Of fermented liquor, I shall say no more than this—that a great part of it is no better than good water spoiled, and that as the great mass of healthy people can say no more of it, than that it is a good luxury, it is a poor specimen of good feeling, and far worse of Christian charity, for any one in time of famine to guzzle pecks of the poor man's meal in the shape of beer. For banishing this curse from our land, we are not to depend solely or chiefly on acts of parliament. They may do much good, but our chief dependence is on moral reform. We must have an education based on temperance, which will take hold on the conscience, not only of the spirit-drinking poor, but of the wine-drinking rich—even of the imperial parliament themselves—and teach them not to create temptations to drunkenness, as they do, in barrack canteens, for example, and in serving out spirit rations to the army and the navy. I stand before you as the advocate of God's poor, who have sunk to poverty among us through no fault of theirs; and I beseech you not to suffer the food which their Father in heaven has provided

for them to be swallowed in spirits by the vile drunkard. I stand here this day as the advocate of the fatherless orphan; and I beseech you not to suffer the handful of meal, which is all that his modesty asks, to be converted to poison by the selfish distiller. In the name of the motherless child, I address myself to the merciful, as they hope to obtain mercy; and if there be one with no bowels of compassion before me, I address myself to his fears; for

"In their dark hour o' anguish, the heartless shall learn,
That God strikes the blow for the motherless bairn."

Into the question of legislative interference I have no inclination to enter further, with its difficulties we need not trouble ourselves now; but while the food of millions of our poor is wasting away, and famine, with all its horrors, seems flying towards us on the wings of death, let me improve the present solemn and great occasion, to warn the many and influential even now before me, of the enormous and destructive scourge which sweeps our land in the use of distilled spirit—so tempting, so maddening, so poisoning, as a customary drink. The landed proprietor is affected by it, for his tenantry are impoverished; the merchant is affected by it, for what support can he derive from a besotted and beggared population; master of all classes are affected by it, idle, and disobedient, and faithless. The patriot sees the wealth and strength of the nation wasting away before distilled spirit; the friend of education sees it stopping everywhere the march of improvement; the Christian philanthropist mourns over the victims which it makes, not alone of degraded outcasts, but of those who were once the idols of the social circle and an honour to humanity; all who love their species and their God, deplore the demoralization which distilled spirit is spreading over the community now, and the ills it is laying up in store for generations unborn. Whatever this meeting may do, or whatever the government may do, the doom of our monster curse is sealed. Public opinion will yet stamp with infamy, the whole manufacture and sale of the drink of drunkards; and the day is coming—coming fast—when a Chancellor of the Exchequer dare no more sanction the conversion of food into poison, then be dare re-establish the market for human flesh, or rivet once more the chains on the arms of the slave.—Rev. Dr. Edgar.

THE YO-SEM-ITE FALLS, CALIFORNIA.

The Rev. H. C. Benson, in the Cincinnati Ladies' Repository, gives an account of a visit to the Yo-sem-ite Valley, in which he thus describes its wonderful falls:

"We are now ready to gaze upon the falls. The *Po-ho-no*, or Bridal Veil Falls, are the first seen. They are formed by a tributary of the river leaping over the right wall and dashing down upon the rocks a distance of eight hundred and thirty-seven feet. The water falling such an immense distance is converted into spray, and rises like a fleecy clouds and floats around the forest trees and granite rocks suggestive of the immoderate drapery that envelops the virgin bride as she stands ready to assume sacred vows at the hymeneal altar.

Journeying three miles up the river we come to the *Co-mi-ne*, or Yo-sem-ite Falls. This is formed by another tributary of the Merced rolling over the left wall of the amphitheater. It dashes downward a distance of fifteen hundred feet, then runs over a ledge of rocks and makes another leap of a thousand feet. The roar of this cataract is heard at a distance of two miles. It is not a uniform and monotonous sound but with the fitful changes of the wind the falling volumes sways back and forth, giving almost endless variety to the sounds produced. At times you imagine that huge rocks are being blasted by the explosion of power, then you are listening to heaven's own artillery, distant and continuous peals of thunder, and anon you are charged and lulled by the music of the drum.

Here we build our camp-fire and spend the night sleeping in a shanty, and getting our meals at one of the hotels. We find speckled trout caught from the river, in our bill of fare—a most delicious fish. Thursday morning we set out at an early hour for the *Py-uy-ae*, or Vernal Falls, which is the great attraction. It is at the head of the valley, and is on the river. Long before we are in sight we hear the roar and meet the mist. Our road is rocky and precipitous; we are journeying upward toward heaven. Now the falls are seen. We halt and with an overwhelming awe and indescribable emotion contemplate the majesty and grandeur of God's word. Then, with increased energy and painful excitement, we press onward, clambering over the rocks and clinging to the stunted shrubs which grow from their clefts. Soon we meet the dense cloud of vapor, and are veiled in the milk-white spray. Now we cannot see the cataract, for we are groping our way through a wilderness of rainbows. *Py-uy-ae* signifies crystal, surely no name could be

more appropriate, for every particle of spray serves as a prism to separate each ray of sunlight into its primary colors. We are dazzled, well-nigh blinded, with their glowing brilliancy. At length we emerge from the cloud drenched and dripping, and stand on rocks, three hundred feet above the river's bed below the cataract. We stand in heaven's sunlight above the cloud, and the rainbows are beneath our feet. We feel the presence of God, hear his voice in the flood, and witness "the thunder of his power." We are not yet above the falls; there is yet a granite wall one hundred feet high, to reach the top of which we must scale a rude and frail ladder, which is only secured to the rocks by wooden pins. It is attended with peril, but we may not falter, we must not turn back. We stand above the flood and witness the plunge of the river over a precipice a distance of four hundred feet. The Nevada Falls are a short distance above us in full view. We are now in the region of eternal snows. It is the twelfth day of July, and yet every mountain peak is hoary, and the world seems wrapped in its winding sheet.

Hard by two rocky domes rise in majestic grandeur on either side of the river, the highest of which is four thousand nine hundred and seventy feet above the bed of the river.

Our object is gained; we have seen the forest of mammoth trees, the Yo-sem-ite Valley and the Cataracts. Are we compensated? Most certainly a hundred fold. At no distant day travellers will cross the continent, aye, they will come from Europe to visit the caves, the groves, the mountains, and the cataracts of California.

BIRDS' SENSE OF DANGER.

The power of judging of actual danger, and the free and easy boldness which results from it, are by no means uncommon. Many birds seem to have almost correct notion of a gun's range, and, where scrupulously careful to keep beyond it, confine their care to this caution, though the most obvious source would be to fly right away out of sight and hearing which they do not choose to do. And they sometimes appear to make even an ostentatious use of their power, fairly putting their wit and cleverness in antagonism to that of man, for the benefit of their fellows. I lately read an account, by a naturalist in Brazil, of an expedition he made to one of these islands of the Amazon to shoot spoonbills, ibises, and other of the magnificent gallatorial birds, which were most abundant there. His design was completely baffled, however, by a wretched little sandpiper that preceded him, continually uttering his tell-tale cry, which aroused all the birds within hearing. Throughout the day did this individual continue its self-disposed duty of sentinel of others, effectually preventing the approach of the fowler to the game, and yet managing to keep out of the range of his gun.—Gosse's *Romance of Natural History*.

EFFECTS OF EATING BETWEEN MEALS.

—Among the many slight causes of impaired digestion is to be reckoned the very general disregard of eating between meals. The powerful digestion of a growing boy makes light of all such irregularities; but to see adults, and often those by no means in robust health, eating muffins, buttered toast, or bread and butter, a couple of hours after a heavy dinner, is a distressing spectacle to the physiologist. It takes at least four hours to digest a dinner; during that period the stomach should be allowed repose. A little tea, or any other liquid, is beneficial rather than otherwise, but solid food is a mere encumbrance; there is no gastric juice ready to digest it; and if any reader, having at all a delicate digestion, will attend to his sensations after eating muffins or toast at tea, unless his dinner has had time to digest, he will need no sentences of explanation to convince him of the serious error prevalent in English families, of making tea a light meal, quickly succeeding a substantial dinner. Regularity in the hours of eating is far from necessary, but regularity of intervals is of primary importance. It matters little at what hour you lunch or dine, provided you allow the proper intervals to elapse between breakfast and luncheon, and between luncheon and dinner. What are those intervals? This is a question each must settle for himself. Much depends on the amount eaten at each meal, much also on the rapidity with which each person digests. Less than four hours should never be allowed after a heavy meal of meat. Five hours is about the average for men in active work.—Leves's *Physiology of Common Life*.

—The worst of men are in a dead sleep, and the best of men are too often in a sinful slumber, and therefore faithful ministers have need to cry aloud, they have need to be courageous and zealous, to awaken both sinners and saints, that none may go sleeping to hell. Cowardice in a minister is cruelty; if he fears the faces of men he is a murderer of the souls of men.—Brooks.

