

MONTREAL WITNESS,

WEEKLY REVIEW AND FAMILY NEWSPAPER.

VOL. VI.

MONTREAL, MONDAY, JANUARY 6, 1851.

No. 1

THE NEWS.

CANADA.

REDUCTION IN THE ARMY.—We understand that the following changes are to be made in the Military establishment of the Province:—Colonel Pritchard, Capt. Claremont, and the Earl of Errol leave the Staff; Mr. Commissioner Elliott, at present one of the principal officers of H. M. Ordnance, is to leave this city, for England; and there are to be reductions of one Clerk in the office of the Military Secretary, and of two in that of the Quarter Master. Hereafter there will be but three commands instead of four, allowed for the Province. We believe that Mr. Elliott is appointed to the English Commission on reduction in the expenses of the Army.—*Herald*.

NEW YEAR'S DAY IN MONTREAL.—Wednesday was New Year's Day, and being fine and mild, and good sleighing, was celebrated with even more liveliness than usual. Great was the whirl of sleighs, and at popular doors the bits of white paste-board flew in like a theatrical snow-storm, and panting servants toiled to collect them. The streets were enlivened by the processions of firemen, and there was a good deal of tramping, whooping, and howling, which might have been better spared. Very different from a Toronto Christmas, great sobriety prevailed, and by six o'clock every thing was still as midnight. The next day, and indeed yesterday, there was a good deal of visiting. The town has now got so enlarged, and so much scattered and surrounded by villas, that all who have a pretty extensive connection require all the three days of grace to discharge the social obligation.—*Transcript*, Saturday.

UPRIGHTNESS AND HONESTY.—Mr. Gentile, of St. Eustache, has recovered the fifty pounds lost by him on Tuesday, from Martin LaRose, the son of a poor farmer, residing about two miles from St. Laurent. When the loss was announced at the Church door on Wednesday morning, by the public crier, young LaRose stepped out and said he had found a large parcel of money on the road, which he was ready to deliver to the owner; and which, when called for on Thursday, by Mr. Gentile, was handed over unopened. The honorable conduct of young LaRose is the more to be commended, from the circumstance that his family is very poor, and the father without hands, both having been frozen. It is pleasant to record a bright spot of honor like this, amid the rascalities that we must daily chronicle.—*Gazette*.

THE GENERAL MANAGEMENT OF A FARM IN LOWER CANADA.—We have received this pamphlet, which the Governor General is causing to be distributed among the cultivators of Lower Canada at the commencement of this year. We learn that a great number of copies have been sent to all the Curés of the different parishes of the country, who are requested to distribute them.—*Translated from the Minerve*. [See our Agricultural column.—Ed. Wit.]

We have received the January number of the *Presbyterian*, with a spirited wood cut of the new church, in connection with the Established Church of Scotland, on Beaver Hall.—When completed with its spire, which we hope soon to see, it will be one of the most elegant ecclesiastical buildings in the place, and from its commanding site, a great ornament to the town.—*Transcript*.

FAT STOCK.—The London (C. W.) Free Press describing the Christmas Eve show in the Western metropolis, enumerates, "a Beef weighing 13 cwt., a Hog 800 lbs., and Mutton, in our opinion, fattened beyond the use of the table." Of the latter article we have plenty in Montreal, of which we believe the largest portion of the fat goes to the tallow-chandler.—*ib*.

The *Official Gazette* has an advertisement, from the Receiver-General, stating that he is prepared to redeem a certain amount, all Provincial Debentures chargeable on the Consolidated Fund, which bear interest at six per cent, per annum, and mature within five years from the present date, at par, and all those having the same period to run before maturity, bearing five per cent, interest, at a discount of one per cent, per annum.—Also, that the Receiver-General will redeem "Quebec Fire Loss" Debentures, to a limited amount, at par, or, will Exchange all Debentures chargeable on the Consolidated Fund, being within ten years of maturity, for others at twenty years bearing interest at six per cent, payable on Coupons.—*Gazette*, this Morning.

QUEBEC.—There is now building in Quebec a ship which will be the largest merchant vessel afloat. Quebec has three newspapers published in English and three in French; and Quebec has the largest shop in the Province.—*Chronicle*.

THE MURDEROUS TRAFFIC.—An inquest was held by the Coroner of this District on the 23rd instant, on the body of a man named William Murray, who occupied the garret of a most miserable house in the St. Lewis Suburbs, the widowed father of two sons, seven and nine years of age. It appeared on evidence that, on the Saturday evening previous, he was returning home with a piece of salted beef, and a piece of pork, which he exchanged in a tavern, in the neighborhood, for a certain quantity of spirituous liquor. This liquor he seems to have drank that night, and the day following (Sunday), so as to have kept himself in a state of continued inebriety. On the evening of Sunday, one of the children was forcibly sent out by him, barefooted and with scarcely any clothing, to the tavern for more liquor; this, also, was drunk, and in the night two women occupying the lower part of the house, hearing some continued moaning, went to inquire, and found him insensible. Assistance was sought from the neighbors, but in an hour after he was dead. The testimony proved that neither the deceased nor the children were seen, for months past, to have used other food than dry bread;—one of the boys acknowledged that he did not often drink liquor, because he seldom had coppers to procure it; that, when he had a copper Mrs. —, the tavern keeper, gave him part of a glass. The House was without a stove in any part of it, during this winter, until the day of the inquest. On examination, the stomach was found to contain about a pint of spirituous liquor, and the most unequivocal appearance of sanguineous apoplexy, occasioned by habitual and excessive drinking. The verdict was given accordingly.—*Quebec Gazette*.

TRADE IN PORK.—The country back of Kingston supplies a great deal more Pork than it gets credit for. Three Kingston packers have been busily employed since the middle of November, Messrs. Scobell, Spence, and Collins, and are likely to be employed for another month to come. Visiting Mr. Scobell's establishment yesterday, we learnt from him, that up to date he had received and packed 1100 hogs, making 700 barrels pork, with enough pork uncut to fill 600 barrels more. Messrs. Spence and Collins have done in proportion.—*British Whig*.

AFFECTING ACCIDENT.—We are informed that a most heart-rending occurrence took place in the Township of Orford, on or about the 26th of November ult. A young girl aged about 18, by the name of Margaret Ford, daughter of Henry Ford, a respectable farmer in that township, went to the barn to call into dinner a number of hands then employed at a threshing machine. She playfully proposed to get on the horse power and have a ride with a youth who was driving the horses. She was told to be careful of raising her dress as she stepped over the connecting rod, but unfortunately it caught in passing, and before the machine could be stopped it wound up her clothes, and twisted her body in a most frightful manner around the rod. Her bones were literally smashed. She was, however, taken up alive, and remained sensible, by a merciful Providence, and without pain, for about twelve hours, when she calmly expired.—*Kent Advertiser*.

LOSS OF LIFE.—Three French Canadians—all brothers—were burned to death last week in Charlottenburgh whilst engaged in boiling potash. It is presumed that they were intoxicated, and that the shanty took fire whilst they slept. They became suffocated by the smoke, and subsequently consumed by the fire.—*Toronto Guardian*.

HEBREW CHAIR IN THE UNIVERSITY.—We are happy to learn that a Lectureship of Hebrew and Oriental Literature has been established in the University, and that Mr. J. M. Herschfelder has been appointed to it by the Senate. Mr. H. was Tutor of Hebrew Literature for about six years in King's College, and discharged his duties with unqualified approbation.—*Globe*.

A COMMON MERIDIAN.—It is stated in the French journals that in consequence of the confusion existing between the maritime calculations of different powers, and the unfortunate occurrences to which it sometimes leads, the naval powers of the north—Russia, Sweden, Denmark, and Holland—

have entered into an agreement to open conferences on the old question of a common meridian for all nations. France, Spain, and Portugal, it is said, have given in their adhesion to the scheme; and a hope is held out that England will come into the arrangement. The most advanced opinion on the Continent seems to be in favor of the selection of an entirely neutral point of intersection, say Cape Horn, which would have the advantage of being agreeable to the Americans.

GREAT BRITAIN AND THE CONTINENT.

SCREW LOOSE IN THE CABINET.—It is reported in London, but on what authority we cannot tell, that the suspected intrigues of some parties in connexion with the Papal Government, either have already led, or must inevitably lead, to a split in the Cabinet, if not to a dissolution of the Ministry. Names are given which at present we cannot publish; and secret negotiations are hinted at which have, for a long time, been pending, which implicate some personages high in office, and within the last few weeks only divulged, or rather discovered by Lord John Russell. We should like to learn the opinion of Lord Grey on the subject. At the Guildhall dinner Lord Palmerston was most infelicitously evasive. The Irish Papists, who have been planted, as seedlings, at Malta, Florence, and other places, have been working a secret mine, which it is expected will explode to their own discomfiture. The Irish Papist who, at the mint, excised the *Dei Gratia* of the Queen, and the *Def. Fidei*, from the two shilling coin, the florin, will shortly be rewarded according to his excellent merits.—*Liverpool Mail*.

LONDON, DECEMBER 13, 1850.—Our gracious Sovereign has now from the Throne declared, also, "her firm determination, under God's blessing, to maintain, unimpaired, the religious liberty, which is so justly prized by the people of this country, and to uphold, as its surest safeguard, the pure and spiritual worship of the Protestant faith; and if doubt can be entertained as to what that means, I need only point to the brief, but expressive letter of the Duke of Norfolk, the first Peer of the realm, and a most devout Roman Catholic; and his Grace tells us that "the ultra-montane views," lately promulgated, are totally incompatible with allegiance to our Sovereign and with our Constitution. This is precisely what I anticipated. The Roman Catholics are not united in this matter. The Sovereign on the Throne, the highest Peer of the realm, a Roman Catholic! the Prime Minister and the Government of the country, the Archbishops and eleven-twelfths of the Bishops and the Clergy, the overwhelming majority of the Laity, together with the Bar, the Press, and every class that is esteemed for sense and honesty throughout the kingdom, all unite in condemning and resisting this barefaced ultra-montane attempt to reconquer the English nation, and to fasten upon us a band of Popish Bishops. I therefore remain perfectly tranquilized about the result. At the same time, I do not believe that the agitation throughout the country will, in the smallest degree, be abated, until a clear and deliberate act of legislation shall place the supremacy of Protestantism beyond all cavil, or reach of danger, "from whatever quarter it may proceed."—*Correspondent Montreal Courier*.

SALES AT DERRYNANE ABBEY.—Distress has at length found its way to the halls of the Liberator. At a sheriff's sale at Derrynane some time since the whole of the splendid furniture and other household goods were sold for the sum of 364l. 3s. 8d., and were bought in by the National Bank of Ireland. The goods were left there pending some contemplated arrangements, but they were again recently brought to the hammer by the sheriff. The purchase of the furniture by the National Bank has been impeached as fraudulent, and on application to the Court, an issue was granted last week to try the fact by a jury. All the rest of the property will be sold as a matter of course. Alas, how are the mighty fallen! The prices at which the National Bank bought the furniture may be imagined from the fact, that the entire furniture, &c., of "The Liberator's Room, state bed, &c., sold for 3l. 8s. 6d."

GREAT INDUSTRIAL SHOW OF 1851.—The demand for exhibition room far exceeds the possibility of accommodation; and the Local Committees have received instructions to prepare exhibitors "to submit to a strict exercise of judgment, so as to reduce the total demands of space to the amount that the building will furnish."

TURKEY.—The news from Turkey is important. A terrible chastisement has been inflicted on the insurgents of Aleppo. On the evening of the 7th, Kern Pasha invited the principal chiefs of the insurgents to come to him. They accepted his invitation, persuaded that the fear of fresh disturbances would make them respected. Kern Pasha had them placed under arrest. The insurgents finding their chiefs did not return, rushed to arms, and came in numbers of about 1000 and insolently demanded their liberation. The Ottoman General expected this, and replied to their demand by charging them at the head of 4000 imperial troops whom he had assembled in the inside of some barracks. The combat was desperate, and lasted more than twenty-four hours; but the result was favorable to the Turks. Three Musulman quarters, Karlek, Baboussa, and El Bab Neirad, which were the seat of the revolt—having been almost entirely destroyed. Eighteen hundred of the rebels fell in the struggle, and the remainder, with the inhabitants of the above quarters, have fled from Aleppo, the Turkish cavalry pursuing them. Not a single Christian fell in this terrible affair. All the property of the rebels will be devoted by the authorities to indemnify the Christians for their losses on the 14th and 15th October, and to rebuild the three churches which were burnt.

UNITED STATES.

HOGS.—According to a calculation made last evening, the total number of hogs to be killed this season, is expected to reach 178,000, as follows—Louisville, (fully), 130,000; Jeffersonville, 30,000; New Albany, 18,000. Total, \$178,000. We think that the result will show that the above statement will vary but little from the true state of the case.—*Louisville Courier*.

VERMONT.—The late legislature passed an act giving to persons claimed as fugitive slaves the benefit of *habeas corpus* and trial by jury in the State Courts, and requiring the States' attorneys in the several counties to act for the parties arrested as fugitives, to see that they have their rights. We have no belief that the United States will ever interfere with the inherent right of a sovereign State to protect its own inhabitants on its own territory.

THE WAY OF TRANSGRESSORS.—The Cleveland Plain Dealer in remarking upon the recent "cab case" in this city, says that Livingston Sheldon, was formerly of Cleveland, whose career is a most impressive warning to his old companions. He will be recollected as the wild and sprightly son of R. Sheldon, late President of the City Bank, much given to sky-larking, and subjected to alternate indulgence and severity on the part of his father. He enlisted in the Volunteers, and went to Mexico.—There he was noted for his never tiring marches and sleepless nights given to marauding.—Since his return, he has been cab driving in Buffalo. About two weeks ago Mr. George Trusset arrived in Buffalo, and procured Sheldon's cab, wishing to be driven to the steamboat. He was driven to the Lake beach, where Sheldon and another cabman, by threats, &c., extorted from him five dollars; another five was also attempted to be extorted of him, but he broke away and escaped to the boat. The perpetrators were arrested, indicted for highway robbery, found guilty, and sentenced to ten years' imprisonment in the Auburn State Prison.—*Buffalo Com. Advertiser*.

CONGRESSIONAL.—There is nothing of interest from Washington except the report that the free soilers are determined to move the repeal of the Fugitive Slave Law.

RELIGIOUS NEWS.

A TITLE USURPED.—In another column will be found a communication from Dr. Charbonnell to the Superintendent of Common Schools. Our sole reason for noticing this document, is to enter a protest against the illegal manner in which the writer has subscribed it. Dr. Charbonnell is not "Bishop of Toronto," nor ever can be, except he abjure the schismatical body with which he is connected, and is appointed to the See in question by our Sovereign Lady the Queen, in the event of a vacancy occurring therein. Cardinal Wiseman's assumption of the designation of Archbishop of Westminster, is by no means such a glaring infringement of the laws of the realm, as that which has been perpetrated by the *Roman Catholic* Bishop of

Toronto. This title having been conferred upon Dr. Charbonnell by the Provincial Parliament, he may use it, we grant, without being guilty of a misdemeanour.—*Church*.

THE WOMEN OF LIVERPOOL.—An address, ably drawn up, from the women of Liverpool to the Queen, against the Papal aggression, is at present in course of signature in that town. "The practice of private auricular confession" seems to shock the ladies more than all the other terrors of Popery.

It is stated that the Bishop of Exeter has refused to license the appointment of the Rev. George Bellamy to the office of assistant curate at Charles Chapel, Plymouth, to which he had been appointed, on the ground that Mr. Bellamy held opinions on the subject of Baptismal Regeneration identical with those of the Rev. Mr. Gorham.

MARTYRS TO POPE.—A correspondent sends us the following:—It may be news to many of your readers that in the year 1555, and during the space of five years and four months, the following were burnt by the Papists, viz:—5 bishops, 21 divines, 8 gentlemen, 84 artificers, &c., 100 husbandmen, servants, and laborers, 26 wives, 20 widows, 9 virgins, 2 boys, 2 infants, and 64 persecuted, of whom 7 were whipped and 16 died in prison.—*Morning Herald*.

INDECENT ADVERTISEMENTS.—In the *London Record* this week appears an offer by "a gentleman, who is desirous of controlling the carelessness of the public papers in admitting advertisements which disgrace their columns," "to meet with a few others who have the same feeling, in order by a concerted effort to abate the evil." It is much less surprising that the Press should be successfully tempted in this matter, seeing that such advertisements bring any price, than that people of character, and fathers of families, should read the papers publishing them, and receive them into their houses. One of our Glasgow contemporaries, of whom better things might be expected, has his columns disgraced this week by three grossly indecent advertisements. Let parents see to this. The check is in their hands.—*Guardian*.

NEW COLLEGE AT EDINBURGH.—The new College is now so far advanced as to admit of its being opened in the course of next month. It is in the English collegiate style of architecture, and from the elevation of its site at the head of the Mound, is one of the most prominent buildings in the city. The foundation stone was laid in 1846, by the late Dr. Chalmers. The edifice measures, in front, 165 feet, and extends southwards, towards the Castle Hill, 177 feet. It consists of two storeys, crowned by a range of dormer windows, except upon the east wing, which forms the Free High Church. The main entrance is flanked by two square towers, each 121 feet in height. The parapets are embattled, and the space between the towers is filled by projecting windows, surmounted also by embattled parapets. The entrance consists of an elegant arch. Behind the front towers, and overlooking the quadrangle, are two corresponding octagonal towers, finished with battlements on the top. These four towers enclose a space in the middle of the College which forms the central tower; and it is decorated by clusters of chimney shafts. The ground-floor of the building in front is occupied by two class-rooms and the senate-hall. Accommodation is also provided for a janitor's house and a porter's waiting-room. The whole of the front range of the first floor is intended for the principal library, which is to be elegantly fitted up, and measures 125 feet from east to west. The statue of the late Dr. Chalmers now being executed by Mr. Steel, is to be placed in the centre of the library. The whole number of class-rooms is nine. They are finished with neatness and taste, and many of them are nearly ready for use. The Free High Church occupies the east wing of the College. It has a tower on the north-east angle 96 feet high, in the same style as the other towers in front of the College, but receding for several feet. The designs of the building are by Mr. Playfair. The stone is from the Binny quarries, and the building has been executed by the well-known firm of Messrs. Alexander and Robert Smith. The cost of the College will probably exceed £30,000.—*Witness*.

ROME, NOV. 18.—The Guy Fawkes solemnities, and the allegorical *auto-da-fés* so recently executed in England, have filled the ecclesiastical partitions here with horror and dismay, and their lamentations over the depravity of the English populace are truly touching. It is rather singular, however, to observe that, whilst decrying anything like violence in a question of conscience, whilst using the liberality of Protestantism, and the freedom of religious opinion granted by an enlightened Government, as arguments for the rights of Papists in England to a new system of hierarchy, it never once strikes them how just it would be to grant a similar freedom of religious opinion in this country, and allow Protestants of all denominations to open chapels and make proselytes in the very heart of the Eternal City. It is useless to state that no such exchange of privileges is in contemplation, and that what are excellent maxims to go upon in England, even for Catholics themselves, would be pernicious and damnable heresies if put into practice in Rome.

ROME AND PIEMONTE.—The controversy between Rome and Piedmont remains unsettled; the question now is, who holds the power of appointment to the See of Turin. The Government of Piedmont has removed the Archbishop (as all moderately free countries agree in believing with perfect justice for his interference with the execution of the laws of the land), and declares the See to be vacant. Rome denies that the See is vacant, and has refused to hold negotiations with Piedmont on the great questions of difference lying back of this, until the Archbishop is restored. It does not appear that the Court of Turin has yet decided to fill the vacancy by its own authority, although rumors to that effect have been some time afloat. It is wholly improbable, moreover, that any Romish prelate would accept the appointment in opposition to the authority of the Pope. The post must be filled, however, and the Government has either to yield to the Pope and take back Monsignor Frosinone, or break with Rome as England did under Henry the Eighth. Rome never retracts her decisions upon questions of her own rights. She has judicially approved of the conduct of Monsignor Frosinone in resisting the civil authorities of Piedmont. The Cabinet of Piedmont seems as little capable of yielding on this point; as that would be not only to reverse the decision of the Supreme Court of the land, but to dishonor the revelation to which the Cabinet and the Constitution owe their existence. Now as conditions of society once modified can never return; as there can never be another crusade, another inquisition, another Robespierian revolution, or another Puritan colony, so neither can there be another successful intervention of Rome to crush the Supreme Court of an independent nation. To predict changes in Piedmont, exactly like the Lutheran Reformation in Germany, or that of the English Pope Henry the Eighth, would be contrary to the principle just announced—some great change, however, unquestionably awaits the religious condition of Piedmont, if, indeed, that change has not already come, and its first fruits been already shown in a resistance of the authority of Rome.—*Roman Cor. N. Y. Evangelist*.

BIRTHS.

Montreal—25th ult, the wife of G. R. Robertson, Esq., of a daughter. 27th ult, Mrs. A. Howard, of a son. Mrs. E. Burroughs, of a son. 28th ult, Mrs. F. W. Sims, of a son. 29th ult, the wife of J. S. Stockley, Esq., of a daughter. 31st ult, the wife of W. E. Holmes, Esq., of a son. 4th inst, Mrs. Charles P. Watson, of a daughter. Hamilton—22d ult, Mrs. W. Cook, of a daughter. 26th ult, Mrs. A. Murray, of a son.

MARRIAGES.

Brockville—26th ult, by the Rev. Wm. Bain, J. D. McDonald, Esq., MD, of Perth, to Sarah Ann, eldest daughter of G. Mallock, Esq. Bytown—26th ult, by the Rev. Mr. Spence, L. M. Coutlee, Esq., Hull, CE, to Miss Jane Maria, only daughter of W. Clegg, Esq. Hamilton—24th ult, by Rev. H. Wilkinson, Mr. Joel Carpenter, to Jane, youngest daughter of Alderman Stanley.

DEATHS.

Montreal—31st ult, Maria Jane, wife of James M. Blackwood, aged 27 years and six months. Bytown—25th ult, Mr. Ezra Blaisdell, aged 84 years. Caledonia—23th ult, Mr. J. Campbell. Picton—23d ult, Mr. Wm. Hale. Port Hope—29th ult, the Rev. C. B. Fleming, aged 42 years. Smith's Falls—25th ult, Mary Willcraft, wife of Mr. J. Watkins, aged 45 years. Three Rivers—26th ult, J. E. Colborne, son of the Rev. S. S. Wood, aged 8 months. Quebec—27th ult, Thomas, eldest son of Mr. Thomas Stokes, aged 6 years and five months. 28th ult, Mr. Andrew Craig.

CONTEMPORARY PRESS.

ANALYSIS OF THE EXCITEMENT IN ENGLAND.

(From Notes of a Traveller in Europe in the Toronto Christian Guardian.)

There is the political element. This involves the prerogative of England's Queen against the attempted invasion of an Italian Prince, the independence of England against all foreign interference. This is, of course, denied by the agents and advocates of the Pope, and the most devoted loyalty to the Queen is professed by them. The plea is admitted as far as the conduct and feelings of individual Roman Catholics generally are concerned; but on the other hand, the omissions, the terms, the pervading spirit of the Pope's Bull are appealed to, the interpretations of its import and objects by acknowledged newspaper organs of the Roman Catholic Church on the continent, especially in France—the oath taken by Bishops, and nature of the Pope's claim to supremacy and Government over the universal Church and over countries, and not merely the members of the Roman Catholic Church in these countries. The claim of the Pope to spiritual supremacy involving absolute authority over the faith, the understanding, and the conscience, it is contended, reduces the acknowledged temporal supremacy of the Queen to a mere nullity. It is also maintained by reference to the papal bulls and the canon law of the Roman Catholic Church, that the spiritual supremacy claimed by the Pope entirely absorbs and annihilates the temporal supremacy of the Queen, as well as the authority of Parliament. Two historical incidents are referred to in illustration of this point, besides documents without number:—The one is the interference of the Pope in the question of the Irish Colleges—an important branch of temporal government and legislation in the Queen's dominions. There is no question more deeply involving the temporal welfare of any people than education; yet the Pope commands the subjects of Her Majesty to oppose Her and the British Parliament in this matter, under the plea that it is a purely spiritual one. Here is the exercise of his spiritual supremacy coming in direct contact and hostility to British legislation and government. The second incident is, that the present Pope is said to have canonized Pope Pius V, and to have prepared a form of prayer to him praying for his patronage, &c., in promoting the great work which he (Pius V) had so much at heart: whereas it was the same Pius V who issued the Bull of excommunication and dethronement against England's great Queen Elizabeth, releasing her subjects from their oaths of allegiance, and prompting the invasion of her dominions by foreign powers, as well as exciting the rebellion of her own people. That Bull has never been repealed; and the Pope that issued it is canonized by the Pope who invades England and sets aside her Queen in a new form, avowedly interfering with her efforts to educate portions of her people and parceling out her territories in the same style and manner as if they were his own possessions. These historical analogies and references, which I have very imperfectly stated, produce a prodigious effect—strengthened as they are by intimations in some of the French journals, that if the Pope is interfered with by the British Government in his English Crusade, France and Austria will come to his assistance. It is singular, at the same time, that neither France nor Austria will suffer the Pope to appoint a single bishop in their dominions except one nominated by themselves. But the very idea of this foreign interference with the Queen and independence of England, excites John Bull to the highest degree of indignation; and especially when, as it is alluded to in every variety of expression, this arrogance is assumed by a petty and odious Italian Prince, who is most detested by his own countrymen, in his own metropolitan city, where he and his principles are best known, and where he is only kept on his tottering throne, not by any patron saint or protecting archangel, but by the dissolute swords of despotic Austria and the republican bayonets of sceptical France. What will be the proceedings of Her Majesty's Government in respect to this political view of the question, is a matter of conjecture. Lord John Russell's letter to the Bishop of Durham indicates that something will be done; and it is supposed the patriotic and vigorous mind of the Minister for foreign affairs, Lord Palmerston, will insist, at least, upon defining this question of "spiritual supremacy" by the Pope, and confining it within due limits, and that there shall be the same right of parceling out Roman Italy into Protestant bishoprics, and establishing and extending Protestant worship and doctrines there, that the Pope and his followers have exercised, or shall be permitted to exercise in England. No Roman Catholic or Protestant can object to the reasonableness and equity of this reciprocity; and the present is an opportune moment for both England and the United States to insist upon it.

A second element of British feeling on this subject may be regarded as strictly Protestant. This feeling is participated in by the two archbishops, by evangelical clergy, and by a very large majority, indeed almost all, of the laity of the Church of England, and by the Wesleyans and Dissenters. This, I think, is undoubtedly the predominant element in the present excitement. There are two peculiarities in the development of this feeling. The one is that which presents the question not as one between the Queen and the Pope, or between the Church of England and the Church of Rome; but as one between Popery and the Reformation, between doctrine and tradition, between the Vatican and the Bible. All, therefore, that is characteristic of the doctrines and principles, and glorious in the annals of the Reformation, are reproduced with great ability, energy, and effect. The second peculiarity is, that this feeling is directed, if possible, with more intensity against the Popery of Puseyism and apostolic succession in the Church of England than Popery in the Church of Rome. It is now seen, that all the Tractarian writers, and all the advocates for the revival of what have been called "Church principles," are the pioneers and allies of the Church of Rome, and that their labors have already resulted in the secession of one hundred clergymen of the English to the Romish Church, besides many laymen, including several noblemen,—in preparing the way for a still larger secession to the Church of Rome, and in prompting and encouraging, if not inviting, the present proceedings of the Pope in establishing a Roman Catholic hierarchy in England. The very mention of the term "Puseyite" or "successionist" at public meetings is the signal for the strongest expressions of disapprobation against this party. The third element in this excitement against the Papal Bull, is what I may call the High Church, or purely selfish element. It is developed in the productions of the Bishops of London, Exeter, and Oxford and their supporters.

LAW REFORM IN GREAT BRITAIN.

(From New York Tribune.)

While in this State we are holding back in the career of law reform, and allowing it to be delayed by the prejudices and interest of the lawyers, it is advancing in the country, whence the old common law is derived, at a rate which must surprise those not acquainted with the facts. For instance, the English Lord Chancellor has lately issued a series of orders, changing the old mode of Chancery pleading in certain cases, and adopting, substantially, the form of complaints provided by our Code. The Code has also been examined at length in the *Law Review*, the first legal periodical of the kingdom, and commended, in the most unqualified terms, as a worthy model for British imitation. The *London Times* notices our suppression of the Court of Chancery, and the conferring of equity jurisdiction on the law Court, as a change startling only to ignorance or prejudice, and proper to be adopted by England. And it is expected that a movement for the abolition of the forms of action and the substitution, in that respect, of common sense for unintelligible technical lingo, will be successful in the coming session of Parliament. What the view of some of the most eminent English lawyers is on these questions, may be judged from the following extract of a late speech of the Solicitor General, delivered in the House of Commons:

"I must warn the House, if they attempt legal reforms, that they must not allow lawyer after lawyer to get up and tell them that they were not capable of understanding the subject. The House may depend upon it, if they could not reduce a legal proposition to the plain

principles of common sense, comprehensible to persons of ordinary intelligence, the defect was that it was a technical system, invented for the creation of costs, and not to promote the due administration of justice."

Has anything more decided ever been said by American law reformers? And shall we allow a movement which we have so well begun to be defeated through the opposition of interested and prejudiced parties, who, like the lawyers above referred to, would fain make the world believe that they have a monopoly of understanding on the question? We trust that the Legislature which is about to meet, will promptly decide that point, and give the Code a fair trial, which it has not yet begun to have. It will not do to let conservative and slow moving England crowd upon us in the work of Law Reform.

CORRESPONDENCE OF THE PURITAN RECORDER.

Edinburgh, Nov. 29, 1850.

A NATION WITH ONE IDEA.

"Beware," says the proverb, "of the man of one book;" if he meet you in an argument of which this one book contains the ammunition, you are as certain as possible to be floored, in the dispute, for he knows every inch of his ground. There is something awfully formidable in a nation possessed of one idea—which is uppermost, innermost, outermost—the *all* and in *all* of national thought for the time.—Apart from the sore inconvenience which it gives to a letter-writer, like your humble correspondent, beating about on every side for variety, and nothing meeting his eye or ear, but "Papal aggression, Papal aggression"—under such variation as "Cardinal Wiseman, &c., &c."—leaving untold this misery of the news-monger who must find news which he dares not make, and which nowhere exists; it is a matter rather to be felt than to be amazed at than to be described—the all-absorbing power of this ONE IDEA, viz: the invasion of our Protestant liberty and happiness. You are aware, from my last letter, as well as otherwise, that there is not anything like a uniform identity of sentiment among the different sections of the British nation, upon the question which is now agitating them. But the one idea that wakes up all this furor and phrenzy in the British temper, somewhat phlegmatic and slow to put itself into convulsions of excitement, is *Popery* is in the ascendancy. It is the common sense of a civilized, a free, and a religious people, rejecting with the antipathy of mistrust what it cannot bear; what has been found (and would be again) destructive of its most valued and dearly-bought privileges. Nothing else could account for the universality and intensity of the indignation which this new Papal policy has awakened. I say this in the full knowledge of the diversity that exists, as to the exact extent of the injury threatened, and particularly as to the best method of counteracting it. This diversity may impede the joint utterance of the common sentiment, and give an appearance of division which does not exist upon the substantial merits of the question. But there is only one sentiment in Britain on this point: that it would be the most desolating calamity to the peace, prosperity, and greatness of the nation, if Popery were to become triumphant in Britain. And that the prospect of this being the case or not depends on the way in which the Protestants of Britain demean themselves in this crisis.

TOLERATION, IS IT LIBERTY OR LICENSE?

The world has had a long time to discuss this vital question, and it were well that certain points were by this time fixed. We ought not to expect, even from the most enlightened member of the Church of Rome, correct sentiments upon this subject. But when he takes upon him to instruct the British nation in their principles and duty, they may surely take the liberty of "speaking back."—The toleration which a nation can or should allow, must have this limit; that the religious opinions entertained by any sect shall not interfere with the political safety or quiet of the realm. A religion which prompted its votaries to break another man's windows, or break down his fences, or form themselves into a faction to upset the government and take it into their own hands, has no claim to toleration. As little has a sect to unlimited or unrestricted toleration, that holds it lawful when occasion serves, and it has the power, to imperil and overthrow all national institutions for the securing of its own spiritual domination. Such, we are prepared to demonstrate, is the Roman Catholic Church, and toleration that would give it free scope and encouragement to aim at and accomplish this would be license, not liberty, and, on the part of the nation conceding it, reckless indiscretion, not liberal and equitable administration.

TOKENS FOR GOOD.

Although the Queen were (as she is reported to be) highly indignant at this aggression; and her ministers prepared to act with decision, and the political zeal of this nation roused to a white heat, we should have little confidence in the permanence of a victory which had not its origin and impulse in religious principle. The best result of the present agitation will be to bring into mind and keep in mind what the Romish Church is. Lectures on the subject are everywhere announced. The Puseyites were driven to denounce in its abuses a system which they were till now somewhat inclined to honor and laud for its excellencies, while overlooking or not exposing its allowed evils. Even the Bishop of London must speak plainly and strongly—in no vague and general terms. He had made a distinction between "auricular confession" as practised by the Church of Rome, and as it may be practised by the Church of England. Three of his clergy instantly demand an explanation, reminding him that "auricular confession" is only once named in the English service, and that to condemn it. The Bishop comes forth explaining that by "auricular confession" as existing in the Church of England, he meant only the spontaneous consultation of the priest as a spiritual adviser! One likes to see this manful jealousy on the part of the Protestant clergy.

The Tract Society, ever up to the times, has announced—a Prize Essay—for £100,—on the subject of Popery, for the best popular production on the subject.

THE PATHWAY OF NATIONS.

(From the N. Y. Evangelist.)

The project of a railroad from some part of the Mississippi to the Pacific, originally looked upon as chimerical, is becoming of great importance. It has such relations to the progress of civilization, and to missionary enterprise, that we have no doubt our readers are ready to feel a deep interest in it. The very grandeur of the conception has something that powerfully appeals to the imagination, and the evident beneficial results which would flow from its realization, are sufficient to awaken an universal desire to see it accomplished, if its accomplishment lie within the verge of possibility. We have been much interested by a lecture delivered in Washington, by Rev. Calvin Colton, dilating upon the moral aspects of the enterprise, and demonstrating its feasibility. Its argument we will endeavor to present at another time. Meanwhile, a word of explanation of the plan of the road may not be without interest.

The road will be about 2,000 miles long, 1,200 of which is through poor and unsaleable land, and it is estimated, that the road will cost sixty millions. The plan at present most in favor is known as Mr. Whitney's plan, by which it is proposed that the Government should set apart the land thirty miles in width on each side of the road, as a fund to build and furnish the road complete. This land Mr. W. is to have, if he builds the road, at ten cents the acre, good and bad together, which the Committee of Congress, who have reported in favor of the plan, think quite as much as the Government could realize from it in any other way.

This land is to be divided into sections of ten miles wide, and as Mr. W. has ten miles of the road completed and running, he has the right to sell the first five miles of the first section, the price of which is to be paid into the public treasury, and drawn out only to pay properly authenticated bills for his actual disbursements for the road; and so on for every section of the 800 miles good land, thus leaving half the good land with its increased value unsold. For the remaining distance through the poor land, to the Pacific, as soon as a section of the road is done, the whole of that section of land is to be sold and appropriated, instead of the half section as before. And if it be not

sufficient to pay the bills, the unsold half sections of good land are to be resorted to, to make up the deficit. The whole is to be under the supervision of a Government Commissioner, and it is to be finished, and furnished, and kept running as fast as completed (at low legal rates); and when it is entirely completed to the Pacific, and accepted by the Government, Mr. W. is to have all that is left of the lands and the avails of them, deducting the ten cents an acre. All lands unsold in any section ten years after the road is made through that section, are to be sold at auction in parcels of not more than one-hundred and sixty acres.

The road is to be kept running as fast as completed, at cost rates and is to carry the mail for nothing. The Government has thus ample guaranties for the progress of the road, which will be the property of the nation, worth sixty millions of dollars, without having cost the Government a dollar. If the estimates of the Senate's Committee, that passengers can be carried over the whole line, 2,000 miles, for \$20, a bushel of corn for 25 cents, a barrel of flour for \$1, a ton of merchandise for \$10, and other things in proportion, be correct, the indirect value of the road cannot be estimated.

TERRITORIES OF THE UNITED STATES.

(From the Concord, N.H., Journal.)

A short time previous to the adjournment of Congress, and before the admission of California as a State, a gentleman in Washington furnished the geographical statistics of our territorial domain. The general ignorance on this subject, will render the abstract we make acceptable to our readers.

Our possessions on the Pacific extend from the forty-ninth to the 32½ degree north latitude, giving a seaboard twelve hundred miles in length, while on an average the territory reaches back into the interior about twelve hundred and fifty miles, including an area of almost one million six hundred thousand square miles.

Oregon is bounded by the 29th degree of latitude on the north, by the Pacific on the west, by the Rocky Mountains on the east, and California on the south, and contains an area of 341,460 square miles, or is equal to 38 States of the size of New Hampshire.

California, now a state of the Union, is bounded by Oregon on the north, the Pacific on the west, Mexico on the south, and the 115th degree of longitude on the east, including a territory of 175,363 square miles, or eighteen times as large as New Hampshire.

Utah, or Deseret, as the Mormons call it, is bounded by California on the west, by the 37th degree of latitude on the south, by the 113th degree of longitude on the east, and Oregon on the north. The territory embraces 125,000 square miles, or thirteen times the territory of New Hampshire.

The Colorado territory is a section of the country, bounded upon the lower west portion by the lower eastern boundary of California and the Colorado river, and the south by the dividing line between Mexico and the United States, on the east by the Sierra Madre, or western limits of Mexico, and on the north by the curved ridge, or 37th degree of latitude, which constitutes the southern boundary of Utah, until the line extends to the 42nd degree of longitude, and is farther bounded north by the same. This territory covers an area of 225,715 square miles, or is as large as 23 States of the size of New Hampshire. The whole or the greater part of this territory was incorporated with California, upon the admission of that State into the Union.

New Mexico, as defined before the final settlement by the compromise, which took from it 25,000 square miles, is bounded on the west by the territory of Colorado, on the south by the 32d degree of latitude, on the east by the one hundredth degree of longitude, and on the north by the Arkansas river, and 42d degree of north latitude. Its area before the compromise was 110,000 square miles; as reduced by that act, it is about 85,000, or nine times the size of New Hampshire, and twice the size of New York.

The Indian Territory, on which, besides the savage tribes, the civilized and christianized Cherokees and Choctaws are located, is bounded on the south by the Arkansas river, thence in a straight line south to the Red River, which bounds it remotely near the 34th degree of latitude, on the west of the Red River, on the north by Nebraska, and on the east by the States of Arkansas and Missouri.—This territory embraces 120,000 square miles, or thirteen States equal to New Hampshire.

Nebraska is bounded on the west by the eastern limits of Oregon and upper angle of New Mexico, on the north by the 49th degree of latitude, (or line dividing the United States from Canada,) on the south by the Indian Territory, and on the east by the State of Iowa, and Territory of Minnesota. It comprehends 400,000 square miles, or an area larger than forty States of the size of New Hampshire.

Minnesota is bounded upon the west by Nebraska, on the south by the State of Iowa, and on the east by the State of Wisconsin and Lake Superior, and on the north by the dividing line between the U. States and Canada—42d degree of latitude, including a territory of 105,000 square miles, being equal to eleven States of the size of New Hampshire, or two and one-half of the size of New York.

The aggregate of these Territories is one million six hundred and two thousand five hundred and forty one square miles, equal to more than one half of the whole of Europe, which contains three and a half millions of square miles. Europe contains seventy inhabitants to a square mile: with an equal density, these territories alone would contain a population of above one hundred and twelve millions; with the populousness of Massachusetts, the population would exceed one hundred and sixty millions, or two thirds of the entire population of Europe.

CRIMINAL JUSTICE IN NORTH CAROLINA.

The Wesleyan Methodist Connection of the United States has circuits and preachers in North Carolina, two of whom, Jesse McBride and Adam Cook have recently undergone a violent prosecution for the crime of "giving the Ten Commandments to a little girl." The trial took place, Oct. 7, at Salem, a Moravian village. The indictment charged them with circulating a tract, called "The Ten Commandments," with intent to excite insurrection, conspiracy and resistance in the slaves. The following is the material evidence:

Washington Kenedy.—That defendants staid over night at my house in Liberty. I left early in the morning; returned in the evening and found the pamphlet at my house. They behaved like ministers.

Lora Kenedy.—McBride gave me the pamphlet in the absence of Crooks. He said nothing to me when he gave it. I think this is the one he gave me; I put no mark on it by which to distinguish it from any other pamphlet of the same name. I go to Sabbath-school; there are no colored persons at school or at home.

Henry Marshall.—I heard McBride preach at—. He said he was not in favor of amalgamation or insurrection; was opposed to war of all kinds; would not have the slaves take swords and guns and murder their masters; he was the friend both of the slave and his master.

Newel Sap.—Heard McBride say he would preach the truth independently, and Crooks that he would suffer his right arm to be cut off rather than withhold the truth.

The jury acquitted Crooks and found McBride guilty; whereupon the Court (Judge Manly) passed the following sentence:

That Bro. McBride should stand in the pillory one hour, receive twenty stripes, and be imprisoned in the county jail one year, and that the sheriff proceed to inflict the penalty immediately.

An appeal was taken to the Supreme Court, which arrested the execution until January. The *True Wesleyan* says that Mr. McBride is of Quaker origin, and a most meek, harmless and pious man. The object is doubtless to drive the Wesleyans out of the State; and it is as truly a case of religious persecution as that of Oneken in Hamburg. The tract is a very harmless little thing; and we venture to predict that if this is the policy pursued, the courts in North Carolina will have plenty of business. Slavery cannot long survive where such trials and convictions become common. The *True Wesleyan* adds:

"One word to Bro. McBride. You have the consolation in your suffering and trials, of knowing that you suffer for the cause of truth, for righteousness' sake; and of such Jesus Christ says, 'Rejoice and be exceeding glad, for great is your reward in the kingdom of heaven.' He who sustained those who suffered for the truth in olden times will sustain you, and you shall come as gold out of the furnace. 'Our light affliction, which is but for a moment worketh for us a far more exceeding and eternal weight of glory.' You may rest assured that you have the sympathies and prayers of all your brethren. We await the result of the appeal, and if Bro. McBride must be imprisoned for a year, some one else must take his place, for it will not do to abandon the work."

THE REVIEW.

SACRED ANNALS: OR, RESEARCHES INTO THE HISTORY AND RELIGION OF MANKIND. By GEORGE SMITH, F.S.A., Member of the Royal Asiatic Society of Great Britain and Ireland, &c. In 3 vols. 8vo. London: Longman & Co. New York: Lane & Scott. Hamilton (Canada): D. McLellan. 16s 3d per vol.

Vol. 1st contains the Patriarchal Age, or the *History and Religion of Mankind from the Creation to the death of Isaac*, deduced from the Sacred Writings, and illustrated by copious references to the Ancient Records, Traditions and Mythology of the Heathen World. It embodies the result of twenty years study of the subject, and supplies a desideratum in this department of Bible illustration.

As a book of reference, it supplies the place of Shuckford's Connection, and Prideaux's and Russell's do.;—Stockholm's History of the Bible, and Bishop Gleig's do. It is certainly much more valuable than any one of these—and embraces the same field as both Shuckford and Prideaux. The 1st vol. is more concise, comprehensive, and valuable than Shuckford or any other Historical Connection on the early history of mankind;—and is, perhaps, the best and safest guide to the student of the Antiquities of our race. It contains a most valuable preliminary Dissertation on Ancient Chronology and Learning. Of the 1st vol. your London Correspondent says:—"The most valuable work of the season is, perhaps, that of George Smith; entitled the Patriarchal Age," &c. "It is written with consummate ability and an excellent spirit."

The 2nd vol. is entitled—"The Hebrew People;" or, the History and Religion of the Israelite, from the origin of their nation to the time of Christ." It is illustrated like the former volume.

It states very clearly and concisely the author's views on the Jewish Dispensation and Polity, and the History of God's Ancient People.—It also discusses many important and intricate Biblical Questions, calmly, judiciously, and learnedly, in a valuable Appendix. The author manifests a calm, judicious, and truly Christian spirit throughout the entire work.

The 3rd vol., (not yet published, but expected soon)—"Is intended," the author says, "to embrace the History and Religion of the Gentile Nations, from the death of Isaac to the Christian Era. This vol. will probably receive assistance from the late discoveries in Egypt and Assyria, &c."

For the benefit of the Student of Biblical Antiquities, &c., I will add the titles of a few of the best works on the same department:—Tomkin's Prize Essay on "the influence of the Hebrew and Christian Revelations on Ancient Heathen Writers;" read at Cambridge College, by Samuel Tomkins, as the Hulsean Prize Essay for 1849, and published at the same place 1850.

This work proves that most of the heathen traditions were derived from a common source—Revelation;—and that many of the sentiments of the heathen writers are to be traced to their acquaintance with the Sacred Scriptures.

Jahn's Antiquities; Davidson's Connection of Sacred and Profane History, &c. Newton and Keith on the Prophecies; Moses Stuart on the Sacred Canons; Kitto's works, namely, the Pictorial Bible, or Illustrated Commentary; Illustrated Histories of the Jews and of Palestine; Daily Bible Illustrations, 4 vols., and a Cyclopaedia of Biblical Literature, with Jamieson's Paxton's Illustrations; Dr. John Wilson's Lands of the Bible, Edinburgh, 2 vols., 8vo., 16s sterling. The Student of Biblical Antiquities who has these works, is furnished with the most valuable assistance for the prosecution of his studies.

Ingersol, C. W.

R. W.

BEGUILEMENT TO ROMANISM.

A PERSONAL NARRATIVE BY ELIZA SMITH.—SEELEYS, LONDON.

(From the British Banner.)

We have read this book with very unusual emotions—emotions not only of indignation against the system of which it treats, but of wonder at the silly generation that so readily believes Popery to be another, a new, and a very harmless, if not actually a meritorious thing in these days. This is a kind of publication that cannot be too extensively multiplied. The young lady was well born and bred, thoroughly educated in the midst of a pious family, entertaining and cordially cherishing evangelical sentiments—a fact of some moment, as showing that neither culture nor evangelism is, in all cases, a protection against the poisoned influence of Popery. It is impossible to peruse this affecting volume without contracting a strong esteem for the Authoress, and becoming deeply interested in her active history. The book is dedicated to the Rev. W. W. Haverhill, M. A., Rector of Saint Nicholas, Worcester, "in token of gratitude for the signal services he rendered her in effecting her return to light and liberty." The Authoress, it appears, was reluctant to publish and issued her first tract in a form calculated to enfeeble the force of her narrative: she has, nevertheless, yielded to wiser counsels, and, in the case of her present production, rendered the narrative thoroughly personal. Her object may be ascertained in a word. She says:—"Fain would I, at any cost of individual feeling, prevent other from tasting the bitter chalice it has been my lot to drink. Fain would I, by any lawful means, however difficult, shield the pure-minded and sincere from the dread ordeal through which I have passed; and fain would I warn the ardent and imaginative of the deceptive character of the glittering snare spread out to entangle them. With this view alone I have written."

Miss Smith has very properly entered somewhat at length into the history of her studies, the character of her temperament, and the circumstances which attended her first deviation from Protestant views. Here comes out, for the thousandth time, the fact that, in these individuals, once heated, and commenced their downward career, all attempts at recovery are generally hopeless. Miss Smith says, in reference to such conversations, "they always ended in the reach between us being widened. An able and Christian minister of the Gospel visited me, and, from time to time, discussed the subject with me, but all to no purpose; continued opposition only strengthened my enthusiasm." There is a great principle involved here. She states

that she went on "persevering in a one-sided course of reading;" she first loved, and then believed the lie. In the course of affairs, she met with a young lady of deeply fascinating manners, who seemed a perfect impersonation of the spirit of deception in angelic garb, and by this young lady her conversion was completed. Step followed step, till she found herself in the midst of the Church of Rome; but she had not been long there when she began to make discoveries for which, in her simplicity, she had not been prepared. The terrible day of the Confessional drew on, where we find her kneeling for hours together at the foot of her ghostly inquirer, who applied the engine with such power as almost to bereave her of her senses. The account she gives of herself is most agonizing. She had been taught to glorify Confession as a wondrous means of grace. Let us hear her:—

"THE CONFESSORIAL."

"The theory had appeared just, fair, and rational, but the reality was terrible. Divested for the public gaze of its darkest ingredients, and dressed up in false and meretricious hues of truth and purity, it seems but a dogma calculated to exert a beneficial influence upon mankind, and prove a source of morality and usefulness. But, oh! like all ideals, how unlike the actual. It was a dark page in my experience, and one I cannot dwell upon. But I was strangely startled, utterly confounded: under other circumstances, nay, a few months before, it would have put to rest my longings after Catholicism for ever. But the mantle of evening had already cast its shadowy folds around me, and they were fast enveloping me in darkness as of midnight. The purity of mind and delicacy in which I had been educated, ill prepared me for what I had here to encounter; and my own sincerity and dread of committing a sacrilege, by magnifying circumstances the most trifling into sins of vast account, occasioned the augmentation rather than lessened the suffering and annoyance. Every delicate and better feeling, prevents full delineation here. Nor am I blaming individuals; it is the system which is at fault. A system which teaches that things which degraded humanity must blush, in the presence of heaven and its angels, even at the remembrance of, should be laid open, dwelt upon, and exposed in detail to the sullied ears of a corrupt and fallen fellow-mortal; who, of like passions with the penitent at his feet, is thereby exposed to temptations the most dark and dangerous. But what shall we say of woman! Draw a veil,—oh! purity, modesty, and every feminine feeling,—a veil dark as oblivion, over the sad outrages too often committed against thee. Oh! there are things too strange for record, truths too pungent for easy acquiescence; facts too startling, and at the same time too delicately intricate to admit of public portrayal, or meet the popular gaze. But the cheek can blush in secret at the true images of memory's evoking, and the outraged mind shrink back in horror at the recollection of the dark realities which have oppressed and overwhelmed it. I appeal to converts, to converts of the gentler sex, and ask them, fearlessly ask them, what was the first impression on their minds and feelings, when some of the truths of the confessional struck home? I ask not the impure, the already defiled,—for to such it is sadly susceptible of being made even a darker source of abuse and shame—but I appeal to the delicate and high-minded, to the pure in heart and sentiment: was not your first impression one of dread and bewilderment almost stunning, to be followed by a sense of humiliation and degradation not easily to be defined or supported?"

Still, feeling herself a Papist, she determined to vindicate the choice she had made, struggling hard to believe that what she saw and felt to be wrong must nevertheless be right, but in vain. Nature was true, and conscience was faithful. She subsequently goes on—

"ANOTHER GLANCE AT THE CONFESSORIAL."

"As I write, it even now rushes back upon me fresh as then, and I tremble at the abyss on which I have stood. Things, the meaning of which I did not understand, were then brought before me, and my tears of contrition supplanted by the burning blush of wounded delicacy. One circumstance I well recal, which had occurred in early youth, and my scrupulous conscience persuaded me I was obliged to name it, though I never attached any large amount of sin to its commission, if indeed I fully comprehended its meaning. But the questioning which it elicited, and the ideas supplied by it, lacerated my feelings to such an extent, that forgetting all respect for my confessor, and careless even at the moment, whether I received absolution or not, I hastily exclaimed, 'I cannot say a word more!' while the thought rushed into my mind:—'All is true that their enemies say of them.' Here, however, prudence dictated to my questioner to push the matter no further; and the immediately kind and even respectful tone he assumed, went far towards effacing an impression so injurious. On rising from my knees, when I should have gladly fled to any distance rather than have encountered his gaze, he addressed me in the most familiar manner, on indifferent subjects, and detained me some time in talking. What share I took in the conversation I never knew. All that I remember was my confusion. But the conclusion was, my acceptance of an invitation to breakfast with him the next morning; which, I was too embarrassed to refuse. I went, and, to my annoyance, found him alone; and the reader may judge of my feelings. The tendency is apparent—the familiarization of the mind, under the most insidious disguise, with shame and impurity. Banishing, however, as far as possible, every deleterious thought, I endeavored to feel grateful for what I deemed his kindness, and schooled my heart to believe that all was right, at least on my part; while the determination I made, never to give any occasion for a repetition of the annoyance, communicated a sensation of great relief. The preparation too for communion, which occupied some time, and subsequently the thanksgiving also, now very much absorbed my mind. It was a subject on which I felt enthusiastically, and every lower idea seemed almost profanation. Present and palpable objects grew insignificant in my estimation, and the mystery of the real presence of the Saviour in the sacrament, and the holiness of heart and life which ought to distinguish those admitted to such close union with him, at length completely engrossed me."

Such was her first experience of the Confessional—a subject to which she refers again and again, and which increased in horror as she grew in acquaintance with it. On the subject of the Mass she has also recorded her experience. She was accustomed to attend this in the early morning, and "often," says she, "I remained for hours upon my knees repeating forms of prayer! The fatigue of this was overwhelming. But to such human emotions I had but one reply—atonement for past sins, and a worthy reception of our Lord and Saviour."

Miss Smith then goes on to intimate, that as to the Atonement made by Christ and his righteousness, these considerations were set completely aside. She gives an account of a young woman, that came about six weeks after her own entrance, waiting to be admitted. This person had been "a gay character," and "as I knew," says she, "as well as the sequel abundantly proved, by no means, at present, as consistent as she ought to be." She was, nevertheless, baptized by Father Eustace, who, by one touch of his omnipotent hand, set everything right. Let us hear her:—

"BAPTISM."

"The rite concluded, the priest said a few words of advice and congratulation. She had, it seemed, never been baptized before; so that it was unconditional baptism which had been administered, which, putting aside the necessity of confession, was supposed at once to regenerate her nature, and blot out all sin hitherto actually committed. Placing his hand on her head in benediction, Father Eustace told her the nature of the graces she had received, and pronounced her, if she were then to die, fit for heaven. How I started! I knew from indisputable facts, even recent ones, the girl's general character, and how very unlikely it was such a change could have been so suddenly wrought as would justify the assertion. The awfulness of the delusion smote upon me in all its actual force; the lie seemed so plain and palpable, that it glared forth mockingly; the utter fallacy and impiety of such a dogma, could not but stand out in meridian clearness, with all its blasphemous consequences; and for a brief space I strug-

gled, and almost fell before the strength of my conscience's remonstrance. Again, however, sophistry did its work, and the infallibility of the Church came in to its own defence."

We can scarcely advance without an appeal to the Parents of Great Britain. They have here a glimpse at the Confessional, at Baptism, and at the Mass; and is this the system they desire to see filling the land, and to form the inheritance for their children's children? Can those Protestant parents, who, to their deep disgrace—disgrace involving much guilt, and, to their children, great hazard,—send them to Catholic schools, have any conception of the true state of the case? Let not such parents murmur, if, in due season, they reap a terrible harvest of the seed they so recklessly have sown!

Miss Smith, again referring to the Gospel of her new creed, speaks of the difficulty with which she received the doctrine that lost men could merit, or redeemed men intercede; still, she contended against her light, and did her best to swallow whatever potion the priestly cup presented to her. She refers with much emotion, also, to a young lady who followed her, and who, in the course of subsequent conversation, intimated, that she had been mainly moved by her example. By this time she had discovered the true state of the case, and was so deeply afflicted that she could scarcely contain her emotions, when her former friend told her so. She thus closes one of her bitterest meditations:—

"THE MASS."

"It is to be feared that myriads of immortal spirits, who through life are clinging to a lie, will die with it in their mouths, and with it descend to eternity, there to regret through never-ending ages their pitiable folly and delusion. It is to be feared, that to this awful result thousands are this day tending, and being helped to it with augmented speed, by the spurious toleration and supine indifference of their more highly favored and enlightened brethren around them. Oh ye—if any such scan these pages—remember it is one who has felt the direful working of the system, who now addresses you. It is one who bowed beneath it long, striving to force her spirit to its sway, and neither in haste nor anger tore herself from its embrace. It is one who has seen God insulted, his dignity mocked, his mercy outraged, and his mediation made of none effect, in the so-called house of his friends. Would that I could write with a pen of fire, or speak with a voice that must be heard, to advocate the cause of the Redeemer against enemies so Judas-like and teacherous. If God be God, serve him; if Mary, lend your countenance to her worship."

(To be continued.)

HANNAH MORE'S CHEAP REPOSITORY.

(From N. Y. Evangelist.)

In the memorable conflict with infidelity, with which the last century closed, especially in Europe, there was hardly a more conspicuous or successful combatant for truth and the Church than Hannah More. With a versatility and power of mind, a strength of principle and faith, admirably fitted for the crisis and the function, and aided by extraordinary accessories of station and cultivated life, she exerted an influence for good which gave her an immortal title to the gratitude of the church, and placed her writings among the classics of our religious literature. During her life, and for years after, there was no religious writer whose popularity was comparable with hers; and though time has made the world insensible to many of her claims, it would still be difficult to recall a more honored name. The most effective of her writings, perhaps, if not the most illustrative of her genius and power of thought, were her light-winged and telling little tracts, which won all hearts by their simplicity and tenderness, and spread broadcast in this novel and impressive form, the truths that had been discussed in vain in more elaborate form. Her cheap Repository Tracts marked a new era in religious publications. They were circulated by the million, and achieved a success which suggested the idea of the Religious Tract Society, and of all the kindred institutions which have borne such an efficient part in the history of the half century now closing. The reader of these tracts, at this late day, will not wonder at their success. The "Shepherd of Salisbury Plain," "Tis all for the best," "The Two Shoemakers," and most of the series are unsurpassed as fascinating narratives, or as beautiful moral lessons.

A new and very beautiful edition of the series has just been issued by the Tract Society. They are elegantly illustrated with designs by Gilbert, a London artist, and engraved with exquisite finish, and finely printed. For young readers they will have the attraction of novelty, and the influence of truth admirably illustrated. We should suppose it would prove one of the most attractive of the Society's publications, and to Sabbath schools it may be commended as one of the cheapest and best works that could be obtained. The publications of the Tract Society are, latterly, executed with extraordinary beauty. Some of their juvenile books show a degree of artistic finish which is not surpassed by any similar issues in the country or world; and though so elegant, are exceedingly cheap.

A REVIEW EXTRAORDINARY.

(From the Presbyterian.)

For the last few quarters the radical *Westminster Review* has been taking a decidedly anti-religious, certainly anti-evangelical, direction. It is even affirmed that a party has bought the right of publishing an article in each number assailing the faith of Christians. The course has been more and more undisguised, in some of the last numbers; but in the October issue, the disguise becomes so thin that all concealment may be thrown aside at once, and the *Review* may avow itself as a champion of infidelity. The closing paper in this number is upon "Septenary Institutions," and the design is to show that a Sabbath for worship and observance of religious duties exclusively, is not a Divine appointment; that the observance of such days was introduced from the practice of celebrating certain changes of the moon; and hence four of them came in a month, with an interval of seven days; and that there is no authority whatever for regarding the first day of the week in any sense as a day for religious worship. But not contented with thus making war upon the Sabbath, the writer denies the Divine authority of the Old Testament, thinks the Books of Moses are a collection of miscellaneous writings, put together by Ezra or somebody else; the story of Eve and the serpent is an Allegory, and of Joshua and the sun a fable; that Christ commanded his disciples to search the Scriptures, that they might distinguish the part to be believed from the rest; and that he expressly taught them, that some things said by them of old time in the Bible were not of Divine authority; and this writer thinks it is high time that the public should be taught to regard the books of the Old Testament in their true light.

This article has been called out by the recent agitation of the Sabbath Post-office question of Great Britain. It shows that there, as in this country, infidelity regards the Sabbath as the great obstacle in the way of its success. Once break down the distinction of days and persuade the nation that it is folly to devote one day in the week to religious worship, and you have struck a blow at the nation's heart. There is no religion without a Sabbath.

We have been thus particular in defining the present position and character of this *Review*, that its mischief may be lessened by the foreknowledge of the public as to its aims. That it is now under the control of an infidel corps, there can be little doubt; and the publication of such an article as this on septenary institutions, is an open and malignant assault upon Christianity, that deserves the rebuke of every Christian in the old world and the new. It serves to show that the enemies of our holy religion are becoming more bold. The contest of the day is to be between Rationalists and Scripturalists; between those who claim to be guided by human reason, and those who submit to Divine authority in Holy Scripture. To this all theological controversy is now tending. The friends of God's truth have nothing to fear but their own indifference.

List of Monies received for *Witness*, on account of parties residing out of Montreal:

Simcoe, J. P., 10s; W. W., 10s; Chambly, Dr. R., 5s; Babyville, J. M., 5s; Lachute, J. M., 10s; T. H., 10s; J. C., 10s; Three Rivers, T. V., 10s; R. L., 10s; Kingston, Baroness de L., 15s; Acton, J. H., 10s; Smithville, Rev. D. W. E., 10s; Westmeath, T. E., 10s; Port Hope, R. Y., 25s; La Baie du Ferre, F. C., 10s; Oxford, R. H., 10s; Rev. R. W., 10s; St. Johns, J. Y., 10s; Huntingdon, J. M., 5s; Mrs. S., 12s 6d; Amherstburgh, J. B., 10s; Quebec, A. C. B., 10s; H. B., 10s; Perth, W. K., 10s; Humber, W. A. W., 10s; W. H., 10s; York Mills, Rev. T. W., 10s; Toronto, C. V., 12s 6d; A. R., 10s; Bath, S. H., 10s; J. F., 10s; Dundas, J. B., 10s; Rev. M. Y. S., 10s; Lachine, J. M. K., 12s 6d; St. Thérèse, J. D., 5s; J. O., 5s; Bytown, R. R., 10s; Lachine, D. C., 10s; Beauharnois, J. M. M., 10s; Picton, D. G., 10s; Cavan, H. B., 40s; Cumberland, A. P., 10s; W. L., 10s; H. M. A., 10s; Nanticoke, W. W., 10s.

Per Rev. E. Ebbes—Drummondville, T. P., 10s; J. T., 10s; Miss S., 12s 6d; Chippewa, G. M. D., 12s 6d.

Per James Allan—Perth, M. B., 10s; J. H., 5s; J. F., 10s; J. B., 10s.

Per H. Brown—Kingston, H. B., 10s; C. Sergt. W., 10s; Sergt. W., 10s; B., 10s.

Per R. D. Wadsworth—Kingston, R. W., 25s; Millereck, Rev. C. T., 6s 3d; Belleville, Rev. J. R., 6s 3d; Napance, W. M. G., 30s; T. B., 5s 7½d; River Trent, J. L. P., 25s; C. M., 11s 3d.

Per J. Wilkinson—Chingacousy, D. M. C., 10s; D. T., 10s; J. L., 10s; J. W., 20s; England, W. W., 10s; Campbell's Cross, T. F., 10s.

Per Rev. A. J. Parker—Danville, J. L., 10s; S. F., 10s; S. W., 20s; J. G., 10s; Rev. A. J. P., 10s.

Per Rev. R. Lindsay—Ayr, D. L., 10s; T. M., 10s; D. M., 10s; T. T., 10s; W. B., 10s; W. R., 10s; J. M., 10s; Rev. R. L., 10s; J. K., 10s; Paris, T. P., 10s; Scotland, Rev. J. A., 10s.

Per J. Fisher—Enrol, R. A., 10s; W. S., 10s; J. F., 10s.

Per J. Landlaw—Milton, A. L., 10s; J. L., 10s; T. S., 10s.

Per J. R. Lambley—Leeds, J. R., 12s 6d; Mr. J., 10s; H. M. C., 10s; Lower Ireland, J. G., 12s 6d.

Per O. Larwell—Cumberland, W. C., 10s; R. W., 10s; J. L., 10s; T. T., 10s.

NEW ADVERTISEMENTS ON LAST PAGE.

A Card, A. Young.
Jellies, Blanc Manges, &c. A. Savage.
Bird Seeds, A. Savage.
To Grocers, A. Savage.
Canada Life Assurance Company's Almanac, for 1851.

NOTICES.

Mr. Grafton leaves this week, on his annual winter tour up the Ottawa, and districts adjoining, on behalf of this paper; any kindness or aid offered to him, will be deemed a personal favor by the proprietor of the *Montreal Witness*. He purposes to go through Glengarry, &c., first.

Parties who wish to preserve files of the *Witness*, and who have lost some of the back numbers, will be supplied so far as the numbers required may be on hand, by supplying, post-paid, to the office.

Subscribers who wish to avail themselves of the 10s rate, for the volume just begun, should send in that amount free of expense, without being called upon. When the subscription is retained for a year, and we have to send for it, we lose a year's interest, or 6d, and a collecting commission equal to about 2s 6d; and, therefore, are really not so well paid by 12s 6d, as we are by 10s, prepaid. Some few, however, even refuse to pay more than 10s at the end of the year, saying, that the amount might have been had at any time by calling for it. So far as we are concerned, these parties may be said only to pay us about 7s 6d each.

THE WITNESS.

MONTREAL, JANUARY 6, 1851.

EDITORIAL REVIEW.

—We wish all the readers of the *Witness* a good New Year and many happy returns of the season.

—We took the liberty of making the following suggestion on the 2nd of September last, and are very happy to know that Canada is not only going to send one number of each paper and periodical published within her boundaries to the world's Exhibition in London, but to preserve a similar file for reference at home. We trust all other countries may do the same, and can scarcely imagine a richer treat than this plan will furnish for the historians and antiquarians of 1951.

"Perhaps it already enters into the plan of the World's Industrial Fair in London to have specimens of all the newspapers of all countries exhibited; but we have not seen any notice whatever on the subject. If it has been overlooked, we think no time should be lost in suggesting to the National and Provincial Committees, the propriety of inviting every newspaper and other periodical to send one copy or number, to be transmitted to London in 1851. Such a collection from France, Germany, America, Australia, and, in fact, every country in the world, would form, if deposited in the British Museum, one of its most attractive objects one hundred years hence."—*Montreal Witness*, 2d September.

—The following are the reasons of the Roman Catholic editor of New York Herald for giving that Church a preference:—"We like the holy Roman Church—its mysteries, its ceremonies, its music, its gossiping confessional, its venerable sacraments, and its repudiation of straight-laced, long-faced, cold, calculating religion, which is enough to give one a fit of the chills when he thinks of it. We like the Church of Rome for the same reasons that we like the Italian Opera—because it inspires us, elevates us, ennobles us, and, for the time being, transports us from this world of sin, folly and rascality, into a heaven of inspiration, ecstasy and delightful transport. We like it, because it is the patron of the fine arts, and was the faithful custodian of learning during the dark ages. We like its confessional, because it affords the priests such an admirable opportunity of possessing themselves of the gossip of the whole parish, and gives those pious clergymen matter to laugh over when the physical man is suffering during the tedious days and nights of a vegetable and piscatory existence during Lent. We like the Catholic Church because it does not deny innocent amusement and recreation, to the hard working mechanic or tradesman, on a fine Sunday afternoon, after their attendance at mass. But in a more especial manner, we like the Catholic Church because it supports the union of these thirty one glorious States, and the constitution of this republic, and never agitates the slavery question. Its preachers do not ascend their pulpits, and deal out politics instead of piety in their sermons and discourses. They do not encourage violation of laws legally and constitutionally enacted, nor meddle with what does not belong to them. The Holy Catholic Church, as constituted and conducted in the United States, is one of the ark of our safety and our union as a republic and a great nation."

—The Duke of Norfolk, a Roman Catholic Peer, has publicly condemned the Ultra-Montane views of the Pope and Cardinal Wiseman.

—The account of the Confessional given from experience, by Miss Smith, which will be found on our third page, is well worthy of perusal. How is it that the womanhood of Roman Catholic countries does not rise up in righteous indignation against this degrading system? Ladies of any delicacy, unless the veriest slaves of superstition, would never permit such questions to be put to them, as the Confessional abounds with.

—Some British clergymen and others are taking up a position with respect to the Papal Hierarchy of England, which commends itself to common sense and justice. They say the people of Britain must ask their government to obtain for Protestants the same free exercise of their religion in all Roman Catholic countries, not excepting Rome itself, that Romanists demand in England. Late events have furnished good arguments for this course, and the sincerity of Cardinal Wiseman's love for religious liberty may thus be effectually tested. The great providential manifestation of Protestant principle and feeling, which one short month has produced in England, may do the work of ages; and British diplomacy, speaking the voice of a united nation, may again exercise that influence on the Continent which it did in the days of Cromwell.

—The Bishop of London has called upon Mr. Bennet, Puseyite minister of St. Barnabas, to resign. He has also directed his archdeacons to visit the Churches of his diocese and remove every vestige of Popish paraphernalia.

—See His Excellency the Governor's New Year's Gift to the *Habitants* of Lower Canada, in the agricultural column.

—Ten thousand copies of a supplement to this paper, containing a sermon by Dr. Wilkes, on "The Peace and Welfare of Canada, as affected by Romanism," have been published, and will be widely disseminated throughout Canada. We trust wherever they are sent, they will be carefully circulated, so as each copy may meet as many eyes as possible. The expense was contributed by a few friends of the French Canadian Missionary Society.

—The prospectus of a new literary magazine to be entitled the *Canada Miscellany* and published semi-monthly, by Mr. Becket, has been laid on our table. The price is to be 5s per annum. The plan embraces a great variety of topics.

—*L'Ordre Sociale*, a Priest's paper of Quebec, has ceased to exist. A statement of its affairs is to be published for the satisfaction of the stockholders. When is the *Canadian Independent* to be resuscitated? We heard about a year ago, that a patriotic Canadian intended to carry it on, but that the priests interfered and ordered his wife and children to have no intercourse with him, if he did; and as they were prepared to obey the priest rather than the husband and father, the latter became alarmed at the idea of such complete isolation, and gave up his plan. Was this statement correct?

—Several articles and communications necessarily deferred.

—We acknowledge receipt of a pictorial number of the *Children's Missionary and Sabbath School Record*, as also of the first number for 1851, greatly improved in appearance. These efforts on the part of the publisher to render so cheap a work attractive, should be met by a corresponding increase of subscribers. We know that children are greatly delighted with it, and the price is only 1s per annum. J. C. Becket, publisher.

—The first number of the *Temperance Advocate* for the year sustains the previous high character of that important semi-monthly journal. We see that the publisher is embellishing it with good wood cuts as well as music. Price 2s 6d per annum. J. C. Becket, Montreal.

—We acknowledge receipt of two copies of Starke's elegant pocket Almanac, one in paper covers, at 7½d, and the other handsomely bound. This almanac contains many tables, and much information, which all should keep by them.

—We notice that the Lower Canada Agricultural Journal is to be published hereafter by Mr. Lay under the auspices of Lower Canada Agricultural Society. The first number for the year is very creditably got up. It is to be published both in French and English and we trust will be extensively supported.

—The Canada Life Assurance Company's Almanac for 1851 has been received. It contains a great amount of information respecting life assurance, and may be had gratis at the office St. François Xavier Street.

RAILWAYS.

When the Duke of Bridgewater had completed the first commercial canals in Britain, or, we believe, in the world, he wrote, in his own eccentric manner, to his equally eccentric engineer, that now he was sure of a great return for his money; unless "these tram roads" interfered with him. A far sightedness, by the by, which would have done much credit to a much more scientific man. Canada, like the Duke of Bridgewater, has completed her canals, and, if present plans be carried out, she is about to interfere with them by a system of "tram roads," that would do credit to the oldest and wealthiest country in the world. The Harbor of Portland, Maine, is to be connected with Canada, by a Railway through the Eastern Townships, branching at Melbourn to Montreal and Quebec. Boston is to be connected with Montreal by several routes, one of them joining that just named, another joining the St. John's line, and a third joining the Lachine line by a branch from Caughnawaga to Rouse's Point. Montreal is to be connected with Prescott and Bytown, by a line dividing somewhere above Glengarry. Toronto, and all intermediate places, are to be connected with Boston by a line from Toronto to Prescott, and thence, by the already completed line, from Ogdensburgh to Boston; Bytown is to be joined to Boston by a line to Prescott, and thence as above. The Great West is to be reached by a line from Toronto to Lake Huron, and by a line to Detroit with three eastern termini; one at Toronto, the second at Hamilton, and the third at Bertie opposite Buffalo, to connect with the great line from Buffalo to Albany.

A glance at the map will show that most of these lines are planned with much judgment, and can hardly fail to be constructed sooner or later; and we are inclined to add, the sooner the better. The example of Boston shows how important it is for cities to construct lines of railway in every direction, in order to bring business to their doors; and the cities and municipalities of Canada appear to be awake to this great truth—for many of them are subscribing stock in the lines which are to benefit them.

There is, however, a twofold danger in all this, which must be carefully avoided. The first danger is, that the business capital of Canada may be withdrawn from commerce, in which case the same effects will follow which result from a merchant or tradesman embarking all his capital in farms or buildings, namely, entire dependence upon credit, followed by almost certain ruin. The second danger is akin to the first, namely, beginning more lines than can be completed, so that after a large outlay is incurred, the whole capital invested will lie, perhaps, for years, not only unproductive, but, probably, actually diminishing. The best policy, upon the whole, would be, if practicable, to concentrate all energies upon one or two of the most important lines, and complete them, leaving others for future efforts.

SYSTEMATIC BENEVOLENCE.

This is a subject which has attracted much attention lately in the Christian world, and more especially in the United States. Prizes have been advertised for the best essays on the subject, and the only difficulty of awarding them lay in the great and nearly equal excellence of several of the essays offered. Some of these essays have been published, and we venture to say no one can read any of them without having his ideas and heart greatly enlarged, and his store, even though small, converted into something nearly resembling the widow's handful of meal and cruse of oil.

Some circumstances may be profitably noticed in connection with this revival of interest in the matter of Christian liberality. They are as follows:

1st. There is a growing conviction that Christians generally, yes, even those who are considered as the most liberal, are content with far too low a standard of giving—too low for the evangelization of the world, and too low for their own growth in grace.

2nd. The more the subject is investigated, the more it is seen that new devices or plans for promoting liberality are not needed, but rather a strict adherence to the old one laid down by the apostle Paul. Indeed, nothing is more striking than the earnestness of the able and searching treatises we have mentioned in recommending the practical adoption of the rule. "Upon the first day of the week let every one of you lay by him in store as the Lord hath prospered him."

3rd. This plan has several great advantages:—It is scriptural—it is eminently profitable as a religious exercise—it is eminently successful wherever

it is tried in increasing the amount of religious liberality. One church, for instance, as we learn from the last *Puritan Recorder*, which thought it was doing so well before, that it expected no immediate increase on the adoption of the new plan, found its liberality suddenly increase nearly four fold.

Is not this subject well worthy the attention of ministers and churches, at the beginning of a new year? Does the duty of giving not underlie nearly all other good efforts, which are all, in the very nature of things, more or less dependent upon it; and does not the plan of weekly gifts to the cause of God commend itself as simple, satisfactory and scriptural?

THE SO-CALLED JESUITS' ESTATES.

To Lord John Russell, Prime Minister of the British Empire.

MY LORD,—Should this article meet your eye, I beseech you to peruse it, as the matter of which it treats is one of vital moment to this important Province of the Empire, and, on account of the principles involved, to the Empire itself.

Your Lordship is doubtless aware that the Church of Rome in Canada was endowed with large possessions during the early history of the country, and that with far-sighted policy, the various fraternities and sisterhoods of that Church obtained large tracts of land, then comparatively valueless, which have in course of time become very valuable, and whose value is likely greatly to increase. In this way, and largely by means of their possessions, these Corporations, actuated all by one mind, that of the high dignitaries of the Church, have acquired an influence over the people of their communion and over the Government and Legislature of the country, so great, as to be extremely dangerous to political liberty, and threatening, if it continue to increase, to extinguish that liberty altogether.

Now, in addition to the immense properties already in their possession,—which are so overwhelming in their influence that our Legislature, (I speak advisedly,) dare not investigate their extent—it so happens that there are properties which once pertained to the order of Jesuits in Canada to the extent of about 1000 square miles, which the Church of Rome demands as her right, and for the restoration of which (if we may judge from past experience on another question), a measure will be brought suddenly into the Provincial Parliament without any previous notice or public discussion, and hurried through by means of a majority previously secured through private influences.

This flagitious and fatal measure, which, there is good reason to fear, will be brought in and carried in the way above indicated, during the approaching session of our Legislature, is an object of peculiar dread to the Protestant population of Canada, as well as, I believe, to a large proportion of the Roman Catholics.

I say, there is good reason to fear the introduction of this measure, for besides, that the Church of Rome has publicly claimed these lands within the last few years, and defended that claim in an extraordinary pamphlet, to portions of which I shall hereafter have the honor of requesting your Lordship's attention—there is too much cause to believe, that these lands have been in some way promised to the Church of Rome, as a bribe for the political exertion of its overwhelming influence with the French Canadians. That such was the case, was distinctly asserted by some French Canadian papers, about a year ago, and has never been authoritatively denied by either of the parties mentioned, namely, His Excellency the Governor General and the Roman Catholic Bishop of Montreal.

The extent of the lands in question, and the deep interest the public have in their disposition will be apparent, from the following authentic table, to which it should be added, that the unexpended revenue appertaining to them, and funded for future appropriation, amounts to upwards of £50,000.—A glance at this table will convince any one acquainted with Canada, that to add its contents to the already enormous possessions of the Church of Rome here, would be to sacrifice all hope of permanence for our civil and religious liberty; and yet such a measure may be irrevocably accomplished in a very few weeks!

PROPERTIES.	DISTRICT.	Surface of Acres.	Probable Quantity of Conceded.	Probable Quantity of Unconceded.	REMARKS.
Seignory of Sillery, ...	Quebec,	10,584	9,684	900	The Domain, consisting of about 300 Arpents, is the only part Unconceded, and is now under Lease.
Do. St. Gabriel, ...	do	14,112	45,347	—	This Seignory is of irregular figure, being considerably wider towards the rear than in front, and its contents have not yet been ascertained by Survey.
Do. Belaire, ...	do	28,234	18,330	4,872	The Domain, consisting of about 270 Arpents, is under Lease.
Do. Notre Dame des Anges	do	18	18	9,894	The College and Gardens are occupied as Barracks and Drill ground.
In the Town of Quebec, ...	do	960	960	—	
In the Parish of Pointe Lévy, ...	do	1,180	1,180	—	
Do. St. Nicholas, ...	do	360	360	—	
Ile des Rozeux, ...	do	6	—	6	
At Tadoussac, ...	do	282,240	51,270	227,970	
Seignory of Ratican, ...	Three Rivers,	282,240	15,862	266,378	A large part of this Seignory is occupied by the Lessee of the King's Iron works, for cutting wood and drawing.
Do. Cape de la Madeleine, ...	do	585	550	35	The greater part of this property occupied for Barracks, Market place, Common, &c.
In the Town of Three Rivers, ...	do	80	40	40	
Island of St. Christopher, ...	do	16	16	—	
In Town of Montreal, ...	do	56,448	56,448	—	The whole of this property, with the exception of three small Lots, is occupied for a Court-house and Jail.
Seignory of Laprairie, ...	do	400	—	400	
On the River Mississipi, ...	Upper Canada,	—	—	—	

(Signed.) J. STEWART.

Office of the Management of the Jesuits' Estates, Quebec, 3d March, 1828.

In future letter I will take the liberty of drawing your Lordship's attention to the facts and arguments which show that neither the Church of Rome nor the Jesuits have any claim to these lands, and that if

granted at all, the grant must be a fresh one: but there is one general argument applicable to the question with which I may close for the present. Either the Church of Rome has a right to these estates, or it has not. If it has a right to them, the British Government was egregiously in the wrong to appropriate the most valuable portions of them as barracks and other public buildings in Quebec, and as Jail, Court House, and parade ground in Montreal, and for similar purposes in Three Rivers and L'Annapolis, and the sooner that Government confesses and apologises for its error, and makes ample restoration and reparation the better. If the Church of Rome has no right to these estates, then why grant them to a body so enormously over-endowed already.

It is true that Church might, even on the supposition that she had a right to the Estates, waive, for a time at least, her claim to the portions appropriated for government and military purposes, on condition of receiving back the rest; even as they might vouchsafe to your Lordship's family some small portion of your lands which formerly belonged to the Church, provided you quietly gave up the remainder, but would it be honorable either in your Lordship or the British Government to keep the property that rightfully belonged to another? No, either the lands of your noble family belong to it, and the Jesuits' Estates to the Government, or both, (for both are in a similar predicament) belong to the Church of Rome. But if the former be the case, no priest, monk or nun should ever have an acre of the so-called Jesuits' estates any more than of the Russell estates.

A few years ago, when your Lordship was actively engaged in increasing the endowment to Maynooth, and fostering the Church of Rome in the Colonies, a somewhat similar appeal to the present was addressed to your Lordship in the columns of this paper. I did not dare to expect that it would be listened to then—but since the noble stand which your Lordship has taken against papal presumption and encroachment in Britain, may I not hope that a portion of the same patriotic and enlightened solicitude will be extended to the colonies, and especially to this stronghold of ignorance and superstition, poor priest-ridden Lower Canada.

I would be the last individual in Canada to invoke imperial interference in our local matters, provided that interference were, in no case, to be exercised; but were the Canadian Parliament to deprive the Church of Rome of her highly objectionable and dangerous territorial possessions here, your Lordship would certainly interfere to prevent it, and it is a fair rule that works both ways. Besides all that I should, under any circumstances, desire to see, would be a reservation of the question, till it could be decided by a parliament, elected with a view to its settlement, which is, notoriously, not the case with the present Legislative Assembly.

I have the honor to be

Your Lordship's most obedient servant,

THE EDITOR OF THE "MONTREAL WITNESS."

SABBATH SCHOOL MEETING.

On New Year's day morning, the body of the American Presbyterian Church was filled by the various Sabbath schools mentioned in our last, and the galleries by spectators. The meeting was a very animated and interesting one.

The Rev. Wm. Taylor presided, and the Rev. Messrs Rintoul and Spaulding conducted the opening services. Rev. Mr. Couper of Burntisland delivered the address to the children, and completely riveted their attention by an appropriate alternation of anecdote and exhortation. He especially enjoined upon them the importance of seeking the Lord early, by the smiles of a man bound in chains, and a stone rolling down a hill. If the man in chains has a new and heavier chain fastened round him every year, it will be easier to undo his chains at first than after their number and strength have been greatly increased. So it is with a soul going on in sin. The chains are comparatively few and slight in youth, but every year spent in impotence increases their number and strength, and it is therefore much easier to seek the Lord in youth, and they who seek him early will find him. So with a stone rolling down a mountain. When it has run only a few feet or yards it might easily be stopped, but if it has rolled far, it will have such speed and force that it will be almost impossible to stop it, and thus it is with those who go on for any length of time in sin.

Rev. Dr. Wilkes delivered the address to parents and teachers. He said the Sabbath School teacher's vocation was a noble one, but the office of the parent was first, both in point of time and importance. Much of the future character was formed in the first three years, and, therefore, great attention should be paid to moral training during that period. The germs of the future intellect, however great, were to be found in the infant, and little did the mother of a Luther, or a Wesley, or a Chalmers, think, when fondling her babe, that he was afterwards to move the world. This showed the importance that we should attach to children. Plants continually assimilate the materials around them into their own organization which constitutes their growth, and so it is with the mind of the child. It is constantly assimilating the influences around it into its own character. Parents could not prevent this but they could, in a great measure, prevent the contact of evil influences, and secure the presentation of those that are good, and for this they were responsible. He had said that the germs of the future intellect were to be found in the child, only requiring development, but it was not so with spiritual life. That could not, as was vainly supposed by some, be evolved by cultivation, for the germ was not there. It must come from without—from above—and, therefore, the necessity of prayer for the Holy Spirit, whilst using the means.

The closing prayer was offered by Rev. J. McLoud.

Collection—£6 0s. 2d.

ZION CHURCH, MONTREAL.—The Annual Soiree of the Congregation assembling in Zion Church in this city, was held at the close of the year. It was largely attended, not only by the members of the congregation, but by numerous friends connected with other denominations. Dr. Wilkes, the pastor, briefly stated the pecuniary contributions of the congregation during the year, which he commended as highly creditable to their liberality and zeal, weakened as they had been by emigration and commercial depression. The Rev. Wm. Taylor followed in a very pertinent and affectionate address. Several anthems were admirably sung by the choir. The useful and ornamental articles prepared by the Ladies for the reduction of the debt on the Church went off rapidly, much to their encouragement. The pecuniary statement was as follows:—

Weekly collections from which the Pastor's stipend, all expenses and the interest of the debt, are paid,	£542	10	0
Building Fund, for reduction of the debt			
By the Ladies,	£150	0	0
General Contributions	126	16	0
	276	16	0
Contribution to Home and Foreign Missions, the French Canadian Mission, and the Theological Institute, including efforts by S. School,	187	5	0
	£1006	11	0

The above does not include what may have been contributed by individual members to the Bible, Tract, Sunday School and other religious societies and objects.—Com.

YOUNG MEN'S TEMPERANCE ASSOCIATION.

Six.—The above Society being desirous of enlisting the favor of the Temperance men of Montreal, beg you will allow them space to urge their claims in your friendly journal.

The Association was called into existence by a resolution passed at the last Anniversary of the Montreal Temperance Society; but the Constitution, whilst it confines the management to young men, thereby manifesting a particular interest for this class of society, is nevertheless, in all other respects, as general in its objects and efforts as the old society.

During the latter months of last winter its weekly meetings were regularly held and numerously attended; indeed, considerable interest was excited, for some two hundred pledges, mostly of new members, were obtained.

The Society is now desirous of extending its operations. Four meetings have already been held this month, attended by very encouraging success. It is now contemplated to agitate in several parts of the city every week. Arrangements are also being made to obtain the services of popular and efficient lecturers from a distance; but, in order to carry out their intentions, the young men will need the pecuniary support of the friends of the cause, as they are determined to avoid getting into debt. Without such help they cannot be expected to continue their operations vigorously. It is therefore their intention to call upon the Temperance men of Montreal at an early day, when they indulge the hope of meeting with a liberal sympathy.

(Signed,)

R. IRWIN,
Secretary.

BOSTON CORRESPONDENCE OF THE WITNESS.

Boston, December 21, 1850.

THE REMARKABLE OPERATIONS AND RESULTS OF CHRISTIAN BENEVOLENCE DURING THE PRESENT CENTURY.

I have sometimes thought that in estimating the results of the efforts made to promote the religion of Jesus, we have frequently erred and brought discouragement to our hearts, by confining our view either to a short period, or to a limited sphere. We have confined our estimate to days, instead of extending it to years; and we have looked more to a few particular spots, than to the wide world. This, however, is not wise; it is not in harmony with God's estimate, and it is likely not only to induce a slight appreciation of His vast and benignant operations, but to unfit ourselves for vigorous action in his cause.

We have, in the good providence of God, arrived at one of these cycles in human existence, when it is demanded of us to pause and review the past. The first half of the present century is just about to close; and no one who nurtures right views and dispositions towards God and man, can look back on its momentous and unparalleled series of events, without gathering rich instruction, encouragement, and hope. It stands out before us as the brightest, and the most promising of all like periods in the history of our world. In proof of the truth of this I might refer to the astonishing advancement made in general knowledge—in just principles of government—in the arts and sciences—in the extensive application of the latter to the wants and interests of practical life,—and in the enjoyment of civil and religious liberty.

These and other topics of kindred character, offer in review abundant matter for animating remark. But I do not forget that your paper bears prominently a religious feature, and that it is principally devoted to the diffusion of THE TRUTH. I will, therefore, not dwell on them, but speak of the advancement that has been made in the operations of Christian benevolence.

Happily this advancement has not been confined by sectional or denominational bounds. But the different members of the evangelical family, found in the different parts of Christendom, have, under the promptings of Holy Love, cherished a zeal which has embraced a world. Where is the nation, however dark, distant, or secluded, that has not, during the present century been penetrated, or, at least, attempted to be penetrated by the representatives and supporters of these benevolent christian operations! If we go to Africa, there are found persons of different national origin, and of different denominations, scattered around the Western, Southern, and Eastern coasts, and far up in the interior of that dark and barbarous land, who, with self-denying zeal, are laboring to convert it to a garden for the Lord. If we pass from thence to Turkey and Persia, there at different and prominent points, we may find devoted men and women, who, impelled by Christ-like benevolence, and sustained by the spontaneous liberality of Christians in England and America, have already begun a work which will not cease till those lands are illuminated by the Sun of Righteousness, and their various tribes shall pay cheerful homage to his name. If we travel to India, there, among the superstitious inhabitants of that benighted land, we may meet individuals from the different sections of the Christian Church, who, seeking no secular advantage, nor worldly honor, are laboring amidst obstacles all but overpowering, for its spiritual regeneration. If we go further eastward, and enter the long-barred and but lately opened gates of China, there, too, we may see a small but devoted band of Missionaries from England and the United States; who, practically forgetting their denominational peculiarities and names, are laboring with a unity of spirit and effort to diffuse a knowledge of Jesus, which honors their piety, and accords with his mind. Then, if we go southwards to the Polynesian Islands, where, long after the present century commenced, the deepest degradation prevailed, we may find not a few who have left houses and lands, friends and home, that they might preach among the heathen the unsearchable riches of Christ. Travel where we will, to the north or the south, to the east or the west, amidst the snows of Greenland, or the scorching suns of South America, and we shall meet, as heralds of salvation, those who are sustained by the operations of modern Christian benevolence.

Happily, the effects of this benevolence have been like its extent. "Since the commencement of the present century," I use in part the words of another, "not far from two thousand missionaries have been sent forth to heathen countries, and upwards of seven thousand native assistants have been employed in teaching and preaching the Gospel. About four thousand churches have been organized, whose aggregate members amount to about two hundred and fifty thousand. Three thousand missionary schools have been established, embracing two hundred and fifty thousand children and adults. And all this, where fifty years ago there was not a single school, nor a single scholar—a single church, nor a single convert; a single missionary, nor a single native assistant."

At the beginning of the present century it is supposed there were not more than about four million copies of the Bible in the world, now there are above thirty millions. Then it was published in less than fifty languages; now it is circulated in near two hundred languages and dialects! Then it was accessible to only about one quarter of the human family; now it may be read by near three quarters. Fifty years ago nothing was given by Christians in America, and but little by those in England, to send the missionary to the heathen; now, thank God, between two and three millions of dollars are annually contributed to the foreign missionary cause alone.

During the same time, the gospel, notwithstanding our unbelieving fears, has everywhere, in consequence, made an astonishing advance. Influences have been diffused, achievements made, and agencies set in operation which will greatly promote in future years the truth, and bless in untold ways the vast family of man. Indeed, there is scarcely a single interest of mankind, that has not been, directly or indirectly, promoted by these benevolent operations of the Church.

In consequence of them, and by the labors of Christian missionaries, the difficult language of the Chinese has been mastered, arranged and made accessible to the world. By their aid negotiations were made with that secluded nation, which have extended the commerce of the nations, and secured religious toleration there. Through the labors of Christian missionaries, seconded by those of the British people, slavery has been abolished in Cape Colony, in the West Indies, and throughout the dominions of Great Britain. Through the same agency, India has been opened to the gospel, the cruel practice of burning widows on their husbands funeral pile, has been abolished; governmental support to the worship of Juggernaut has been withdrawn; religious toleration for all has been procured; and institutions have been established that will prove lasting blessings to the land. And, not to mention other grateful results, the converted inhabitants of Polynesia have been relieved of civil despotism, blessed with schools, with representative and responsible governments, and raised to a happy position among the

Christian nations of the earth. It is not too much to affirm that those labors, prompted and sustained, under God, by the benevolent operations of Christendom, have, to an extent not thought of by men generally, facilitated commerce, and perpetuated peace among the nations. To them the literary and the commercial world are indebted to a degree which they are slow to feel and acknowledge. No system of operation has been instituted during the present century, which has so directly produced such a vast, varied, and promising amount of solid and enduring good. It can neither be expressed nor estimated. It extends to all that is healthful, useful, profitable and just. It has blessed millions for time and eternity. It has rendered the work of a world's evangelization, so far as human agency is concerned, much more easy and promising; and, through God's favor, it has brought close to us the dawn of the Millennial day. The past is full of promise for the future.—And not many more years shall pass before "The kingdoms of this world shall become the kingdom of our Lord, and of his Christ; and he shall reign forever and ever."

D. D.

THE ESSENTIALLY PERSECUTING CHARACTER OF THE CHURCH OF ROME.

In discussing the question as to the Pope's right to parcel out the realm into new Sees; none of the public papers appear to notice that by an act of parliament passed in the 16th year of Richard II. and more fully by the 13. Elizabeth C. 2. S. 4, it was enacted to be both treason and premunire—"Bringing into the realm papal bulls, or other writings or instruments from the See of Rome, or publishing and putting into use any such bulls, writing or instruments."

The commissioners for revising the criminal law in their report of May 1845 recommended the repeal of the above act of Elizabeth; but it still remains the law of the land; and much need is there that some such legal safeguard should exist against a power which pretends to infallibility and boasts of being unchangeable; if the Cis-alpine prelate Pius Quintus published a bull against Queen Elizabeth declaring her a heretic, and depriving her of her kingdom absolving her subjects from their allegiance &c., why may not the modern Pius Nonus do the same by our good Queen Victoria? Every true Romanist must believe that the Pope has the power; and when it suits him, the right to exercise that power.

Cardinal Bellarmine an eminent Jesuit proves the Pope's temporal power of dissolving of princes' kingdoms to be a catholic doctrine, in his work also "De Clericis," lib. 1, C. 28, he states that the Pope hath exempted all clerks (clergy) from subjection to Princes and this, in fact, is the very matter at issue between Rome and Piedmont. The learned Cardinal is very plain, he says "Papa potest mutare regna," &c., and again, "Dominus papa principum secularum deponere potest propter heresim"—by virtue also of a constitution of Gregory IX. every man is freed from all duty, homage, allegiance, or subordination whatever, due to a heretical sovereign whether due by a natural, civil or political right.

Why every ruler in the world, be he prince or president, who has not the mark, is in danger, when such satanic opinions are held and maintained to be binding on all the faithful.

Bellarmino, Aquinas, Emanl. Sa, Tolet, Tanner, indeed, all their best writers, maintain that the Pope by his spiritual power, may dispose of the temporalities of all the Christians in the world when it is requisite to the end of the spiritual power—mark well the words, spiritual power, meaning, of course, the advancement of the papal power. Dr. Marti in his treatise of "Jurisdiction," which was approved of by the Church, says, "Tibi a quo emanat omnis jurisdictio, unicus in orbe pontifex, imperator et rex, omnium principum superior, rerumque et personarum supremus et dominus." Bellarmine again, "Rex Anglorum est subditus Romano pontifici ratione directi domini, quod in regnum Angliæ, et Hiberniæ Romana habet ecclesia."

Have we not seen that at a meeting of Roman Catholics in Manchester, one "Turley" moved and got carried a resolution to the effect "that the Protestant heresy is dangerous to the peace and morals of Society," it follows therefore that the sovereign and her ministers being heretics, ought to be got rid of *amare Marianæ*, and that a modern edition of the Sicilian evening song or the matins of St. Bartholomew would be a most meritorious and soul saving act. Defoe, I think it is, who says—

"Of all the plagues with which mankind is cursed
Ecclesiastic tyranny's the worst"

May we in Canada be kept free from all dominant church tyranny.

OUTTAWA.

December 16, 1850.

ON THE LIGHTING, HEATING, AND VENTILATING OF CHURCHES.

In attending some of the churches of our city, I have observed that a proper attention is not paid to the warming and lighting of the buildings, nor to ventilation in the summer. It appears to me to be a matter of much importance that the comfort of a building for the worship of God should be of such a character as to make the congregation perfectly quiet and undisturbed, and their minds allowed to dwell on the truths proclaimed by the preacher. It is a well known fact, our nature is one that is prone to wander, and what advantage does not the wicked one take of a mind disturbed by the coldness, darkness, or heat of the church. It is admitted that all are not of one taste in such matters, but there is a happy medium which can generally be secured by the attention of the individual or trustee who has charge of that department. I say individual, because I am of opinion it is best that every society should select from their number one in whom they have confidence, knowing him to be possessed of nice judgment in such matters, and capable of directing them properly. I have observed many churches to be very cold on the Sabbath morning, and quite the contrary in the evening; and I am of opinion every place of worship should have a good fire kept up in it from Saturday noon till bed time; the fuel so consumed would not be lost, for much less firing would be necessary on the Sabbath, and a comfortable house secured in the early part of the day. With reference to the lighting, that should be equally divided throughout the building, and in sufficient quantity to enable all to see clearly the small print generally used.

Proper ventilation is of much importance, and should secure more attention. The important features of it are the provision of means to carry off heated air, and introduce cool air, without producing such a draft as may be an annoyance to the congregation. I would be pleased to see the subject of constructing and managing places of worship more freely written upon by an abler pen. It is a subject worthy of notice in Canada.

A SUBSCRIBER.

Montreal, December 16, 1850.

THE WRONG FUGITIVE ARRESTED.—The colored man named Adam Gibson who was arrested at Philadelphia on Saturday, 21st ult., as the slave of Wm. Knight, of Cecil county, Maryland, and after a hearing before Commissioner Ingram, committed to the custody of the agent of the claimant, on reaching the home of his supposed master, was at once pronounced by him not to be his slave and he was immediately sent back to Philadelphia.

GOV. QUITMAN AND THE CUBA EXPEDITION.—The President we are assured has information concerning Gov. Quitman's participation in the late Cuban invasion, sufficient to convict him ten times over of the charge brought against him. The Executive is determined, it is said, that he shall be brought to trial under the law. But Gov. Quitman will resist the process while he remains Governor. Should Judge Gholson decide that Quitman is answerable to the process, the Marshall of Mississippi will arrest him, and take him to Louisiana. If not the United States Marshall of Louisiana will be instructed to serve the process upon him, and he will be supported by the whole power of the United States.—N. Y. Express.

Mothers' Department.

COUGHT FEMALES EVER TO CONDUCT FAMILY WORSHIP?

(From the Puritan Recorder.)

Whoever allows the importance of family worship at all, will allow the importance of its being habitual and constant. The Apostolic succession of good influences from this service is broken by one omission, while the unbroken observance of it seems to hold God to his covenant and promise, as well as to keep the family mindful of their duty to comply with the conditions on which alone they may expect the fulfilment of them. But in all families occasionally, and in some very frequently, the father who conducts the service is called away, when the service is omitted. —This is felt to be an evil, especially by Christians who may belong to the family. Can the evil be remedied?

We have heard of "Mothers in Israel" who were accustomed to assume this duty in the father's absence, and who conducted it in a manner equally agreeable and edifying to all concerned, and who shrunk not from it, even though strangers might be present.

Few females, however, are willing to do this, and some who think they are willing, say they are utterly unable to command their voice and feelings so far as would be necessary for a proper conducting of the service.

We think that the great importance of the matter requires that Christian wives and mothers should make the experiment and persevere in it even through repeated failures, rather than assume too hastily that it is not their appropriate sphere, or that they have not the ability to do it. But to such as cannot command resolution to make the trial, we could suggest as far better than to abandon the service entirely, the using of some form of prayer composed for the occasion, or some one selected from books or manuals of prayer, suited to the occasion.

We can see no good reason why a Christian wife or mother, in the husband's absence, should not be willing and happy to gather the household as usual, read the accustomed Scripture, and then read, or repeat from memory an appropriate prayer. There is nothing unfeminine or indelicate in it, nothing that need be embarrassing, nothing more difficult or inappropriate than in praying in the presence of females alone as they are accustomed to do in their social meetings. —While on the other hand, we think it quite as practicable as it is Christian, and are fully persuaded that as soon as the first embarrassment is over, this would become a service which the lonely wife would be exceedingly reluctant to give up, on account of the encouragement and comfort which it gave her. During those few moments she would seem to meet the absent at the throne of grace and hold sacred intercourse there. How much less anxiety too would she probably feel after having thus committed herself and all her precious interests unto him who has promised to care for those who cast all their cares on him. We are also confident that the happiest influence would go forth from such a daily service upon children and others who might chance to witness it. It would more than perpetuate the influence of the daily service; the fact, that the mother assumes it rather than have it once omitted, will deepen the woe of impression of it; and to an ever watchful Father in heaven, we are sure it would be one of the sweetest offerings that earth can send up before him.

We plead for the service also on the independent ground of its influence upon the absent husband and father. Wherever he may be, he is apt to be thoughtful if not sad, when the hour of family worship at home comes round; and we make appeal to any Christian father to say whether anything could give him purer satisfaction in his absence, than to know that at the appointed hour, his household are at their accustomed place, while the wife leads their thoughts to God or intercedes with him for his blessing upon them and upon their absent head.

Would not our covenant-keeping God love to be put in remembrance of his covenant in this way?

Husbands and fathers interested in this matter will see to it that the subject is opened to their households as one in which all are equally concerned; and also, that all facilities are provided for conducting the service in their absence. We should be sorry to think that any true wife, especially any true Christian wife, would refuse to comply with a request to this effect, made by a Christian husband.

We should not be surprised to learn that after the service had become established in the family, maternal piety would regard it not merely as a most reasonable Christian duty, but also as a most sacred Christian privilege.

THE ONE CHERISHED SIN.—Often from my window on the sea-shore I have observed a little boat at anchor.—Day after day, month after month, it is seen at the same spot. The tides ebb and flow, yet it scarcely moves. While many a gallant vessel spreads its sails, and, catching the favorite breeze, has reached the haven, this little bark moves not from its accustomed spot.—True it is, that when the tide rises, it rises; and when it ebbs again, it sinks; but advances not. Why is this? Approach nearer and you will see. It is fastened to the earth by one slender rope. There is the secret. A cord, scarcely visible, enchains it, and will not let it go. Now, stationary Christians, see here your state—the state of thousands. Sabbaths come and go, but leave them as before. Ordinances come and go; ministers come and go; means, privileges, sermons, move them not—yes, they move them; a slight elevation by a Sabbath tide, and again they sink; but no onward, heavenward movement. They are as remote as ever from the haven of rest; this Sabbath as the last, this year as the past. Some one sin enslaves, enchains the soul, and will not let it go. Some secret, unseen, allowed indulgence, drags down the soul, and keeps it fast to earth. If it be so, snap it asunder, make one desperate effort in the strength of God. Take the Bible as your chart, and Christ as your pilot, to steer you safely amid the dangerous rocks, and pray for the Spirit of all grace to fill out every sail, and waft you onwards over the ocean of life, to the haven of everlasting rest.—*Selected.*

STATED SEASONS for prayer, returning at regular periods, are peculiarly necessary to preserve this duty in its full vigour. He who prays at such seasons will always remember the duty; will form his schemes of life so as to provide the proper place for performing it; will be reproached by his conscience for neglecting it; will keep alive the spirit of prayer from one season to another, so as to render the practice delightful; and will be preserved uninterruptedly in the practice by the strong influence of habit. He who prays at accidental seasons only, will first neglect, then hate, and finally desist from the duty.—*Dwight.*

Selections.

ON SMOKING.—Of the three modes of using tobacco, smoking is that which seems to have insinuated itself most extensively among the youth of our community. Tobacco, employed in this way, being drawn in with the vital breath, conveys its poisonous influences into every part of the lungs. There the noxious fluid is entangled in the minute spongy air cells and has time to exert its pernicious influence on the blood, not in vivifying, but in vitiating it. The blood imbibes the stimulant narcotic principle, and circulates it through the whole system. It produces in consequence a febrile action in those of a delicate habit. Where there is any tendency to phthisis and tubercular deposit in the lungs, debility of these organs, consequent on the use of tobacco in this way, must favor the deposit of tuberculous matter, and thus sow the seeds of consumption. This practice impairs the natural taste and relish for food, lessens the appetite, and weakens the power of the stomach. As to the pleasure produced by it, it is, I believe, a well-known fact, that a person smoking in the dark is often unable to determine whether his cigar is lighted or not.—*Dr. J. C. Warren.*

CURIOUS LAW IN SWITZERLAND.—In the canton of Basle, in Switzerland, there is a law which compels every newly-married couple to plant six trees immediately after the ceremony, and two more on the birth of every child. They are planted on the commons, frequently near the high road; and a great part of them being fruit-trees, are at once both useful and ornamental. The number planted is said to amount to ten thousand annually.

PURE WATER PURELY CONVEYED.—A patent has been taken out in America for glass water pipes, and they are already coming into general use. A glass pipe, one and a quarter inch in diameter, was tested as to strength, and withstood a pressure of 200 lbs. to the square inch, or a column of water 450 feet high. We hope, on the Government plan of supplying London with pure water coming into operation, this mode of conveying the supply in glass pipes will meet with consideration.—*The Expositor.*

THE COST OF WAR.—Mr. Corwin estimates the cost of the Mexican war at nearly \$300,000,000. What a sum to be swallowed up in blood! Who can conceive of the benefits which \$300,000,000 might accomplish in the cause of education, religion and civilization? This is the cost of one side, and it is but a part of the cost of that. For twenty years will claims growing out of the Mexican war be pressed upon Congress, and the treasury will constantly be exposed to plunder from that cause. This enormous sum, with all the additions that time will make to it, exhibits only in the lowest view the enormities of war. By what rule can we measure the moral wrong, the demoralizing effect of turning the energies of a whole people into the channels of destruction? Who shall estimate the private wrongs the individual suffering, the desolation of invaded provinces, of captured towns, the sorrows of widows and orphans, the ruined health of the many men who left for the war full of hope and dreams of glory, and came back to die, or worse than die, in the homes now desolate forever. It is the strangest problem in nature, that men will not learn the folly as well as the wickedness of war. One twentieth of the bare money which this war has cost would have bought all the territory which we have acquired; and would have bought with it the consent of Mexico, and the good will of the provinces annexed. In nations more than individuals, because in nations, on a larger scale, is exhibited the great truth that "honesty is the best policy." Nobody doubts it. When will some great nation dare to act upon it.—*Providence Journal.*

THREE HUNDRED DAYS OF INDULGENCE GRANTED.—The following specimen of Popery is from "La Feuill du Peuple," and the translation is as follows:—"We find in an Italian newspaper, a most curious piece; it is sold at the door of some churches, in the Roman State.—'Live Jesus! Live Mary! Pray for the conversion of England. Almighty and eternal God thou who hast put the salvation of man in the true faith, look down mercifully upon England, which was formerly a nursery of saints, and which is, since a long time, in the slavery of pitiful heresy, and groaning under the yoke of error; chase from her the darkness of ignorance, destroy a pernicious doctrine, and bring the spirits to the obedience of a reasonable and true faith, so that they may enter into the bosom of the Holy and Mother Church. Per Christum columinem nostrum, etc. ainsi soit-il. Holy Mary, Mother of God, pray for England, etc.' N. B.—S. S. Pie IX. has granted 300 days of indulgence to the faithful who pray especially for England."

A SINGULAR VALEDICTORY ADDRESS.—The subjoined gem is attributed to one of those broad-backed pack-horses of literature, "an editor out west":—"The undersigned retires from the editorial chair with complete conviction that all is vanity. From the hour he started his paper to the present time he had been solicited to lie upon every given subject, and can't remember ever having told a wholesome truth without diminishing his subscription list or making an enemy. Under these circumstances of trial, and having a thorough contempt for himself, he retires in order to recruit his moral constitution."—*New York Post.*

A PUSEYITE ROMANIST.—Of the English Puseyites who have 'gone unto perfection,' by uniting with the Papal Church, is the Hon. and Rev. Mr. Spencer, who now rejoices in the name of "Father Ignatius," these pitiable perverts assuming a new name with their new religion. The Church and State Gazette relates the following anecdote illustrative of the sham humility of the Father: "Habited in the garb of the Passionist Order, bareheaded and barefooted, he applied to a cabman in the Strand to carry him to Buckingham Palace, to see his sister, Lady Lyttelton. The cabman, looking knowingly at the Reverend gentleman, replied, 'No, no; poor fellow! What asylum have you made your escape from?' and declined accepting his fare, though offered in advance."—*English Paper.*

LOVE TO THE SAVIOUR.—A poor Scottish female one day came to her parish minister to be examined for admission to the Lord's supper. He questioned her respecting the orthodoxy and spirituality of her views, and being dissatisfied with her statements, dismissed her from the communion on that occasion; but requested that she would wait on him before the next, when probably her examination might prove more satisfactory.—He saw that the aged female wept as she retired; and the big tear that trickled down her furrowed cheek revealed a depth of feeling which her conversation had not made manifest. Her pastor called her back, and asked her why she wept. Her reply was eloquent, because from the heart; sublime, because it was simple, "Sir, I cannot speak a word for Christ," said she, "but I could die for Christ, so truly do I love him."—*American Messenger.*

Agriculture and Horticulture.

THE GOVERNOR GENERAL'S NEW YEAR'S GIFT.

We notice with much pleasure that his Excellency the Governor General has made a New Year's Gift to the French Canadian farmers, or *habitants*, of Canada East, which can scarcely fail to prove extremely valuable to them. Indeed, we suppose had he distributed a MILLION of money among them, it would not have so much augmented the wealth of the Province at the end of twenty years, as the gift which, with an enlightened and far-sighted liberality, worthy of the highest commendation, he has contrived for them, may reasonably be expected to do.

A few words will explain our meaning. The French Canadian *habitants* are, generally speaking, the owners of excellent farms, though sadly exhausted by an injudicious system of cropping. They are industrious and frugal, and could they get once into the track, or routine, of a judicious system, which would restore and keep up the fertility of their soil, they would not fail to become an extremely productive and prosperous class; and as the greater part of the population of Lower Canada consists of this class, the Province would prosper in their prosperity.

But how, with a people so strongly wedded to their own habits and customs, and so little educated as scarcely to know that there are any better, could such an innovation be accomplished? Accomplished it must be, or the Province must remain wretchedly poor, and the *habitants*, by degrees, lose their lands, by having to part with them to more intelligent farmers, who come among them from abroad: a result which, in several parishes, has taken place to a great extent already. To any one acquainted with the French Canadian mind, it will be at once apparent that there were only two channels through which that mind could be effectually reached. The *habitants* have a very great respect for their religious teachers, and for the civil authorities, especially the highest. Any thing recommended to them, through either of these channels, would, we doubt not, secure general and favorable consideration, provided the other did not oppose. Now, the priests, we presume, think it beyond their sphere to recommend improvements in agriculture; but happily, we hope, for Lower Canada, the Governor General has not thought the same. He has caused to be printed an excellent little tract, of 13 pages, in the French language, for general distribution among the *habitants* of Lower Canada, of part of which we purpose to give a translation, that the benefit may not be solely confined to French readers.

It will be seen that his Excellency has most judiciously preferred a plain unvarnished statement, by a practical, but evidently very shrewd, man, of what he had himself accomplished without capital, and what every poor *habitant* may accomplish, to a fine scientific treatise which would have been for the most part unintelligible, and even, if understood, impracticable for the parties to whom it is addressed.

The following is the title page:—"Treatise on the General Management of a Farm in Lower Canada, demonstrating how an exhausted soil can be rendered very fertile without capital. Also, treating of Rotation of Crops, Root Crops, Agricultural Implements, the Care of Animals, &c., by a farmer of the District of Montreal, who has practised with great success for more than twenty years the system which he recommends, and who, having begun without means, has become a proprietor."

"Published by order of his Excellency the Governor General, and presented and recommended by him to the cultivators of Lower Canada."

Then follows a brief letter from his Excellency to the following purport.

TO THE READER.

"With the assent of the intelligent and experienced author, I have caused to be printed and distributed this little tract, believing that it will be useful to the cultivators of Lower Canada. I hope that it will be read with attention, and that the simple and practical instructions it contains, may not be despised."

"ELGIN AND KINCARDINE.

"Toronto, 1st January, 1851."

The tract itself commences as follows:—

The Canadian *habitants* are in general frugal and industrious, and their lands are good, though greatly exhausted. All that is wanting is a good system, and such a system should possess the following qualities, viz:—

1. It should not require more capital than the present system, or rather absence of system requires. It is very advantageous to apply capital to agriculture; but this advantage is out of the reach of our *habitants*.
2. It ought to restore fertility to the soil, where it has been destroyed, and afterwards preserve it out of the resources of the land itself. Manure purchased is always expensive, and at a distance from cities it would be impossible to procure it if every one knew its value.
3. It ought to be simple and of easy application.
4. It should above all be recommended by successful experience.

The author of this essay having for a long time followed a system which unites all those advantages in the highest degree, believes it his duty to make it known to his French Canadian fellow citizens, and he is convinced that, if adopted, its effect will be to make the country more productive, and consequently more prosperous; as in six years, it will change the exhausted, unprofitable, and weed-infested farms into fine, rich and productive ones, and the small and dying cattle of Lower Canada into thriving flocks, without any greater expense, in money or labor, than is incurred by the present mode of culture.

Before explaining his system, however, the author will state the results of his own personal experience, and, for the sake of clearness, will speak in the first person.

I came to this country thirty years ago, being then £40 in debt, and I hired an exhausted farm in Lower Canada, of 84 acres in extent, and surrounded by a French Canadian population, for £45 a year. Well, in the space of 21 years, I not only paid my original debt, but saved a sum large enough to purchase in the neighborhood, a far better farm than that I had occupied. The proprietor of that farm, though it was his own, was constantly getting poorer, and had to sell it at last; while I, working on inferior land, and paying my rent, was enabled to buy his farm, as I said before. What was the reason of that seeming contradiction? The Canadian was stronger than me, enjoyed good health, like myself, and owned the land. Here is the reason, he followed no system, he exhausted his farm, and let the weeds grow unchecked; his cattle were starved; his manure, the farmer's gold, was lost, and all was going to decay; but after I bought the farm, and applied to it the system I am going to describe, field after field got productive, and all was right after six years, and ever since the land has gone on improving by its own resources.

(To be Continued.)

THE MISCELLANY.

NEW YEAR'S ADDRESS OF THE CARRIER BOYS OF THE MONTREAL WITNESS.—JAN. 1, 1851.

THE RARE OLD MECHANIC, OR THE MOVEABLE TYPE.*

Once on a time, as old stories begin,
When reading was rare and when science was sin;
When the old haunted Castle and old Robber Lord,
Ruled grimly the world by the edge of the sword—
There lived on the banks of the Rhine, it is said,
A humble mechanic, who toiled for his bread;
And whilst all around him for ruin was ripe,
He patiently worked out the moveable Type.
The moveable Type! Oh, the moveable Type!
He quietly contrived the moveable Type.

No wealth had this burgher to boast, that I find,
But he made that which trebled the wealth of mankind;
No liveried lackeys his levees mote grace,
But his homage is paid by the whole human race—
For ages have passed, and all things now are changed,
And the down-trodden masses are grimly avenged,
Old tyrants have sunk amid fearful commotion,
For the moveable Type has set all things in motion.
The moveable Type! Oh, the moveable Type!
There is no lever power like the moveable Type.

The first and the noblest of printers was he—
The latest and humblest of printers are we;
But yet on account of our trade we may claim,
A share of his honors, a share of his fame.
Now gentles, we make our best bow, as in reason,
And wish you the compliments all of the season!
Long may you be happy, with no tears to wipe—
And daily illumed by the moveable Type!
The moveable Type! Oh, the moveable Type!
Let all pay their dues to the moveable Type!

"DON'T GIVE IT UP."

(From Arthur's Home Gazette.)

"I can't do it, father. Indeed I can't."
"Never say can't, my son. It isn't a good word."
"But I can't, father. And if I can't, I can't. I've tried, and tried, and the answer won't come out right."
"Suppose you try again, Edward," said Mr. Williams, the father of the discouraged boy.
"There's no use in it," replied the lad.
"What if you go to school to-morrow without the correct answer to this sum?"

"I'll be put down in my class," returned Edward.
Mr. Williams shook his head, and his countenance assumed a grave aspect. There was a silence of a few moments, and then the father said:

"Let me relate to you a true story, my son. Thirty years ago, two lads about your age, were school companions. Both got on well for a time; but as their studies grew more difficult, both suffered discouragement, and each said often to his father, as you have just said to me—'I can't.' One of these boys, whose name was Charles, had a brighter mind than the other, and could get through his tasks easier; but his father was very indulgent to him, and when he complained that his lessons were too hard, and said, 'I can't do this, and can't do that,' he requested the teacher not to be so hard with him.

"But it was different with the father of the other boy, named Henry. To every complaint he answered—'Don't give up, my boy! Try again, and if not successful, try again and again. You can do it, I know you can.'"

"Thus encouraged, this lad persevered, and in every case overcame the difficulties in his way. Soon, although his mind was not naturally so active as the mind of his companion, he was in advance of him.—When they left the school, which was about the same time, he was by far the best scholar. Why was this? He did not give up because his task was hard, for he had learned this important lesson, that we can do almost any thing, if we try.

"Well, these two boys grew up towards manhood, and it became necessary for them to enter upon some business. Charles was placed by his father in the office of a physician; but he did not stay there long. He found it difficult in the beginning to remember the names and uses of the various organs of the body, and soon became so much discouraged that his father thought it best to alter his intention regarding him, and to put him into a merchant's counting-room, instead of continuing him a student of medicine. Here Charles remained until he became of age. Some few years afterwards he went into business for himself, and got on pretty well for a time; but every young man who enters the world, dependent upon his own efforts, meets with difficulties that only courage, confidence and perseverance can overcome. He must never think of giving up. Unfortunately for Charles, these virtues did not make a part of his character. When trouble and difficulties came, his mind sunk under a feeling of discouragement; and he 'gave up' at a time when all that was needed for final success was a spirit of indomitable perseverance, that removes all obstacles. He sunk, unhappily, to rise no more. In giving up the struggle, he let go his hope in the future—and ere he had reached the prime of life, found himself shattered in fortune, and without the energy of character necessary to repair it.

In the same office where Charles was placed, Henry was entered as a student of medicine. At first, when he looked into the books of anatomy, and read the names of bones, muscles, nerves, arteries, &c., it seemed to him that he never could learn these names, much less their various uses in the human body. For a short time he gave way to a feeling of discouragement; but then a thought of the many hard tasks he had learned by application, came over his mind, and with the words, 'Don't give up' on his tongue, he would apply himself with renewed efforts. Little by little he acquired the knowledge he was seeking.—Daily he learned something, and it was not long before he could look back and mark the steps of his progress. This encouraged him greatly. Soon, new and greater difficulties presented themselves; but encouraged by past triumphs, he encountered them in a confident spirit, and came off conqueror.

"Thus Harry went on, while Charles gave up quickly. In the end, the former graduated with honor, and then entered upon the practice of the profession he had chosen. There was much to discourage him at first. People do not readily put confidence in a young physician; and he had to wait three or four years before he received practice enough to support himself, even with the closest economy. During this long period, in which

the motto, 'Don't give up,' sustained him, he got in debt for articles necessary for health and comfort, about three hundred dollars. This troubled, but did not dishearten him. 'I can and will succeed,' he often said to himself. 'Others have met and overcome greater difficulties than mine; why, then, should I give up?'

"A little while longer he persevered, and had the pleasure to find himself free from debt. From that time a prosperous way was before him; though he had often to fall back upon the old motto—'Don't give up.' Many years have passed, and Henry is now Professor of Anatomy in—University."

"Why, father! that is you!" exclaimed the listening boy, the interest on his face brightening into pleasure.

"Yes, my son," replied Mr. Williams, "I have been giving you my own history."

"But what became of Charles?" inquired Edward.

"You know the janitor in our college?" said Mr. Williams.

"Yes, sir."

"He it is who, when a boy, was my school-mate. But he gave up at every difficulty—see where he is now. He had a good mind, but lacked industry, perseverance, and a will to succeed. You can do almost any thing, my boy, if you only try in good earnest. But, if you give up when things are a little hard, you must never expect to rise in the world—to be useful according to your ability, either to yourself or to mankind. Now try the hard problem again: I am sure you will get the right answer."

"I will try," said Edward, confidently, "and I know it will come out right next time."
And so it did. One more earnest trial, and his work was done. Far happier was he, after this successful effort, than he could have been, if yielding to a feeling of discouragement, he had left his task unaccomplished. And so all will find it. Difficulties are permitted to stand in our way that we may overcome them; and only in overcoming can we expect success and happiness. The mind, like the body, gains strength and maturity by vigorous exercise. It must feel and brave, like the oak, the rushing storm, as well as bask amid gentle breezes, in the warm sunshine.

EVIL COMPANY.

The following beautiful allegory is translated from the German:—

Sophonius, a wise teacher, would not suffer even his grown-up sons and daughters to associate with those whose conduct was not pure and upright.

"Dear father," said the gentle Eulalia to him one day, when he forbade her, in company with her brother, to visit the volatile Lucinda, "dear father, you must think us very childish if you imagine that we should be exposed to danger by it."

The father took in silence a dead coal from the hearth, and reached it to his daughter. "It will not burn you, my child, take it."

Eulalia did so, and behold, her beautiful white hand was soiled and blackened, and, as it chanced, her white dress also.

"We cannot be too careful in handling coals," said Eulalia, in vexation.

"Yes, truly," said the father; "you see, my child, that coals, even if they do not burn, blacken; so it is with the company of the vicious."

A SIXPENNY PEEP AT SATURN.

(From the N. Y. Evangelist.)

Passing along Broadway one evening last week, we saw at the corner of a cross street a telescope of fair proportions erected on a stand, and pointed to that quarter of the heavens where the planet Saturn is visible to the naked eye. A card suspended from the instrument informed us that for six cents we could have a sight, and as we had not visited Saturn telescopically since our college days, we paid the fare and took our turn. Presto we were transported through space more than 800,000,000 miles, and found ourselves surrounded with light, which, notwithstanding the chromatism of the instrument, shone with peculiar brilliancy. The little twinkling point, now enlarged to the size of a clever walnut, was visibly surrounded with its belts of light merged into one, and in apparent contact with the planet itself, yet separated from it by the shadow of each upon the other, and we counted five of the seven moons surrounding it with their needle points of light. What a glorious night is there! Nay, is there any night amid such resplendency? We went on our way, rejoicing anew in the works of the Creator, and with an imagination enlivened with brilliant visions, and peopling the infinitude of space with worlds of blessed spirits. That sixpenny peep at Saturn gave us an exhilaration of thought and feeling which many a dollar spent on mere terrene pleasures could not procure.

But what most pleased us in the matter was to observe how many passers by, and of what various classes, stopped to look through the telescope. The merchant hurrying from the counting-room to his tardy meal, the carman driving homeward from the weary labors of the day, the mere street-lounger idling about in quest of novelty, the errand boy pitting his curiosity against his slender purse, one and all paused to look through the glass, and one and all went away gratified. What new views of the universe, of its Creator and its laws, of the infinite and eternal, of life and its relations to the future, did many obtain for that sixpenny peep at Saturn. How many were led for the first time to think of a world outside their own little sphere, and to lift their minds from sordid dust to God's glory in the stars.

And why may we not have an Observatory which, at a trifling cost, and under such regulations only as are necessary for the security of instruments, shall open to the gaze of all, young and old, rich and poor, the wonders of the heavens?

AN AFFECTING SCENE.—The late George Dunn, jailor of Kilmainham, a blunt, kindhearted Northumbrian, being requested to mention the incident connected with capital punishments which had most affected him during his long experience, selected one so simple and so touching as proves him to have been possessed not only of a very tender feeling, but of a most correct and delicate judgment. At the last interview between a condemned criminal, and his wife, a bonnie wee thing, just beginning to prattle—was playing about the cell. Her eye was caught by the glitter of the bolts which confined the father's legs: and she cried out, in a blissful ignorance of their use, "Oh, daddy, daddy, what pretty things! You never wore these at home." "Many a sad thing I have seen," said the honest jailor, "and many a bitter cry I have heard within those walls, but never one that made me blubber like a child till then. The mother, sir, and the poor fellow himself—oh, sir, it was terrible, terrible!"—*Tail's Magazine.*

NEWSPAPERS.—W. C. Bryant, speaking of newspapers, said: "Books are the precious metals in masses—newspapers coin them for general use, put them into the most convenient forms, and pass them from hand to hand." "Newspapers," he said, "are the ushers of books. Who would know when a book is published, but for the friendly information of the newspaper?" He added, "that he had been sometimes tempted to regret that the wise, witty, or eloquent things which appeared in these 'folios of four pages,' as they were called by Cowper, should not be inscribed on more durable tablets, instead of going the next morning to wrap parcels or light kitchen fires; but he was fully satisfied with their fate, when he reflected, that they had first been read by thousands, and whatever was good in them had passed into the general mind."

SABBATH ANECDOTES.

The crew of a vessel in one of our harbors was ordered by the captain to labor on the Sabbath, in preparation for a voyage. They refused, assigning a reason their right to rest on the Sabbath while in the harbor, and to attend to the appropriate duties of that day. The captain dismissed them, and attempted to procure another crew. He applied to numbers who refused. He then met an old sailor, and asked him if he would ship. He said, "No!" "Why not?" said the captain. "Because," said the sailor, "the man who will rob the Almighty of his day, I should be afraid, would, if he could, rob me of my wages." The captain could not find a crew, and on Monday was glad to take the old one. They engaged again, and showed by their conduct, that the keeping of the Sabbath had fitted them the better for the duties of the week.—*Sabbath Manual.*

PRIVATE THOUGHTS.

I find, upon a strict scrutiny into myself, that I am not so much influenced by a sense of reputation, as to deny a persecuted truth; nevertheless, I plainly perceive that, if I could be instrumental in spreading it, the great motive to it would not be love of the truth, of Christ, or the souls of men, and that my chief pleasure would arise from the credit of it.

Little children have but one appetite, know what they want, and can be quieted with nothing else. Would to God I was so.

Oh! how many thousands, at this hour, are worshipping God in spirit and truth, and laboring to advance his kingdom! and I still stand idle, cold and lifeless; tongue-tied and fearful, as fast bound to the world, and as averse to thorough work as ever.

It was not only Pontius Pilate and the Jews, but my sins, I myself that condemned Christ, that scourged him, and spit upon him, that drove the nails into his hands and feet, and pierced his side, and forced him to cry out, "My God, my God, why hast thou forsaken me?" He consented to all this once. What infinity of baseness then to crucify him afresh!

God sometimes gives me a taste of what he will do for me, and takes it away again, to let me see what I cannot do for myself.

Is my retiring to converse with God, a state of enjoyment? or an earnest seeking to him in trouble and self-abasement, from a sense of the greatest of all wants? Or is it affectation, and a force upon nature, proceeding from no real desire, producing no effect? Or is it sometimes one, sometimes the other of these, and sometimes a mixture of all three?—*Adam.*

SCRIPTURE ILLUSTRATION.

"In royal apparel of blue and white,"—*Esther. viii. 15.*

This was doubtless the dress which Haman had recommended the king to give to the man he delighted to honor; and this corroborates the conclusion that it was really the king's own dress, and not merely the common Median dress of honor, which was, as to its make, like the king's. This mixture of blue (or purple) and white was peculiar to the king, and for that reason is doubtless here noticed. It is well to compare this description of Mordecai's appearance on leaving the palace, with Zenophon's description of the attire in which Cyrus himself appeared in public. "Cyrus himself then appeared, wearing a turban, which was raised high above his head, with a vest of a purple color, half mixed with white; and this mixture of white none else is allowed to wear. On his legs he had yellow buskins; his outer robe was wholly of purple; and about his turban was a diadem or wreath." (*Cyrop. viii. 23.*) Every one of these things occur in the description of Mordecai's royal attire, except the yellow buskins. Zenophon, however, adds, that the diademed turban was not peculiar to the king, but was allowed to his relations. This doubtless answers to the "great crown" which Mordecai wore. The description does not correspond with the appearance of the cap which the king wears in the sculptures of Persepolis, as represented in the cuts to *Nehem. i.* This difference, which has perplexed antiquarians, is probably owing to the fact that the sculptures represented the king as he usually appeared in his palace; whereas the description refers to his appearance when he went abroad, or on occasions of high state within doors.—*Pictorial Bible.*

DAILY BREAD.

JANUARY 6.

"All things are possible to him that believeth." *Mark ix. 23.*

Faith is the principal thing in the Christian religion. It is the spiritual eye enlightening the mind, directing the feet, and cheering the heart; the whole turns upon it. As our faith is, so is our strength and fruitfulness in good works. But at the same time, there is nothing more out of our own power than to believe, even after the work of grace has been actually wrought in our hearts. Therefore, nothing is more needful than to pray for faith as long as we live. May the Lord give and increase it continually!

Nothing can be stronger in the universe than the hand of faith. By this we lay sure hold on our most glorious and almighty Lord in heaven, and such an inviolable union is established between Christ and a believing soul, that none can separate the one from the other: all the powers of hell and sin avail nothing against it. Faith breaks through the greatest obstacles, removes mountains of difficulties, and has, as it were, a kind of omnipotence in it. For "this is the victory that overcometh the world, even our faith." *1 John v. 4.* Nay, it even wrestles with God, and prevails. *Gen. xxxii. 28.* As straw cannot withstand the force of fire, so God being a wall of fire around his people, the greatest power of our mighty enemies shall be consumed like the stubble. Oh! then look upon them steadfastly, my soul, and believe in him with a simple heart. Wondrous are his ways with his people, and past finding out; but at last all their sorrows and strife, by the management of his infinite wisdom, must come to a glorious and triumphant end.

O let us go from strength to strength,
From grace to greater grace;
From one degree of faith to more,
Till we behold thy face.

—*Bogalby's Treasury.*

* The art of printing by means of blocks, was long known to the Chinese and other nations; but printing by means of moveable type, which constitutes what is commonly called the Art of Printing, was invented by Gutenberg, of Strasburg, in 1466.

GENERAL MARKETS.

Montreal, January 4, 1851.

The amount of business transacted during the week has been of very limited extent. Now, however, that the roads are good, and the river passable, we may expect considerable activity.

ASHES.—Pots—Receipts exceedingly limited; an advance has taken place during the week, 25s 6d being offered by several buyers. Pearls—None offering—27s 6d asked, "to arrive."

FLOUR.—Entirely of a retail character, without any variation in price.

GRAIN.—No Western in the market. L. C. Red, at 4s 6d to 4s 7d per minim; Oats, 1s 4d; Peas, 2s 3d to 2s 10d; Barley, 2s 10d to 3s.

PROVISIONS.—Hogs sell readily at prices varying from \$4 to \$5½, according to weight.

FISH.—Large Mercantile Dry Cod Fish, 12s 6d per cwt; Small do 12s 6d. Herrings 16s 3d to 21s 3d; Mackerel No. 1, 50s, do No. 3, 25s; Salmon 53s; Green Cod Fish in bris, 10s to 11s 3d; Liverpool Salt, in bulk, 1s 3d; do in three bushel bags, 5s; Liverpool stoved do in bags, 6s 3d.—*Montreal Gazette.*

THE MRS. C. ORR'S Prices Current of American Products.
Glasgow, December 6, 1850.

Since my last report of 1st ultimo, the grain trade has experienced no material change. Holders evince no particular desire to sell, except at full prices, and buyers restrict their operations pretty much to the supply of present wants.

WHEAT.—No Canadian in first hands.

FLOUR.—Quite a retail sale for consumpt at 23s. to 23s. 6d.

PEASE.—Some enquiry, but no advancement in price.

INDIAN CORN.—Scarce, but high rates have checked sales.

ASHES.—Very irregular; rather a speculative demand for Pots at 28s 6d—the highest price realized. Pearls—Little doing, and with difficulty sales effected at 29s 3d.

BUTTER.—For first and second quality there is a good demand at 60s to 67s per 112lbs.; but inferior has to be pushed at a reduction.

TIMBER.—Several public sales have taken place at improved rates. St John, of 70 feet average, 19d a 19½d; Quebec Yellow, of 70 feet average, 14d. Staves—A good demand at above prices.

For all other articles no change.

Glasgow, December 13, 1850.

The only alteration since last Packet is in Ashes, viz; Pots 32s; one small sale at that rate to day. Pearls advanced up to 29s 6d a 29s 9d; but no sales of note, and tendency rather backward.

IRON.—Pig 43s a 43s 6d cash, No 1; Bar £5 7s 6d a £5 10s, Sheets and Hoops £7 7s 6d a £7 10s, and Nail Rods £6 5s, 4 mos or 4 per cent.

LIVERPOOL MARKETS.

Cotton has advanced ½th to ¼th; sales for the week, 65,650 bales.

FLOUR.—Market dull at previous rates.

Corn has receded 6d., but holders generally decline to sell at the reduction.

WHEAT 1d. to 2d. cheaper.

AMERICAN PROVISIONS scarce, and prices consequently remain firm.

Lard has slightly advanced, and prices quoted about 1s. higher.

The state of Manchester and other manufacturing districts was good, the late news from India and the Continent having given a decided impetus to woollen and cotton fabrics.

Money continues abundant. Bar silver in request at previous rates, but for dollars prices have begun to yield a little. Consols for Account closed on Friday at 96½.

There has been but a limited demand for United States securities.

NEW YORK MARKETS, Jan. 3.

ASHES.—Steady at \$5.50 for Pots, and \$5.68 for Pearls.

FLOUR.—Western and State rather more active, without much improvement in price. Nothing doing for export. Canadian quiet at \$4.87 in bond. Sales of Domestic, 3,400 bbls at \$4.87 for Common to Straight State; and \$5.6 a \$5.12 for Pure Genesee.

WHEAT.—Demand limited—and the prices at which it is held, restrict sales.

Corn not plenty and market buoyant. Good demand for the east and for distilling, with moderate enquiry for export; sales 6000 bus. at 65½ a 66c for new Jersey yellow; 66c for new Southern do.

PORK.—Demand for old moderate, but high prices restrict sales; new in fair demand, and market buoyant; old held at \$12½ for Mess; sales 700 brls at \$12 a \$12½ for old Mess; and \$14 for new do.

ARRIVAL OF THE STEAMER NIAGARA.

Halifax, Jan. 3.

The Niagara arrived here at 11 o'clock to-day. The general and political news is not important. The German question begins to assume a new aspect, inasmuch as it is now suspected that the Conference to be held at Dresden on the 23rd of this month, between Austria and Prussia, bode no good to the smaller German States, which it is said are now using energetic measures to form a league of their own. It is stated confidently at Paris that Gen. Lahtie and Lord Palmerston have entered into an agreement, that if the approaching Conference at Dresden attempt to make any territorial changes affecting the arrangements made by the Treaty at Vienna, the French and English Governments will interfere to prevent them.

ADVERTISEMENTS.

A CARD.

THE Subscriber has pleasure in acknowledging receipt of the full amount of his Claim on the PRINCE INSURANCE COMPANY of London, (Messrs. Gillespie, Moffatt & Co., of Montreal, agents), for loss by the Fire which consumed his Mill and Stores on the 23rd ultimo.

Port Sarnia, Dec. 25, 1850.

A. YOUNG, JR.

FOR JELLIES, BLANC MANGES, CUSTARDS, &c., &c.

ESSENCES of Orange, Lemon, Ratapa, Cloves, Cinnamon, Rose, Vanilla, &c., &c.
Cox's Sparkling Gelatine.
Finest Russian Lingiam.
Dunn's Soluble Chocolate.

ALFRED SAVAGE & Co.

J. M. 6, 1851.

Notre Dame-street, Montreal.

BIRD SEEDS.

CANARY SEED.

Hemp do
Rape do
Millet do, &c., &c.

A. SAVAGE & Co.
Chemists, &c., Notre Dame-street.

Jan. 6, 1851.

TO GROCERS.

THE Subscribers having erected suitable MILLS, are prepared to GRIND any quantity of GINGER, RICE, PEPPERS, CINNAMON and SPICES generally, on the shortest notice, and at the lowest rates.

ALFRED SAVAGE & Co.
Next the Court House.

JUST PUBLISHED,
The Canada Life Assurance Company's
ALMANAC & REPOSITORY

OF
USEFUL KNOWLEDGE,
For 1851.

THIS Little Work contains the Calendar, Public Officers, Imperial and Provincial Members of both Houses of Parliament, the Judiciary in both Sections of the Province, Magistrates and Officers in the Chief Cities, &c., &c., together with a variety of useful information on the subject of LIFE ASSURANCE generally, and a Prospectus and Description of the TABLES used by the CANADA LIFE ASSURANCE COMPANY in particular.

Copies to be had gratis on application at the COMPANY'S OFFICE, St. Francois Xavier Street, Montreal, or of the following Agents in EASTERN CANADA:—

R. H. Norval, Esq., Beauharnois; W. Baker, Esq., Dunham; Thos. Higginson, Esq., Hawkesbury; R. B. Somerville, Esq., Huntingdon; Thos. Tait, Esq., Melbourne; T. R. Jobson, Esq., St. Johns; F. Farish, Esq., St. Andrews; B. de la Bruere, Esq., St. Hyacinthe; Wm. Ritchie, Esq., Sherbrooke; R. Harrower, Esq., Sorel; F. Judd, Esq., Stanstead; John Robertson, Esq., Three Rivers; H. W. Welch, Esq., Quebec.

Copies may also be procured at the HEAD OFFICE of the Canada Life Assurance Company in Hamilton, and at the numerous Agencies throughout WESTERN CANADA. January 6.

CHRISTMAS

AND
NEW YEAR'S PRESENTS.

THE Undersigned would respectfully call the attention of the Religious Public, to the STOCK of BOOKS in the UNION DEPOSITORY St. Joseph Street, consisting of BIBLES in great variety of sizes and bindings, from 1s. in value to £3 15s.—

BOOK OF COMMON PRAYER, CHURCH SERVICE.

THE BIBLE AND BOOK OF COMMON PRAYER, in one volume, and in cases, two volumes.

An excellent assortment of the well known and justly esteemed Publications of the RELIGIOUS TRACT SOCIETY, London; and of the AMERICAN TRACT SOCIETY.

—ALSO—

The usual Stock of the CANADA SUNDAY SCHOOL UNION consisting of its valuable Sunday School LIBRARIES, and a large assortment of BOOKS suitable for Rewards for Sunday Schools.

—LIKEWISE—

An extensive assortment of RELIGIOUS and INSTRUCTIVE MISCELLANEOUS BOOKS composed of:—

ANNUALS in elegant bindings and beautifully illustrated; POETRY, BIOGRAPHY, ESSAYS, THEOLOGY, HISTORY, & SCIENCE.

A great variety of JUVENILE WORKS, fit both to amuse and instruct the rising generation.

The Prices of the whole are LOW and only ONE PRICE.

JAMES MILNE.

Montreal, 19th Dec., 1850.

CHRISTMAS AND NEW YEAR'S GIFTS.

THE FLORAL KEPSAKE for 1851, with 46 beautiful colored engravings.

The Gem of the Season, elegantly illustrated.

The Ladies' Gift, or Souvenir of Friendship, illustrated.

The Keepsake of Friendship.

The Irving Offering; a Token of Affection.

Friendship's Offering.

The Garland, or Token of Friendship.

The Hyacinth, or Affection's Gift.

The Amaranth, or Token of Remembrance.

The Rose of Sharon, a Religious Souvenir.

Esop's Fables, a new version with 50 illustrations.

The Pilgrim's Progress, with engravings.

Cowper's Poetical Works.

Milton's Poetical Works.

Mrs. Hemans's Poems.

Hogg's Poems.

Bloomfield's Poems.

Roger's Poems.

The Child of Poverty and other Poems.

The Holiday Present.

Holiday Stories.

Girls' Own Book.

The Little Boy's Own Book.

Nursery Songs.

The Birth-day.

Flowers for Children.

" for the Young.

CAMPBELL BRYSON.

Montreal, December, 1850.

ON HAND AND FOR SALE

UPWARDS of 500 VOLUMES of Cheap Reading Books, suitable for Holiday Presents, with a large and varied assortment of Plain and Colored Toy Books.

CAMPBELL BRYSON.

Montreal, Dec 23, 1850.

CHAMBERS' PUBLICATIONS.

INFORMATION FOR THE PEOPLE.

Miscellany.

Papers.

Library for young People.

CAMPBELL BRYSON.

Montreal, Dec. 23, 1850.

JUST PUBLISHED,

A BOOK OF LEGAL FORMS, for the Legal Transactions of Business, for the use of Merchants, Clerks and others, by W. Harrison, Richmond. Price 7s. 6d.

CAMPBELL BRYSON.

Montreal, Dec. 23, 1850.

GROCERIES! GROCERIES!! GROCERIES!!!

FOR Sale by the Subscriber:

TEAS.—Old Hyson, Young Hyson, Twankay, Hyson Twankay, Gunpowder, Oolong Souchong, Ningyong Souchong, Souchong Pouchong, in Chests, half chests and Catices.

COFFEE.—Various qualities. Green, Roasted, Ground, Chocolate, Cocoa Broma, &c.

SUGARS.—London and American, Refined Loaf, Powdered, Crushed and Muscovado.

FRUITS.—Fresh Raisins, Currants, Figs, Oranges, Lemons, &c.

SPICES.—A general Assortment.

—ALSO—

Pickles, Sauces, Mustard, Salad Oil, Sperm, Belmont Sperm, Wax, Wick and Tallow Candles, Soda Biscuit, Boston Crackers, &c.

OILS.—Olive, Sperm, Lard, Pale Seal.

—ALSO—

Buckwheat, Flour, Indian Meal, and American Beans, &c.

—LIKEWISE—

15 Barrels Prize Cheese, Wholesale and Retail.

ADDY & CHILDS,

156 Notre Dame Street, and 52 St. Lawrence Street.

Montreal, Dec. 16, 1850.

WESLEYAN BOOK DEPOT,

Great St. James Street.

E. PICKUP has added to his Stock, a general Assortment of OFFICE, SCHOOL, and FANCY STATIONERY, which he will dispose of, on exceedingly moderate terms.

Also, on consignment, two cases of best ENGLISH PERFUMERY and BRUSHES, one case of very fine WAX DOLLS, and a variety of other articles.

Also, a large assortment of BOOKS, suitable for Christmas Presents, which will be sold cheap for cash.

Dec. 16, 1850.

ROSE BANK NURSERIES.

THE SUBSCRIBER has upwards of 200,000 young FRUIT TREES in various stages of forwardness comprising all the best varieties of APPLES, PEARS, PLUMS, CHERRIES, PEACHES, NECTARINES, APRICOTS and QUINCES; a portion of the four first kinds, being on Dwarf Stocks. He has taken great pains in propagating, so as to be able to warrant what he sells as true to their names, and in healthy thrifty condition. He is also particular to have them taken up and packed very carefully, so that they may be sent, with perfect safety, to any distance; and he is happy to learn, from many quarters, that the parcels he has already sent to various parts of Upper and Lower Canada, and the United States, have turned out well.

He also propagates, extensively, for sale, the newest and best kinds of GRAPE VINES, GOOSEBERRIES, RASPBERRIES, STRAWBERRIES and CURRANTS;

TOGETHER WITH

A general assortment of ORNAMENTAL TREES and FLOWERING SHRUBS, comprising a rich variety of named ROSES and TREE PEONIES.

—ALSO—

A very extensive assortment of BULBOUS ROOTS, comprising about 150 choice named kinds of TULIPS, and a fine variety of HYACINTHS, besides LILIES, NARCISSUS, JONQUILS, IRISES, &c., &c.; together with a general assortment of HERBACEOUS PLANTS.

The whole will be disposed of at very moderate prices for CASH.

Orders, accompanied by remittances, will meet the most prompt and careful attention, and any of the kinds above mentioned, except the Bulbous Roots, can be forwarded, in Spring, to any part of Canada. Orders may either be sent to the Subscriber, or to JOHN DOUGALL, Witness Office, Montreal, Agent for the Nurseries.

JAMES DOUGALL,

Windsor, Canada West.

N.B.—Orders for Spring Supplies should be forwarded by 1st April at latest.

Dec. 6, 1850.

TO LET.

AN OFFICE, with part of the premises occupied by the Subscriber, also winter storage for Grain, &c.

JAMES R. ORR, Gillespie's Buildings.

Montreal, Nov. 18, 1850.

DR. HUGHES,

M. D., University of Edinburgh, 1825, Fellow Royal College of Physicians, Edinburgh.)

No. 1, ST. JOSEPH STREET,

(Off Place d'Armes.)

JAMES CREIGHTON,
MERCHANT TAILOR,

No. 158, Notre Dame Street, Montreal.

HAS constantly on hand a General Assortment of West of England CLOTHS, CASSIMERES, VESTINGS, &c.

June 10.

BRITISH AMERICA FIRE, LIFE, AND INLAND MARINE ASSURANCE COMPANY

Incorporated, 1833.—Capital, £100,000.

The Branch House of Business of this Corporation is No. 10, St. Francois Xavier Street,

(3 Doors South of Notre Dame Street, Montreal.)

WILLIAM STEWARD, MANAGER.

W. STEWARD is authorised to INSURE PROPERLY, TY of every description in TOWN or COUNTRY, against Accidents by FIRE; also, Steamboats, Sailing Vessels and their Freights or Cargoes, to or from Whitehall, the Upper Lakes, and the lower Ports.

Liberal Adjustment and Prompt Settlement of all Claims guaranteed by a large paid-up Capital, invested at interest, in the Province, and by a numerous body of the most influential men in Canada who are interested as Stockholders and Directors.

June 21.

WANTED—A MILLER. For further information, apply to WM BERRY, Junior, Griffintown; DUN, DEWAR, St. Andrews; or to the Proprietor, CHAS. P. TREADWELL, L'Orignal.

December 7.

Just Published.

NEW NATIONAL SCHOOL BOOK

THE SPELLING BOOK SUPERSEDED; or a New and Easy Method of Teaching the Spelling, Meaning, Pronunciation and Etymology of all the difficult words in the English Language; with Exercises on Verbal distinctions.

"In the Series of National Readers, provision is made for teaching how to Spell, as well as how to Read, without the aid (or rather hindrance) of the Common Spelling Book, and especially in connexion with the use of a little Book called

'THE SPELLING BOOK SUPERSEDED,' in which the Rules of Orthography are given, as well as a List of the most difficult words in the English Language, together with their Pronunciations and Etymology."—*Dr. E. Ryerson's Report.*

—ALSO—

All the other National School Books.

ARMOUR & RAMSAY.

And may be had likewise at Kingston, of Ramsay, Armour & Co.; Bytown, A. Bryson; Quebec, P. Sinclair; Niagara, J. Simpson; Perth, J. Allan; Belleville, J. Harrison; Brockville, W. Buell; Three Rivers, G. Stobbs; Toronto, A. H. Armour & Co.
Montreal, December, 1850.

NEW BOARDING HOUSE.

(Corner of Hospital and St. John-streets.)

MISS M. GILBERT,

WOULD inform her Friends and the Public, that she has leased the above-named Premises, with a view to the accommodation of Gentlemen desirous of securing permanent or transient board, with or without lodging. The House has been recently repaired and painted throughout, and the rooms will be found, on inspection, airy and pleasant, while the centrality of the situation (being within a minute's walk of the "Place d'Armes") leaves nothing to wish for on the score of convenience.

Gentlemen visiting the City, who dislike the bustle of a Hotel, will find this a house, in every respect, to their mind. It will be conducted on strictly Temperance principles.

Reference is kindly permitted to Messrs. W. Lyman & Co.; Hooker and Holton; J. B. Smith & Co.; and O. S. Wood, Esq., Telegraph Office.
Montreal, October 6, 1850.

CATALOGUE SALE OF
FRUIT TREES AND FLOWERING SHRUBS.

ABOUT the latter end of APRIL next, will be offered by Auction in this city, a very choice assortment of APPLE, PEAR, PLUM and CHERRY TREES, GOOSEBERRIES, CURRANTS, RASPBERRIES and STRAWBERRIES; all of the best named sorts; besides a variety of ROSES and ORNAMENTAL TREES and SHRUBS.

Particulars and time of sale will be announced hereafter.

JOHN DOUGALL,

Agent for Rosebank Nursery.

Montreal, Dec. 6, 1850.

UPPER CANADA BLANK DEEDS.

FOR Sale by the Subscriber BLANK DEEDS for conveyance of lands in Upper Canada, in accordance with the last Statute, in four forms, with memorials to correspond, viz:

Deed with Dower and Covenants.
Deed with Dower and without Covenants.
Deed without Dower and with Covenants.
Deed without Dower and Covenants.