

Cotemporary Press.

THE PACIFIC SCANDAL.

A CONTEMPORARY REVIEW.

Interesting reviews of the Pacific Scandal developments have been appearing for some time in the *Canadian Monthly*. These claim to be written strictly from a non-partisan standpoint, and in passing comment upon the Government the writer is not to be held as being animated with any particular regard for their "Grit" opponents, for whom he does not manifest much partiality, when he speaks of "the narrow and ungenerous way" of the managers of that party. He was rather favorably disposed towards Sir John Macdonald previous to the Pacific Scandal revelations, and says:—

"Patriotism conspired with justice in bidding us decline to accept any but decisive evidence of his guilt. We can truly say that the recent disclosures filled us, as Canadians, with sorrow and humiliation, though they seemed to us to leave no shadow of doubt as to the duty of public writers or of public men."

"The Conservative party, hitherto, if it has not had credit for special enlightenment, has had credit for special fidelity to honor; it has professed to be the party of gentlemen and the great antagonist of all that is characteristically low and profligate in the politics of the United States. If it ratifies, by its present course, acts, the turpitude of which, so far as we are aware, has hardly been equalled in the United States (for when was an American President detected in drawing from a competitor for a public contract money to be spent in elections?) a severe, and probably an irreparable blow, will be dealt to public morality in this country."

His tone, in fact, is that of a moralist profoundly versed in the lessons of history, and who insists that the honor of the country should be upheld above every consideration. To this end he says:—

"It is unnecessary to appeal to high principle or chivalrous sentiment. The bad effects of such scandals as the present are material as well as moral. The Pacific guarantee is poor payment for the damage done by these disclosures to our position among nations, our commercial character, our credit. The fortunes of every Canadian youth who is setting forth in the world are prejudiced by the injury done to a reputation which has hitherto been, even in the United States, a passport to confidential employment, by such acts as those of Hugh Allan and Sir John Macdonald."

Reviewing the disclosures in the Press anterior to the Royal Commission, the writer reprobates in scathing terms the electoral corruption admitted and defended by the supporters of the Government; and in regard to the rejoinders by those implicated in the scandal, he says:—

"There is another most painful feature about this affair. It has been said that the strong respect for veracity is a peculiarly English feeling. There may be something national, but there is also something noble in the intensity of horror with which every English gentleman shrinks from the imputation of having wilfully departed from the truth. The Prime Minister of Canada stood up in his place in Parliament, and with the name of God upon his lips, declared that there was no ground whatever for Mr. Huntington's proposed enquiry, and that the whole proceeding was founded on a mistake. It must have been by some similar declaration that he induced honorable men to support him in the attempt to quash enquiry by a silent vote. We would fain believe that statements so much at variance with subsequent disclosures, presented themselves to his mind at the time as true."

"There appears to be a doctrine floating about, which we fear has found its way into high places, that honor is required in England, but that 'shrewdness' will do for Canada. We can only say, if this doctrine is accepted, let the benefit of it be extended equally to all, to the poor and sorely tempted as well as to those who have less excuse. Let us open the doors of our prisons. Their inmates at all events have not betrayed a high public trust."

Coming to constitutional questions issuing from the setting aside of the House of Commons Committee, the prorogation of Parliament, and the appointment of the Royal Commission, the writer thus prefaces his criticism of the Governor-General's course:—

"Far from wishing to abridge the reverence for authority in this community, we heartily wish it were considerably increased, provided the characters of those who wield authority could always be such as the people ought to revere. But the doctrine that the Sovereign can do no wrong, which we all loyally accept as applied to the acts of Her Majesty alone. All her officers, from the Prime Minister of the Empire downwards, and Governors of Colonies among the rest, are responsible for the use of their powers, amenable to the censorship of public opinion, and in the last resort liable to removal from their offices for maladministration. The rule by which the acts of the Governor-General of Canada are to be criticised was distinctly laid down when it was resolved, as a fundamental principle of Confederation, that his and all other powers should be exercised in accordance with the 'well understood principles of the British Constitution,' one of the best understood of which is the right of Parliamentary enquiry into the conduct of Ministers."

"It cannot be doubted that Lord Dufferin came here disposed to support the Minister to whose co-operation the Gladstone Ministry, of which his Lordship was a member, deemed that it owed the acceptance of the Washington Treaty and the compromise of the Fenian Claim. In one of the Australian Colonies a Governor, the other day, acted not against the letter but against the spirit of the constitution in a question relating to his choice of Ministers. On the protest of the colonists he was recalled; and nobody, in England at least, taxed the colonists with want of loyalty for having criticised his conduct."

The writer then proceeds to criticise, not very favorably, His Excellency's action, and the impression conveyed is that, while striving to act constitutionally, the Governor-General showed a certain want of insight into all the circumstances of the case, and placed an unwarranted reliance on the advice of the Ministers, who had too much reason to desire the frustration or weakening of any investigation into the charges against them. The prorogation of Parliament and the appointment of a Royal Commission are severely handled. The writer says:—

"When Charles I. entered the House of Commons to arrest the five members, he at least showed by his manner and language that he was conscious of having done an unusual thing. Lord Dufferin can hardly fall to be aware that, in forcibly transferring an enquiry

into the conduct of a Minister from the Commons to a Commission appointed by the advice of the Minister himself, he is setting aside one of the leading principles of the British constitution, and breaking a fundamental law of every community which speaks the English tongue. Yet, from the way in which he announces his intention of taking this step, no one would imagine that he supposed himself to be doing anything out of the ordinary course of government."

He does not appear to be aware that one of the reasons why his Minister pressed on him prorogation rather than adjournment, was that prorogation quashed the Committee of the Commons, and enabled the Minister to thrust into its place a mock tribunal of his own appointment. There is another point upon which Lord Dufferin appears to have been kept entirely in the dark. He promises that 'immediately the Commission shall have concluded their labors,' Parliament shall reassemble; and he assumes that this will be in two months, or at the most in ten weeks. Not a suspicion of any possible opposition to the Commission appears to have crossed his mind. His Minister knows better. His Minister knows that the Commons must and will stand upon their rights and those of the nation."

"Upon a general view of Lord Dufferin's address, we are inclined to suspect that he has been drawn, under influences of which he is not conscious, into a situation the gravity of which he does not fully comprehend. He has probably been induced by partial and skillfully measured disclosures in advance of the public revelations, to commit himself beforehand to a lenient view of the Ministers' irregularities, and by analogous artifices trained to pledge himself in anticipation of events to measures forming parts of a scheme the character and consequences of which as a whole were not disclosed. If it be so, his error is perfectly excusable, and will be more than sufficiently punished by the damage done to his own political reputation. The little courts of governors are like the great courts of kings; truth seldom finds an entrance there."

THE SCOTT MURDER CASE.

DEPUTATION TO THE GOVERNOR OF MANITOBA.

The *Manitoba* of the 27th ult. reports a deputation to Governor Morris on the 22nd, to protest against what they regarded as the illegal arrest of Ambrose D. Lepine. The Ministry were present during the interviews. Amongst those present were Rev. Père Ritchot, Abbé Forget, Hon. Mr. Girard, Hon. Mr. Dubeuc, Hon. A. G. B. Bannatyne, Mr. Cunningham, M.P., and about 24 others. They had held a preliminary meeting in the *Métis* office. Messrs. Girard and Cunningham acted as spokesmen, and dwelt upon the alleged insult to the French element, and violation of promises of amnesty by the Dominion Government, in the issuing of warrants against Riel and Lepine and the arrest of the latter. They concluded by imploring His Excellency

"to interfere in this matter in the name of right and law, and peace and honor, to maintain the dignity and honor of the Dominion, the safety of your people, and our rights as British subjects." In reply the Governor stated that the matter was not one in which he had power to interfere. Courts of law, judges, magistrates, and the regular machinery of justice had been established in Manitoba, and to these the matter must be wholly left. He added that the Statutes of Canada expressly gave jurisdiction to the courts over offences committed before the transfer of the country, but that such offences were triable by the laws which were at that time in force. With regard to the alleged promise of an amnesty, he had nothing whatever to do with that, which was a matter to be adjusted between those who claimed the amnesty and the Dominion Government. He added that no power but that of the Queen herself could declare an amnesty, and he could take no cognizance of their allegations, but would communicate their statement to the authorities at Ottawa. In conclusion the Governor impressed upon those present the necessity which exists for every one doing all that is in their power to use only constitutional means. There was no fear of any injustice or act of violence being done to Lepine, as soon as he (the Governor) had heard of his arrest, he had taken the necessary steps to insure his protection. After the Governor had given his reply, Mr. Ritchot spoke at great length. After thanking His Excellency for his courtesy, the deputation, which represented twelve parishes, withdrew.

LEPINE AT THE BAR.

On the 26th ult. Lepine was brought before Judge Betsworth, sitting as Police Magistrate, for preliminary examination. Mr. Royal, counsel for the prisoner, raised the question of jurisdiction, and in the course of his argument claimed that "President" Riel's Government was recognized at Ottawa by the reception of its delegates. Mr. Cornish, for the prosecution, contended that the question of jurisdiction was not one to be determined at that stage. He was sorry to have heard the allusion to Riel's government. If he understood what he alluded to, it must have been a usurpation of Her Majesty's power. Judge Betsworth said he could not determine on the question of jurisdiction now. The examination was then proceeded with.

William Alexander Farmer deposed that he lived at Headingley. Previous to 1870 he lived at the Portage. I remember 1869 and 1870. I was imprisoned part of 1869 in Fort Garry. Was released on the 19th of March, 1870. Was arrested on the 17th of February. There were 42 arrested in all. I was arrested on the prairie back of Winnipeg. I was arrested by a party that proceeded from Fort Garry. They were armed, and some mounted. We were not willing to go to the Fort, but we were compelled to do it. The party who arrested us appeared to be under the command of O'Donoghue and one Ambrose Lepine. I recognize the prisoner as Lepine. This was the first time I saw Lepine, and he was pointed out to me, and I now recognize him. Messrs. Boulton, Thomas Scott, James McBain, George Newcomb and others, were in the party that were compelled to come to the Fort. When brought to the Fort we were first searched and then marched to the rooms above the old Hudson Bay Co.'s office, and again searched. Money, knives and revolvers were taken from many of us. Lepine was with the party that searched in the courtyard. He seemed to be directing the searching. I know Mr. Riel. Riel was not present at the taking, but was present at the time we were brought to the Fort. After being searched we were put in separate rooms and kept there under guard. There was a guard in the guard-room and on the outside (witness produced a sketch and pointed out the position of the guards.) Scott was also kept a prisoner from the time of the arrest till the 4th of March, 1870. I got a sight of a man at the door on that day saying, "Good-bye, boys." I recognized him as Scott by his voice. This was Thomas Scott who had been arrested at the same time as I was. This was about 10 o'clock on the 4th

of March. This was the last I saw of him. We were ordered into the prison by Riel, O'Donoghue and Lepine as far as I can make out.

At this juncture the defence asked for an interpreter, and not being able to procure one sufficiently accomplished, the Court adjourned till next day.

KING VICTOR EMMANUEL AT BERLIN.

A despatch to the *London Times*, dated Berlin, September 23rd, gives some details showing the hearty nature of the reception accorded to the King of Italy by the German Emperor. It says that on the previous evening the Emperor William and King Victor Emmanuel visited the Opera-house incognito and took their seats in a side box. Immediately, however, on their appearance the whole house rose, and warmly cheered their Majesties—a demonstration of quite an unprecedented character in Berlin. King Victor Emmanuel stepped forward to the front of the box, and bowed several times in acknowledgment. On the 23rd the King drove in the morning through Berlin "doing the lions" there, including the new Column of Victory and other monuments, calling on the Crown Princess in the afternoon, and also giving a reception to the Diplomatic corps. A Court Baquet in the King's honor was given in the Imperial Palace; 144 covers being laid in the Green Hall and 100 in the White Hall. At 5.30 their Majesties and the members of the Royal House, and other persons entered the hall, preceded by the Superior Court officers. King Victor Emmanuel led the Crown Princess, the Emperor Princess Charles, the Crown Princess Frederick Charles, Prince Charles Princesse Wilhelmina, Prince Frederick Charles Princesse Marguerite, and Prince Albrecht Princesse Alexandrine. The Emperor and King Victor Emmanuel sat side by side under the canopy. The Crown Princess was seated next to the King, and Princess Charles next to the Emperor; to the right and left of these followed other Princes and Princesses. Signor Minghetti and Field-Marshal Count von Moltke were seated opposite their Majesties; to their right were Count Redera, Signor Visconti-Venosta and Field-Marshal von Manteuffel; and to their left the Italian and Portuguese Envoys and the Prussian Ministers and Generals. Towards 6.15 p.m. the Emperor rose and proposed in French the following toast:—"To the health of my brother and friend, His Majesty the King of Italy." The King after the next course replied, "To the health of my friend and ally, His Majesty the Emperor." From Rome it is reported that the journals continue publishing articles expressing the liveliest satisfaction at the reception the King has met with in Vienna and Berlin. Telegrams of congratulation are being forwarded to the King, and the Municipal Junta of Rome has sent the Burgomaster of Berlin a despatch conveying the acknowledgment of the Roman people for the reception given to His Majesty.

It is stated that no formal treaty will be made between Italy and Germany, but an intimate understanding has been come to for the resistance of any attempt to coerce or molest Italy in the interests of the Papacy. France may thank her clerico-monarchist factions for this turning of a possible friend like Italy into what may prove a dangerous enemy, as if she had not enough enemies before.

RELIGION FACING BOTH WAYS.

(*London Echo*, Sept. 15.)

That "saucy for the goose" is not "saucy for the gander" is one of the lessons which a wide experience of life continually thrusts upon us. We do not remember having seen it better exemplified than in a clever letter recently published by a contemporary signed "Oscotian," and written by an Irish Catholic. "Oscotian" maintains that Catholicism has two aspects, the one spiritual and refined, presented to the cultivated and enlightened classes; the other, quite of a different order, presented to the poor and ignorant. For every theological *cruz* there is an exotic and an esoteric interpretation. Walk, says "Oscotian," into any Irish National School, and ask the children what they understand by the doctrine that no one out of the Roman Catholic Church can be saved? The sure and ready answer comes that "every Protestant who is damned." Put the same question in a London drawing-room to a witty Irish curate, or a refined Oxford convert, and you will find he will fall back on the doctrine of "invincible ignorance," or some other quibble, which is never taught to any one out of a theological seminary. Just the same thing happens as regards the Sacrifice of the Mass, regarding which "Oscotian" says that "a Roman Catholic child hardly ever gets over the purely physical and material interpretation of that Sacrament which is that given when our trusty hearts of 11 or 12 years old, are confidently appealed to by our reverend Fathers." But would Archbishop Manning or any Roman Catholic divine set forth this bare and naked doctrine in discussing it with a thoughtful Protestant?—or yet again when the miracles of such a visionary as Marguerite Alaoué are in question? Dr. Manning, in writing to the *Times*, denies that the devotion to the Sacred Heart is founded upon the gross story of the physical operation alleged to have been performed during the "Vision." But that same physical operation has undoubtedly been "the vision most appealed to in spreading this luxurious devotion among the Catholic wives, nuns, school girls, and poor Irish peasants, and the vast mass of minds who are daily taught in the Confessional that every doubt is Devil-born." When the Jesuits desired to set up an opposition series of miracles to those of the Janesists with their Holy Thorn—the more than-suspected origin of the whole Cultus of the Sacred Heart—it was this story concerning the actual physical organs of Marguerite Alaoué, whose cure among the lower orders in France rendered the innovation popular. It passed from mouth to mouth, as such a story would, and I now recognize him. Messrs. Boulton, Thomas Scott, James McBain, George Newcomb and others, were in the party that were compelled to come to the Fort. When brought to the Fort we were first searched and then marched to the rooms above the old Hudson Bay Co.'s office, and again searched. Money, knives and revolvers were taken from many of us. Lepine was with the party that searched in the courtyard. He seemed to be directing the searching. I know Mr. Riel. Riel was not present at the taking, but was present at the time we were brought to the Fort. After being searched we were put in separate rooms and kept there under guard. There was a guard in the guard-room and on the outside (witness produced a sketch and pointed out the position of the guards.) Scott was also kept a prisoner from the time of the arrest till the 4th of March, 1870. I got a sight of a man at the door on that day saying, "Good-bye, boys." I recognized him as Scott by his voice. This was Thomas Scott who had been arrested at the same time as I was. This was about 10 o'clock on the 4th

both ways, having one rule for the rich and another for the poor, as well as one doctrine for the educated and another for the ignorant. The correspondents of the various journals who accompanied the late Pilgrimage of noble and gentle Englishmen and women in excursion trains to join the picturesque procession by moonlight to Paray-le-Monial, should next resort to the very different order of pilgrimage which—unless things have very recently altered—is performed every summer in Ireland at ST. PATRICK'S PURGATORY, at Lough Derg. There they would behold, not a bony of bright ladies and gallant gentlemen travelling in a first-class carriage to perform their ascetic devotions, but two or three scores of poor decrepit, blind, halt, and maimed peasants, painfully toiling over the wild moors till they reach the shrine of

Where all souls that their farewell take Of this sad world.

Over this they are ferried to the little island, which now attracts all devotees from the neighboring one, wherein lies the scene of Calderon's great tragedy. Arrived at the spot, the poor pilgrims perform their endless rounds and stations with bare and bleeding feet over shingles, to which those of Brighton beach, rolled smooth by the tide, are as bolted peas in comparison. Here and there on the island are stuck up detached old stones, like head-stones or fetiches, surrounded by low circular walls, and at each of these and around them the pilgrims kneel and pursue their agonising walk, now and then resting in the adjacent chapel, wherein the officiating priest thunders out descriptions of the torments of Hell. All this lasts for nine days, during which the pilgrims subsist upon a few handfuls of meal and water, and at the end of which, as may well be believed, they are in a piteous state of suffering and exhaustion. We do not complain that the Church of Rome should offer

STRONG MEAT FOR MEN AND MILK FOR BABES.

In a measure it is inevitable. No care or art can enable a man to pour into a wine-glass the full portion wherewith he could replenish a chalice. But what the world has a right to complain of in the church which boasts it is to be "everywhere, and to all and forever the same," is that instead of endeavoring to equalize the gifts of which she is minister, she disperses them with a most worldly injustice. It was the glory of early Christianity that "the poor had the Gospel preached to them," but the sort of "gospel" which is preached to poor Roman Catholics is one so singularly unlike the original—"Gospel of magical transubstantiation, of miraculous images, of Sacred Hearts, of Purgatories and Penances—that at least we may be assured the Christ-taught women of Samaria would have had the utmost difficulty in recognizing its identity. The test of a true Church should surely be that it should labor not to indulge, but to counteract the tendency to materialism and idolatry natural to ignorant minds, and that it should train the degraded and ignorant to loftier thoughts of God and duty, instead of allowing them to sink into heathenism, and the eternal effort to

SUBSTITUTE SACRIFICE FOR OBEDIENCE,

and give the fruit of the body for the sin of the soul. Tried by such a test as this, the great Church of Rome must weigh but lightly in the balance. Her ministers strive hard and run to and fro to make a "convert" from the Anglican Communion, and her pilgrims pray earnestly for the "conversion" of all England. But how are their missions, and pilgrimages, and prayers to effect elevation out of the grossest depth of superstition of the millions of humble Catholic peasants in Italy, Spain, France, and Ireland, whose religious belief, if it could be plainly written out for the world to read, would cause every Protestant to stand aghast, and make the Archbishop of Westminster hurry to expound how very far indeed they have misunderstood the elevated and spiritual teaching of the Church of Rome?

THE FRENCH PROTESTANTS AND THE FUSION.

The following letter, intended to be addressed to the Protestant members of the National Assembly, has been widely circulated in France, and has already received a considerable number of signatures:—
Gentlemen and Honorable Co-Religionists, —It is in the name of the interests of all French Protestantism that we come to address ourselves to you. As you are aware, there exists in the National Assembly, where you have the honor of representing the Protestant spirit of faith and liberty, a powerful and numerous party which will not let our country live in peace under the *regime* which in the course of two years has dressed her wounds, and to which we owe the re-establishment of order and the liberation of the territory. This slanderous party is preparing in open day the restoration of another *regime* which France has several times condemned, and which would appear to be for ever impossible among us. We trust you will take no part in these culpable attempts; and in thus speaking to you, we do not take our stand on any political ground whatever, but merely on the ground of our faith and of our religious liberty. Be not deceived. The *regime* in the re-establishment of which you are asked to assist is the declared and implacable enemy of Protestant principles. It has in its past the revocation of the Edict of Nantes and the Dragonnades, and in its present the Syllabus by which the anathema is hurled against all modern liberties, and especially against that grand principle of conscience, in virtue of which we exist, and which the heroism and the sufferings of our fathers have so nobly consecrated.

Doubtless, in order to obtain your assistance, they will promise to give you sufficient guarantees. Guarantees! Why, there can be none for us except the solemn repudiation of the past and of that insane document issued by the Vatican, and which is the political and religious guide of the Prince for whom they desire to restore the throne of Louis XIV. Now, this repudiation the party which wishes to impose itself on France cannot and will not make. Whatever may be the promises of politicians, the party will have no other thought when it has attained power than to apply the principles which are for it its reasons of existence, and for us a menace.

And are there among you, gentlemen and honorable co-religionists, men who would aid the advent to power of such a party? No, that is not possible; a man cannot abjure his blood, his faith, and the higher interests of the Gospel for paltry and political preferences, or surrender his spiritual country in order to try new Governmental combinations in the other.

We beseech you, therefore, to unite yourselves to those who seek to spare our unfortunate country this new adventure and this new misfortune. We beseech you to be faithful to your name of Protestants. Know that all the Church is up to see whether the sons of the martyrs will give their votes to the grandson of the persecutor.

—The steamer "Hadj" arrived at Point du Cluene from Montreal with one of the largest cargoes ever landed there. It took two days to discharge her. The trade of the Gulf ports with Montreal is rapidly increasing. Large quantities of oysters are now being shipped on the arrival of the Island steamers to Montreal and Quebec.

THE EVANGELICAL ALLIANCE.

MONDAY'S MEETING.

THE THEOLOGICAL SECTION.

New York, Oct. 6.—Simultaneously with the meeting of the theological section of the Evangelical Alliance in St. Paul's Methodist Episcopal Church this morning and at which the principal feature was an address on "The Religious Aspects of the Doctrine of Development," by Dr. McCosh, of Princeton, the Philosophical Section of the Alliance resumed its session at Association Hall, Rev. Dr. Woolsey presiding.

REVEREND ANNOUNCEMENTS.

After the singing of a hymn by the congregation and prayer by Bishop Campbell, of the Colored Methodist Church, Rev. Dr. Prime, General Secretary, announced that the delegates from foreign lands were each to receive from the American Bible Society a copy of the Holy Bible in English as an expression of the interest felt by that society in every effort to counteract the influence of infidelity and superstition.

MODERN INFIDELITY.

A paper on "The best methods of counteracting modern infidelity," was read by Prof. Stanley Leathes, of King's College, London. He argued that to stem the rising tide of infidelity we must meet it with practical Christianity, relying upon the certainty of the fulfilment of the prophecy yet unfulfilled, and upon the revelation of the arm of God, and plant ourselves on a rock that is higher than ourselves.

A paper on the same subject was read by Professor T. Christlieb, of the University of Bonn. He was in favor of methods which reach the heart in dealing with individual infidelity, and of entering into personal relations with Christ, whose most grandeur, as even Rationalistic critics acknowledge, is such that all human standards vanish before it. He then proceeded to consider the doctrine of the atonement as the citadel to be guarded against philosophy and science, and the Word of God as the *excelsus*. The great point was to hold the citadel, for that is not taken, even if one of the outer bastions is abandoned for a moment to the enemy.

At the close a paper prepared by Rev. Dr. Cairns of Berwick was handed in for publication. President Warren of Boston University delivered an address on American Infidelity, treating the subject chiefly from an historical point of view.

AFTERNOON SESSION.

The Theological Conference reassembled in Association Hall at 2 p.m. The hymn "Jesus shall reign where'er the sun" having been sung, an address was made on

"FAITH AND REASON,"

by Rev. Dr. Washburn, of New York. He said the recent decree of Papal infallibility was not the result of Papal vanity or Jesuit craftiness, but of a conviction that it was the only barrier against unbelief. On the other hand, reason declares that whatever rests not upon it has no place in the world. Sober Protestant theology is the groundwork of Christianity and the stimulus of intellectual progress.

Professor Boyet, of Neuchâtel, Switzerland, delivered a brief address in French on the same subject.

The congregation then sang the third and fourth stanzas of "Rock of Ages."

Rev. Dr. Paul Zimmerman, of Leipzig, spoke on the controversy between faith and reason.

A paper prepared by Prof. J. J. Van Oosterzee, of the University of Utrecht, Holland, was read by Rev. Dr. Cohen Stuart, of Rotterdam. The doctrine was then sung, and after a benediction by Dr. Potter, of Union College, the Conference adjourned.

THE PHILOSOPHICAL DISCUSSION.

The philosophical branch of the Conference of the Evangelical Alliance which met in St. Paul's Church was presided over by Dr. Foss. Rev. Dr. Brown, of Hamilton College, led in prayer.

Dr. McCosh, of Princeton, delivered an address on the religious aspect of the doctrine of development.

Dr. Weldon, of London, spoke on the same subject as the first speaker, and was followed by Dr. Brown, a delegate from the Cape of Good Hope; Dr. Hodges, of Princeton, and Principal Dawson, of McGill College, Montreal, the last-mentioned chiefly devoting himself to a confutation of the Darwinian theory of development.

The next paper, which was entitled "Ideal Philosophy," was read by Professor C. P. Krauth, D.D., of Philadelphia. The speaker drew a parallel between idealism and realism, and treated his subject in a very skillful manner. He showed the darker side of idealism, and said that it failed to give a correct idea of the excitement of thought in the human mind.

At the conclusion of the address the Eighth Hymn was sung. Dr. Weldon, of London, pronounced the benediction, when the Conference adjourned until two o'clock.

AFTERNOON SESSION.

The Philosophical section of the Evangelical Alliance resumed its sessions at 2 p.m., at St. Paul's Methodist Church.

GEOLOGY AND THE BIBLE.

After the religious exercises the President introduced Prof. Arnold Henry E. Guyot, L.L.D., College of New Jersey, Princeton, N. J. He spoke for some time on the subject, "Geology and the Bible," and throughout his discourse he endeavored to reconcile the science of geology with the Bible.

Principal Dawson, of Montreal, said that the whole seven days were indefinite. God finished creating and the time (indefinite) of rest began. Man fell and was ordered to observe and keep holy the seventh day as a type of the rest which he had lost. The Lord's Day (first) is the type of the rest which he introduces.

"CHRISTIANITY AND HUMANITY."

The next paper which was announced by the President was on the subject, "Christianity and Humanity." The composer, Dr. J. Williamson Nevill, of Lancaster, Pa., was the reader. The discourse was very deep and philosophic, and testified plainly that the accomplished speaker had exhausted every resource for information on this subject. At the end of his able effort he was greeted with hearty applause.

"THEOLOGY AND PHILOSOPHY."

Prof. Edmund Spies, of the University of Jena, was the next speaker introduced to the audience. His subject was "Theology and Philosophy." The speaker spoke in broken English, but nevertheless his address was not devoid of interest. He dilated at some length on the different races and religions and their relations to each other. He ended by hoping that the whole world would at some future day become united in their religion.

Gentlemen in the aisle of the church then rose and proposed the following question to Principal Dawson: "Is there a necessary antagonism between the Darwinian theory and the Christian Church?"

Upon rising Principal Dawson said that it was a rather hard question and that it would take a well prepared treatise to respond satisfactorily. He said, however, that he would do his best. He said that science we don't hold that we can do anything without matter and force. We must possess either. Scientists hold to creation, and Dr. Spencerian philosophers hold that they can produce living

bodies from dead matter. This they have not, however, as yet fully proved. The Darwinian system is as follows: That all forms of vegetable and animal matter are the result of undesigned force. Darwin reasons as to the possibility of the development of species, but does not produce any scientific facts. There may be a modified variety of truth in the Darwinian system as to the various varieties of the races, but that man was produced from an ape does not at all accord with the Scriptural revelation. The speaker treated the subject in a highly scientific manner, and drew several philosophical conclusions. He answered several questions put to him by Dr. Hodges, the celebrated theologian, relating to the subject satisfactorily.

TUESDAY'S MEETING.

ADDRESS BY HENRY WARD BEECHER.

New York, Oct. 7.—The cold, damp weather had no apparent effect in cooling the ardor of the thousands taking part in or attending as spectators the great council of Evangelical churches.

Association Hall was fully as crowded this morning as at the opening session. The introductory hymn was "Joy to the World, the Lord has come." Rev. Mr. Harrison, of London, gave the blessing.

CHRISTIAN LIFE.

The general topic this morning was Christian life. The first speaker was

Rev. William Arnot, of Edinburgh. His theme was the relation between Christian doctrine and Christian life, his arguments being chiefly directed to show the fallacy of those who exalt charity at the expense of dogma. His illustrations were all of homely description, such as mills, mill streams, water pipes, and the like, but they were very apt and were greatly applauded by the audience.

"Personal Religion" was the subject of a paper read by Rev. Dr. Richard Fuller, D.D., of Baltimore. In the course of the paper he referred to the superstitions, impostures, paganism and nummeries of the church of Rome (that masterpiece of human craft), as a substitute for personal piety, which exert an influence on the people, only because imagination is stronger than reason. All churches which pretend that it is necessary to do something mechanical for our salvation practice the same imposture, investing their prayers, lectures, hymns, etc., with a superstitious virtue.

The morning session was concluded by an address on personal religion by Dr. Nast, of Cincinnati.

THE PHILOSOPHICAL SESSION.

The members of the Alliance reassembled this morning at ten o'clock in St. Paul's Church (Dr. Foss), corner of 22d street and 4th avenue. The attendance was not as large as yesterday.

Dr. Foss, pastor, presided at the commencement of the exercises. The religious exercises opened by the hymn commencing, "Awake, my soul."

Rev. William Jenkins, of London, led in prayer, after which Hon. Charles Reed, M. P. of London, was appointed Chairman for the day.

Rev. James H. Biggs, of the Wesleyan Training College of Westminster, England, read a paper on popular instruction and schools.

Dr. Porter, of Yale College, delivered an address on the relation of modern literature to Christianity. Dr. Porter further said that modern literature insensibly leads to atheism. It will be noticed in the writings of Herbert Spencer that he sneers at what he calls the Carpenter theory of the origin of the universe, but he is anxious to impress his readers with his belief in the unknowable God. What Matthew Arnold has asserted so flippantly journalists and Bohemians are ready to reiterate.

AFTERNOON SESSION.

The Madison Avenue Presbyterian Church was thronged this afternoon at the session of the Evangelical Alliance, specially devoted to discourses on the pulpit of the day. Fully two-thirds of the audience were delegates and ecclesiastical students. Henry Ward Beecher on arising received a perfect ovation.

Mr. Charles Reed, M. P., of England, who presided, led off with some remarks complimentary to American pulpit eloquence.

REV. JAMES PARKER.

The celebrated London preacher, Rev. James Parker, delivered the first address. He first laid down the proposition that in proportion as ministers followed the Apostles' mode of preaching would be their success, taking St. Paul as a model. He described the Apostles' manner and spirit of preaching. Speaking of a type of modern preaching, he said in some quarters that we have a Christ, but not a Christ crucified—a character in history, but not a mediator between God and man. St. Paul preached "Jesus of Nazareth whom you crucified." We must be careful to give him his full name and address, for false prophets have gone out; creatures with painted wares made to sell; thieves among men, who at the last day will be damned as slayers of souls. He described the controversial preachers' sermon, in which they replied to the attacks of imaginary opponents as fierce fights in mid-air, in which the combatants strike with terrific force at nothing and hit it with magnificent precision. Some preachers, he said, devote themselves to replying to books they have read during the week, and while a reply is often forgotten the objection is remembered. These men, he said, too often turn the pulpit into an advertisement for unchristian books.

Rev. Daniel Kidder, of the Drew Theological Seminary, continued the discussion in a paper, in which he recommended preachers to take their highest lesson in the school of Christ, and speaking of perverted preaching, he said some of its results were the loathsome doctrine of Mormons and the debasing teachings of spiritism.

REV. HENRY WARD BEECHER.

followed with one of his characteristic addresses, in the course of which he said: "Why is it that it is necessary at this

spiritual elements that he needs, while taught by the scientist the truths belonging to sensual nature and by the economist those of social life. We need the Christian minister to teach things invisible.

SABBATH-SCHOOLS.

The fourth session of the Evangelical Convention met to-night in Broadway Tabernacle to discuss the topic of Sunday-schools.

Charles Reed, M. P., who presided, said he came to this land sensible of the debt he owed personally and officially to Sunday-schools, to receive fresh impulses and if possible to awaken new convictions. Ninety-two years ago the first little school was opened in the city of Gloucester, and its achievements have been such that Adam Smith declared that no plan had effected a greater change of manners with equal ease since the days of the Apostles.

Rev. Nathaniel Weiss, of Paris, delivered an interesting address. He said that Sunday-schools were not needed in the days of the Huguenots in France, as the youth then received religious instruction in the family circle. Then persecutions came for 200 years. The first Sunday-school in France was established in Bordeaux in 1810. He then spoke of the visit of Mr. Woodruff from America and the adoption of the American system and the great spread of schools, the success of Paul Cook in that sphere, and of the debt of French Sunday-schools to England and America; but after all the Protestants are only tolerated on condition of keeping quiet, and agents who should visit elsewhere than where Protestants meet for the purpose of inviting children to Sunday-school, would be collared by policemen.

Rev. J. H. Vincent, of New York, spoke on the Bible service, and developed the following propositions: That the work of the Holy Spirit is performed through God's truth, as revealed in the Scriptures. That the Church is the natural champion of truth among men. That the Church's most efficient agency is the Christian family, and that the Sunday-school falls if it teaches not the home life, and that the Sunday-school is a department of the Church.

HINDOO IDOLATRY.

Rev. Mr. Sheshadri, of Bombay, said that he hardly knew what would interest his auditors more than a description of how children were brought up in India. They were not born into a life of enlightenment or into a happy country, as the little ones before him were. In India they had over 330,000,000 of gods. Actual was supposed to write in its foreword the character of its life, and then the god Ganesha was to be propitiated and sacrificed to, and must be considered in all undertakings and events in the child's life. Another of the deities whom it is supposed that the parents must propitiate is Parvati. Ganesha, one of the most powerful gods, was represented as with tusks and head of an elephant. This god was worshipped by 30,000,000 children. The speaker himself had worshipped this horrid idol for eighteen years. They might see a picture of this dreadful creature in the books on Hindoo mythology, written by Horace Hayman Clark. It was supposed that once a month all Brahmin children must fast from morning to night so that the god Ganesha might be pleased and grant them some boon. The speaker himself often fasted, and travelled miles to a large village in India, where services in honor of Ganesha are conducted, and he had thought that all his success in studies, even in studying English, was owing to his having pleased Ganesha, but by-and-by he began to think and to come to his senses, and to see how ridiculous were the stories that are related in the Hindu books in India, such as that one about Agni, who drank up all the oceans on the earth at three sips, and about a god monkey, Hanuman, by name, who carried as many mountains in his hands as there were hairs on his body. In India the climate was delightful, and the country was so rich, it would take ages to develop it, but such reasons as these must not influence them. They must desire to spread the gospel. He hoped that his visit to this country, 15,000 miles from home, would result in the coming of more missionaries. The speaker then, in conclusion, repeated a few sentences from the Hindoo and Marathi languages, to the amusement of the children, promising to teach them both if they would come to India as missionaries. The Indian preacher then offered a brief prayer, and the congregation was dismissed after the singing of a hymn.

WEDNESDAY'S MEETING.

A BUSY DAY.

NEW YORK, Oct. 8.—This is a busy day of the Evangelical Congress, three of the conferences being simultaneously in session all the forenoon. The headquarters of the Alliance at Association Hall was crowded to excess this morning, and it seemed as if, judging from the crowds within and the disappointed crowds without, that the work of the Conference was growing in interest and importance with the public. The peculiar kind of literature which flourishes outside the doors of great religious gatherings is not wanting, and visitors are edified by a variety of little pamphlets and sheets got up expressly for their perusal.

Dr. Prime, Secretary, announced that owing to the number of meetings being held it was necessary to appoint additional Vice Presidents. Among the gentlemen selected were Mr. J. Court, of Canada; Dr. Dawson, of Canada; and Rev. Dr. Wilkes as Honorary Secretary.

The exclamation "hear! hear!" by way of applause may be heard at the Conference, and was probably introduced by the English, Irish, Scotch and Canadian delegates.

The introductory prayer this morning was pronounced by Dr. Plummer, of Virginia.

PAPAL INFALLIBILITY.

The first paper was one by Professor J. A. Dornier, of the University of Berlin, opposing the claims of the Pope to infallibility and of the Catholic Church to unity. He also touched on the subject of nominal Protestants, who, he said, did not understand the gospel any more than Roman Catholics.

Professor Roswell D. Hitchcock, of the Union Theological Seminary of New York, followed on the same subject. He said that he must be satisfied by the arguments just read that the Papal Church both erred and blundered by adding the new dogma to its creed. Why this discussion on a Protestant platform? Because Protestant principles were menaced by the new dogma. They claimed unity, notwithstanding the diversity of denominations, but the unity of Christendom must not be forgotten. After 1800 years, since Pentecost, infidels say of us that the various Christian bodies call themselves Christians, but can scarcely call each other Christians. Protestants say that Romanism is infidelity, and Romanists say that Protestantism is the masterpiece of the devil. (Great laughter.) The Roman Catholic Church is the Latin Church of the middle ages, which continued in its own fashion. Aquinas, Luther, Melancthon and Fenelon belonged to it. When asked where was your church before the protest he might answer as Luther did, "Where was your face before it was washed?" (Laughter.) It is only in Northern Europe and America that there is any 10th century. Rev. George Fiesch, of Paris, gave a history

of the revival of Popery in France. The Pope, he says, has given the church a new Bible in the Syllabus which is a declaration of the rights of the Pope and a denial of the rights of man. The Jesuits labor with unwavering faith, thinking the promise of Peter applied to the Pope, their master. They show an example to Protestants. But the Jesuits are like Sisyphus, and the stone they roll up to the top falls back upon them. The speaker predicted that there would be a tremendous reaction against the Jesuits, for the Bible was being circulated, and there were numbers of the people hungry for gospel truths.

GERMAN EMPIRE AND ULTRAMONTANISM.

A paper on the German Empire and Ultramontanism was read by Rev. Leopold Witte Coethen, of Prussia. He said the Prussian Kings were always careful not to offend the Roman Catholic Bishops, and matters would have remained in peace but for the Syllabus which made the Pope bishop everywhere and infallible, and the ancient treaty was broken and a new church established, and the former privileges forfeited. The speaker then argued that the German Legislature was justified, as a matter of self-defence, in passing and giving the State right to the exercise of supreme control over the education of the clergy, to superintend the discipline exercised by the Church over the clergy and over the laity, and, lastly, making regulations for those who are going out of the Church. Prussia in banishing the Jesuits only imitated Pope Clement VII., who abolished the order as ruinous to society.

A blessing was then given by Dr. Fiesch, of Paris, and the session adjourned for to-day.

PAPAL INFALLIBILITY AND OLD CATHOLICISM.

St. Paul's Church was crowded this morning at the opening of the second section of to-day's conference of the Evangelical Alliance. The exercises were opened by prayer, offered by Rev. Mr. Freeman, of London, after which Professor W. Kraft, D. D., of the University of Bonn, Prussia, read a paper on "Papal Infallibility and Old Catholicism." The Professor pointed out the inconsistencies of the doctrine of infallibility, and its utter disregard to law, right and decency, and the shallowness of the Polish Government of the Catholic Church. The Professor was frequently interrupted by applause.

THE OLD CATHOLICS.

A paper from the Old Catholic Congress, recently held at Constance, signed by Bishop Rinkenens, Professor Dr. Von Schulte, and others, addressed to the Conference, was read by Dr. Schaaf, who prefaced the reading by a few interesting remarks. The paper was in reference to an invitation for representatives from that organization. Mr. Schaaf said the address was being interpreted, and would appear in the papers to-morrow.

At the Fourth Avenue Presbyterian Church ex-Governor Buckingham, of Connecticut, presided. Rt. Rev. Geo. D. Cummins, D. D., of Kentucky, delivered an address upon the Roman and reformed doctrine of justification. He spoke for an hour, and was frequently applauded.

ROME'S APPEAL TO PROTESTANTS.

At the close of Dr. Cummins' address the majority of the delegates went over to listen to the address of Dr. Storrs, of Brooklyn.

THURSDAY'S MEETING.

NEW YORK, Oct. 8.—Before business was resumed this morning at the meeting of the first section in Association Hall, the delegates sang, "I love thy kingdom, Lord," after which Dr. Caswell, late President of Brown University, made a prayer.

CHURCH AND NATION.

The first paper read this morning was one on "Church and Nation," by Rev. W. H. Freeman, of London. He favored the principle that in a Christian nation the Church and State are identical, and there can be no alliance between them, for they are not independent powers. He believed that in the future the pulpit will speak more of civil government and law, and legislatures will feel more the influence of religion.

THE U. S. GOVERNMENT AND ITS RELATION TO RELIGION.

Bishop Simpson having taken the chair, President Woolsey read a paper on the "Constitution and Government in the United States as related to religion." With regard to the general Constitution it was plain that it excluded any power to support or establish any particular form of church government for the nation, but it was different where such power formerly existed in particular States, for that power was never altered or lost by the establishment of the general Constitution. There is nothing to prevent a Catholic State like Mexico, with a privileged clergy, being admitted into the Constitution, but after all any return to the state of feeling of the 18th century is impossible, and the general feeling of thoughtful men in religious bodies is against State support of churches or the clergy and connection between State and Church. On the question whether the Constitution of the United States be called into question, he answered that it is no more anti-Christian than the Academy of Science or a mercantile establishment without prayers in the counting-house. As to the question whether it can in any sense be called Christian, he answered—with all due respect to the opinion of Webster—the Constitution has nothing to do with it, but the people of the United States being Christians in forming their Constitution provided for the best interests of religion by letting it alone. (This conclusion was loudly applauded.)

MAN'S RELATION TO THE SABBATH.

Ex-President Mark Hopkins, of Williams College, Massachusetts, read a paper entitled "The Sabbath made for man; his consequent right to legislation for securing its ends." He argued that the Sabbath came to us from authority, and is on the same basis as man's rights as to family and property.

Dr. Adams here read a communication from the Workingmen's Lord's Day Rest Association of London, commending to them Mr. Charles Roade and Rev. Mr. Gardlestone as its representatives.

CHURCH AND STATE.

Mr. J. Carmille Williams, the representative of the English Liberation Society (the object of which is the separation of Church and State), was called upon to address the Conference.

A DEFENCE OF ESTABLISHED CHURCHES.

Rev. Mr. Menzies, of Scotland, delivered a short address in defence of the National Church of Great Britain. He argued that national churches in past time were recovering. He gave a description of Queen Victoria's her suite going to worship in a Scotch parish church, and concluded by expressing his conviction that it would be long before the people would lay their hands on the benefactions given for religious purposes and devote them to other objects.

SECOND SECTION.

The second section of the Evangelical Alliance, held in St. Paul's M. E. Church, was largely attended. The session was presided over by Dr. George L. Crooks, of this city. The opening prayer was offered by Rev. Mr. Merwin, the presiding elder of this district. The general topic for the day is

"CHRISTIANITY AND LIBERTY."

President W. H. Campbell, D. D., of New

Brunswick, N. J., read the first paper, entitled "Influence of Christianity on Civil and Religious Liberty." The speaker said, in substance, that Bishop Butler, in his "Analogy on Reason," speaks of brute force. It is this force intensified by a spirit of evil that is working in the hearts of the children of disobedience. Duty is the principal agent in this work of reformation.

Hon. J. L. M. Curry, of Richmond, Va., followed Dr. Campbell upon the same subject, i.e., "The Influence of Christianity on civil and religious liberty." He said: "Has not every person the right to worship God free from civil molestation? Liberty is not untrained license. It imposes laws and obligations as well as guarantees privileges. The right of freedom of worship is sacred. When Church and State are united, the State practically assumes infallibility, arrogates the right to say what shall be the church, and not unfrequently uses civil officers to enforce religious discipline."

FAITHFUL AND RELIGIOUS LIBERTY.

Professor D. R. Goodwin, D. D., of Philadelphia, was then introduced and spoke upon the effect of freedom and religious liberty upon Christianity.

MONTREAL TEMPERANCE VIGILANCE ASSOCIATION.

INAUGURAL MEETING.

The inaugural meeting of this Association was held Tuesday night in the Natural History Society's Hall. A large number of very influential citizens, with a few ladies, were in attendance. The chair was occupied by Hon. James Ferrier, who called upon

Rev. Mr. Carmichael to open the proceedings with prayer.

The Chairman then introduced the business of the meeting by referring to the organization of the Association, and the formation of a committee to frame a constitution for it, and see how far public opinion sustained them in their proceedings. They had framed their constitution, (which has been already published in the *Witness*), had them printed, and sent copies to about 1,500 of the most influential citizens, and on every hand had received words of encouragement. In order to facilitate the working of the Association it was proposed to organize throughout the city sub-committees, the chairman of each of which would form one of the General Executive Committee. On this Executive Committee he had obtained permission to place, as ex-officio members, the names of His Worship the Mayor, the Chairman of the Police Committee, and the Chief of Police.

He thought the combined influence of these gentlemen, the committee, and the 1,500 other citizens willing to associate with them would carry sufficient weight to have the laws enforced. One of the Licensing Committee had informed him that their main difficulty was, after refusing to grant the license to a person whom they believed did not deserve it, the latter shortly afterwards returned with a petition signed by twenty-five persons, when they had where there ought only to be one. To remedy this he would suggest that the applicant for a license should previous to his application advertise it in a newspaper, with the names of his 25 supporters, and give those in the neighborhood of the place applied for an opportunity of expressing their will on the subject. He had received a communication from two Roman Catholic clergymen, indicating the course which they thought the Association should pursue, and with those suggestions he had indicated.

The Secretary, Mr. D. Macdonald, then read the constitution.

Sir Alex. T. Galt, in moving the adoption of the constitution, said he did not come to make a speech but to show by his presence his willingness to do his utmost to repress the evils of the drink traffic. This constitution did not ask any to go beyond the law, but to act within it and try to enforce its provisions. This object all citizens should always have in view, and no honest man can have any objections to its enforcement. He hoped that from the present day a new era would be formed and the violation of the liquor laws frowned down in our midst.

Rev. James Carmichael being called on to second the resolution, said that by the formation of this society we must take it for granted that the existing laws are not enforced, that they are wise and should be obeyed. He willingly joined the Association. Personally he went far beyond it (applause); but he joined it believing that if they walked in step together at this stage, they will walk in step till they reach a much higher level. (Great applause.) Some time ago the temperance supporters were called fanatics, but now the bulk of the people embrace their views, and the churches have united to support them. He believed this to be the true "Evangelical Alliance," and one which must result in good to the community. But the churches do not stand alone in this view. One of the greatest mercantile corporations in America had set its face against it; its clear-headed, logical, business men, knowing well the value of a day's work, have said to those under them: "We set you the example of total abstinence, follow it." He thought it impossible that this effort should fail; if right-thinking men set themselves to do good, good must be done, and all such must feel it their duty to assist in this work. No man fully convinced of the existence of an evil is acting right if he does not, so far as in him lies, try to remedy it. To any who are unsettled what to do on the subject, he would put the question, "Do you believe that drunkenness as in this city is a blight, sin and shame?" There are none but must answer "Yes." "Are you then willing to do something to reduce this blight, sin and shame?" If the answer "yes" was returned he would then say, "If you cannot go as far as I can, you can take the common ground of this Association, and as a man do your part in the sight of God." The resolution was then put and adopted.

The Secretary then read the names of the proposed Executive Committee as follows:—Secretary D. Macdonald; Treasurer D. B. Scott; Rev. A. Campbell; Rev. Gavin Lang; W. J. McMaster; E. Murphy; G. W. Weaver; John McLennan; J. H. Schneider; Jno. L. Morris; O. McGarvey; His Worship the Mayor; the Chairman of the Police Committee; the Chief of Police.

Rev. Dr. Corder then called the names just read be the members of the Executive Committee, and in so doing said the drinking customs of society, considered in any light, are all black with evil, and must be put down. But the reformation of the world cannot be accomplished by passing resolutions; we must train public opinion to a certain point and then fix it there by statutes, and then see that these statutes are faithfully executed. He had no doubt the councillors and authorities under them would do their duty, if the citizens would do theirs in a conscientious, consistent manner.

Mr. T. White being called on to second the resolution, said the audience in adopting this resolution would place grave responsibility on the Committee. He thought no greater harm could be done the country than placing laws on our statute books and not enforcing them; the non-enforcement of one law weakens all the others. The difficulty in enforcing the liquor law was that it broke

up the social habits of the people. It was a notorious fact that intoxicating liquors could be bought on Sundays as well as any other day. One of the objects of the society was to save informers who looked after violations of the laws from having the stigma of mean-spirited spies cast on them, and put them into the position of guardians of the laws. The enforcement of the laws depends on those in office, and the latter depend for their position on popular opinion. If public opinion is lax on any subject, the officers will be lax in the performance of their duties in that direction, but if they feel that the respectable and influential portion of the community are for the enforcement of the laws, then they will exert themselves to carry them out. As he understood the liquor license laws, all persons authorized to sell the article were forced to pay a license fee as well as the usual business tax; now the smaller the place of sale, the less the business tax. He was not a prohibitionist, though he thought it would be a good thing; but as public sentiment did not agree with it neither did he. He believed in the putting down of the mere drinking houses, the small shebeens, which were of no use whatever, but he thought hotels were a necessity and should not be disturbed. In Toronto \$100 is charged for a saloon license and a lower rate for a hotel license, thus recognizing the principle that the former was a nuisance and the latter a necessity. By doing away with the saloons here much good would be done. The resolution was then unanimously carried.

Rev. Alexander Sutherland then moved that the Hon. James Ferrier be President of the Association, and the ministers of the city be Vice-Presidents. He said he was glad to see the people were prepared to do some fighting on this question. The weapons being somewhat rusty for want of use would probably bang fire at first, but he expected would soon get into working order, and he thought that their being clated with their good success, the Association would go on and do something better than was now proposed.

In discussing this subject two things were to be kept in view: first, that temperance is a great evil; and secondly, that it is the outgrowth of another great evil, the facility of obtaining intoxicants. As far as he could hear, the liquor sold in an unlicensed house was just as beneficial (?) as that sold in a licensed one, and that sold in the lowest shebeen as good as that obtained from the best establishment in the city. He thought there should be only one law for rich and poor, and that if any person drinks his liquor in a good hotel, he could not refuse his poorer neighbor the privilege of taking his in a less costly place. He thought it was in the traffic, and not in the place where it is carried on, that the evil lay, and that the poorer shebeens which had been described were but the official assignees winding up the business begun in more fashionable places. (Applause.) He would sweep away the whole traffic. (Applause.) He laughed at the idea that a \$100 license would reduce the number of establishments. Men making 200 per cent. on their stock can afford to pay their license and numerous fines for violation of the conditions on which it was granted and go on selling as before. In a certain town in Ontario the granting of liquor licenses is in the hands of the county judge, police magistrate and chief of police. Recently, a few weeks before the time for granting licenses, the judge brought his son into the Young Men's Christian Association Rooms and had him sign the total abstinence pledge to prevent the ruin he was running into from the use of intoxicants, and then shortly afterwards signed several hundred licenses for the sale of the "article." No one knew better than the judge the evil of the traffic, but the cause of so many licenses being granted was explained by another of the commissioners, who on being asked the reason said, "If you knew the amount of pressure brought against us you would be surprised we signed so few." All the pressure was on one side. The friends of temperance, the traffic not being to them a matter of money, do not exert themselves sufficiently in the opposite direction. The commissioners need the whole moral support of the right-thinking people of the city to assist them in enforcing the laws. He thought the greatest good done by the present movement would be to convince the citizens that nothing will do but prohibition altogether. He believed in the idea that public opinion must precede legal action. When last year 35,000 petitioners sent to Parliament asking for a prohibitory law they were met by the objection that the country was not ready for it. When a few influential men petition for a railroad charter they never ask if the country is prepared for it or not, but pass the law. Next year 100,000 petitioners would pray for the prohibitory law. He thought very much nonsense was spoken about the injustice that would be done the liquor-seller by passing a prohibitory law. If 29 persons were to apply for a license to issue marriage licenses, probably not one of them would receive it, but no one could say injustice was done the applicants; and he considered no more would injustice be done by refusing to grant licenses to sell liquor. The liquor-sellers wanted extra legislation to be allowed to sell all day and all night, week-days and Sundays.

Rev. Gavin Lang, in seconding the resolution, said they came here to see if some common position could not be found on which all law-abiding citizens could unite to put down the evil intemperance. He thought that those who with him did not go the whole length on this question as earnestly desire the suppression of the liquor traffic as those who do. Those with him want a little of the enthusiasm of the prohibitionists, and they a little of the caution of the others. The question to be asked by all was, "Am I a teetotaler's keeper?" and the answer must be, "I am." If the citizens were alive to the question, those coming before them for election to office would have to respond to the desires of those who wish the condition of the people to be raised.

Dr. Hingston, being called on, said the press of this city must be omniscient. He knew nothing about his having to speak to-night till reading the *Witness* he saw the prophecy there. He every day met in his professional persons who advocated intoxicants to make them cool in warm weather, to warm them in cold weather, to quench their thirst, and to alleviate their cravings when hungry. To the first of these ideas he opposed the opinion of Dr. Johnston, that in the hottest countries those who live the longest and are most healthy are abstainers, or at least temperate drinkers; to the second, that, according to Dr. Rae, those who live in the coldest climates abstain entirely; to the third, drink rather increases thirst; and to the last, that though liquor for a time takes away the sense of hunger, it unites the stomach, or wholesome food. He believed they should not try to do too much, but all they should try to do carefully.

Mr. J. R. Douglass thought that much difficulty would be found in enforcing the present law. According to His Honor the Recorder, the law now regulating the liquor traffic in the city has suspended the one previously in force, according to which, as regards Sunday traffic, all that was necessary to be proved for conviction was that the establishment was open. Under the new

act it was necessary to prove not only that the establishment was actually open, but also that liquor was sold and paid for, and that the person buying was not a traveller, the whole burden of proof being thrown on the police. It is very difficult to enforce this law, while nothing was more easy than to enforce the old one a few years ago. He thought the Association should agitate for the restoration of the old law. The constitution was admirably drawn up, bringing all law-abiding citizens to assist the Association. He thought the fight against the traffic would be a hard one. As soon as it is evident that an effort is being made to contract the powers of the liquor-sellers, so soon do these persons make special exertions on their own behalf. Since the agitation of the Permissive Bill in England the dealers have made greater efforts to force into Parliament more of their supporters, and as a consequence there are more brewers in the present English Parliament than in any preceding one. It will be the same here, and we will be forced to fight them with their own weapons. We must carefully calculate the strength of the enemy, be prepared to work like men, and not be satisfied with a slight advantage gained, or disheartened by a repulse.

Rev. James Carmichael called upon all to respect the opinions of those who differed with them. If united we will be a power in the city, if dissented, nothing. As far as the total abstinence are concerned they are determined to go on.

The meeting was then closed with prayer by Rev. Dr. Burns.

DOMINION ECCLESIASTICAL NEWS.

EPISCOPALIAN.—The new organ for Holy Trinity Church, Winnipeg, has arrived. \$90 was realized at a tea in aid of the Organ Fund of St. Paul's Church, Parrytown, on the 17th ult.—Rev. H. Roe, St. Ann's, has been appointed Professor of Divinity of Bishop's College, Lennoxville.—The congregation at Whitfield have resolved to replace their church, lately unroofed, with a substantial brick one.—A concert was given last week in Oakville to assist the Organ Fund of St. Jude's Church; \$95 was realized.—Rev. G. Roberts has been appointed to St. Ann's Church, Fredericton, N.B.—The congregation in the N. W. part of the Parish of St. James, Biddulph, are building a handsome brick church, at a cost of \$4,000.—The Church of St. Paul's, Almonte, has been repainted, and the chancel newly carpeted, at a cost of about \$400.—The church at Sault Ste Marie was consecrated on the 3rd ult. The congregation have purchased a cabinet organ at a cost of \$400.

PRESBYTERIAN.—A very successful soiree in connection with the dedication of Erskine Church, Ingersoll, was held on the 25th ult. Over 300 people were present.—Rev. D. Stewart was inducted to the pastorate of Williamsburg and Enniskillen congregations, at Enniskillen, on the 17th ult.—At the late meeting of the Presbytery of Manitoba, an application was received from Knox Church, Winnipeg, for moderation in a call for a settled pastor, the applicants guaranteeing a salary of at least \$2,000 per annum.—Rev. John McNabb, of Palestine, resigned his position as missionary; cause, poor health.—A new church on the corner of College and Bathurst streets, Toronto, was opened on the 21st ult. Its cost was about \$2,500, nearly all of which has been raised.—At a bazaar for improvements in the Manor, Melts, recently held, \$80 was realized.—Rev. Hugh Cameron, lately of Ross, was inducted in charge of Kippeng congregation on the 16th ult.

METHODIST.—A new Wesleyan church has been opened at Edmonton.—The congregation in St. Thomas are preparing to build a new church or lecture-room to cost about \$3,000.—The M. E. church in Mount Forest having been repaired, was reopened on Sunday last.—The congregation in Port Perry has subscribed \$2,000 to build a new church, to cost about \$5,000.—A new white brick church is being erected in Sunderland.—The church in Bracebridge having been enlarged and repainted, was recently reopened.

BAPTIST.—Rev. R. J. Lobb, late of Grand Blanc, Mich., has accepted a call to the church at Fugate, Ont.

DONATIONS.—Rev. Peter Wright, P. Ingersoll, \$129.

DOMINION NEWS.

QUEBEC.

(From St. John's News.)—Indigent citizens are canvassing the propriety of offering the Government \$5,000 to rebuild the burnt wing of the barracks for the Lunatic Asylum, or buying a farm on which to erect new buildings altogether.

—The Phillipsburg marble quarry is to be worked all winter. Considerable quantities of very fine marble are being taken out and sent to Montreal, a portion of which is being used to build a church in the latter city.

—Now that the railway track between this and Rouses Point is blocked up with cars (pending the charge of gauge on the Grand Trunk), the mails for Lacolle and intermediate places are sent forward by team every afternoon.

LOWER PROVINCES.

—The second mate of the Allan SS., "Acadian," named Duncan Campbell, obtained leave of absence in Picton last week to go to Halifax. Three of the crew gave him \$125 to take to their respective families; neither money nor man has since been heard of.

—A girl twelve years of age was choked to death in St. John, N.B., on the 25th ult., by swallowing a shell, a little over an inch in circumference. A doctor was sent for, but came without his instruments. While he was absent for them, the agonized friends of the dying girl gathered around her, powerless to save. A second after she jumped twice in the air and fell dead at her mother's feet. The tragedy had ended.

—The working of the New Brunswick School Act is being resisted. Francis Collias, Esq., of St. John, having ignored the summons to pay, the constable seized a quantity of leather on his premises, which was valued at 25c. Some of the persons on bidding winked or nodded as is customary at such sales. Mr. Powers told them he would take no winks or nods in this case; that this was a sale under execution for the school tax and their bids must be plainly given. He told his audience that the law must be carried out, and that for his part he would do his utmost to carry it out, regardless of consequences—even at the risk of his life. Another constable, while serving an execution for \$3.18, a man's tax for one year, was assaulted by the debtor, who, however, was acquitted for the act, as he had not harmed his opponent.

—Mr. George Smith has just discovered the fragments of an ancient Assyrian canon, from the Babylonian copy of which the much-contested canon of Berossus was unquestionably derived. The importance of this relic to chronologists can scarcely be over-estimated, and it will form the substance of a paper shortly to be read before the English Society of Biblical Archaeology by its fortunate discoverer.

EDITORIAL NOTES.

—It would appear that the present high prices of coal in England are producing their natural result, in inducing colliery owners to work fresh mines, and re-open old ones. In some quarters it was believed that the great amount of enterprise now being shown in the opening of additional pits would, ere long, cause a fall in the price of coal; but advices by telegraph state that, on the contrary, it is still advancing.

—It is extremely touching to notice the confidence of the *Leader* in the "guilelessness," "candor," and general innocence of Sir John A. Macdonald. No doubt it is all spontaneous and comes from the bottom of the writer's heart, but malicious people will ascribe it to that sum of money which James Beatty, M. P., received from the Government for broken stone seized at the time when the York roads were taken from him. The guileless, candid Sir John evidently knows how to place money "where it will do the most good."

—Revolutions in South America generally have some peculiar characteristics that deprive them of all dignity. One of the most absurd recently occurred in Peru, where an unknown leader endeavored to revolutionize the State with a band of Indians bearing such an unusual engine of war as a cow-horn. Having been put to flight with a mountain howitzer, the leader was ignominiously beaten to death with sticks and stones. It is the periodical recurrence of such demonstrations as this which is the main obstacle to the progress of civilization in those countries.

—The *Globe's* Ottawa correspondent telegraphs:—It is rumored that the Hon. Mr. Langevin has undertaken the forlorn hope. He arrived here a few days ago from Quebec and after an interview with Sir John, returned by the next train. The story is that Sir John sent him to the right about with a broad hint that he need not come back to Ottawa if he cannot find a colleague to fill the vacancy for his Province in the Privy Council. It is further stated that if the leadership for Quebec has to go to other hands, Hon. Mr. Langevin will take the Premiership of the Province, to be made vacant by the appointment of Mr. Olmest to a judgeship.

—The Ottawa Times, a semi-official organ in an editorial on the 7th inst., says:—It is not impossible that the Ministers may ask for a Committee of the House to examine and report upon the evidence taken before the Royal Commission, and to take such further evidence as they may deem necessary; such a step, we think, is due to the respectable minority, respectable, at least, in numbers, if not in character, who signed the anti-protection manifesto, and we are confident that Ministers will not hesitate to advise it. They have nothing to fear. We hope the Government will make this special concession to the wishes of the Opposition.

—The opinions of the English Press are hurting the feelings of the Ministerial organs very much. This is the way in which the Toronto Mail alludes to them:—"It is always refreshing to read an English editorial on Canada or matters Canadian. The writer possesses the strong nerve of him who is incessantly talking of what he does not understand and knows nothing about a string of the most astounding statements with an air of impudent familiarity. It is a pity that English journalists know so little and profess to know so much of Canada; and it is absurd to advance their opinions on Canadian matters as the views of unbiased men competent to judge."

—There are grievous complaints in Ontario about frequent changes of school books in the Common schools. Progress towards perfection can only be secured by change, but it is surely unnecessary to make changes of books incumbent on those pupils who have already purchased books highly recommended by the Department. This seems to be done in some schools. The theory that parties connected with the Department are interested in these changes on grounds other than patriotic is of course held, whether rightly or wrongly, by those on whom the unnecessary expense falls. The Department should be careful that the cheapness of its system is not neutralized by side winds of this kind.

—The Grand Jury of the Court of General Sessions, New York, recently made some suggestions relative to keeping juvenile criminals separate from adult offenders, not only in prisons but in conveyances to prison, and of having them taught a trade. In conclusion, they say if the Grand Inquest should succeed in calling the attention of the authorities and of the people of this State to the urgent importance of attacking crime at the root of the tree rather than at its branches, by taking steps to educate and shield the young criminal from evil influences during his imprisonment, so that when he is set at liberty he shall be competent to earn his livelihood, and therefore less easily tempted to fall into sin, it would be a source of higher satisfaction to us than could be afforded by the most assiduous performance of our duties in hearing evidence of crime and presenting criminals for trial.

—A gigantic statue of Nelson, modelled and executed by Admiral Lord Clarence Paget after two years' of patient labor, was unveiled by Lady Clarence Paget on the 9th September last with due military and naval honors, in presence of a large assemblage of spectators. It is placed on a rock on the Anglesha shore of the Menai Straits, below his Lordship's seat. The material is a combination of limestone and Portland cement, and the figure is strengthened by the insertion of a

Family Reading.

[For the Witness.]

THE BEATITUDES.—Matthew v: 3-12.

BY JAMES LAWSON.

Blessed are they in spirit poor,
Who feel their want and sinfulness;
For thus the kingdom they secure,
The blessing of free Gospel grace.

Blessed are they who do lament,
Who mourn their sins and seek release;
For unto them who do repent
Will God give comfort, joy and peace.

Blessed are those in spirit meek,
Who earthly vanities disdain;
But who the better country seek, (Heb. 11:16)
For they that land of rest shall gain.

Blessed are they whose souls do pine,
Hunger and thirst for righteousness;
They shall be filled with love divine,
And blest with inward holiness.

Blessed are they who mercy show;
For thus the promise they obtain
From Him who does each action know,
That mercy they shall thus obtain.

Blessed are those whose hearts are pure,
From sinfulness entirely free,
For they the promise thus secure,
That God himself their eyes shall see.

Blessed are they whose lot is hard,
For doing right and hating wrong;
For great in heaven is their reward—
To them the kingdom does belong.

Blessed are ye when suffering ill,
Reviled and slandered for Christ's sake;
For though men may the body kill,
The life within they cannot take.

Rejoice! for great is your reward,
The promise unto you is given;
For thus the prophets all have shared,
And thus obtained a home in heaven.

Bateson, Ont., Sept. 3, 1873.

Oct 1873.

[For the Witness.]

A STRUGGLE WITH "OLD RYE."

It is several years since I came to Canada, but the recollection of the first night I spent on its shores is as fresh to me now as if its events were but those of a night ago.

Why they should have produced such a lasting impression will be best explained by the following relation:—

It was a lovely summer's morning when I arrived at Point Levi. The "Philistia" had made a first class run from Liverpool, and the passengers as they stepped ashore seemed full of life and animation. The brightness of the weather, the novelty and beauty of the scene, with the bustle and excitement incidental to the landing of a thousand people and their numerous belongings appeared such a pleasant contrast to the inevitable monotony of even such a brief sea voyage:—

As was natural, I had made some acquaintances during the passage, and amongst others had discovered a great predilection for a youth whom I will call Gordon. He was apparently about sixteen, of very dark complexion, and besides being decidedly good-looking, had the manners and appearance of a gentleman's son. Being full of fun and frolic, he soon became one of a little circle of kindred spirits who generally took the lead when anything in the shape of diversion was going on, and till we reached mid ocean he contributed not a little to those varied amusements which tend so much to relieve the tedium of a long journey. After this period I noticed a remarkable change in his demeanor, for from being the liveliest among the lively, he grew shy, silent, and moody, and, as it to shun observation, would betake himself below, and remain there for hours at a time when all the rest of us were on deck. I soon made the discovery that he had since come on board acquired an inordinate propensity for chewing strong plug tobacco, which had grown to fearful proportions as the voyage progressed, resulting in the extraordinary prostration under which he suffered.

Remonstrance was useless; he seemed quite infatuated, and kept increasing the quantity consumed, till his appetite for food left him, and he appeared to have no zest except for his darling vice.

This was the state of things when we reached our destination, when, as we landed up to the wharf, he suddenly plucked up spirits and again joined our little circle. Having cleared our baggage at the Custom House shed, we made for the town, and soon found a convenient hotel, where we established our headquarters for the day, our train not leaving for Montreal till evening. We employed the interval before dinner in seeing what little our time allowed of Point Levi and its denizens, finding much that was new and entertaining and something that was neither.

Perhaps the great influx of immigrants might account for the thriving trade the hotel and bar-keepers were doing, and for some of the "Saxon" with which the thirsty souls lured their conversation; but in the latter respect the natives certainly carried away the palm both for originality and volubility.

Returning to our hotel we all—Gordon and I—ate a hearty dinner, being perhaps as hungry as a dog of feline as ever, and after grace before meat, though I fear we omitted the ceremony, and, shortly after, while indulging in a smoke, heard the cry of "all aboard."

We submitted to the customary extortions, and, rushing to the cars, secured seats, from which vantage point we had an opportunity of observing the admirable arrangements made by the Railway officials, being detained at the depot (doubtless for that purpose) for an hour and a quarter before getting under weigh. I must not forget that one of our party had provided himself with a bottle of "Old Rye" as provision for the journey.

At last we got a start, snatched and smoked, and then as night came on we one by one dropped asleep, I being the last to succumb. I don't suppose I had slept more than an hour before I awoke with a great start, and, looking round, saw the old Gordon in a condition which I at first almost impossible to describe. He sat bolt upright, staring at me with a fixed stony gaze that filled me with horror.

Seeing there was something wrong about him, as soon as I could recover myself, I spoke to him and enquired what was amiss, when without replying he commenced a series of antics, which would have been ludicrous had they not been so shocking, for I knew at a glance that he was suffering from delirium, which I thought resulted from his excessive use of tobacco. He repeatedly passed his hands over his face; wiped his neck with an imaginary handkerchief; cleaned his boots with imperceptible blacking and brushes;

varying his proceedings by a combat with some unseen foe, his eyes glaring at me all the time as when I first awoke.

After watching him a few moments I rose and shook him, when he burst into a loud laugh, awakening my companions, and indeed every one in the car. Whilst I was explaining the state of affairs, Gordon attempted to add his version, when we made the discovery that he was unmistakably drunk, an attempt on his part to rise removing all doubt on the subject. There seemed nothing to account for his deplorable condition, as, on account of his youth, he had not been invited to take any of the liquor, but a suggested inspection of the bottle soon solved the mystery. During our sleep young Gordon had drunk quite half a pint of raw whiskey.

After a great deal of gesticulation and incoherent talk, varied occasionally by a snatch of a song, he, to our great relief, again fell asleep, and we quickly followed suit (previously locking up the bottle in a portmanteau), and trusting there would be no further disturbance.

We were never more miserably deceived in our lives. How long I slept I cannot tell, when, again I awoke with another and more violent shock than before, when I saw Gordon repeating his performances, but in a much more extravagant fashion than at first. Seriously alarmed, I was just about to give my right hand companion a kick to rouse him, when, suddenly, the youth rose and made a desperate plunge, head foremost, for the car door, which had been left open on account of the heat. As quick as thought I was upon him, but not before he had gained the platform outside of the car. I seized him by the collar of his coat and endeavored to haul him back, when a fearful struggle ensued. By exerting my utmost strength I was able to get him inside of the car, but, while trying to close the door, he made another frantic effort to escape; he fought me like a strong and terrible thought I found he was stronger than I!

Seizing me in his arms, inch by inch, he forced me out on to the platform, where for some seconds we swayed to and fro in each others' embrace; I felt myself growing feebler every moment—my brain began to whirl, and I was giving up all for lost, when, suddenly, I remembered an old wrestling trick I had learnt at school. Putting my remaining strength into one last great effort, I gave him a fair cross-buttock and hurled him headlong back into the car. One moment longer and we must both have been thrown on the track, with what result I shudder to imagine. I sunk back on my seat and mentally thanked God for my escape. When I regained consciousness, I found my companions, who had been spellbound during the encounter, had secured the unhappy boy, whom they carefully guarded till the arrival of the train at Richmond, where he left in charge of a gentleman who was going in his direction and who undertook his custody.

As for myself the exertion and excitement I had undergone completely unbalanced me, and I did not recover till I had enjoyed nine hours between the sheets at the "Albion." I have never seen Gordon since, but I often wonder if it ever occurs to him, as it does to me, how remarkable it was I should wake on both occasions just in the nick of time.

Was it chance? Was it, that, having no "Rye," I slept lightly and was aroused by some slight noise he made? Or was it Providence? Be it as it may, it is certain that the horrors of that night gave me such a detestation of "Old Rye" as could never have been created by any amount of facetious lectures.

HELEN BURTON.

CHAPTER XI.—(Continued.)

At the convent, the Protestant pupils had attended regularly the catechism of the Roman Catholic girls, and although not required to recite, they could not, of course, avoid hearing, as Helen had remarked, all the instruction, given often doubtless with special reference to themselves. The Catechism for the older pupils was a duo, and had been gone over to the sixteenth century. The girls were arranged, as usual, in two classes, the Roman Catholics in front, the Protestants in the rear.

The lessons for the day proceeded thus:—
Q. What do you remark on this century?
A. I remark that the Church had a great combat to sustain in that age. She was attacked by Luther, Zuinglius, Calvin, and Henry VIII.

Q. Who was Luther?
A. Luther was a German religious of the Augustinian order, who violated his three vows of poverty, chastity, and obedience; he apostatized, married a nun, and commenced declaiming against the Catholic Church.

Q. What did he write previous to his condemnation?

A. Previous to his condemnation he had written to the sovereign pontiff, that he would receive his decision as an oracle from the mouth of Jesus Christ; but scarcely had Leo X. condemned his errors, when he gave vent to the most vile abuse against him, against the bishops and theologians, impudently pretending that he alone was more enlightened than the whole Christian world. He persevered in preaching error, and after having led a scandalous life, died on leaving the table, where he had, as usual, gorged himself with wine and meats.

Q. Who was Zuinglius?
A. Zuinglius was a curate of the church of Our Lady of the Hermits, in Switzerland, preached at Zurich the errors of Luther, permitted all kinds of disorders, had the effrontery to marry publicly, and was killed in a battle lost by his partisans, although he had promised them a victory.

Q. Who was Calvin?
A. Calvin was an ecclesiastic of Noyon; but was never a priest. He went to Bourges where he adopted the errors of Luther, to which he added his own; he settled in Geneva, where he burnt to death Michael Servetus, who had the courage to differ from him, and finally died himself of a shameful disease.

Q. Who was Henry VIII.?

A. Henry VIII. was king of England. A slave to his passions, he wished the pope to annul his lawful marriage, but the pope refused. Upon this the king declared himself the head of the Church in England, drew his people into schism, and soon after into heresy.

Q. How do you show that Protestantism, or the religion preached by Luther, Zuinglius, Calvin, and Henry VIII, is not the true religion?
A. In order to show that Protestantism is a false religion, or rather no religion at all, it will be sufficient to bear in mind, 1st, that it was established by four great liberties; 2d, that it owes its origin to the love of honors, covetousness of the goods of others, and the love of sensual pleasures;—three things forbidden by the Gospel; 3d, that it permits you to believe what you please, and to do whatever you believe; 4th, that it has caused immense evils, deluging Germany, France, Switzerland and England with blood. It leads to impiety, and finally to indifference, the source of all revolutions, past and future. We must therefore be on our guard against those who preach it, and cherish a horror for the books which disseminate it.

During this recital, so false to history, Grace glanced at Marcia, but could not see the expression of her averted face.

"Was not that dreadful?" said Lucy. "I cannot bear to listen to these catechisms, and I think they ought not to require it of us. I

don't wonder Helen used to cry to hear such things, and now only think of her believing them!"

"What is that, Lucy?" said Sister Celestina who was in hearing.

"I am a Protestant," said Lucy, unexpectedly driven to defend herself, "and I do not like to hear such things said about my religion."

"Oh, don't say that, Lucy. How can you claim to be a Protestant, when you know what it is? All that the Catechism says is true, and dear Lucy, you must never say again that you are a Protestant. The word itself is hateful. It was different when you knew no better, but now that you have an opportunity to learn the true religion, you must never say you are a Protestant."

"I wish you had not said so much to Sister Celestina," said Marcia to Lucy afterwards, "it is of no use to be always objecting."

"I only said I was a Protestant, and that I did not like to be abused," answered Lucy.

"But it does no good to be always parading Protestantism."

"I like them to know I don't believe those falsehoods, and I don't see how you, sister, can listen to them so quietly."

"Maybe there is more truth in them than you think, Lucy."

"O sister, what are you saying? You do not mean to say that you believe them?"

"Oh, never mind," said Marcia, "it is best not to talk about these things."

As day after day passed, and Grace wearily engaged in studies in which she now felt little interest, and no tidings came from home, her anxiety increased. When she spoke of the strangeness of the silence, the irregularity of the mails was given as sufficient cause for the failure of letters. This was an unsatisfactory answer, liked as her mind now was with apprehensions about those at home. She saw no more of the priest, and the Sisters generally seemed to regard her as an incorrigible heretic. All her intercourse with Helen was trammelled by the presence of Sister Catherine, who contrived to appropriate nearly all of Helen's leisure time. Of Marcia she saw but little except in school; her time seemed fully occupied, Grace knew not how. Lucy looked sad and unhappy, but was singularly reserved for one of her frank disposition.

Grace was at her desk, her head bent over her book, but occupied with her new anxieties, when she received a summons from the Superior to the parlor. She remembered her last summons to the presence of that lady, and felt alarmed.

"Who wishes to see me?"

The nun did not know—her message was simply, "that Miss Dabney must come to the parlor."

"Might it not be some one to take her home?" thought Grace, and with mingled hope and dread she rose to obey the order. With quickly throbbing heart she found herself on the threshold; she paused, then stepped quickly forward, and stood in the presence of a stranger, the same stately, darkly bearded stranger whose arrival had lately brought such relief to another household. One glance restored Grace's self-possession—another more earnest was given to the stranger, and Grace was folded in the embrace of uncle Robert, and her joy found expression only in tears.

More than ever was Mr. Lysle alarmed for the consequences of Judge Burton's folly, as he looked on the pale face of Helen, whom he requested to see, and her quiet grief at parting with Grace touched him profoundly.

Many encounters were passed by Madame Cherubina upon Grace; they had, she affirmed, endeavored to render her all that her friends could desire; but her ready tact doubtless discovered that Mr. Lysle was not, like his friend Judge Burton, to be cajoled or flattered.

The parting with Helen and the many friends whom Grace had attached to her at the convent would have been sadder, had it not been for the intense satisfaction and relief she felt at leaving; and she could scarcely decide whether the tears which flowed so profusely were tears of joy or grief.

We pass over the happy days of reunion in Mrs. Dabney's family. The stern lessons of the past were not lost on any member. Sincere penitence and deep thankfulness gave to Mrs. Dabney's character an earnestness which not only made her more lovely, but which constantly found expression in acts of self-denial and kindness. Grace, fully sensible of the faults which had led to all the mischief, and feeling her own weakness, was beginning to look to a higher Source for strength to carry out her many good resolutions. Many were the confidential conferences held on the events of the past year, in which Mr. Lysle often participated, his fervent piety and practical character enabling him to point edifying morals from their experience.

It was on one of these occasions that Mary told her sister how many fears she had felt on her account. "It was owing to no cleverness of mine, sister dear, that your fears were not verified," said Grace.

"Oh, I know it was not your cleverness which saved you: God alone could have kept you from the temptations there," said Mary.

"Yes, it was God who kept me, but He used a weak little instrument of whom I have not told you; and then Grace related how she had gone on unconsciously gliding into the ways of the place, without considering to what such things must ultimately lead, habit and inclination uniting to confirm her in the practice of what was at first done reluctantly, until roused by the communication of Madge, "But I shall not call her Madge," she added, as she finished her narrative, "but Madge St. Clair—that is her name."

"And who is Madge St. Clair?" asked Mr. Lysle, entering at the moment.

"Then came a recapitulation from Grace of the service for which she was indebted to Madge, with the recital of her story, as she had received it from herself."

"This is a strange and important affair," he said, when Grace had ended; "doubtless this child has relatives in England who would be glad to reclaim her; at all events they ought to have the opportunity; and his searching questions drew forth many little circumstances learned in her intercourse with Madge to which Grace had attached little importance but which might serve as links in the chain of evidence. Then he sat in thoughtful silence, the result of which was a determination to advertise the child in the English papers, which purpose he shortly after carried into effect through his agent there."

CHAPTER XII.

Groups of anxious passengers crowded the deck of the steamer "York," as she approached the city of New York, on the morning of May 25, 18—.

was fortunate in arranging his business so as to allow them to leave early in the ensuing week for home, and on Sunday morning, along with many others, they entered—Church. A feeling of home and security crept over Mrs. Chamberlain, as she took her seat in the house of God, where the service was conducted in a manner more familiar to her than she had for a long time witnessed, and with devout thankfulness she joined in the worship; but when the preacher, a tall, spare, spiritual-looking man, rose and repeated in a solemn and impressive manner, his text, "Bring them up in the nurture and admonition of the Lord," his heart beat quicker: it seemed as if he spoke directly to her. He explained the solemn responsibilities of parents, and continued, "I shall confine myself, in the remainder of this discourse, to pointing out one of the instances in which parents violate this command of God."

"The case to which I allude is the indifference manifested by Christian parents to the character, morals and religious sentiments of the instructors of their children. The most prominent candidates for public patronage in this work of education in our country, of late years, are individuals and ecclesiastical orders in the papal Church. Everywhere throughout our land their schools are coming into competition with those erected and governed by Protestants, at such reduction of prices, and with a zeal that manifests a desire to get, at least, a large proportion, if not an entire control of the education of the country. The vows resting on you as Christian parents make it obligatory that you examine carefully the claims of these instructors; their capacity to impart useful knowledge; their doctrines, sentiments, and lives that you may be able to judge whether they are likely to bring up the children of Protestant Christians 'in the nurture and admonition of the Lord.'"

"The special candidates for patronage in the instruction of your daughters are the orders of the Ursulines, the Visitandines, and the Sacred Heart; orders shown by Professor Schiele, in his late work, to be peculiarly under the spiritual direction of the Jesuits, and the last a creation of their own, composed of women enthusiastically engaged in the work to which they have vowed, and blindly obedient to the will of their confessors and spiritual guides. They are satisfied of the infallibility of the truth of the destructive doctrines we have rehearsed, and are sure that the curse of God rests on the parents of the children they are educating and hence bound, by every feeling of benevolence, to separate the child from the baneful influence of the parent and infuse their own dogmas into her mind. What is a promise not to interfere with your child's religion worth under such circumstances? How long, think you, would they continue their self-denying labors in a Protestant community if they were assured the result must be the making of all their pupils firm and decided Protestant Christians? Yet this is the end you are bound by your vow to seek in an instructor for the child God has committed to you."

"The instruction given in these convents and seminaries is liable to all the objections belonging to the Jesuit schools. The teachers, in three-fourths of the cases are unqualified for their work; and that lack entails itself; for each succeeding generation of teachers was taught by the one preceding it. A modern language or two may be well taught, for the teachers are mostly foreigners; the English rudiments may also be pretty correctly imparted, and some ornamental, showy branches thrown over the whole to hide its meagreness. But the things that form the character, and make useful, intelligent wives and mothers, fitted for the stations they are about to occupy in society, will be wholly wanting, for the simple reason that they are things no cloistered nun can ever experience, know, and hence can never impart. It will be well, in closing this subject, to look at the consequences that result from the violation of this precept."

"One consequence is found in the utter ruin of family peace. The domestic circle is God's appointed refuge from the toils and perplexities and sorrows of life. The domestic altar is the dearest and sweetest shrine at which man's offerings are made; where those most loved on earth present together their morning and evening vows to a God of love. But trust your sons and daughters to those whose under vows to estrange them from you and your religion, and who are conscientious in performing their vows, because they believe they will do God and your children service, and your domestic peace is gone. There will be secrets cherished in the breast of your child that he will not reveal to you, and your altar will be an abomination in his sight. Your home will be filled with discord; and the God of your fathers will be forsaken."

"By indifference to this precept, and consequently by committing your children to commissioned emissaries of the Roman Church you give your patronage, your money, and what is worse, the energies of your own offspring, to build up a politico-religious system, designed to pull down the institutions of freedom under which you live."

"Lastly, the destruction of the souls of your children, unless God's grace prevents, is a consequence. You place them under influences where the light of truth will be shut out from their minds, and a false system presented for their belief; if they receive it, they have embraced an error that destroys the soul; if they reject it, you have sowed their consciences by exposing them to a system of superstition and idolatry, bearing the name of the Christian religion, and thereby tempting them to reject the Bible and all religion in their hearts. The absurdities of the Papal faith made deists of Voltaire and his companions, and has made infidels of hundreds wearing the priestly garb this day in their own communion; and such are its natural tendencies."

"Let these consequences be fairly examined; see if they do not legitimately flow from the evil held up to your minds to-day, and may God enable you to act aright in view of the responsibility He has laid upon you."

This discourse was delivered with all the touching earnestness and simplicity characteristic of the speaker, and with the solemnity of one who fully realized his responsibility in the charge of souls. Mr. Chamberlain sometimes cast a furtive glance at his wife's face, where he saw the tears chasing each other unnoticed down her cheeks. Service ended, they departed from the house of God with others, who perchance had felt the scourge as well.

Not a word was spoken, neither had ought to say that might encourage the other; they could but wait and hope, and every obstacle to their departure being overcome, the hundreds of miles that intervened were rapidly passed over.

Arrived at W.—they lost no time in hastening to the convent of—

"The Misses Chamberlain we would see," said Mr. Chamberlain, nervously.

"Chamberlains," repeated the nun, deliberately.

"Yes, Marcia and Lucy Chamberlain."

"Oh yes, walk in: I will tell the Mistress-General," and she led the way to the reception-room. The Mistress-General soon appeared, and very soon after Marcia and Lucy were in their parents' arms.

Let us let useless magings deprive them of much pleasure in their travels. When greetings were over, and the glad excitement had a little subsided, he announced his intention to take the girls home with them. Mother Cherubina said it wanted so short a time to vacation, and it was so important for them to finish the session, that she would suggest that they should remain till the close; she knew it would be a hardship after so long a separation, but considering their profit, would it not be best to make the sacrifice?

(To be Continued.)

MUNIFICENT CHURCH DONATION.—The British papers record the unprecedented liberality of a Scotch iron-master, Mr. James Baird, of Auchmeddin. Mr. Baird, it appears, on the authority of the Glasgow Herald, has just paid over to a body of trustees the sum of £500,000, to be called "the Baird Trust," and to be applied for religious purposes in connexion with the Established Church of Scotland. We learn from the introduction to the deed of trust that have been the principal objects and motives of the giver. He feels deeply impressed with the extent to which he believes spiritual destitution to prevail among the poor and working population of Scotland. He is satisfied that this proceeds, in great measure, from the want of properly organized and endowed territorial work. He considers, also, that there appears to be a tendency to a departure from the truth, and to an exclusion of religion in the teaching of the young, that the means available by law are insufficient, and that the evils cannot properly be met, nor the desired object attained, without the aid of private benevolence. These are substantially the reasons which have induced him to found the magnificent "Trust" we have just mentioned. It is to do all that money can do to correct the evils and to supply the wants which are complained of. It is to be spent either in aid of the church organization, or in supplying a new organization where none exists already. Nor is its enormous amount to be made an occasion or an excuse for wastefulness. It is not to be scattered with a free hand in the hope of a future harvest. It is to supply payment strictly according to the work done, and in such a manner as may be most likely either to co-operate with the efforts of others or to induce others to follow an example so nobly set."

ANCIENT TESTAMENT PLEDGE.—On the back leaf of an old English Bible, which has been transmitted from sire to son through many successive generations, and appears as the property of Robert Bliton, B.D., and preacher of God's word at Broughton, Northamptonshire, is inscribed the following pledge:—

"From this day forward to the end of my life, I will never pledge any health nor drink a whole carouse in a glass cup, bowl, or other drinking instrument, whosoever it be, from whomsoever it come, except the necessity do require it, not to my own most gracious King, nor any the greatest monarch or tyrant upon earth, nor my dearest friend nor all the goulds in the world, shall ever enforce me. Not angel from heaven (who I know will not attempt it) shall persuade, nor Satan, with all his subtle subtleties, nor all the powers of hell itself, shall betray me. By this very sinne (for sinne it is, and not a little one) I do plainly find that I have more offended and dishonoured my glorious Maker, and most merciful Saviour, than by all other sinne that I am subject unto; and for this very sinne it is my God hath often been strange unto me, and for that cause, and no other respect have I thus vowed, and I heartily beg my Good Father in Heaven of His great goodness and infinite mercy in Jesus Christ to assist me in the same, and be so favourable unto me for what is past. Amen. Broughton, 10th April, 1637."

(Signed) R. BOLTON.

CHILDREN'S CORNER.

GRANDMA'S TEAM.

"It's no use, I can't find a horse anywhere for love or money. All are either sick or kept quiet to-day for fear of being sick. I declare, I'd almost rather lose Major than disappoint mother," said Farmer Jenks, coming in on Sunday morning from a fruitless visit to his neighbor.

It was in the height of the horse-distemper, and his own valuable beast stood in the stall, looking very interesting, with his legs in red flannel bandages, an old shawl around his neck, his body well covered by blankets, and a pensive expression in his fine eyes as he coughed and groaned distressfully.

You see it was particularly unfortunate to have Major give out on Sunday, for grandma had been to church, rain or shine, every Sunday for twenty years, and it was the pride of her life to be able to say this. A sincerely pious and good old lady was Grandma Jenks, eighty-five years old, yet hale and hearty, with no ailment but lame feet. Every Sunday all the year round, her son or grandsons drove her down to service in the wide, low chaise, got expressly for her benefit, and all the week seemed brighter and better for the quiet hour spent in the big pew.

"If the steedle should fall folks wouldn't miss it any more than they would old Mrs. Jenks from her corner," was a saying among the people, and grandma felt as if she was not only a public character, but a public example for all to follow, for another saying was, "Well, if old Mrs. Jenks can go to meeting, there's no excuse for our staying home."

That pleased her, and so when the farmer came in with the bad news, she looked deeply disappointed, sat still a moment tapping her hymn-book, then took her two canes and got up, saying resolutely, "A merciful man is merciful to his beast, so I won't have poor Major risk his life for me; but I shall walk."

A general outcry followed, for grandma was very lame, church a mile away, and the roads muddy after the rain.

"You can't do it, mother, and you'll be sick for the winter if you try," cried Mrs. Jenks, in great trouble.

"No, dear, I guess the Lord will give me strength, since I'm going to His house," answered the old lady walking slowly to the door.

"Blest if I wouldn't carry you myself if I only could, mother," exclaimed the farmer, helping her down the steps with filial gentleness.

Here Ned and Charley, the boys, laughed, for grandma was very stout, and the idea of their father carrying her tickled them immensely.

"Boys, I am ashamed of you!" said their mother, frowning at them. But grandma laughed, too, and said pleasantly, "I won't be a burden, Moses; give me your arm, and I'll step out as well as I can, and mebbe some one may come along and give me a lift."

So the door was locked, and the family set off. But it was hard work for the old lady, and soon she said she must sit down and rest a spell. As they stood waiting for her, all looking anxious, the boys suddenly had a bright idea, and merely saying they had forgotten something, raced up the hill again.

"I'm afraid you won't be able to do it, mother," the farmer was just saying, when the sound of an approaching carriage made them all turn to look, hoping for a lift.

Ned and Charley, trotting briskly with the chaise behind them.

"Here's your team, grandma. Jump in and we'll get you to meeting in good time yet," cried the lads, smiling and panting as they drew up close to the stone where the old lady sat.

"Boys, boys, it's Sunday, and we can't have any jokes or nonsense now," began Mrs. Jenks, looking much scandalized.

"Well, I don't know, wife. It's a new thing I allow, but considering the six we are in, I'm not sure it isn't a good plan. What do you think, mother?" asked the farmer, laughing, yet well pleased at the energy and good will of the lads.

"If the boys behave themselves and do it as a duty, not a frolic, and don't upset me, I reckon I'll let 'em try, for I don't believe I can get there any other way," said grandma. "You hoped the Lord would give you strength, and so He has, in this form. Use it, mother, and thank Him for it, since the children love you so well they would run their legs off to serve you," said the farmer, soberly, as he helped the old lady in and folded the robes around her feet.

"Steady, boys, no pranks, and stop behind the sheds. I can lend mother an arm there, and she can walk across the green. This turn-out is all very well, but we won't make a show of it."

Away went the chaise rolling gently down the hill, and the new span trotted well together, while the old lady sat calmly inside, frequently saying, "Don't pull too hard, Ned. I'm afraid I'm very heavy for you to draw, Charley. Take it easy, dears; there's time enough, time enough."

"You'll never hear the last of this, Moses; it will be a town joke for months to come," said Mrs. Jenks, as she and her husband walked briskly after the triumphal car.

"Don't care if I do hear one for a considerable spell. It's nothing to be ashamed of, and I guess you'll find that folks will agree with me, even if they do laugh," answered the farmer, stoutly; and

Agricultural.

A CITIZEN ON THE FARM.

Will it pay a city man to live on a farm? This question is often asked me by my friend, (says a city farmer in Albany, N.Y.) I am also asked if my potatoes cost me less than five dollars a bushel—if my milk does not cost as much per quart as champagne, and numerous other questions, all implying that farming will not pay a city man. One friend says, I know you spend two dollars on your farm for every one you get from it. A statement of what I have done, and suffered or gained, ought to satisfy these friends, and here it is:

A few years ago I disposed of my city residence and with the proceeds purchased a farm of about 25 acres, three miles from the city, provided with comfortable buildings; improved and enlarged the house and shed, provided myself with horses, carriages and wagons for family and farm use—with fowls, a cow, carts, plows, and all the implements for cultivating the land. By this time I had expended all I received from the sale of my city home, and this amount I called my capital stock, chargeable with interest and liable to taxation.

I now commenced work, doing it all by hired help, as the duties of my business in the city required and received from me as much time and more labor than I had formerly given. I opened a farm account and charged to it every expenditure for labor, hay, grain, manure, horse-shoeing, repairs of all kinds, toll, the cost of all new implements or carts, and every other item, except the repairs to my family carriage and my wife's phaeton. I did not even deduct the time of my men in making permanent improvements on my place or driving the carriage, or the shoeing of the horse I used for going to and returning from the city, but drove as hard a bargain with my farm as Shylock would with a Gentle, for I wanted to see the worst of it.

On the other hand I credited the farm only with the cash actually received from sale of the produce; and find that the cash so received will pay, and has actually paid, all the expenses, of every kind except the interest on the capital and the taxes, which stands in the place of rent, of interest and taxes upon the same sum invested in a city home. My family of seven persons has had, free and clear of expense, all the vegetables, fruit, eggs, poultry, milk and cream, of the best and freshest kind, that we could eat. We have also had flowers to enjoy, horses to ride and drive whenever we wished, and, better than all else, so much good fresh air that our physicians' bills have diminished nine-tenths. The expenses of sea-side and mountain trips have diminished wonderfully, and ice-cream, and strawberries and cream, cost only the price of the sugar, and are superior to any we get in the city.

And so, my friends, farming has paid a city man, and my potatoes do not cost me five dollars a bushel, and the milk costs nothing, although we use from ten to twenty quarts a day; and my champagne costs me nothing, for I don't need it, and I have discontinued using wine at dinner, for I don't need that, and farming would pay you too if you would try it.—*Letter in Cultivator.*

A WORD FOR FARMERS' WIVES.

Having read, in your valuable paper, sensible articles in favor of farmers' sons and daughters, I venture to offer a plea for farmers' wives, who are sometimes almost as much abused on the money question as their children.

No class of people perform such hard work for so little money as farmers' wives; the work of the farmer himself is no comparison to that of his wife. If there is extra work on the farm, he hires help; but if an unusual amount of labor presents itself in her domain, she rises earlier, sits up later and works harder and faster than her various tasks may be accomplished. Now the question is, why should she not be paid in good hard cash? Why not have an allowance (be it large or small), so that she need not be obliged to beg occasionally a few dollars from her unwilling spouse?

I have seen a farmer and his wife come to market with butter and eggs, which the farmer sold, and for which he pocketed the money—a goodly sum—which he evidently intended to hoard. I have seen that wife meet that husband and in all humility ask him for a little money. After some hesitation (during which he was probably wondering what she could want of so much money), I have seen him dive in his pocket and draw out his purse, with as much agony depicted in his countenance as if he were drawing his heart's blood. I should like to know how any woman of spirit can stand this?

She probably took the sole care of the hens that laid those eggs, and her hands were the only ones that touched that butter. I ask, why should she not have a part of the proceeds?

All wise husbands give their wives an allowance. It is astonishing to note what a woman can do with a little money, if she can only have an opportunity to plan the spending of it; but when she gets a little, now and then, haphazard, she has neither time nor inclination to plan.

It is demoralizing for a woman to ask or the money necessary for every little article of dress. No wonder that she gets moody and sullen, that she neglects to dress becomingly, or that her step gets slower each day as she plods on in her rounds of duties. I know from experience that a healthy woman can bear a great amount of hard labor; if the necessary encouragement is forthcoming.

Farmer, give your wife a certain proportion of the proceeds of your farm, and you will be surprised to see how many comforts and luxuries will be added to your home, and no portion of the allowance will be expended for your personal comfort. In addition to this, you will have the satisfaction of seeing the roses return to her cheek, and the sparkle in her eye which was once such an attraction to you.

People wonder why young farmers' wives fade so quickly. Let me explain, that in too many cases, this loss of sparkle and beauty is owing to hard labor with no tangible encouragement.—*Lillian Mayne, in the Cultivator.*

TORCH PRUNING.—This method, which has been tried in England, consists simply in fixing a torch to the tip of a long bamboo or fishing rod—the torch made by dipping in oil a bunch of rags or cotton. It is touched to the point of all shoots which are to be stopped during the period of growth, thus obviating ladders or scaffolding. It will not, however, be of much value here, as it is not necessary to shorten in the tips of large trees generally, the practice being more commonly applicable to small ones.—*ib.*

KEEPING LEATHER HARNESS PLIABLE.—It is well known that leather articles, kept in stables, soon become brittle in consequence of ammoniacal exhalations, which affect both harness hanging up in such localities and the shoes of those who frequent them. The usual applications of grease are not always sufficient to meet this difficulty; but it is said that by adding to them a small quantity of glycerine the leather will be kept continually in a soft and pliable condition.

Miscellany.

JOHN JANKIN'S SERMON.

The minister said last night, says he, "Don't be afraid of giving; if your life ain't nothin' to other folks, why, what's the use of livin'?" And that's what I said to my wife, says I, There's Brown, the miserable stoner, He'd sooner a beggar would starve than give A cent toward buyin' a dinner.

I tell you, our minister's prime, he is, But I couldn't quite determine When I heard him givin' it right and left, Just who was hit by his sermon. Of course there couldn't be no mistake When he talked of long-winded prayin', For Peters and Johnson they sat and scowled At every word he was sayin'.

And the minister he went on to say, "There's various kinds o' cheatin', And religion's as good for every day As to be bringin' to meetin'." I don't think much of a man that gives The Loud Amen at my preachin', And spends his time the followin' week In cheatin' and over-reachin'.

I guess that dose was bitter enough For a man like Jones to swallow; But I noticed he didn't open his mouth, Not once, after that, to holler. Hurrah, says I for the minister!— Of course I said it quiet— Give us some more of this open talk, It's very refreshin' diet.

The minister hit 'em every time; And when he spoke of fashion, And a rigger out in bows and things, As a woman's rulin' passion, And a comin' to church to see the styles, I couldn't help a winkin', And a nudgin' my wife, and says I, "That's you."

And I guess it sot her thinkin'. Says I to myself, That sermon's pat; But man is a queer creation! And I'm much afraid that most o' the folks Won't take the application. Now, if he had said a word about My personal mode o' sinnin', I'd a gone to work to right myself, And not set there a grinnin'.

Just then the ministersays, says he, "And now I've come to the follers Who've lost this shower by usin' their friends As sort o' moral umbrellas. 'Go home,' says he, 'and did your faults, Instead of huntin' your brother's; 'Go home,' he says, 'and wear the coats You've tried to fit for others.'"

My wife, she nudged, and Brown he winked, And there was lots o' smilin' And lots o' lookin' at our pew; It sot my blood a bilin'. Says I to myself, our minister Is gettin' a little bitter; I'll tell him, when meetin's out that I Ain't at all that kind of a critter.

[FOR THE WITNESS.]

HOW I WAS SAVED.

OR A WORD OF HOPE FOR WIVES WHOSE HUSBANDS ARE SO UNFORTUNATE AS TO BE ADDICTED TO DRINK.

To every wife whose husband is the slave to liquor, I say hope and pray! Do not give up to despair, and if your husband has any sense of religion or affection for you, he will, by the grace of God, reform.

For ten years alcohol was my master, and for seven years I battled fiercely to overcome him. Sometimes I would abstain for several months, once for six, then, trusting in my own strength, would fail.

My angel wife bore her troubles without a murmur, and, though delicate and nervous, never gave way to despair; was always most kind and affectionate, and clinging to my neck, would say, "Poor dear John, how I pity you, but let us hope and pray, and you will yet conquer." We did hope and pray, and God in his mercy answered our prayers, and a happier home on earth than our cannot be found.

We are now old and grey and are looking forward to that happy home above. No memory of the past is ever allowed to mar our perfect peace, for we know that the blood of the Lamb cleanseth from all sin. My wife says, "I love you all the more, John, for I know how you struggled, and I feel proud that I was the instrument in God's hands of saving you. I never, even in the darkest moments, regretted marrying you, for I thought if I had not you would have been lost."

Oh! if all wives were like mine how many more might be saved, if they would adopt her course instead of a harsh one.

Dear Mr. Editor, I will tax you no further. I am an old man, and before I go hence to return no more, I feel that I must give my experience, in the hope that it may, by the blessing of God, do a little good. J. R.

Ottawa, 1873.

OLD SUSAN.

BY GERTRUDE L. VANDERBILT.

"Bless de Lord, I'm pretty well, and granny's no wuss." I heard the voice below my window just as the dawn of a bright summer day was coloring the eastern horizon. Then another question was asked by the cook below, as she threw open the shutters, "No, I couldn't hear old Susan's reply." "No, I can't come in; I'm up so early to look for wood to bile the kettle. Granny'll be a-wantin' breakfast."

Soon after I saw the poor old woman bent almost double with the weight of fagots on her back, and her check apron filled with chips and corn-cobs from the wood-yard. I raised the sash, and called her.

"Aunt Susan, do come in! Flora will get your breakfast, and you can take some home with you for granny," said I.

She lowered the bundle of fagots from her shoulders, and pushed back the long gingham sun-bonnet, as she looked up at my window.

"Bless yer heart, chile, but I couldn't wouldn't!" She shook her head decidedly, and adjusted the red bandana turban which had been crushed down by the sun-bonnet.

"Ye see, me and granny ain't had fambly prayers yit this mornin'. That's it; obliged to yer jes' the same."

I suggested that our Heavenly Father would not reject prayers that were offered after breakfast. She looked up at me as I leaned from the window to catch the glory of the sunrise, and said, with rather a touch of sadness in her tone:

"No, chile, yer hadn't oughter think so. De Lord fust, an' everything else afterwards. Ef ye eat, or ef ye drink, do it all to de glory of God; but it tain't for his glory of yer please yerself fust. I'll be round blemby; then we 'plain the matter together." And reloading her tired shoulders, she tottered off under her burden.

This poor colored woman, bent down by her seventy years of sickness and poverty and

hard work and constant care, had a conscience so tender that nothing could have induced her to partake of the proffered meal before she had offered up her morning prayer, lest the act might seem like want of reverence and respect.

This was not an occasional spasmodic outbreak of piety; she seemed always anxious to talk about God, and, as she could not read herself, to hear others read about him. I never saw one who seemed to be in such constant and close communion with God. In my visits among the poor, I remember calling at her door one day, and being obliged to wait some time after knocking, although I heard her voice within. I was surprised that she should keep me waiting, for she had such a delicate sense of the duties of hospitality that she was particularly careful never to oblige a visitor to remain standing at her door. I soon discovered that she was engaged in prayer; no greater than any earthly guest was with her; it almost seemed as if she pleaded before one who was visibly present. She waited and wept, she urged, entreated and earnestly pleaded; then gradually her tone changed, and her voice rose in prayer and loud hallelujahs, and then she was silent. I knocked once more, and hastily now she threw open the door; the traces of tears still on her cheeks and in her poor, dim eyes.

"Welcome, welcome!" she exclaimed; "come in. De Lord's bin wid me dis day, 'Praise and bless his holy name. I've had sich a blessed time."

Then she dusted the only spare seat her poor room afforded, and placed it so that she could seat herself upon her bed should she face me.

"Oh, chile!" she exclaimed, "de prayers dat's gone up from dis poor shanty for you and de Sunday-school! De y's good right up from dis poor, low, mean place, right up through dis old roof, straight up to de great white throne!" And she clasped her hands and looked up as if she saw the vision beyond.

"God's holy angels has heard 'em; Jesus listened to 'em, and God's treasured 'em up, and dey'll come down in blessin' when old Susan's dead and gone. When I gits rid of dis mis'able, sickly body, and rises up to where my prayers gone before me, oh, how I'll sing wid de holy angels, praise de Lord, 'Praise de Lord!'"

She used to go off in these rhapsodies frequently; she had dull prosaic neighbors, who never got excited over praise or anything else, and they used to say that old Susan was crazy when she prayed. In alluding to this she once told me, smiling, that she was going to ask the Lord to make them crazy in prayer. She thought a little more earnestness on the subject would be an improvement. Her faith was so strong that it seemed to have an element of sublimity in it; it was grand. The extreme poverty in which she lived, and her reliance upon others for every comfort in life, made her realize her dependence upon our Father in heaven more strongly than those who live in ease and luxury. She has often said to me, I am poor and sick, broken down with hard work, crooked and bent with rheumatism, my wrists are so weak, and my fingers so stiff, that I can hardly pick up chips; boys often laugh at me in the street, because when I bend down I cannot always get up again; sometimes my fire goes out, and I have nothing to eat until the Lord sends some kind friend with food. But bless the Lord I am going home. The Lord is my Father, and in my Father's house there is plenty, more than enough. Oh, when I get home! Dear Lord, dear Lord! When I shall reach my home, I shall forget all the troubles I have had in this poor shanty. Looking at her in her poor room, I have often thought that if possible, heaven would seem more glorious to her, coming out of distress and misery, sickness and want, darkness and cold, into the full blaze of heavenly light.

She was very grateful to those who paid her rent. Of one lady in particular, she often spoke to me with great affection. She said to me once, naming this lady: "She is to be paid back every cent." It was spoken with so much earnestness that I involuntarily looked around as if I expected to see some one standing there with the money. She smiled, and told me she had been reminding God of his promise to pay her debts.

I once called on her, to leave some dinner for her. She met me at the door, and insisted on my coming in. "I know you'd be a comin'," she said, "for I had nothin' 't eat, and I prayed de Lord to send me somethin'."

"Well," I replied, "he has heard your prayer, and has sent this to you."

She placed the dish on her stove, to keep warm, and then she began to talk of prayer. "I does pray for you," she said, "and for Mr. and Mrs. L., and Mrs. C. I prays for all de world, but de Lord let us choose out them most of us good to us, and pray for them most of all. Mr. L. has been so good, so good, to me, never gettin' tired of being good to me, oh, I do pray for him!" She paused, and sat thinking a moment, and then added: "When Aunt Susan stops a prayin', she'll be cold and dead."

"Aunt Susan" was by no means a gloomy Christian, she had a sense of humor, and was often very quick-witted in reply.

During those terrible riots in New York, in which so many of her race fell victims to the mob, she had to her white friends for protection. Some time after this, when she was speaking of her faith and her trust in the Lord, an Irish Roman Catholic taunted her with having failed to trust in the Lord at that time. Her reply was very characteristic. "Did you ever read in the Old Testament of a man named Lot?" she asked. "Well, Lot showed his faith by running away, and so did Aunt Susan!" In relating to me this story, she laughed very heartily, and concluded by saying: "Ye see as I understand it. Lot showed his faith by leavin' his home and flyin' accordin' to the command of de Lord, and Aunt Susan did jes' de same, for I showed my faith by usin' de means de Lord hed appointed, and not temptin' de Lord by stayin' behind. Jes' so."

Old Susan's "family" consisted of her aged mother, at that time in her hundred and first year, her dog Prince, her cat Tom, her hen Toby; a more aged and decrepit family were surely never before gathered under one roof. If I had been told that old Dinah's age was a hundred and twenty, from appearance I should have been inclined to believe it. Smoking was the sole recreation which years had left her. Susan would fill her pipe at intervals during the day, and after using it, Dinah would sit gazing vacantly around her until it was refilled and placed in her hand. The dog, proportionately to canine years, had reached an equally advanced age with his mistress, and his scabby back gave him the appearance of having been eaten by moth. The cat and the hen had reached a greater age than that usually allotted to their species; each would sit for hours perfectly motionless on the doorstep, as if musing on the singing and exhorting they were constantly hearing within the house from their old mistress. Susan was very fond of animals, and seemed to have a curious power in taming and controlling them. I once told her, that had she lived earlier, she might have been taken up for a witch, with Tom and Toby as her familiar spirits.

Old Susan's faith led her to believe that she could see the hand of God in even the most trifling events of life, and that, as he was leading her, and teaching her through these means, she should be ever on the watch, so as not to lose the lessons his providence

set in her way. She came to me one day with the utmost gravity, to tell me of a lesson in resignation. This pet dog, through some inadvertence, had eaten a portion prepared for rats; her tender heart was much troubled by the suffering so carelessly inflicted. Just before extinguishing her light at night, she turned to Dinah and—to let her tell her own story, as she told it to me: "Ses I, granny, look yer last on poor Prince, for you'll never see him alive no more. Then it kinder struck me that I wasn't resigned, so I knelt down and ses I, 'O dear Lord, he's bin faithful dog to me. He's watched over my things dally day when I was out a boggin' for dally bread; he's bin very faithful, but I giv him up to de Lord. If de Lord says his time's out, I giv him up. I's resigned.' Next mornin' I opens do wider, an' behold, dere's Prince, jis as well as ever! Ses, I, granny, de Lord has giv him back to me. He was jis a tryin' my faith! His will is de best fur us all, ye mus' learn dat, granny, dat's de lesson, from dis providence."

Old Susan still lives, but her faculties seem gradually failing, while life yet retains hold in her weak frame. She is helpless, poor and old. While earthly matters seem fading out of her memory, her thoughts still cling to things above. In my last tract distributing visit to her room I found her holding an open Testament with the leaf folded down at the fourteenth chapter of St. John's Gospel. She cannot read, but she sat pathetically looking at the text. As I entered, she exclaimed: "Oh, read it, read it for me!" It seemed as if her faith, so sorely tried by her long waiting, and her earthly sufferings, was for a moment wavering. As I slowly and distinctly read the words, "In my Father's house are many mansions," etc., the glimmering rays rekindled, her faith re-asserted itself. "Yes, yes," she exclaimed, "I knew it was so, I knew it was written somewhere there; now I remember it. I'll yet have a home in my Father's house." As I looked at the poor, worn-out frame; the weak, helpless hands; the wrinkled face, and the dim eyes, my faith could see through these the glorious spirit that should one day arise and take its upward flight towards the heavenly mansions.—*Christian Union.*

CHINA AND THE PANTHAYS.

The Rangoon correspondent of the London Times give some particulars of the capture by the Chinese of the Panthay cities, Taleefoo and Momen. Taleefoo, he says, appears to have succumbed in February last to an army of 200,000 Chinese, who invested it for some months before it finally fell. The treachery of a Panthay officer at length enabled the Chinese army to enter between the outer fortifications and the town itself, and from this time the investment became complete, and the days of Taleefoo were numbered. The Chinese general is said to have led Solomon to believe that if he surrendered himself, the town and population would be spared. At any rate, Solomon poisoned his three wives and all his children, and then having entered his palanquin, ordered his bearers to convey him to the Chinese camp. But he must have taken poison before he started, for, upon arrival at the camp, his dead body was found in the palanquin. The Chinese general decapitated the body, and sent the head preserved in honey to Peking. All his attendants who had come out with him, besides another embassy that appeared later to treat for surrender, were beheaded, and eventually the city was entered at the end of February last, and every Mahomedan man, woman, and child, remorselessly massacred. A Panthay's idea of numbers is hardly trustworthy, but there is every reason to believe that between 49,000 and 50,000 people were killed. After the taking of Taleefoo the victorious army marched for Momen, and taking all the smaller towns on their way, finally stormed Momen on May 25, and massacred those who were not fortunate enough to get away. Momen is the town visited by Major Sladen and his party in 1868, and in which he was so well received by Tah-as-Kone, the Governor. It is believed that Tah-as-Kone and some of his garrison escaped from Momen at the time of the capture, and that he has retreated to the hilly tract in the north of Yunnan, where the Chinese will find a difficulty in following him. The fall of Momen and the re-establishment of Chinese sovereignty in Yunnan are, the writer says, matters of much importance, and the numerous chambers of commerce in England who have so long pressed for the development of the trade route to Western China may indulge some hope of their expectation being realized. There exists no difficulty in reaching Momen, which is only 140 miles from Bhamo, and as the Burmese Mission lately in England assured the mercantile bodies by whom they were entertained that it was the sincere desire of the King of Burma to re-establish the trade route to Western China, it may be expected that he will join cordially in reconstituting and developing a route which is calculated to produce such important commercial results.

SUGGESTIONS ABOUT COFFEE.

If you buy your coffee already brewed, always brown it over. This develops a better flavor, and increases the strength. The reason is that the desirable qualities are made available by the heat, but go back again gradually, and may be brought out again by heat as before. In consequence of this, coffee should always be browned, or browned over, at the time it is wanted to be used. Then it is fresh, with all the flavor and strength developed.

It will benefit it to keep it corked up tight after it is browned. It should never be left exposed to the air in this condition, as it will lose its strength, and absorb odors that come into contact with it. Hence the grocery taint of the coffee of commerce, both the browned and the unbrowned, as both have the property of absorbing, being good disinfectants.

In purchasing, get the raw material. The browned is often an inferior or defective article, colored to hide the defect. The best way is to get a sample and test it. If good secure a quantity, and keep in a dry place and pure air, using as it is wanted. Mocha and Java are the best kinds.

Grind coffee fine, or, better, pound it in a mortar. This crushes and reduces it to a condition to take in water the better, so as to extract its substance, which it will readily do when finely reduced; else more or less of the strength will remain unobtainable. I have experimented upon this, and taken coarsely ground coffee after it had passed through the coffee-pot, re-dried it, pulverized it, and made a fair cup out of it. You not only get all or nearly all the strength, but you get it readily, so that the taint of the vessel is little perceptible; if the vessel is of stone or earthen, not at all.

To avoid long standing in the vessel to settle, add the white of an egg and a little water to the ground coffee before it is steeped, and mix well; leave not a dry dust. Let the quantity of water and egg be sufficient to moisten, and no more. If more is added, the egg will cook; and as it holds the coffee, the water cannot well reach it, and you will have a weak cup of coffee, tasting of egg. It is a nice thing to apply the egg properly; but when so done, it will clarify the liquid, making it sparkling and clear like wine.

Never, never, boil coffee. When will people learn to heed this important injunction? It has been preached time out of mind, but

seems to do no good. Look at the amount of poor coffee that is made with its strength boiled away, what is not left in the coarsely ground mass. The better part is readily thrown off by boiling—the extractive matter, much of which is objectionable, taking its place. Steep, then, as you would tea, bringing to the boiling point, but not exceeding it. A few minutes will suffice, stirring in the meantime the surface occasionally, so as to expedite the settling.—*F. G. in Country Gentleman.*

AN INFANT FUNERAL IN PEKING.

Among the Chinese, infant funerals are unknown. Persons of mature years, and especially heads of families, are conveyed to their last resting-place with a degree of pomp which often bequeaths to the living a heavy legacy of debt. But the treatment of deceased infants presents a painful contrast.

As soon as the last breath is drawn, the little body is committed to the hand of a stranger, who carries it in some unknown spot, or casts it into one of those offensive receptacles for the untimely fruits of the tree of humanity, which are known to Europeans by the designation of "baby towers." With no weeping father to follow the little coffin (if coffin it has), and no tender mother to plant flowers on the little grave (if grave it has), it is cast out as an unclean thing, and consigned to speedy oblivion—often, indeed, abandoned to the beasts of the field and the birds of the air.

The reason of this strange anomaly—this seeming exception to the laws of a perverse creed, Buddhism, which supplies the Chinese with the major part of their religious ideas, inculcates the transmigration of souls, and it resorts to a monstrous fiction in order to account for the death of children at an age when they are unable to repay the kindness and care of their parents.

According to this consolatory philosophy, such infants are to be regarded as creditors, who in a former state failing to obtain their dues, have come thus stealthily into the family to exact the arrears, principal and interest. As soon as they have run up an account equal to their claims, they take their departure.

Hence when a child is sick, it may be watched with all the tender solicitude which we see in other countries; but as soon as life is extinct, indignation mingles with grief, and loathing takes the place of affection. In the pallid clay, hitherto so tenderly loved, the parents behold nothing but a mask, assumed for a purpose by an inexorable creditor. Under the influence of such a belief, what wonder that they endeavor to efface every trace of the child's existence, carefully obliterating the footsteps of the stranger who bore it away, and smiling with a knife on the threshold, as it passes the door, in token of severing the last link that bound it to the family, and as a warning that it must not return to animate the body of another child.—*N. Y. Evangelist.*

A SIMPLE PLAYTHING.

Those who are conversant with children know that the toys which are not all made ready to hand, but the experiments which they can arrange and modify for themselves, are those which give them the most pleasure. For instance, we know a side-yard where two loads of sea-sand in one corner, covering a space about three or four yards square, makes it a delightful place of resort, not only for the eight-year old that controls it, but for all the young boys in the neighborhood. Sometimes the girls take their dolls out there, and manufacture cakes and ice-cream, and wonderful household mockeries with the aid of a few tins begged or borrowed of their elders. The boys re-assemble all their reading in history, they take to making forts and encampments, and battle-grounds, and military prowess runs high in the sand-bank. Just now, among some of my neighbors, the railroad mania is run, it not into the ground, on the ground, and railroads and engines, freight trains and passenger cars, and all the machinery of travelling are represented in the play yard. This morning, as I looked from my window, I saw eight-year-old and ten-year-old lay out two lines of railroad, with stations, signals, etc., and judging by the busy tea-bell which rang when the trains stopped, that portion of country must have been favored with a great many accommodation-trains, and the clearness with which way-stations were called out was a model for railroad conductors. Indeed, these roads seemed to be managed very harmoniously, and yielded the company large deposits at the bank. Let no parent shake his head, or, more likely, her head at the dirt. It is clean dirt, and will easily shake off after the child has done with it, and meanwhile, it will minister to each new fancy and preserve the boy's good nature. It will keep him busy in the open air, and so promote his health.

In the winter, when the stormy days come, it is something difficult to know what to do with little ones who cannot work or read all the time, and who, becoming tired of their familiar toys, and exiled from walks and outdoor sports, turn remorselessly on their elders for amusement. The worst of it is, that with the low barometer, and the pent up life, both the older and younger party are apt to become restless and fretful, and the day's report is that John or Bessie has been unusually troublesome; or perhaps positive mischief has been added to the list of calamities, since that is always at hand.

"For idle hands to do."

To the amusement of children between two and six years of age, we recommend a very simple device, at which you may smile,—but try it, and you will smile for another reason. Spread on the floor of the play-room your largest newspaper (it would not be politic for us to designate what papers deserve flooring more than others), take a little stand or table, and spread a paper on that also, and then allow the little one or ones, two or three quarts of Indian meal to play with, letting them pour it on the table as they like. If they are New England children, it is very probable that they will play snow, and shovel out their paths, or make drifts and clean off, and they can put their toys into the meal without injury. Their cars can be blocked up, and need to be rescued from their peril, or their little people and animals can be nearly buried up in it, and all sorts of exciting adventures happen out of that meal. Of course, cakes can be made by filling tins, but it is better not to allow any wetting of the meal, as that injures it for their plays, and is cold to the hands of a delicate child. After the allotted hour, or two hours of meal time, brush it all into a box, and put it out of sight, in reserve for the next unoccupied day.—*Wood's Magazine.*

DOMESTIC.

JELLY CAKE.—One cup butter—1 cup sugar—4 eggs—1½ cups flour—beat the eggs separately.

GREEN TOMATO PICKLES.—One peck of green tomatoes sliced; one dozen onions sliced; sprinkle with salt, let them stand till the next day, then drain them. Take one box of mustard, half an ounce of black pepper, one ounce of whole cloves, one ounce of white mustard seed. Alternate layers of tomatoes, onions, and spices. Cover with vinegar. Boil twenty minutes.

CABBAGE SALAD.—Boil a Savoy cabbage until tender; then drain and chop it. Serve with a salad dressing made out of two hard-boiled eggs mashed very fine, three table-spoonsful of thick sour cream, one teaspoonful of mixed mustard, one teaspoonful of salt, two table-spoonsful of strong vinegar. Stir until perfectly smooth, and turn over the cabbage.

TO PICKLE SWEET APPLES.—To one peck of apples make a syrup of four pounds of sugar and one quart of vinegar. Boil the apples in the syrup until tender, and then take them out and save that syrup for another sauce. Put the apples in a jar; boil five pounds of sugar and one quart of vinegar with some cinnamon and cloves twenty-five minutes, and pour it hot over the apples. This pickle is delicious.

TO BOIL SWEET FISH.—Clean, wash thoroughly, wipe dry, and then sew up in a cloth, kept solely for fish, and plunge at once into boiling water that has been first salted sufficiently. Sew the cloth up on the back of the fish. When done take it out, cut the threads down the back of the fish, and cut the skin of the fish so that in taking off the cloth, the skin will come off with it, leaving the fish white and whole. Be careful not to break the fish, as it should come to the table in good condition. Eat with egg sauce or plain drawn butter.

TO WASH PAINTS.—Dissolve half an ounce of alum in sufficient water to rinse two print dresses. Dip your prints in, and when sure that every part is wet, wring them out; then have a warm soap suds, in which wash quickly and rinse in cold water. Then in second rinsing-water mix your starch, rinse, wring quickly, and hang to dry, not in the sun, but on a line where the wind will dry them quickly. Immediately they are dry enough iron them; or if this is inconvenient, let them get quite dry and iron them through a damp cloth. Prints should never be sprinkled.

OMELETS.—Few articles of food are so readily attainable, so attractive in appearance, and so quickly cooked, as omelets. A good and economical omelet is made with four eggs, well beaten, and added to one cup of milk, into which has been stirred one table-spoonful of pounded cracker and one small teaspoon of flour. Stir the mixture well together just before pouring it on the well-buttered griddle, which should not be too hot, lest the omelet should have a flavor of scorched butter. Turn it, as soon as it begins to "set" under the edge, with a wide-bladed knife; fold it over once, and then again, and at once lift the griddle, and turn the omelet upon a warm plate. It will, of course, be of four thicknesses. The best and really nicest omelet is made with one egg to one spoonful of milk. For an unexpected guest, this one egg omelet is just the thing either for lunch or tea, as it is so easily made and turned off the griddle so handsomely. A very good omelet is made by preparing a mince-meat of boiled ham, or cold veal, or chicken, well-seasoned, and after the egg is poured upon the griddle, immediately scattering on a thick layer of the mince, and then folding the omelet as usual. Never put salt into an omelet. Poached or scrambled eggs should always be served on square pieces of toasted bread, which have been dipped for an instant in hot water and buttered. Mince-meat, to be nicely served, should also be accompanied by toast in the same way.

KIND EXAMPLE.—This will always do good. It makes others happy, and that is doing good. It makes others gentle and benignant, and that is doing good. Let it be remembered, also, that it is by the temper and the spirit that we manifest that the world form its opinion of the nature of religion. It is not by the great deeds in trying circumstances that men will judge of the nature of the Gospel. The world at large cares little how Ignatius and

