

MONTREAL WITNESS

WEEKLY REVIEW AND FAMILY NEWSPAPER.

VOL. I.

MONTREAL, MONDAY, JULY 27, 1846.

No. 30

THE REVIEW.

THE DEVOTIONAL FAMILY BIBLE, by the Rev. Alexander Fletcher, D. D., containing the Old and New Testaments, with explanatory notes, practical observations, copious marginal references, &c., New York, George Virtue, Parts I—V. Price 1s. 6d. each part, with plates, pp. 80. (Agent for Montreal, Mr. Lay.)

The enlightened mind that loves the Bible will read it with ever fresh delight in whatever typographical garb it may be presented. But where the desire for its divine instructions has to be created, the appearance and character of the book, as a mechanical performance, is often of moment. A handsome volume is of itself so attractive, that many a listless spirit will take it up and peruse it, which could not be induced to such an effort merely by the nature of its contents. This is especially true of the sacred volume. Many families have been put in possession of this invaluable treasure, and have been induced to read it, attracted primarily by the great beauty of the book in its typographical execution, its embellishments, and its binding. There is also in families, in which the book is valued for its blessed contents, a laudable desire to possess a *family copy* of large size, and of first-rate quality as a volume, that it may adorn the domestic altar, and be handed down as an heirloom to future generations.

These remarks are suggested by an examination of the copy of Fletcher's Devotional Family Bible, now issuing in parts from Mr. Virtue's establishment, (late Martin's), in New York. We have seldom seen a more beautiful book in paper, type, execution, and general appearance. It is of large size, and as a volume will be an ornament to any table. We cannot help being affected by a doubt whether the press is in New York from which it comes forth. The paper and type have very much of a London aspect.

This edition of holy scripture has, however, more substantial and important claims on our attention. Without encumbering his pages with prolonged criticism, Dr Fletcher has afforded his readers numerous brief but valuable notes, in the form of different readings, exposition of terms, and historical, and geographical references. These are placed in a separate division under the text on each page, and may be read in the family with great profit, without the occupancy of much time. The parallel passages are placed in connexion with each verse in a middle column. They appear to be judiciously selected. But we have been chiefly gratified by the reflections on each chapter, and having relation, specifically, to each verse. The practical observations of Scott are good, but they are too voluminous for family reading, unless in parts, and then a sufficient amount of the sacred text is not read, and the style is so involved, with often intolerably long sentences as to be obscure, unless read with great care. Those of Dr. Fletcher are brief, terse, to the point, and yet eminently suggestive of spiritual analogies. They are obviously designed to promote a devotional reading of the Bible, and they are fitted to induce the habit of making a spiritual improvement of what is read. We are liable to two injurious extremes in the use we make of the Bible, particularly of its historical narratives. The one is to spiritualize away the plain meaning of the narrative, attaching to it a significance which the Holy Inspirer never designed; the other is to read the statements as those of ordinary narrative, forgetful of the important truth, that "whatsoever was written aforetime, was written for our learning, that we, through patience and comfort of the scriptures, might have hope." The reading of these reflections is adapted to preserve from either extreme. The five parts issued contain nearly the whole of the book of Genesis. We quote, without particular selection, the reflections on Genesis ii; 8—12.

8. "What a residence! what an inhabitant! The residence, a terrestrial paradise: the inhabitant, man, intelligent, spotless, blessed, and perfect.

9. "Richly stored was the earthly paradise; but more richly stored the garden of the church, where flourish in immortal bloom the tree of saving knowledge, and Jesus the tree of life, whose leaves heal the nations.

10. "Magnificent were Eden's rivers; but in the Eden of the church we have a nobler river—the river of salvation, the streams whereof make glad the tabernacles of the Most High.

11. "Pison signifies 'wide,' and *Havilah* 'bearing.' The church is watered by the river of life, copious and magnificent, and trees of life grow in the rich territory through which it passes, bearing the most delicious fruit.

12. "Literal gold has been the ruin of myriads; but the gold of grace is pure gold, glorious to God who gives, and an eternal blessing to those who receive."

Every part is to be embellished with a highly finished engraving on steel, including views of the principal places mentioned in scripture. These last will be of practical value. Number four contains a beautiful view of the hill of Samaria; but the other four parts have only fancy sketches. That of Moses with the tables of the law, and the well known one of the departure of the Israelites from Egypt, are good engravings and good subjects. But we more than doubt the propriety of placing the title, "The Good Shepherd," under an engraving of a pretty boy of about six years of age, surrounded with a few sheep; and of giving us a sketch of Hagar and Ishmael after they were banished by Abraham, Ishmael being, in fact, thirteen years old,—as leaning on his mother's lap, and drinking from her hand, a child of about three or four years of age. Nevertheless, we very cordially recommend this work, and trust it may find a place in many families in Canada.

THE LATE REV. JOHN SUMMERFIELD, A.M.

MEMOIRS OF THE LIFE AND MINISTRY OF THE REV. JOHN SUMMERFIELD, A.M. By John Holland. New York: J. R. Wellman. (Agent for Montreal, Mr. Lay.)

This much-esteemed and talented preacher of Christ's Gospel, the son of the Rev. Wm. Summerfield, was born at Preston, England, on the 31st Jan., 1798. At the time of his birth his father solemnly dedicated him to the work of the ministry; and at the age of five years he was sent to school, where unusual talents, for a boy so young, began to be manifested in him. It appears that at this period of life he is described as being remarkably sensible, and that he was frequently pointed to as an example for other children to imitate. At six years of age he was placed under the care of a pious Methodist lady, who kept a school in the neighbourhood of Blackpool. In his singular facility for committing his tasks to memory, he seems to have been superior to almost any boy of his age; and his towardness of disposition was so satisfactory to his father, that he determined to spare no expense in giving him a good education. In order that he might receive sound religious instruction, in connexion with good scholastic discipline, he was sent

to the celebrated seminary at Fairfield, an extensive Moravian establishment about four miles from Manchester under the care of the Rev. C. M. Ramfiter. Here, also, he made considerable progress in the classics, and other branches of education, and at this school he was generally beloved, and was an especial favourite with the Moravian Bishop Moore, then residing at Fairfield. This venerable prelate took great delight in hearing the amiable tyro recite religious pieces in prose and verse. At Fairfield Mr. Summerfield remained nearly five years, when he was abruptly taken away, in consequence of his father's misfortune, in December 1809. His mother died at Liverpool in 1811, whither her son John, then in his thirteenth year, had accompanied her for the benefit of her health. This town, which had afforded a grave to his mother, now became his residence; and at this place, before he was fifteen years old, he filled the situation of clerk in a mercantile establishment, where he was principally employed in managing a French correspondence. He was an excellent book-keeper and accountant, and was prized and retained in this situation until the failure of the house. Towards the latter end of 1812, his father removed with his family to Dublin.

On their settlement in that city, John evinced no disposition to pursue any kind of business or profession whatever. In this place Satan worked hard with his soul, and more than once was he found enjoying the company and mixing in the society of dissipated and wicked companions; but here the Holy Spirit found access to his heart, and God in his goodness shewed him that he was tottering on the brink of his destruction, and "plucked him as a brand from the burning." Previously to his mixing with these evil associates, he had dreamt a dream, wherein he saw Satan surrounded by a prostrate multitude. But primitive religious principles being paramount, he says, "I immediately looked round for some way by which I might escape, determined that I would not bend the knee." It is somewhat remarkable, that his associates from this time until he became religious in the true sense of the term, were generally persons of from ten to twenty years older than himself, and some of the most remarkable features in his character consisted in the fluency and ability with which he could converse on subjects seldom attended to by one of his years. A disposition, however, the most accommodating, probably, conducing to his chief misfortune. His warm heart could rarely withstand the fervour of solicitation; he was so ready to serve his friends, that he would frequently, for acts of kindness towards others, perform acts of indiscretion towards himself, which often led him into difficulties.

The company with which he mingled caused him to be much from home, spending his time at the theatre, the billiard-room, or the card-table—most frequently the latter. It is astonishing how this species of vice so captivated his mind. In fact, by practice he became quite an adept, and was led on by degrees to emulate the most adventurous, by playing a hard game. These follies were an indescribable source of anguish to his father and family—apprehensive where such things might end. Remorse of conscience always followed a season of dissipation. He would often, on these occasions, remain closeted for weeks together, daily lamenting with heart-rending fervour his transgressions.

It was during these lucid intervals of compunction and penitence that his father's hopes of ultimately seeing his son a "minister of the gospel" began to revive; and he remained firm in the belief that his prayers would be answered concerning his son. In the year 1817, Mr Summerfield was brought to reflect seriously on his past life, and on the conduct he was then pursuing. He reflected on the distress he had occasioned his father—his own prospects appeared awfully gloomy—in prayer he could find no relief, and sorrowfully felt himself a reprobate before God. Often he was tempted to commit suicide. Satan had already brought his feet into "the horrible pit" of his own despair; but God, in his goodness, saw fit to extricate him, and cause His Holy Spirit's influence to take possession of his heart, and eventually made him a "true follower of Christ." In his journal of January 1st, he says, "This is the first time I ever prayed in public. I began in weakness, but, glory to God, I ended in great power." About this time he began attending Sabbath schools, and by his exertions, and as an instrument in the hands of the Almighty, many a heart has been made to "rejoice in God his Saviour."

At 16 he seemed to possess the experience of a person advanced in life, an uncommon knowledge of human nature, and the rare talent of describing whatever he had heard or seen in the most interesting manner, and was never known to turn a deaf ear to the complaints of the distressed; and, where pecuniary assistance was required, it was never withheld, if in his power to communicate. During his sojourn in Liverpool he was an occasional attendant on the ministry of the Rev. Thomas Spencer; and on the publication of the Rev. Thomas Raffle's interesting "Life of Spencer," a copy of the work was sent by a friend to young Summerfield, then in Dublin. This work he appears to have read with great interest; and feeling his heart yearn towards the sacred profession of a minister of Christ, and experiencing a strong desire to return to England, he opened a correspondence with Mr. John Holland, in the hope of obtaining admission into the society of the Dissenters at Hoxton. In his first letter to the Rev. Thomas Raffles of Liverpool, he says:—"I would wish to begin my race early, run it with joy, and end it with glory." Shortly after this he was voted a member of the "Praying Association;" and, upon receiving his appointment for Cork Street chapel, he exclaims, "where shall all this end?" As a Sunday school teacher—at the meeting of Christian Brethren—as a class leader—and as a young man of piety, Mr Summerfield was justly esteemed as a possessor of gifts and graces far above the ordinary rank. His labours in America, France, and England, were truly blessed; and, through his instrumentality, many have been called from darkness into light, and from the power of Satan to the service of our Lord and Saviour Jesus Christ. Memoirs of his life and ministry, by John Holland, with an introductory letter by James Montgomery, reveal clearly and explicitly the characteristics of this fervent and zealous apostle of Christ's Kingdom. We recommend these memoirs to the world for perusal, and prayerfully hope that the end of all men may be like his.

CIOCCI'S SUFFERINGS.

(Continued.)

I had been shut up in this wretched place for thirteen days, when, one day, about noon, the Father Mislei, the author of all my miseries, entered my cell. At the sight of this man, resentment overcame every other consideration, and I advanced towards him fully prepared to indulge my feelings, when he, with his usual smile, expressed, in bland words, his deep regret at having been the cause of my long detention in this retreat. "Never could I have supposed," added he, "that my anxiety for the salvation of your soul would have brought you into so much tribulation. But rest assured the fault is not entirely

mine; you have yourself in a great degree, by your useless obstinacy, been the cause of your own sufferings. Ah, well, we will yet remedy all." Not feeling any confidence in his assurance, I burst out into bitter invectives and fierce words. He then renewed his protestations, and clothed them with such a semblance of honesty and truth, that when he ended with his tender conclusion, "Be assured, my son, that I love you," my anger vanished.

"His Eminence, the Cardinal Castracani, has commissioned me to inform you that he is anxious you should leave this place, and to inquire if you are yourself desirous of doing so."

"If I desire it? What a strange question! You might as well ask a condemned soul whether he is desirous of escaping from hell!"

At these words the Jesuit started, like a goaded animal, and, forgetting his mission of deceiver, knitting his brows and compressing his lips, he allowed his ferocious soul for one moment to appear; but having grown old in deceit, he immediately had the circumspection to give this movement of rage the appearance of religious zeal, and exclaimed, "What comparisons are these? Are you not ashamed to assume the language of the atheist? By speaking in this way you clearly manifest how little you deserve to quit this place. But since I have told you that I love you, I will give you a proof of it, by thinking no more of these irreligious expressions; they shall be as forgotten as though they had never been spoken. Well, then, the Cardinal proposes to you an easy way of returning to your monastery."

"What does he propose?"

"Here is the way," said he, presenting me with a paper; "copy this with your own hand, and nothing more will be required of you."

I took the paper with convulsive eagerness. It was a recantation of my faith, there condemned as erroneous, and was couched in these words:—

"I, Raffaele Ciocci, a Benedictine and Cistercian monk, inexperienced in theological doctrines, having, in good faith and without malice, fallen into the errors of the Protestants, and being now illumed and convinced, recognise my errors. I retract them, I reject them, and declare the Roman Church to be the true Catholic and Apostolic Church of Jesus Christ. I bind myself, therefore, to teach and to preach according to her doctrines, being ready even to shed my blood for her sake. In conclusion, I ask pardon of all those to whom my Anti-Catholic, heterodox discourses may have been an occasion of stumbling. And I pray God to pardon me my sin."

Upon reading this, I shuddered, and, starting to my feet, in a solemn attitude and with a firm voice, exclaimed, "Kill me, if you please; my life is in your power; but never will I subscribe to that iniquitous formula." The Jesuit, after labouring in vain to persuade me to his wishes, went away in anger.

The following day, which was the fourteenth of my imprisonment, the Father Giuliani entered my room and announced to me that the council was assembled to pronounce judgment upon me, and that it was necessary I should attend. Pale and trembling, like one being dragged to the edge of a rock to be precipitated therefrom, I unwillingly followed him, stopping at almost every step to free myself, if possible, from the grasp of the hand with which he tightly held my arm. He conducted me to an apartment where the Father Mislei, with three others, was seated at a table. Giuliani joined them; I was made to sit down. They interrogated me at intervals, and urged me to sign the form of recantation sent by Castracani. I persisted in my refusal, and they proceeded to communicate to me the sentence. The Father Rossini spoke.

"You are decided; let it be then as you deserve. Rebellious son of the Church; in the fulness of the power which she has received from Christ, you shall feel the holy rigour of her laws. She cannot permit the tares to infect the field on which grows the good seed. She cannot suffer you to remain among her sons, and become a stumbling-block for the ruin of many. Abandon, therefore, every hope, of leaving this place and of returning to dwell among the faithful. Know, all is finished for you."

Terrible moment! As I record thee in these pages, thou again freezest the blood in my veins, and fallest upon my heart with a weight not less oppressive, though not from fear, but from a solemn, invincible, tormenting remorse—thou recallest to me my fall! * * * A long silence ensued; during this interval all the terrors that had taken possession of me during my retreat assailed me at once. The immovable countenances of the Jesuits, who, mute, cold, and insensible, appeared strangers to earth, and to every human affection, sunk deep into my heart, and convinced me that all was indeed finished for me. They did not once look at each other, perhaps lest they should remember they were men. I observed that one of them took down the words of Rossini, as he had previously taken down mine. Everything persuaded me that these bloody men were firmly resolved on my extermination. My courage gave way, and trembling I approached the table, seized the pen with a convulsive movement, and wrote . . . my shame! . . . my condemnation! . . . God of mercies, alas! may this moment be blotted from my life! Nevertheless, I bless the mysterious councils of thy justice and thy pity. Thou didst withdraw from me thy hand that I might know my weakness. Thou sawest my heart, and thou didst there perceive a sense of vanity in having received thy gift; finding myself in the light of truth, I usurped the glory of a work entirely thine, attributing some merit to myself. Like Peter, I had relied on my own strength, I had said to thee, "Etiam, si oportuerit me mori, non te negabo;" and, like Peter, I fell, I denied thee.

The Jesuits congratulated me, and informed me that the following day I should be at liberty to return to San Bernardo. "But," added the Father Mislei, "you must, as soon as you

return, go to the Cardinal Castracani, and present to him, with your own hand, the paper you have signed."

On the following day I returned to the monastery, and, having obtained permission from the Superior, proceeded immediately to the residence of the Cardinal Castracani. I presented myself just as I had left S. Eusebio, emaciated, pale, my cheeks marked with tears, my hair in disorder, and my tunic with scarcely a trace of its original colour. I would not either change or arrange my dress; I preferred bringing before him, in my own person, a tacit but convincing proof of the cruelties inflicted during my imprisonment. He received the retraction from my hands, and placed it in the archives, at the same time praising me for the docility I had shown. Thus, in Rome, even the signification of words is changed; weakness which yields to force is termed *docility*, and the *Yes* extorted by violence is called *consent*. Miserable condition of my country! where even language is falsified.

I now availed myself of the permission granted me by the Superior, of leaving the monastery at pleasure, to pay frequent visits to my family. My mother's kind reception, and the affectionate congratulations of my sisters, brought me some consolation; but the voice of conscience loudly and incessantly reproached me with my cowardly fall, and embittered every pleasure. In vain did I endeavour to stifle remorse, with reflections of human prudence, which is foolishness in the sight of God. This voice always accompanied me—in society, in my family, in my scholastic duties—everywhere. The rein, that at first held me so tightly, was now slackened to such a degree, that had it not been for this Divine voice, which constantly recalled me to better thoughts, I might have contented myself with the inert and effeminate kind of life, which the monks of Italy generally lead, dividing themselves between God and mammon; giving to the former the shadow, and to the latter the substance of their devotion. But Divine mercy watched over my path, and it was not long ere a way of escape presented itself.

ALGERIA, PAST AND PRESENT.

(Continued from the Foreign Quarterly Review.)

Algiers being thus reduced, and the dey expelled, the French began to congratulate each other on their conquest; to survey its resources, and to deliberate as to its future fate. No great acumen, however, was requisite in the opinion of the politicians of Paris to mark out their future course. The end was obvious, and the means easy. Algeria must be colonized. The Arabs must be flattered or forced into submission; and European energy, with the aid of science, must supply the ravages or the lethargy of barbarism. True, they argued, we have hitherto been unfortunate in our colonies; they have been one by one wrested from us by the arms or jealous diplomacy of other states; but here we have nothing to fear. England, the only power able to molest us, feels secure in the possession of Gibraltar, Malta, and Corfu, and will view with indifference our acquisitions in the west. If Algeria is not, as Egypt, on the high road to India, or to any mighty emporium of wealth, still it enjoys redeeming advantages. Napoleon himself would not have disdained a country so rich in tropical productions, at the distance of only three days' sail from Marseilles. Once let us establish our *Nouvelle France* on the other side of the Mediterranean, and who shall limit our empire? Who can calculate the results that will flow from such a virgin field for wealth and enterprise?

These were bright and not unnatural hopes—yet how signally have they failed! Since the capture of Algiers, in 1830, the north of Africa, instead of conferring riches and prosperity upon France, has been a constant object of anxiety and disappointment, and an incessant drain on her resources. The profound tranquillity which has reigned in Europe has alone enabled her to maintain in Algeria 100,000 troops with any regard to prudence. We could almost venture to predict, that in the event of a continental war, she would be compelled, before six months elapsed, to abandon all her African interior possessions to the Arab tribes she is now endeavouring to crush.

It is the coast alone that is at present conquered. Oran, Algiers, Bona, Phillipville, Constantina are hers—but at the distance of ten miles from any of these towns the farmer cannot visit his cattle; the husbandman cannot till his ground, without the protection of a patrol—and not even then without a very fair chance of being riddled by a bullet, or being dismembered by a yataghan. And this is the state of things after an occupation of fifteen years—after the expenditure of money France can ill afford to spare from her internal economy—and after the perpetration, on both sides, of outrages which humanity shudders to remember!

That, as far as the Algerines were concerned, the French were justified in expelling the dey, and in taking possession of those territories to which he had a rightful claim, we are prepared to admit. A piratical state has a *caput lupinum*, and may be exterminated by the first who is sufficiently powerful; nay, he who accomplishes the feat is entitled to the gratitude of the rest of the civilized world. England might, with equal fairness, have annexed Algiers to her colonial possessions in 1816; and, that we did not, resulted, perhaps, more from a cautious regard to the national reputation, than from a consideration of the best interests of Europe. England felt at that period all the conscious pride of the popular school-boy. We had "tamed the pride" of the overgrown bully of Europe, and we felt unwilling to hazard our well-earned character by any achievements, the motives of which might be questioned. Perhaps, too, the reflection, that while we retained our possessions in the Mediterranean, we might securely abandon the north-western coast of Africa, was not without its influence in strengthening this commendable coyness.

France, however, had the advantage of being entirely unfettered by the trammels of propriety. She had no character to lose; and therefore did not hesitate to seize the opportunity of enriching herself, by spoiling the Philistines. And, under the circumstances, she decided rightly. Her colonization, as well as reduction, of Algiers and its circumjacent territory, cannot, we think, be censured by even a severe moralist. But we can go no further. *Qui non habet ille non dat*. The dey of Algiers had neither right nor title (not even that of seigniorial possession) to the country south of the plain of the Metidja; and we must confess our sympathy with the efforts which the Kabyles of the highlands, and the Bedouins of the plains, are making to preserve that independence which they have enjoyed so long; and which would seem intended by Providence to be a kind of birth-right to the inhabitants of such regions, as a partial com-

pensation for the rugged and nomadic life they are destined to lead.

But their opposition would have long ago succumbed under the immense resources brought to bear against them, if they had not possessed a leader who had influence among them sufficient to organize that partial degree of combination which alone is suited to their genius. Unfortunately for France, such a man appeared at the precise moment when his presence became indispensable, if the Arabs were to offer any effectual resistance. His name is familiar to all the world. There are few, indeed, who have not heard of Abd-el-Kader.

The father of this extraordinary man was a marabout of great celebrity, and lineally descended from Muley Abd-el-Kader, who is revered among the Arabs as the *Elisha* of Mahomet. His mother, too, who is still alive, is remarkable for her grace and intelligence, and the young Abd-el-Kader enjoyed the advantage of an extremely cultivated Eastern education. While yet a mere youth he thoroughly understood the character of his countrymen, and used every effort to obtain that reputation for sanctity, without which he knew no permanent influence among the Arab tribes could be hoped for, and to which his position as a marabout and a pilgrim to Mecca entitled him to aspire.

On the death of his father in 1836, the happy effects of this foresight and youthful austerity were immediately perceptible. He was unanimously elected emir of his own tribe; and when he unfurled the banner of Mahomet, proclaimed a holy war, and undertook to drive the unbelievers from Africa, immense masses of tribes crowded to his standard from every quarter; and the young sultan was enabled to commence that determined opposition to the French arms, the issue of which is even yet doubtful, and which has fixed on him the attention of the whole world. His career since that epoch has been chequered with disasters, but has been on the whole successful. It is evidently not his policy to risk his undisciplined troops in pitched battles against the French, and accordingly he has seldom attempted it; and in the few instances in which he has, even when supported, as at Isly, by the neighbouring empire of Morocco, a signal defeat has been his fate. But in vain have general after general attempted his destruction. A victory, however decisive, has failed to crush him—has been barren of the usual consequences. In some quarter where he is least expected, the ubiquitous emir is certain to reappear after the apparent demolition of his forces, to revenge himself for his previous discomfiture by some *coup de main* at once rash and successful, and to vanish as suddenly when his exploit is achieved: while the editor of the "*Moniteur Algerien*" endeavours, with the legerdemain of a French annalist, to turn defeat into victory, and a rapid retreat into a daring *razzia*! The butcheries of Clauzel, Barthezene, and Savary—the courteous urbanity and judicious measures of Lamoriciere—and the pompous manifestoes of Bugeaud have proved equally inefficacious. Not only in the more distant provinces, such as Oran and Constantina, but even in the immediate vicinity of Algiers itself, ebullitions and outbreaks of the most dangerous character are continually occurring, and every thing evidences the determination of the Mussulman to shake off the hated yoke of the French on the earliest opportunity.

The "*Journal des Debats*" of the 12th of December, 1845, contains an instructive exposition of this hostility, from the mouth of Mohammed Abdallah, when a prisoner under sentence of death. He had been convicted of instigating revolt among the Beni-Zoug-Zougs, and was at one time supposed to be the famous Bou-maza, though afterwards ascertained to be only that chieftain's brother. The prisoner enumerates thirty-four different tribes who had pledged their faith to his brother, who is, in fact, (though this has been denied,) one of Abd-el-Kader's numerous emissaries; and on being asked what had his countrymen to complain of on the part of the French, made this reply: "The Arabs detest you because you are of a different religion; because you are strangers; because you now take possession of their country, and to-morrow will demand their virgins and their children. They said to my brother, lead us, and let us recommence the war. Every day which passes consolidates the Christians. Let us have done with them at once." "Whatever you may say," rejoined the mortified official, "There are many Arabs who appreciate and are devoted to us." "There is but one God," was the answer of the obstinate catechumen, "my life is in His hands, and not in yours. I shall, therefore, speak candidly. Every day you find Mussulmen come to tell you that they are attached to you, and that they are your faithful servants. Do not believe them; they lie through fear or through self-interest. If you were to give every Arab a slice of roast meat every day, which they love so well, cut from your own flesh, they would not the less detest you; and every time that a chief arises whom they believe capable of vanquishing you, they will all follow him, were it proposed to attack you in Algiers itself." "Do you not believe," persisted his interrogators, "that the Arabs will tire of dying for an enterprise which can never have any chance of success?" But the question remained unanswered: refusing to be baited any longer, the prisoner wrapped himself up in his *haick*, and relapsed into that obstinate silence from which it is hopeless to attempt to arouse a child of the desert.

To this account of the state of the French prospects in Algeria, we give implicit credit; for the course of events during the period of their occupation, bears with it concurrent testimony. The speculative dreams to which the African expedition in 1830 gave birth have faded away. Algeria is yet an unsubdued, uncolonized, and an unproductive country.

It would have been vexatious if the gallant Arabian, who has directed this opposition, had been either ugly or ferocious; and we are happy to be able to acquaint our readers, on the authority of M. de France (to whom we owe an apology for this tardy notice), that he is by no means either the one or the other. That gentleman has detailed his adventures among the Arab tribes, after having been taken prisoner while absent from his ship on a shooting party, in a simple and unaffected style, which adds to the interest of his story. The following is his portrait of Abd-el-Kader, which considering it is from the pen of a Frenchman and a captive, is sufficiently attractive.

"Abd-el-Kader is little, being not more than five feet high; his face long, and of excessive paleness; his large black eyes are mild and caressing; his mouth small and graceful; his nose aquiline. His beard is thin, but very black. He wears a small moustache, which gives his features, naturally fine and benevolent, a martial air, which becomes him exceedingly. The ensemble of his physiognomy is sweet and agreeable. M. Bravais has told me that an Arab chief, whose name I have forgotten, being one day on board the "*Loiret*," in the captain's stateroom, on seeing the portrait of a woman, Isabeau de Baviere,

whom the engraver had taken to personify Europe, exclaimed, "There is Abd-el-Kader." Abd-el-Kader has beautiful small hands and feet, and displays some coquetry in keeping them in order. He is always washing them. While conversing, squatting upon his cushions, he holds his toes in his fingers, or, if this posture fatigues him, he begins to pare the bottom of the nails with the knife and scissors of which the mother-of-pearl handle is delicately worked, and which he constantly has in his hands.

"He affects an extreme simplicity in his dress. There is never any gold or embroidery upon his *bernous*. He wears a shirt of very fine linen, the seams of which are covered with a silken stripe. Next to his shirt comes the *haick*. He throws over the *haick* two *bernous* of white wool, and upon the two white *bernous* a black one. A few silken tassels are the only ornaments which relieve the simplicity of his costume. He never carries any arms at his girdle. His feet are naked in his slippers. He has his head shaved, and his head-dress is composed of two or three Greek caps, the one upon the other, over which he throws the hood of his *bernous*."

The testimony paid by M. de France to the courtesy, kindness, and humanity of the emir, is equally strong. The cruelties, indeed, practised by the Arabs upon such unfortunate Christians as fall within their clutches, are most revolting in their details; but it does not appear that their enormities are authorized, or even known by their sultan, though doubtless his power rests on too precarious a tenure to enable him to hold the reins of discipline with too unyielding a hand.

But, though Sidi-el-Hadj-Abd-el-Kader-Mahidin (which is his name in full) has been a very powerful obstacle to the French in Africa, he is by no means the only one with which they have had to contend; and we are inclined to doubt whether if he had never existed they would have had better fortune; or whether, if he were to be slain to-morrow, their success would be materially accelerated.

Among the primary causes of the failure of the projected colonization of the north of Africa, may be classed the profound ignorance which prevailed among the French, on their first arrival, of the nature of the country in which they found themselves. Intoxicated with the reports of the fertility of Algeria, they forgot the unhealthiness which is usually its concomitant, and which, in fact, prevails in very many parts of the Regency to a fearful extent. Immediately south of Algiers lies the Sahel, which is an immense elevated tract of country, lying between the Mediterranean and the plain of the Metidja. Its surface is crowded with little valleys and intersected by deep ravines. Its general appearance is rugged, sterile, and broken. Here we find health, indeed, though no greater susceptibility of culture than is afforded by similar mountainous regions. But, behind this stretches the vast plain of Metidja, which science and combination might render available, but which, in its present state, confided to the isolated enterprise of individuals, is more fatal to life than even the Arab bullets.

The disappointment and reaction which followed the insubricity of the "land of promise" were greatly increased by the rash eagerness of the first emigrants to purchase land from the Mussulmen, though they did not understand the nature of the interests they were buying, and were, in fact, entirely ignorant of the tenure of real property among the Algerines. Dispositions of estates, entailed by a species of mortmain, were extremely common. M. Blanqui, who was deputed by l'Academie des Sciences at Paris to investigate the causes of the failure of colonization in Algeria, informs us that those properties are called *habous* or *engages*, of which the legal estate has been vested by some individual in an eleemosynary or other corporation, while the beneficial interest is reserved to himself and his successors in some determinate line. The confusion which would flow from this separation of the legal ownership from the actual enjoyment, in the alienation of land, may easily be imagined when we reflect, that in general its existence was unsuspected by the credulous emigrant, and undisclosed by the roguish vender! The effect of these improvident or fraudulent transactions has been to render the titles to property throughout the Regency extremely insecure; and this, combined with the destructive influence of malaria, has deprived France of that nucleus of enterprising and thriving colonists, without which any attempt to radiate over a more extended region must be futile, or at best unstable.

But as if France had been determined to afford her infant colonies on the African coast no aid she could possibly withhold, she has thought fit to fetter their foreign traffic, by the perfect freedom of which they could alone have hoped to surmount their other disadvantages, with trammels which are only suited to a city in its maturity. The tariff, which is only an incentive to the opulent traders of Marseilles, damps the enterprise of the Algerines. They might well have imitated our example at Singapore, which, itself also formerly a mere nest of pirates, has, from the simple expedient of throwing open its ports, become a thriving city of 30,000 inhabitants; but the French, by establishing a *douane* before there was any commerce to tax, have rendered the first nugatory, and have paralyzed the latter.

The peculiarities of the people among whom they were thrown, presented additional difficulties to the French. The features of the Arab character are strongly defined; and in a general way attach to the Kabyles, the Bedouins, the Beni Ammer, the Flittahs, and all that host of tribes, with the names of which the despatches of Marshal Bugeaud have made us familiar. Avarice, restlessness, treachery, and fanaticism: hospitality, hardihood, intelligence, and devotion, are some of the antagonistic traits which an Arab of the desert exhibits. In person, too, they all bear to each other a strong family resemblance. Well formed, clean limbed, muscular, and of middle stature, they are the very build for guerilla troops. Their complexion is of a clear olive tint, often deeply browned by exposure to the sun; their eyes are dark and sparkling; their hair black, coarse, and luxuriant. Their senses are sharpened by constant exercise to a degree rivaling the acuteness of the North American Indians. A Bedouin will hear the murmuring of distant warfare, or detect in a cloud of dust an approaching caravan, where a European is utterly at fault. So far from dreading war, it is their choice and their pastime. An Arabian in his war-saddle would not exchange his seat for the softest divan in Persia. To slay a Christian he exultingly sacrifices his own life—for he well believes, that

"They that shall fall in march or fight,
Are called by Allah to realms of light;
Where in giant pearls the bours dwell,
And reach to the faithful, the wine-red shell;
With their words so sweet, and their forms so fair,
Their gazelle-like eyes, and their raven hair;

Where the raptured ear may drink its fill
Of the heavenly music of Izrahil;
And bending from Allah's throne on high
Is the Tree of Immortality."

Such is the crafty creed which the Koran inculcates; and the Moslem too often shames the Christian in his choice between the Future and the Present.

Thus warlike in their tastes, the Arabs have thrown themselves heart and soul into the melee. Religion and interest, duty and pleasure, point towards the same path; and it would require far more tact and circumspection than the French seem disposed to exert to divert them from its pursuit.

But the truth is, that our volatile neighbours have not the gift of colonization. They never have, and never will, succeed in attaching the affections of a foreign people. The feelings of a nation, when conquered, are in a high state of irritation. That irritation must be allayed; but a Frenchman has neither tact nor perseverance to do so. Again; when once the solid fruits of victory have been obtained, a wise foe will refrain from gloating over his opponent; but a Frenchman's vanity is stronger than his prudence, and the bombastic manifestoes of Bugeaud have uselessly exacerbated the enmity of the Emir and his followers. Once more, there is no feeling stronger in the Arab bosom than a veneration for domestic ties, and a regard for female purity. The French have violated the one, and have outraged the other; and the result has been a loathing hatred of French habits and domination, which seems to leave no hope of conciliation. The war must now be one of extermination. The only alternative is that of abandonment—a measure that adverse circumstances may hereafter force France to embrace—but which, we fear, it would be vain to hope from her moderation or her magnanimity.

At the close of this able article we would again call the attention of our readers to the very superior style of writing which now adorns the periodical press of Britain, a style which, if embodied in permanent works, would, a few years ago, have secured for its authors a fame wide as the English language, but which is now passed almost without notice.

The foregoing article is selected from the *British Foreign Quarterly Review* by the *American Eclectic Review*, which is intended to be a selection of the best articles from the whole range of British periodicals.

The *Eclectic Review* is sold here by Mr. Lay, Place D'Armes.

LITERARY NOTICES.

(From the *New Englander* for July.)

UNCONSCIOUS INFLUENCE: a Sermon; by Rev. Horace Bushnell, D. D., of the United States, preached at Fetter-Lane Chapel, March 29th, 1846.

We find this Sermon in "The Pulpit," a London publication, similar to our "National Preacher;" and we read the discourse with something of pride for its American origin, as well as pleasure at the fact that its author is once more on Puritan soil. Mr. Bushnell has been long absent; his friends had become almost impatient for his return; a multitude will welcome again the looks and tones and masterly mind that have so often roused dormant energies within them, and stirred founts of sentiment and emotion till they for the moment shared the preacher's own force. We welcome Mr. B. as one of the strong arms of the *New-Englander*, the shocks of whose blows not a few of our readers remember. From this sermon we take the following, as evincing that calm, easy energy, for which Mr. B.'s finest efforts are remarkable.

"But you must not conclude that influences of this kind are insignificant, because they are unnoticed or noiseless. How is it in the natural world? Behind the mere show, the outward noise and stir of the world, nature always conceals her hand of control, and the laws by which she rules. Who ever saw with the eye, for example, or heard with the ear, the exertions of that tremendous astronomic force, which every moment holds the compact of the physical universe together? The lightning is, in fact, but a mere fire-fly spark in comparison; but because it glares on the cloud, and thunders so terribly in the ear, and rives the tree or the rock where it falls, many will be ready to think that it is a vastly more potent agent than gravity.

"The Bible calls the good man's life a light, and it is the nature of light to flow out spontaneously in all directions, and fill the world unconsciously with its beams. So the Christian shines, it would say, not so much because he will, as because he is a luminous object. Not that the active influence of Christians is made of no account in the figure, but only that this symbol of light has its propriety, in the fact that their unconscious influence is the chief influence, and has the precedence in its power over the world. And yet there are many, who will be ready to think that light is a very tame and feeble instrument, because it is noiseless. An earthquake, for example, is to them a much more vigorous and effective agency. Hear how it comes thundering through the solid foundations of nature. It rocks a whole continent. The noblest works of man, cities, monuments, and temples, are in a moment levelled to the ground, or swallowed down the opening gulfs of fire. Little do they think that the light of every morning, the soft and genial and silent light, is an agent many times more powerful. But let the light of the morning cease and return no more, let the hour of morning come, and bring with it no dawn: the outcries of a horror-stricken world fill the air, and make, as it were, the darkness audible. The beasts go wild and frantic at the loss of the sun. The vegetable growths turn pale and die. A chill creeps on, and frosty winds begin to howl across the freezing earth. Colder, and yet colder, is the night. The vital blood, at length, of all creatures, stops congealed. Down goes the frost towards the earth's centre. The heart of the sea is frozen, nay the earthquakes are themselves frozen in, under their fiery caverns. The very globe itself too, and all the fellow planets that have lost their sun, are become mere balls of ice, swinging silent in the darkness. Such is the light, which revisits us in the silence of the morning. It makes no shock or scar. It would not wake an infant in his cradle. And yet it perpetually new creates the world, rescuing it, each morning, as a prey from night and chaos. So the Christian is a light, even 'the light of the world,' and we must not think that because he shines insensibly or silently, as a mere luminous object, he is therefore powerless. The greatest powers are ever those which lie back of the little stir and commotions of nature; and I verily believe, that the insensible influences of good men are as much more potent than what I have called their voluntary or active, as the great silent powers of nature are of greater consequence than her little disturbances and tumults."

SACRED PHILOSOPHY OF THE SEASONS—SPRING; by Rev. Henry Duncan, D. D., Rothwell. New York: Robert Carter, 1846.

It is the object of this book to demonstrate the existence and attributes of God, from the various phenomena of the spring

season. It sets forth the proofs of God's agency, in the re-productive powers and processes of created things, with reference to the atmosphere, light and heat, distribution of moisture, properties of the soil, nature of the living principle, the development of seeds and plants, the animal structure and instincts, &c. &c., and is, on the whole, a pleasing and instructive volume. It is liable to the objection of all works constructed after this plan, that it is too diffuse, and makes you think the author was writing a book, as well as setting forth his subject; but it is a pleasant companion, throws a pleasant light over the objects of nature, discloses various hidden analogies, and in its suggestions and reflections has a tendency to correct the taste and amend the heart.

THE JERUSALEM SINNER SAVED; The Pharisee and the Publican, &c. &c.; by John Bunyan, with a Life, by Rev. James Hamilton, London. New York: Wiley & Putnam, 1846.

This is a small beautifully printed volume, of some of the choicest of Bunyan's prose writings. We say prose, to distinguish them from his beautifully poetic-prose allegory of "Pilgrim's Progress." This volume exhibits all the excellences and peculiarities of Bunyan's writings. There is the same plainness, the same clearness of thought, and the same predominance of Saxon words. There is the sound sense also, that characterises all that ever came from his pen. Bunyan had an ardent temperament, and an exquisite poetic susceptibility; and there is sometimes a tendency to exaggeration, whenever he states any subjective state of mind. This is specially true, if it has been a matter of his own experience. Yet few can read his works without acknowledging their various excellences, and without finding themselves profited by them. One of his chapters could be spread over a dozen in modern books.

BRIDGES ON THE CHRISTIAN MINISTRY.—New York: Robert Carter, 1846.

Every Christian minister would do well to possess this volume. Any one about to enter the ministry should read it. It will show him what is before him; some of his difficulties; the causes of inefficiency among the ministry, and also point out some of the correctives of the evil. The work has passed through a number of editions in England; and is now for the first time published in this country, in a fine large volume, on fine paper, and neatly bound.

POEMS; by O. Wendell Holmes. London: O. Rich & Sons, 12 Red Lion Square, 1846.

Some of the finest passages to be found in the whole range of American poetry, are contained in this volume. Vividness of conception and vigor of expression, characterize nearly every thing which Dr. Holmes has written, while his delicate perception of the beautiful and his nice sense of the ridiculous, add greatly to the attractiveness of the thought. Most of Dr. Holmes' poems were written and published, while in College. His early pieces placed him high in the scale of native poets, and gave evidence of ability that might have pushed him quite to the front rank. He however, made choice of a laborious profession; and powers that might have given him honor in literature, have been directed to practical usefulness in the department of medicine. His poems have been published in two or three separate editions in this country, and within the last year this beautiful edition made its appearance in London. The English critics speak in exalted terms of parts of the volume; and Dr. Holmes is another evidence to the fact, that a man must first cross the water and secure the dictum of British critics, before his own countrymen can find out what he is. American critics before this, knew what this author was, but within the last year they have pitched their notes a little higher. As a genuine American writer, a man of strong sense a master of sinewy English, and a true poet, Dr. Holmes has few superiors.

COMMUNICATIONS.

GLASGOW CORRESPONDENCE.

Glasgow, 1st July, 1846.

Dear Sir,—It is with a mixture of joy and grief that I have read your article on the "Free Church and Slavery"—joy to find a friend of the slave writing even against us, in a Christian spirit; and grief to find that even you, with an undoubted desire to judge righteously, blame so strongly the course which the Free Church has taken. I hope you will communicate to your readers the few sentences I shall write in reference to your article. I shall object to some of your statements and conclusions, but I feel all the time that you and I are on the same side.

1. You charge us with dealing harshly by the American Abolitionists as a body, while our strictures only apply to a handful of extreme men who represent only themselves. I join in your regret that this state of things should exist. But what could we do? The only specimen of Abolitionists that Scotland knows is of that class. We are told that there are men of another stamp among them. We believe it. We fervently desire that they were here. Meantime we must bear witness against the erroneous doctrine and sinful course of the Abolitionists that are here, whose conduct I partially described in my last. When the Scottish newspapers, advocating the principles of the Free Church, speak of American Abolitionists, these are the men they mean. Gladly would they welcome the appearance of another class—most forward would they be to make the distinction. We are most fully convinced that their aim is to destroy the Church, and the ministry, and the Sabbath, along with slavery—we are convinced that they have levelled all their artillery against the Free Church, because they see it is one of the supports of God's truth in this land. Believing this we must withstand them, and all the host of the ungodly who join them. We lament as deeply as you do that our condemnation of these men and their principles seems to sound an apology for slavery. It is our duty to be very careful to give no countenance to the sins of American slaveholders; but it is equally our duty to give no countenance to the sins of American Abolitionists.

2. You write in your first paragraph, "and because it is possible that a slaveholder may be a Christian, therefore slaveholding is not to be made a question of discipline. Does it not occur to our respected friends that it is possible for an adulterer or a murderer," &c. Surely there is in that sentence a basis on which you and I might unite. Just because it is possible that a slaveholder may be a Christian; and not only so, but in such circumstances that his relation to the slave is no stain on his Christianity, I would not make the fact of that rela-

tion the ground of discipline, but the sins that are involved in it, and spring out of it. In this way I do not condemn the innocent with the guilty. No matter although there were not ten men in the Union found righteous by this rule, the principle is precious and must be preserved. You must not think that under cover of these distinctions we would practically let the guilty escape. I believe if you and I had a commission to purge all the Churches of the Union—you condemning the men simply for standing in the legal relation of masters to slaves, and I condemning them for murder, fornication, cruelty, separation of husband and wife, &c., or for conniving at these practices, or for tacitly allowing their influence to support laws which produce these crimes—with comparatively few exceptions, we would come to the same practical result, only I think I would stand on a more sound and Scriptural basis than you. Because I cannot adopt the principle, which is so rudely forced down our throats here, that it is impossible for a slaveholder to be a Christian, am I to be counted as throwing my "influence into the pro-slavery scale?" My whole soul loathes the system, root and branch of it; but I cannot adopt a lie to advance the cause of righteousness.

3. You speak as if the Free Church alone in this country continued to maintain any correspondence with the Churches of America. The fact is, with very few exceptions, the other Churches, and Missionary Societies of this kingdom, have held the same kind of intercourse, and continue to do so. The United Secession, the next largest denomination in Scotland after the Free Church (for the Establishment need not be taken into account on this question), has only at its last meeting, a few months ago, adopted for the first time a non-intercourse resolution; and that, too, expressly on the ground that remonstrances had been tried in vain. There is no account given whether their remonstrances had been long continued or decided in their tone. It is certain that ten years ago the organs of that Church lauded the American Churches, and palliated their connexion with slavery to an extent that the Free Church organs have never approached. Do I write for the purpose of blaming these brethren? By no means. But I do think it important for the cause of truth that the Free Church should not be represented as standing alone, and taking a course different from other Churches.

4. You really must not overlook the distinction between admitting men members of our Church, and continuing a friendly intercourse, with remonstrance, with Churches distant that admit such men. Not one of the advocates of American slavery, and willing possessors of slaves, would be personally admitted to the communion of this Church. But we continue for the present our intercourse with the Church that does admit them, chiefly for the purpose of telling them that they sin in doing so.

5. The demand to send back the money, we steadily resist; but it is really difficult to reason against it. It appears to me that it would be to adopt a principle which no man and no Church on earth has ever professed or practised.

6. As to the testimony of Dr. Channing, I never counted it of any value; neither did the Editor of the Guardian. But he pressed it as an *argumentum ad hominem* against Mr. Wright and the Editor in Glasgow who supported him. Although it had no weight with us, the Socinian minister's testimony had weight with them. The incident was useful in that it was the means of showing that our American accuser entertained ideas of truth wholly different from those which prevail in this country.

Finally, I thank you most sincerely for the spirit in which you have written. I fear I may not have successfully imitated you. Watch our progress now. We are exposed to much temptation; but I hope that He who has been with us in six troubles will not forsake us in a seventh. Now that we have withstood a wild clamour, refusing to take a single step in obedience to it, where we could not see light from the Lord leading us on, it remains to be seen whether we shall be earnest and faithful in our testimony regarding the sin in question. I see that in our circumstances there is a temptation to palliate. I am sure you will rejoice if from that temptation we escape. If we are faithful—and if faithfulness from us, in the circumstances, have a good effect in awakening the Americans to a sense of their sin—you will rejoice in the result.

I long to see your opinion on the discussion in our last Assembly, and the letter to the American Church. I would have made the expressions of the letter stronger, but I agree in the principle of it. I would like to find that we are agreed after all in the method of witnessing against this sin. I know we are one substantially in our view of the sin itself. Let us meet at the throne of grace, seeking light and deliverance both to the slave and his master.—Yours, W. A.

EDITORIAL REMARKS.

We rejoice that our readers have an opportunity of seeing both sides of the momentous question above alluded to, discussed with calmness and Christian principle in the columns of the *Witness*,—and nothing will give us greater pleasure than to feel that this paper has been, in any degree, useful in eliciting truth in the premises, or in hastening the downfall of slavery, with which much desired results, we think, the present question is intimately connected. As the subject is taken up in another part of the paper, we shall not do more here than apologize for the want of clearness in our former article, which led our valued correspondent to suppose that we meant only the murderers, &c., among slaveholders, when we spoke of separation from their communion. Our argument was that, though a man who committed the grossest crime might, for ought we knew, be a Christian, yet, he was not, on that account, exempted from Church discipline, but, unless he publicly repented and forsook his crime, he must be cut off; and that the same principle should be applied to American slaveholders, whose position, simply as such, necessarily involves, not only essential injustice, but many other sins and crimes besides. We wish it clearly understood that we do not raise the question at all whether those slaveholders, or any of them, are Christians or not—and we do not believe that abolitionists, generally, have raised this question—but whether, even upon the supposition that they may be Christians, are they walking in a course of sin which amounts to what the Scripture calls "walking disorderly," and, therefore, fit subjects for discipline until they repent of and forsake that course. All that is said about their being constrained by the laws to continue slaveholders against their will, has, in our view, little or no weight, seeing that no one is required either to buy a slave or to inherit a slave unless he chooses; and in all cases, slaveholders may manumit their slaves if they please. In some States, it is true, this course would demand some pecuniary sacrifice besides the loss of the money value of the slaves—but what is that compared with the sacrifice of a good conscience?

THE WITNESS.

MONTREAL, JULY 27, 1846.

DR. CUNNINGHAM AND SLAVERY.

At the last General Assembly of the Free Church of Scotland, Dr. Cunningham entered at length into the question which has been raised respecting intercourse with churches that sanction slave-holding; and his speech, which is partly a defence of those churches, is, as might be expected, republished with much complacency by the American proslavery papers. As we believe this speech calculated to do much harm, it becomes our duty to review it, but before entering on its merits we will advert to the previous history of the question.

Shortly after the disruption of the Church of Scotland, the Free Church sent deputies to various countries, and among others to the United States of America, for the purpose chiefly of awakening sympathy and procuring pecuniary aid towards the building of five hundred new places of worship which the disruption had rendered all at once necessary.

Among these deputies, and, perhaps, we may say the most influential of them, on account of his high standing in the church at home, was Dr. Cunningham, and it is of him alone that we mean to speak, because the others either did not go so far in compromising the church they represented, by connexion with slaveholders, or they have since given the public no reason to believe that they regard that portion of their proceedings with any satisfaction. Indeed, were it not that Dr. Cunningham still appears to glory in what he has done, we would be very far from alluding to him, personally, more than others in the matter. As it is, however, we regard him not only as the chief author of the painful position in which the Free Church is now placed, but the living embodiment of what we consider most objectionable in her views, respecting so called Christian slaveholding.

For two or three years prior to the visit of the deputies, the question of extending fellowship to slaveholders had been agitating many of the churches of the Northern States, as well as the further question of supporting Missionary Societies which were compromised on the subject of slavery—questions which though they now appear to lie on the surface of the matter, had not been so seen previously; and this constitutes the chief difference between the conduct of Dr. Cunningham and that of Drs. Reid and Matheson, to which we see frequent reference in the Free Church papers. The last named gentlemen went as far in fellowshiping with and palliating slavery as Dr. Cunningham, but at the time they so acted this was not a subject of controversy, and they were not placed in a test position, where their conduct would necessarily be considered a triumph to one side, and a discouragement to the other. The difference of the two cases may be estimated by a reference to the disruption itself. Previous to that event it was not considered either strange or improper for ministers, of what is called the Evangelical party, to belong to the Church of Scotland: but at that time the line was drawn, and the ministers of the Free Church know what they thought of those who adhered to the other party afterwards. The line was drawn to a considerable extent, when Dr. Cunningham visited the United States.

We do not mean by these remarks, in any way, to extenuate the conduct of Drs. Reid and Matheson, (congregationalists), or the organs of the voluntary party in Britain, who vaunted the American Churches and palliated their connexion with slavery, when it was deemed important to cite them as successful examples of the working of the voluntary principle, and who only discover the moral turpitude of entering into fellowship with them when another, and, in some respects, a rival body is in question. Drs. Reid and Matheson had the Bible which as strongly condemned oppression and injustice ten or twelve years ago as it does now, and they doubtless knew all the arguments against slave-stealing and slave-trading, and could have seen at a glance that slaveholding was only a continuation of the same system of violence, cruelty, and injustice; and, therefore, as we said before, we cannot see any justification for the course pursued by them. We may here remark, that so generally had the question been agitated, respecting the system of Christianity which justifies men in keeping their fellowmen in slavery, and so much was any intercourse that would tend to countenance that system deprecated, that the friends of the Free Church in Montreal heard of the visit of the deputies to the Southern States with grief, amounting to dismay, and painful apprehensions for the future consequences, which have been but too fully verified.

It may be supposed, however, that Dr. Cunningham was entirely ignorant of the particular aspects of the question in the United States, and we wish we could think so. But the deputies were soon after their arrival put in possession of the true state of the case, in an Address replete with Christian courtesy and correct views, not from the Garrison abolitionists, but from the sabbath loving, law-revering and decidedly Christian abolitionists of the American and Foreign anti-slavery Society; men who were alike traduced by the slaveholders and their apologists on the one hand, and by the "no government" abolitionists on the other, and who, despite of all this, stood forth and still stand their country's purest patriots and best ornaments. Our Free Church friends complain that they have been assailed with torrents of abuse by men who have no regard for religion, and they regret much that Christian abolitionists have not rather stepped forward to discuss the matter with them on Christian principles. But with the above facts before them, we think they must admit that had their deputies listened to the Christian abolitionists of the United States, when they reasoned with them in the most unobjectionable manner, they would never have needed to complain of abuse from irreligious abolitionists, (upon the supposition that those who have lectured in Scotland are such). But instead of hearkening to these reasonable remonstrances, Dr. Cunningham treated them with perfect indifference, if not contempt, and proceeded south with his eyes open to the consequences. We wish we could insert the whole of the Address in question, which is admirable throughout, but we only give a paragraph or two to shew its dignity and faithfulness.

In drawing the attention of the deputies of the Free Church to the peculiar position of affairs in the United States; these American Christians wrote as follows:—

"The Christian Abolitionists of this land need your aid, dear brethren, in pulling down the strongholds of oppression; and they feel that you will not be sustained by your consciences, or by that numerous and venerated body which you represent, if you directly or indirectly oppose them, by strengthening the hands of their opponents. You will hear the Abolitionists of this country denounced by ministers, elders, and private professors of the Presbyterian Church, as well as at the North as the South; but in order to judge how far the denunciations

are correct, you will naturally compare their doctrines and measures with the doctrines and measures of the Abolitionists in Great Britain, and not take up an evil report on hearsay, and without due investigation."

"For twelve years the Abolitionists of this country have been contending with great earnestness, amidst reproach and contumely, not only from the slaveholding states, but from interested politicians, and professing Christians of every denomination, for the poor slaves, our brethren and fellow-countrymen, and for their own rights and privileges, as intended to be secured to them by their constitution and government. Believing that the American Church is the bulwark of American slavery, they have laboured to arouse it to a due sense of its sin, to repentance, and works meet for repentance. Some progress has been made. Our Christian brethren in England, Ireland, and Scotland have aided in the good work by their prayers to God, and their remonstrances with the American Church."

In concluding their appeal, they say—"But should you, despite of our friendly warning and urgent Christian remonstrance, solicit money acquired by the sale of American Christians, and men made heathen by the cruel system of slavery, we can only express our firm confidence that your constituents, the Free Church of Scotland, will refuse to receive the polluted silver and gold, and return it to those who gave it."

Did these abolitionists form too high an opinion of the Free Church? Three years ago we would have answered, no. Now, we hardly know what to say.

On Dr. Cunningham's return to Scotland he was, as might be expected, followed by appeals, still, be it observed, from the Christian abolitionists of the United States, to the Free Church, imploring that Church not to give the struggling cause of human liberty the peculiarly severe blow which the reception of slaveholders' money to build churches in Scotland would inflict. But how were these appeals met? With insulting and indiscriminate condemnation of the abolitionists of the United States on the part of Dr. Cunningham, re-echoed in the *Edinburgh Witness*, and other Free Church papers, until readers on this side of the Atlantic, who knew and loved both parties in the question, were filled with grief and indignation. Yet, unjust and cruel as this course was, there was not, so far as we know, one man found within the Free Church publicly to deprecate it; nay, there was not one to ask suspension of judgment until they knew more about the slaveholders on the one hand, and the abolitionists on the other. Judgment went, as it were, by acclamation in favour of the guilty and against the innocent, and that upon Dr. Cunningham's mere personal opinion. He had it all his own way then, but this state of things could not last.

All these things passed, we once more repeat, when the Free Church had to do with none but men of the highest probity and Christian character, and before she had any provocation whatever from those whom she considers godless abolitionists. With the history of the war that has since been waged upon her by Messrs. Wright, Buffum, Douglass, and Thompson, we are not familiar, but at all events the Free Church cannot complain that they have traduced her secretly or at a distance where she could not meet the charge. They have gone into the very den of the lion, if we may so speak, and made their charges openly and before the whole world.

We wish it to be clearly understood that we by no means attribute to the Free Church, generally, the slightest intention to countenance slavery or throw obstacles in the way of abolitionists. We firmly believe, that so far as her action has had these effects, it has been through entire ignorance of the real circumstances of the case; and, indeed, it was not at all strange that she should believe the statements and adopt the views of her own deputy, who might be supposed to have personally examined the matter, and against whose evidence there were no counter statements regularly before them. But now that the true state of the case is being brought under her notice in a variety of ways, the question recurs with increasing force, what will she do in future? She purposes to remonstrate before adopting any more decisive measures, and this we think both scriptural and right, provided regard be had in the remonstrance to the truth of God, rather than to the feelings and favour of men; provided, in a word, it be faithful. Many, indeed, and ourselves among the number, believe that remonstrance will be a mere waste of time, having been already tried so frequently by so many different bodies, and in almost every possible mode and tone. To honied remonstrances, which just "hint a doubt and hesitate dislike," the slaveholders reply coldly that their advisers do not know the circumstances of the case; whilst anything which deserves the name of a faithful Christian remonstrance, they treat with supercilious scorn and studied indignity. An instance of this occurred only a few weeks ago in the reception of a communication from the Synod of Canada, a body nearly identical with the Free Church of Scotland itself, and we subjoin the account of the affair given in the *Presbyterian*, an organ of the body with which the Free Church fraternizes, that she may see the treatment which she may expect when she speaks out as faithfully as the Synod of Canada has done.

Respecting the Canada Synod's letter to the General Assembly Old School, the *Presbyterian* writes—

"The Chairman of the Committee on Foreign Correspondence reported an answer to this letter, which was not characterised by honeyed and courteous phraseology, but by honest and direct rebuke of the spirit which must have dictated the Canada letter, so overbearing, imperious, and dictatorial in its tone, and signifying that the correspondence, which had been abused, should be terminated. The Assembly, as it seemed to us, sympathized in the main features of the answer; and although they deemed it better suited to their dignity to send no answer at all, yet their action in dismissing the subject in this way, was a very plain indication of their wish that the correspondence should cease. The object of such correspondence was the interchange of fraternal feelings; and, when this is lost sight of, and the occasion is employed in fault finding, expressed in the most offensive way, it is clearly the duty of those who are thus summarily arraigned by their self-constituted judges, to decline any further intercourse with them. We hope, therefore, speaking our own opinion merely, that the bodies in correspondence with the General Assembly will refrain, for the future, from such discourteous conduct, or keep their letters to themselves. We are clearly of opinion, that the Assembly should never suffer such epistles to be read in their presence, and much less acknowledge them by a reply."

Lest it should be supposed that the charge against the Synod's letter of an overbearing, imperious, and dictatorial tone is well founded, we have only to state that the deputies of the Free Church, then in the country, the Rev. Messrs. Bonar of Larbert, and Arnot of Glasgow, were members of the Synod at which it was adopted.

These introductory remarks have occupied so much space that we are reluctantly compelled to defer the consideration of the speech itself to another opportunity.

SIR ROBERT PEEL'S SPEECH.

We present our readers with one of the most remarkable speeches on record—a speech which in promoting the best interests of the human race, will greatly surpass all that were ever delivered by Cicero, Demosthenes, and all the orators of heathen antiquity put together.

It used to be an invariable characteristic of the speeches of party leaders to magnify their own acts and abuse those of their opponents, but now all that is changed. Sir Robert Peel carefully abstains from blaming his opponents, touches on his own achievements with great modesty, and directs the chief strength of his eloquence to announce and establish the great principles of justice and humanity. If ever a statesman has obeyed the Scripture injunction, "Let your moderation be known to all men," we think it is Sir Robert Peel.

This speech has necessarily excluded much valuable matter, but we feel satisfied that no one who reads it will regret its insertion.

SIR ROBERT PEEL'S EXPLANATIONS.—TUESDAY, JUNE 30.

Sir R. PEEL at half-past five o'clock, entered the House amid profound silence and took his seat. In a few moments he rose and spoke as follows:—Mr. Speaker, Sir, I feel it to be my duty to avail myself of the earliest opportunity of notifying to this House, that, in consequence of the position of Her Majesty's Government, and especially in consequence of that vote to which the House came on the night of Thursday last, by which they refused to give Her Majesty's Government those powers which they deemed necessary for the repression of outrage and the protection of life in Ireland, Her Majesty's servants have felt it their duty to tender their resignation to a gracious Sovereign. The resolution to tender that resignation was the unanimous resolution of Her Majesty's servants, adopted without hesitation. Sir, if I had any complaint to prefer with respect to the course pursued by the House, this is not the occasion on which I should venture to prefer it. It is impossible not to feel that that occasion by which a great change takes place in the councils of a great empire, affecting, for weal or for woe, the welfare of many millions of the Queen's subjects, in almost all parts of the habitable globe—it is impossible not to feel that that is an important, I might almost say a solemn, occasion—and it is not on such an occasion that one word ought to be said by a Minister acting in homage to constitutional principles, which can by possibility revive controversies of an acrimonious character. Sir, such controversies would be wholly unsuited to the magnitude of this occasion, and I must also say, the provocation of any such controversy would be wholly at variance with the feelings which influence me in addressing this House. Loud cheers. These feelings also would rather prompt me to acknowledge with gratitude the occasions on which, from gentlemen opposite, in oblivion of party differences, Her Majesty's Government have received, for measures of which those gentlemen have approved also, a cordial support; and I trust, therefore, Sir, that nothing will escape me in explaining the course which Her Majesty's Government have thought it their duty to pursue which can run the risk of provoking those controversies which I do deprecate. Sir, Her Majesty has been graciously pleased to accept that tender of resignation, and Her Majesty's servants now only hold their offices until their successors shall have been appointed. Sir, I said that if I had complaints to prefer, this would not be the occasion on which I would prefer them; but I must also say, that I did not propose those measures connected with our commercial policy at the commencement of this session without foreseeing that, whether those measures succeeded or failed, they must cause the dissolution of the Government which proposed them; and therefore, Sir, I rather rejoice that Her Majesty's Government have been relieved from any doubt by an early decision of this House, as to the course it would be their duty to pursue; for I do not hesitate to say that, even if that vote had been in our favour, I would not have consented to hold office by sufferance or by the evasion of any principle. Great cheering. I believe that it is not for the public interest that a Government should remain in power unable to give practical effect to the measures which they consider necessary for the public welfare; and in the position in which Her Majesty's Government are placed, by the withdrawal, perhaps the natural withdrawal, of the confidence of many of those who had heretofore given them their support, I do not think it probable that even if the vote to which I refer had been in our favour, Her Majesty's Government would have been enabled, with credit to themselves and with advantage to the interests of the country, to continue in the administration of public affairs. Long continued cheering. Sir, we have advised Her Majesty to accept our resignations without adopting that alternative which we might have adopted, viz., recommending to the Crown the exercise of its prerogative, and to dissolve the present Parliament. We have preferred the immediate tender of resignation to the adoption of that alternative. Sir, I do not hesitate to say, speaking with a frankness which I trust will offend no one, that if Her Majesty's Government had failed in carrying, in all their integrity, those measures of commercial policy which it was my duty to recommend, I don't hesitate to say that there is no exertion I would not have made in order, if not to ensure their ultimate success, at least to give the country an opportunity of pronouncing an opinion on the subject. Loud cheers. In that case I think that the continuance of doubt on such a subject would have been a greater evil than resorting to a constitutional expression of opinion by the people of this country. Cheers. But there is no necessity for a dissolution on this ground: those who dissented from those measures have withdrawn their opposition, and I am bound to say it was not a factious or unseemly opposition, to them; simply protesting against them, they have given finally their consent to those measures, and those measures having passed into law, I do not feel I should have been justified, for any subordinate consideration, for the interest of the Government merely, in advising the exercise of the prerogative to which I refer, and dissolving the Parliament. Hear. Because I feel strongly this—that no Administration is justified in advising the exercise of that prerogative, unless their be a fair, reasonable presumption, even a strong moral conviction, that after a dissolution they will be enabled to administer the affairs of this country through the support of a party sufficiently powerful to carry their measures. Cheers. I do not think a dissolution justifiable for strengthening a party. I think the power of dissolution is a great instrument in the hands of the Crown, and that there is a tendency to blunt that instrument if it be resorted to without necessity. Though for the purpose of enabling the country to decide whether we were justified in proposing those measures of commercial policy which we did propose at the commencement of this session, I do not think that would have been sufficient ground for a dissolution. The only ground for dissolution would have been a strong presumption that after a dissolution we should have had a party powerful enough in this House to enable us to give effect practically to the measures which we might propose. Now, I don't mean a support founded on a mere temporary sympathy with our position on the part of those who, otherwise, are opposed to us; I do not mean a support founded on a concurrence on one great question of domestic policy, however important that may be; I think we ought not to dissolve without having a full assurance that we should have the support, not of those who differ from us on almost all questions of public policy, agreeing with us in only one on which we should have the support of a powerful party unless it is by a general concurrence of political opinion. Cheers. And I am bound to say, that in the general division of parties, and after all that has occurred, I did not entertain a confident hope that a dissolution of Parliament would have given us that support. Hear, hear. I must also say that, after all the excitement which had taken place, and after the stagnation of trade consequent upon our protracted discussions, it did appear to us that this was a period when it would not be judicious to take such a step. Upon these grounds, we preferred instant resignation to the alternative of a dissolution. We were left in a minority on a question connected with Ireland. Now I should lament, not merely because it is an Irish question, but I should most deeply lament if it could be thought that the measure which we proposed for the repression of outrage in Ireland was an indication that Her Majesty's servants held any different opinion with regard to the policy to be pursued in Ireland from that which I declared towards the close of the last session of Parliament. Hear, hear. To the opinions which I then avowed—to those opinions which had a practical effect given to them by the Charitable Bequests Act, and by the additional vote for the endowment of Maynooth—to those opinions I, now about to relinquish power, entirely subscribe. We brought forward that measure, believing that resistance to the

contagion of crime and the vigorous repression by law of the offences which disgrace some parts of Ireland, were not measures calculated permanently to improve the social condition of that country; but we thought they were measures which could be taken in conjunction with others necessary for the purpose of giving effect to legislation upon that subject. (Hear, hear.) The house has, however, decided, and I am not about to impeach their decision. I only deprecate any inference, which would be unjustifiable, that, because we proposed those measures, which some called measures of coercion, which we call measures for the protection of life, therefore our views with regard to the policy to be pursued towards Ireland have undergone any change. Speaking for myself, I do not hesitate now to say that, in my opinion, there ought to be established between England and Ireland, complete equality (great cheering) in all civil, municipal, and political rights. (Renewed cheers.) When I say complete equality, I don't mean, because I know it is impossible, to have a literal equality in every particular. Here, as in matters of more sacred import, it may be that "the letter killeth, but the spirit giveth life." I speak of the spirit, and not of the letter, in which our legislation with regard to the franchise and other privileges should be conducted. (Hear, hear.) I mean, there should be a real, substantial equality, in political and civil rights (cheers); so that no person, viewing Ireland with perfectly disinterested eyes, and comparing its franchise with the franchise either of England or Scotland, should be enabled to say, "A different law is enacted for Ireland, and on account of some jealousy or suspicion, Ireland has curtailed and mutilated rights." That is what I mean by equality of political franchises. Does any gentleman think I am making a reserve? (Cheers.) I speak of the spirit in which we should legislate. I think it ought to be impossible to say that there is a different rule, substantially, with regard to civil or municipal franchise in Ireland from that which prevails in England. (Cheers.) Now, Sir, with regard to our executive administration in Ireland, I think the favour of the Crown ought to be bestowed in that country, and the confidence of the Crown, without reference to religious distinctions. (Loud cheers.) It has not been from entertaining a different opinion that there may be, in our case, the appearance of partiality. Where we have taken the opportunity of manifesting confidence in some Roman Catholics, I cannot say that justice was always done to our motives, nor has the position of the individuals in accepting favor from us been altogether such as to create an anxiety for the repetition of similar favours. (Hear, hear.) Those who succeed us may have different means of carrying that principle into execution; but if they do act upon that principle, and bestow the favour and confidence of the Crown without reference to religious differences of opinion, they shall hear no complaint from me on that ground. (Cheers.) Then, Sir, with respect to the spirit in which our legislation should be conducted; adhering to all the opinions which I have expressed on the greater and more important points of Irish policy, yet I must say I, for one, am prepared to co-operate with those who feel the present social condition of the people in respect to the tenure of land, and the relation between landlord and tenant, to be one that deserves our immediate and most cautious consideration. (Cheers.) I think it may be impossible, by legislation, to apply any immediate remedy to the state of things which unfortunately prevails in that country; but even if the benefit is remote, if it is of a permanent character, so far from being deterred from measures calculated to afford a remedy, the distant period at which the benefit may be derived ought to operate as no discouragement to us to apply our minds most sedulously and impartially to the consideration of the subject. (Loud cheers.) Again, with respect to legislation on all those matters connected with the tenure of land and the relation of landlord and tenant—while upholding the rights of property, which I believe you will find no advantage in violating, yet, on the whole, I think the course we have taken during this session of extreme pressure of public business is a sufficient proof that there has been no disinclination on our part to consider that subject. (Hear.) Neither will there be any disinclination to co-operate with those to whom the practical administration of affairs may be committed. (Cheers.) Sir, I have reason to believe that the noble lord the member for the city of London has been commanded by her Majesty to repair to her for the purpose of rendering his assistance in the formation of a Government. Sir, I presume the general principle upon which the Government formed by the noble lord will act, so far as a commercial policy is concerned, will be the continued application of those principles which tend to give us a free commercial intercourse with other countries. (Loud cheers.) If that be the policy which will be pursued, as I confidently expect it will be, I shall feel it to be my duty to give to that Government, in pursuance and execution of that policy, my cordial support. (Immense cheering.) I presume, therefore, that her Majesty's Government will adopt that policy—and that, if other countries choose to buy in the dearest market, it will be no discouragement to them to permit us to buy in the cheapest. (Cheers.) I trust that they will not resume the policy which they and we have felt most inconvenient, namely, haggling with foreign countries, instead of taking that independent course which we believe to be conducive to our own interests—(cheers)—trusting to the influence of public opinion in other countries, that our example, with the practical benefit we derive from it, will at no remote period insure the adoption of the same course, rather than hoping to obtain commercial privileges as an equivalent for the reduction of particular duties. (Loud cheers.) Sir, when I say I presume that these general principles will influence their commercial policy, I do not, of course, mean to say that the adoption of these principles is at once to overrule every moral consideration, and at once to subject every part of the inhabitants of this empire to unequal competition with other nations. I speak generally as to the tendency of our commercial policy, and I trust that every step that is taken will be towards the relaxation of restriction upon trade. I, for one, shall not urge upon them a hasty and precipitate adoption of principles sound in themselves, if they are likely to incur the risk of a great derangement of the great social system. I shall bear in mind that great experiments have been recently made under the present administration; that the surplus amount of revenue is smaller than I could wish it to be, consistently with the permanent interests of the country, and while I offer a cordial support in enforcing the general principles of commercial policy which have received the sanction of Parliament in the present session, I shall not urge them to any such simultaneous and precipitate adoption of them as may be either really injurious to interests, from special circumstances, entitled to some continued protection; nor shall I urge them to any such rash and precipitate adoption of them as would incur the risk of deranging the finances of the country. Speaking thus, I am bound to say that I am rather indicating my own intentions and the course I shall pursue, than that I have had the opportunity of conferring with others and speaking their sentiments. I cannot doubt, however, that those who gave their cordial concurrence to the measures which I proposed will be ready to give their general acquiescence and support to measures of a similar character to be proposed. (Loud cheers.) Sir, I do not know that it is necessary that I should make any other declaration than those I have made. I wish to draw no invidious contrast; I wish to make no unseemly allusions; but I cannot surrender power without making at least this observation—that I do hope, during the five years for which power has been committed to our hands, neither the interests nor the honour of this country have been compromised. (Cheers.) I think I may say with truth that, during that period, the burden of taxation has been equalised, and the pressure, which was unjust and severe, has been removed from many classes of her Majesty's subjects. (Cheers.) I think I may say with truth, that many restrictions upon commerce injuriously affecting the trade of this country have been removed. (Cheers.) I think I may say that, without at all interfering with legitimate speculation; without at all paralysing or deranging the credit of the country, stability has been given to the monetary system of this country—through the cordial support which again (without reference to party distinctions) the measures I proposed with regard to the Bank of England, the joint stock banks, and the private banks of the country, received in the year 1843. (Loud cheers.) Sir, I trust also that the stability of our Indian empire has not been

weakened by the policy we have pursued—cheers—and that the glory and honour of the British arms, both by sea and land, in every part of the world have been maintained, not through our exertions, but through the devoted gallantry of the soldiers and sailors of this country. Cheers. Sir, although there have been considerable reductions, great reductions made in the public burdens, yet I have the satisfaction of stating to the House, that the national defences of this country have been improved both by sea and land, and that the army and navy are in a most efficient state. I trust I may also congratulate the House, that notwithstanding the great reductions in the fiscal burdens of the country, our finances are in a prosperous and buoyant state; and that, on the 5th of July next, the return which will be made to this House will be, that notwithstanding the reduction of taxation, the increased consumption of articles of customs and excise, and the general prosperity of the people have supplied the void which might otherwise have taken place. Cheers. Sir, lastly, I think I may say, that without any harsh enforcement of the law, without any curtailment either of the liberty of the subject or the liberty of the press, speaking of great Britain, there has been as much of obedience and submission to the law as there ever was at any period of our history. Cheers. Nay, I will say more; in consequence of the greater command of the necessities and minor luxuries of life, in consequence, too, of confidence in the administration of the law, there has been more of contentment, less of seditious crimes, less necessity for the exercise of power for the repression of political outrage, than there ever was at any antecedent period in this country. Cheers. I said, lastly—but I have observed one topic, on which I also think I may, without any unseemingly boast or invidious contrast, say a few words. I think I may take credit to Her Majesty's Government, at least to that distinguished member of it, less prominent, perhaps, in debate, than others, but as deserving of public honour and public credit for the exertions which he has made in maintenance of peace—loud cheers—I mean my noble friend the Secretary of State for Foreign Affairs—loud cheers—he has dared to avow that he thinks in a Christian country there is a moral obligation upon a Christian Minister to exhaust every effort before incurring the risk of war. Loud cheers. But while he has not shrunk from the avowal of that opinion, I will in justice to him say this—it is perfectly consistent with that opinion, as to the moral obligation of maintaining peace while peace can be maintained with honour, that there never was a Minister less inclined to sacrifice any essential interest, or abate anything from the dignity and honour of this country, or the purpose of securing even that inestimable blessing. Cheers. Sir, I do hope that we leave the foreign relations of this country in a satisfactory state—loud cheers—that, speaking not only of France, but speaking of the other great powers of Europe, there is confidence in the intentions of this country, and a real desire on the part of the Governments of other powers to co-operate with us in the maintenance of peace.—Cheers. Sir, it is that mutual confidence in the honour and intentions of public men which most facilitates the maintenance of peace. We come in conflict with France in distant parts of the world; there are heated partisans naturally and justly jealous of the honour of their respective countries; quarrels, small in themselves, might be magnified by the spirit of jealousy, and a too nice rivalry about national honour might easily be fomented into a cause of war, desolating nations, unless the counsels of the great powers were presided over by those who, feeling peace to be the true interest of the civilised world, are determined that the heated passions of angry partisans shall not involve their respective countries in war.—Loud cheers. Sir, if anything could have induced me to regret a decision on the part of the House prematurely terminating the existence of the Government, it would have been the wish that we should have survived the day when intelligence might be received from the United States—loud cheers and hear, hear—as to the result of, perhaps, our last attempt to adjust those differences between this country and the United States, which, unless speedily terminated, might have involved us in war. The House probably recollect that, after we had offered arbitration, and that offer had been rejected, the President of the United States sent a message to the House of Congress in that country, which led to discussions with regard to the termination of that convention which provided for a temporary adjustment of our differences,—at least, for a temporary avoidance of quarrel,—and enable the two countries jointly, to occupy the territory of the Oregon. Sir, the two Houses of the American Congress, although advising the President of the United States to signify to this country, as he was empowered to do, the termination of the existing convention, by giving a year's notice, added to that advice, which might, perhaps, have been considered of an unsatisfactory or hostile character, the declaration that they advised the notice for the termination of the convention to be given, in order that it might facilitate an amicable adjustment of the dispute.—We thought the addition of these words by those high authorities, the expression of a hope that the termination of the convention might be more strongly impress upon the two countries the necessity of amicable adjustment—we thought those expressions removed any barrier to a renewal by either country of the attempt to settle this difference. We did not hesitate, therefore, within two days after the receipt of that intelligence of a wish expressed by the Houses of Congress that efforts might be made for the peaceful termination of these disputes, although the offer of arbitration had been rejected,—we did not hesitate to do that which, in the present state of the dispute, it became essential to do,—not to propose renewed and lengthened negotiations, but to specify frankly and at once what were the terms on which we could consent to a partition of the country of the Oregon. Sir, the President of the United States, I must say, whatever might have been the expressions heretofore used by him, and however strongly he might have been personally committed to the adoption of a different course, wisely and patriotically determined at once to refer our proposals to the Senate—that authority of the United States whose consent is requisite for the termination of any negotiation of this kind; and the Senate, again acting in the same spirit, has, I have the heartfelt satisfaction to state, at once advised the adoption of the terms we offered them. (Loud cheers.) Sir, perhaps from the importance of the subject, and considering this is the last day I shall have to address the House as a Minister of the Crown, I may be allowed to state what are the terms of the proposals we made to the United States on the Oregon question. In order to prevent the necessity for renewed diplomatic negotiations, we sent a convention, which we trusted the United States would accept. The first article of that convention was to this effect, that—

"From the point on the 49th parallel of north latitude, where the boundary laid down in existing treaties and conventions between Great Britain and the United States terminates, the line of boundary between the territories of her Britannic Majesty and those of the United States shall be continued westward along the said 49th parallel of north latitude to the middle of the channel which separates the continent from Vancouver's Island, and thence southerly through the middle of the said channel, and of Fuca's Straits, to the Pacific Ocean; provided, however, that the navigation of the said channel and straits, south of the 49th parallel of north latitude, remain free and open to both parties."

Those who remember the local conformation of that country will understand that we proposed the continuation of the 49th parallel of latitude till it strikes the Straits of Fuca; that it should not be continued across Vancouver's Island, thus depriving us of any part of Vancouver's Island—but leaving us in possession of the whole of Vancouver's Island. Sir, the second article of the convention we sent for the acceptance of the United States was to this effect—that

"From the point at which the 49th parallel of north latitude shall be found to intersect the great northern branch of the Columbia river the navigation of the said branch shall be free and open to the Hudson's Bay Company, and to all British subjects trading with the same, to the point where the said branch meets the main stream of the Columbia, and thence down the said main stream to the ocean, with free access into and through the said river or rivers, it being understood that all the usual portages along the line thus described shall in like manner be free and open. In navigating the said river or rivers, British subject, with their goods and produce, shall be treated on the same footing as citizens of the United States, it being, however, always understood that nothing in this article shall be construed as preventing, or intending to prevent, the Government of the United States from

making any regulations respecting the navigation of the said river or rivers, not inconsistent with the present treaty."

Sir, I will not occupy the attention of the House with any more of the details of this convention. (Cheers.) I would only state that, on this very day on my return from my mission to her Majesty to offer the resignation of her Majesty's servants, I had the satisfaction of finding an official letter from Mr. Pakenham, intimating in the following terms the acceptance of our proposals, and giving an assurance of the immediate termination of our differences with the United States:—

"Washington, June 13, 1846.

"My Lord.—In conformity with what I had the honour to state in my despatch No. 68, of the 7th instant, the President sent a message on Wednesday last to the Senate, submitting for the opinion of that body the draught of a convention for the settlement of the Oregon question, which I was instructed by your lordship's despatch, No. 19, of the 18th of May, to propose for the acceptance of the United States.

"After a few hours' deliberation on each of the three days, Wednesday, Thursday, and Friday, the Senate, by a majority of 38 votes to 12, adopted yesterday evening a resolution advising the President to accept the terms proposed by her Majesty's Government. The President did not hesitate to act on this advice, and Mr. Buchanan accordingly sent for me this morning, and informed me that the conditions offered by her Majesty's Government were accepted by the Government of the United States, without the addition or alteration of a single word.—I have the honour to be, &c.,

"R. PAKENHAM.

"The Right Hon. the Earl of Aberdeen, K. T., &c."

(Loud and continued cheering.) Thus, Sir, these two great nations, impelled, I believe, by the public opinion, which ought to guide and influence statesmen, have, by moderation—by the spirit of mutual compromise, averted that dreadful calamity of a war between two nations of kindred race and common language—(loud cheers)—the breaking out of which would have involved the civilised world in calamities to an extent it is difficult to foresee (not one year—probably not one month of such a war, but would have been more expensive than the whole territory that had called it forth); but they have averted that war, I believe consistently with their true interests—consistently with perfect honour on the part of the American Government, and on the part of those who have at length closed, I trust, every cause of difference between the two countries. Sir, I may say, also, to the credit of the Government of this country, that so far from being influenced in our views in regard to the termination of these disputes about the Oregon by the breaking out of the war with Mexico, we distinctly intimated to Mr. Pakenham, that although unexpected events had occurred, it did not affect, in the slightest degree, our desire for peace. Mr. Pakenham, knowing the spirit of his Government, being aware of the occurrence of these hostilities, having a discretionary power in certain cases, if he had thought this offer would have been likely to prolong negotiations, or diminish the chance of a successful issue, yet wisely thought the concurrence of Mexican hostilities with the United States was not one of the cases to which we had averted, and therefore most wisely did he tender this offer of peace to the United States on his own discretion, and the confidence of his Government. Now let me say, and I am sure this House will think it to the credit of my noble friend, that on the occurrence of these hostilities between Mexico and the United States, before we were aware of the reception which this offer on our part would meet with, the first packet that sailed tendered to the United States the offer of our good offices for the purpose of mediating between them and the Mexican Government. (Loud cheers.) Sir, I do rejoice, therefore, that, before surrendering power at the feet of a majority of this House, I had the opportunity of giving them the official assurance that every cause of quarrel with that great country on the other side of the Atlantic is terminated before we retire from office. (Loud cheers.) Sir, I feel that I have now executed the task which my public duty imposed upon me. I trust I have said nothing which can by possibility lead to the recurrence of those controversies I have deprecated. Whatever opinions may be formed with regard to the extent of the danger with which we were threatened, I can say with truth that her Majesty's Government, in proposing these measures of commercial policy, which have disintegrated them to the confidence of many of those who heretofore gave them their support, were influenced by no other desire than the desire to consult the interests of this country. (Cheers.) Our object was to avert dangers which we thought were imminent, and to avoid a conflict we believed would soon place in hostile collision great and powerful classes in this country. (Cheers.) The love of power was not a motive for the proposal of these measures; for, as I said before, I had no doubt that, whether these measures were accompanied with failure or success, the almost certain issue must be the termination of the existence of this Government. Sir, I am not sure that it is not advantageous for the public interests that this should be so—I admit that the withdrawal of confidence from us by many of our friends was a natural result of circumstances; and I do think that, when proposals of such a nature are made, apparently at variance with the course which Ministers heretofore pursued, and subjecting them to the charge or taunt of inconsistency—upon the whole, it is advantageous for this country, and for the general character of public men, that the proposal of measures of that kind, under such circumstances, should entail that which is supposed to be a fitting punishment—namely, expulsion from office. I, therefore, do not complain of it; anything is preferable to attempting to maintain ourselves in office without a full measure of the confidence of this House. (Cheers.) I said before, and I said truly, that in proposing those measures I had no wish to rob others of the credit justly due to them. Now, I must say, with reference to hon. gentlemen opposite, as I say with reference to ourselves, neither of us is the party which is justly entitled to the credit of them. (Cheers.) There has been a combination of parties, and that combination, and the influence of Government, have led to their ultimate success; but the name which ought to be associated with the success of these measures is not the name of the noble lord, the organ of that party, nor is it mine.—The name which ought to be, and will be, associated with the success of those measures, is the name of a man who, acting, I believe, from pure and disinterested motives, has, with untiring energy, by appeals to reason (loud cheers), enforced their necessity with an eloquence the more to be admired because it was unaffected and unadorned (cheers); the name which ought to be associated with the success of those measures, is the name of Richard Cobden. (Loud and protracted cheering.) Sir, I now close the address which it has been my duty to make to the House, thanking them sincerely for the favour with which they have listened to me in performing this last act of my official career. Within a few hours, probably, that power which I have held for the period of five years will be surrendered into the hands of another—without repining—I can say without complaint—with a more lively recollection of the support and confidence I have received than of the opposition which during a recent period I met with (Cheers.) I shall leave office, I fear, with a name severely censured by many hon. gentlemen, who, on public principle, deeply regret the severance of party ties—who deeply regret that severance, not from any interested or personal motives, but because they believe fidelity to party engagements,—the existence and maintenance of a great party,—to constitute a powerful instrument of government; I shall surrender power severely censured, I fear again, by many hon. gentlemen who, from no interested motive, have adhered to the principle of protection as important to the welfare and interests of the country: I shall leave a name execrated by every monopolist (loud cheering from the opposition), who, from less honourable motives, maintains protection for his own individual benefit (continued cheering); but it may be that I shall leave a name sometimes remembered with expressions of good-will in those places which are the abode of men whose lot it is to labour, and to earn their daily bread by the sweat of their brow—a name remembered with expressions of good-will, when they shall recreate their exhausted strength with abundant and untaxed food, the sweeter because it is no longer leavened by a sense of injustice. (Loud and vociferous cheering, during which the right hon. baronet resumed his seat.)

IMPORTANT DOCUMENT.

The following extracts from the Narrative of the State of Religion in the Presbyterian Church of the United States (New School), for the last three years, will be found worthy of attention:—

Among the favorable indications, apparent in the churches, and worthy of important notice, are the following, to wit:—the prevalence of peace and harmony in doctrine and discipline; renewed and growing attention to catechetical instruction; greatly increased regular attendance on the public services of the sanctuary; a more systematic, and consequently a more efficient mode of benevolent contributions; the permanent position of the temperance cause; the increased power, number, and efficiency of Sabbath Schools; and the particular attention, which it is evident, from all the reports of the Southern Presbyteries, is paid to the religious instruction and improvement of the colored population. We notice also the evidence of a rising standard of morality, in the respect which has been manifested for the Christian Sabbath, the universal observance of the monthly concert of prayer, and we add, also, the growing impressions on the minds of pastors, that the increase and enlargement of their respective churches, and the advancement of the cause of the Redeemer, must depend (under God) more on the stated and regular work of the ministry, and the active consistent piety of the members, than upon sudden excitement, startling impulse, and an over-anxious and questionable impatience, of the usual steady established order of progressive increase, and constant accession.

But, while we notice these favorable indications, there are also equally evident unfavorable influences, silently operating in the church, abating its aggressive power, and materially retarding its onward progress. To these also, we feel compelled to recur.

(1.) First, the neglect of family religion. The danger now seems to be, the substitution of Sabbath School instruction for that rigid, faithful, parental training, that characterized the principles and practice of our forefathers, the results of which were, in times past, the hope and strength of the church. The responsibility of any parent for the religious culture of his children, cannot be devolved on the Sabbath School teacher. It cannot even be shared with him. No parent can ever, without great guilt, turn his children away from his own table, to eat the crumbs of the bread of life, that fall from the hands of a stranger. The responsibility must forever rest where God has placed it. And while the Sabbath School teacher co-operates kindly and powerfully with the parent, and aids him in training up his infant offspring for the skies, he does not intend to supersede the duties of the natural instructor, but to assist him to lead them in the paths of holiness and peace to God. The fulfilment of God's promise to the seed of the righteous, in blessing faithful, early, parental training, is seen in abundance of facts everywhere. From such as these the ranks of the redeemed are mainly made up. From among such as these we look for pastors for our churches, and for that view of duty dependent on doctrine, and that sound enlightened piety which is at once the glory of the church, and the secret of its power and perpetuity.

(2.) The second evil that claims our notice is the corrupting influence in our churches, and among our youngest and most promising members, of the light literature of the day. The trash of foreign glutted markets is imported here, and found, in polluted streams, along our railways and lines of public travel. These publications are eagerly purchased and read, and corrupt passions are excited, and pampered and fed. The imagination is filled with impure images; the ear is familiarized to the language of blasphemy; doubts are engendered on fundamental principles of faith and morality. The language of the wise man is clear and pointed, "My son, cease to hear instruction that causeth to err from the words of knowledge." An infidel argument unanswered, in any mind, has to that mind the moral power of a demonstration, and will affect the life accordingly. Let the pastors of churches see to it, and in every way use their influence against it: it is fraught with evil.

If we look at the external influences that surround the church, we shall find many that present themselves in an unfavorable light. Let us glance at these first.

There are various forms of error, gross delusions, deeply entrenched in the corrupt passions and selfish interests of the human heart, that interpose formidable barriers to the onward march of the gospel. These errors are more rampant, and possess more vitality in the newly settled parts of the country, and create difficulties, to which those whose lot is cast in more sacred spots, are comparative strangers. Universalism, or in other words, practical Atheism; Unitarianism, a religion dead and lying in state; Fourierism and Free-thinking in all its forms, and last of all, Romanism, most subtle and dangerous of all. Gasping in Italy—reviving by sufferance in France—but in this country, accommodating itself as far as possible, to our antagonist institutions. Here the great battle must be fought, and that dark superstition, which has distended itself like an endless dungeon over the earth, is here to fall before the simple elements "Light and Love." Our work is to keep the Bible open, to discard all formalism in every shape, to exhibit theoretically religion as she is drawn in the birth, in simple vesture, pure, unpensioned, unstipendiary—adorned with no colors, but those which, like the rainbow, are formed by the sunbeams of the heavens; to exhibit her practically as a living vital principle, in "all holy conversation and godliness."

RELIGIOUS ANNIVERSARIES IN FRANCE.

The following brief account of the recent religious Anniversaries in Paris is compiled from the *Archives de la Chretienne*, and other sources. We copy it from the *Montreal Register*:—

Religious Tract Society.—The twenty-eighth Annual Meeting of this Institution was held on Tuesday, the 28th of April. Count de Laborde in the Chair. The number of publications issued by the Society during the year amounted to 650,000 copies, being an advance of one-fifth over the previous year. Colonel Tronchin, of Geneva, who spoke at the meeting, stated that he had consulted a bookseller as to the best means of introducing religious tracts into Italy. He was informed it could best be done by packing them up with French romances—those of Victor Hugo, for example. The bane and antidote!

Protestant Bible Society.—The twenty-sixth Anniversary of this Society met the next day, Wednesday. "The object of this Society is to spread the Bible without note or comment, until France shall not contain a Protestant family destitute of the word of God." The Society's means have of late been considerably increased. During the meeting a well deserved tribute of respect was paid to the memory of Admiral Ver-Huelli. The Society has issued during the past year 2,840 Bibles, and 4,635 New Testaments; total, 7,475; since the foundation 236,286.

Evangelical Society of France.—The thirteenth Anniversary was held on Wednesday, the 29th April. Much interesting intelligence was given during the progress of the meeting as well as in the report. A letter was read from the evangelist at Limoges. "Far from having ceased, the evangelical movement at Limoges is but in its infancy," says the letter. The character of the colporteurs was adverted to with praise. Though the majority of them were converted Roman Catholics, "yet they abstained from provoking the passions of the populace by angry controversy." The Society supports 146 persons, viz., 34 ministers, 25 colporteurs, 31 schoolmasters or schoolmistresses, and 56 pupils in the Normal Schools. M. de Pressence had scarcely done reading the Report, when the whole assembly rose almost instantaneously, and, with one heart and one voice, "with feelings which it is impossible to describe," rendered thanks to God by singing the doxology—

"Gloire soit au Saint-Esprit!
Gloire soit à Dieu le Père!
Gloire soit à Jésus Christ,
Notre époux et notre frère!
Son immense charité,
Dure à perpétuité."

"Never," says the editor of the *Archives*, "do we remember taking

part in more moving or edifying proceedings. There was a real, deep, and general impression."

French and Foreign Bible Society.—The thirteenth Anniversary of this Institution was held on Friday, the 1st of May. Count de Gasparin in the Chair. During the past year 4,599 Bibles, and 24,012 Testaments, have been circulated. Attempts have been made to hinder the circulation of the Scriptures, by the application to them of a law intended to apply only to immoral and seditious books; but by the late discussion in the Chamber of Deputies on colportage, these attempts have been defeated. "The two great desiderata in France," says the correspondent of the *Record*, "are the spread of the gospel among her Roman Catholic population, and the revivification of her Reformed Church." How admirably are the above-mentioned Societies designed to effect such desirable ends! By them the bonds of charity will be strengthened, zeal will be quickened, hope will be stimulated, and piety will be deepened. Such has already been the effect. The state of Protestant France is encouraging. The future is full of hope. May Almighty God bestow his rich blessing on that powerful nation!

The Toulouse Book Society.—This Society, which is exciting a wide-spread influence throughout France, is in part sustained by the three Messrs. Courtois, bankers, whose active zeal and piety are well known and appreciated by the evangelical Churches of Southern France. The books published by this Society are of the best character. Among those translated from the English the names Bunyan, Baxter, Henry, Halyburton, Newton, Scott, Cecil, Martyn, Richmond, and others occur. Eighty-five Libraries have been established by means of this Society, of which fourteen are placed in Africa, three in Italy, two in Hayti, and the rest in France.

SOME PARTICULARS RESPECTING THE LATE POPE.

The following extracts are from the correspondence of the Boston Atlas, dated from Rome. After describing the Pope's reign as a temporal prince in no very favourable terms, the writer gives the following account of his spiritual reign:—

As Head of the Catholic Church, his reign has been marked by zealous proselytism; and he has directed the bark of St. Peter with a vigour which contrasts strongly with his private life and civil government. In Belgium, the priesthood have, by a revolution, gained a kingdom. Spain and Portugal, after bloody struggles, have returned under the Papal yoke. In France, by temporarily sacrificing the Jesuits, he conciliated the people, and the Church is rapidly gaining ground: and in Switzerland, the Romanists came out of the bloody scenes of Lucerne triumphantly. The haughty Czar demanded pardon, in person, for his oppression of the Polish Catholics—the late King of Prussia was vanquished in the quarrel arising out of the imprisonment of the Bishop of Cologne—the anathemas launched by the disappointed Lamennais, fell powerless; and overtures have been made, by the successors of "Bluff Harry" on the throne of England, to form a concordat of peace and friendship. The ancient head of the Propaganda, he has sent its missionaries far and wide, reinstating the African bishopric over the grave of St. Louis, and carrying the doctrines of Rome east and west, until the emissaries who left the Vatican, met in the Chinese empire. The only secession has been that headed by Ronge, in Germany; while the accessions are shown by the fact that, during the sixteen years of his Pontificate, forty new bishoprics have been created, sixteen of which are in North America.

As soon as his death was announced to Riaro Sforza, the Cardinal Camerlingue, that functionary proceeded to the Quirinal palace, and raising the white veil with which the face of the deceased Pontiff is covered, struck three blows on the forehead with a small silver mallet, calling him by his Christian name after each blow. He then announced from the window, "Il Papa realmente morto," (the Pope is really dead,) and broke the fisherman's ring and great seal of state, while the tolling of the great bell at the capitol was echoed until night by all the church bells in the city. The body was then embalmed, clothed in the pontifical robes of state, and taken to the Sistine Chapel, on a litter borne by white mules, escorted by a long procession of soldiers, priests, choristers, and monks carrying lighted candles. The next evening his heart was carried in a vase to the church of St. Vincent, and yesterday the body was placed in the chapel of St. Sacrament, in the basilica of St. Peter. It is seated on a throne, with the feet projecting through a railing, so that the people, as they pass, can kiss them. The funeral ceremonies, called *Novem Diali*, have commenced, and at the expiration of the nine days the corpse will be placed in a coffin and carried on a bier to the entrance of the vaults, where he will remain till the death of another Pope furnishes an occupant for the bier, and consigns him to his last resting place.

MINING IN AUSTRALIA.

We extract the following particulars from an article in the *Register*. The prospects of Australia appear to be singularly favorable:

The Kapunda Copper Mine was discovered in the latter part of 1842. The gentlemen who by accident became acquainted with its existence, purchased eighty acres, including the locality in question, for one pound per acre. Two or three years afterwards 100 adjoining acres were purchased by the same parties for £2,210. This mine produces the richest copper ore in the world; it being valued by Mr. Penrose, the Government Assayer at Swansea, at £24 8s. 6d. per ton. Up to the close of last year, twelve hundred tons of ore had been sent to England.

The Montacute Copper Mine was discovered no less fortuitously. Its ore is not so rich as that of the Kapunda mine, since it reaches but £13 11s. 2d. per ton. The eighty acre lot on which this mine was found sold for £1,550, and a few hours after for £5,000.

Last year the reports which had for some time been rife respecting the existence of a "monster mine" in the far north, were proved true. "The excitement," says Mr. Dutton, who is deeply and personally interested in the mines of South Australia, "which this discovery caused in South Australia, was unprecedented; the richness of the ores, and the extensive nature of the surface out-croppings, were all placed beyond the shadow of a doubt.

It soon became evident that nothing short of a special survey block of 20,000 acres would enable any parties to obtain this mineral district." On the 18th August, 1845, this block of land, which lies in the vicinity of Razorback Mountain, about 100 miles north of Adelaide, was purchased by a Company for £20,000.

These mining districts are easily accessible in every direction. The supply of bullocks, used in transporting the ore, can be increased to any extent. Indeed, the ore is delivered alongside the ships in port at the cost of sixpence per ton per mile.

The before-mentioned gentlemen, when speaking of the advantages of the colony, thus sum up them up:—"An already explored extent of country, abounding in metalliferous deposits, of 150 miles in length, by upwards of 30 miles in breadth. The absolute fee-simple of the soil vested in the purchaser. Unsurpassed richness of the ores found, whether copper, lead, or iron. Unparalleled abundance of the ores in those mines already at work, cropping out at the surface of the ground. Easy access to all parts of the colony, and unlimited supply of transport for bringing the ore to the port. A constantly increasing supply of labour. Facilities for sending the ores to England at a moderate freight. Abundance of animal and vegetable food produced in the colony to support a large population, such as an extensive mining country would concentrate in a small space; added to the most healthy climate. Favourable prospects for being able to reduce the bulk of the ore by calcination and smelting, thereby saving cost of freight, and, in the course of time, supplying the Indian market with the metal. A thorough well-organized Government; a flourishing state of the colonial finance; the greatest security for life and property prevailing in the colony; a free, highly industrious, and well-disposed population; and the British laws administered ably and impartially."

THE MISCELLANY.

MORTUARY STANZAS.

BY COWPER.

Could I, from Heaven inspired, as sure presage
To whom the rising year shall prove his last;
As I can number in my punctual page,
And item down the victims of the past;

How each would trembling wait the mournful sheet,
On which the press might stamp him next to die;
And, reading here his sentence, how replete
With anxious meaning, heaven-ward turn his eye!

Time then would seem more precious than the joys
In which he sports away the treasure now;
And prayer more seasonable than the noise
Of drunkards, or the music-drawing bow.

Then doubtless many a trifter, on the brink
Of this world's hazardous and headlong shore,
Forced to a pause, would feel it good to think,
Told that his setting sun must rise no more.

Ah, self-deceived! Could I prophetic say
Who next is fated, and who next, to fall,
The rest might then seem privileged to play;
But, naming none, the Voice now speaks to ALL.

Observe the dappled foresters, how light
They bound, and airy, o'er the sunny glade—
One falls—the rest, wide-scatter'd with affright,
Vanish at once into the darkest shade.

Had we their wisdom, should we, often warn'd,
Still need repeated warnings, and at last,
A thousand awful admonitions scorn'd,
Die self-accused of life run all to waste?

Sad waste! for which no after-thrift atones:
The grave admits no cure for guilt or sin;
Dew-drops may deck the turf that hides the bones,
But tears of godly grief ne'er flow within.

Learn then, ye living! by the mouth be taught
Of all these sepulchres, instructors true,
That, soon, or late, death also is your lot,
And the next opening grave may yawn for you.

GENERAL CONVENTION OF THE VERMONT CHURCHES.

(To the Editor of the Montreal Witness.)

You have asked me for a brief statement of the proceedings of the General Convention of the Congregational Churches of Vermont, whose annual assembly I recently attended. It affords me pleasure to comply with your request, not only because of the intrinsic interest that pertains to whatever relates to Our Lord's Kingdom, but also from a desire to draw closer the bonds which unite the Christians of Canada with their brethren in the United States.

It may be well to premise that the Congregational, is the denomination of the New England States; other bodies of Christians are there, but they are in the minority. The General Convention in the State of Vermont, is composed of Ministers and Lay Delegates from the several Associations and Conventions in different Counties; it meets annually in various places, so as in the course of years to bring its influence to bear on every part of the commonwealth,—and it may be deemed, as the title page of its minutes indicates, the "Convention of the Congregational Ministers and Churches in Vermont." The place of meeting last month was the beautiful town of Middlebury, lying at the foot of the Green Mountains, and surrounded by much that is lovely and more that is magnificent in scenery. It possesses a valuable College now under the able presidency of the Rev. Dr. Labaree and a corps of accomplished professors, from which have been sent forth many faithful ministers of the gospel and missionaries of the Cross. I travelled from Burlington in company with the Rev. Dr. Scudder, who has been a missionary in India for upwards of twenty years, and whose heart manifestly yearns over the myriads of dark and wretched souls in heathen lands. We arrived in time to hear the latter half of what appeared to be a good plain discourse on the power of divine truth. After the sermon, the Convention was called to order, the roll made up, delegates from Foreign Bodies received, Committees appointed, and other details of business promptly arranged. Into these details it is not my intention to enter; they would not interest your readers. The afternoon of Tuesday was occupied in receiving reports from the several delegates appointed last year by the Convention, to represent it in various ecclesiastical bodies, and in listening to statements and an appeal made by an Agent of the Jews' Society. It appeared that Vermont Delegates had visited the Annual General Assembly of the Presbyterian Church and the Triennial: also the General Association of Connecticut and New Hampshire, and the Congregational Union of Eastern Canada.

Concerning the children of Abraham—"beloved for the fathers' sakes," it was stated that there are fifty thousand now resident in the United States; whereas there were very few indeed only a short time ago. The efforts of the Society to bring Him under their notice whom their Fathers' crucified, were described,—the fact that the hopes of the Church are linked with their destinies was urged,—and an appeal was made for increased effort and prayer on their behalf. The evening of that day was occupied principally by Dr. Scudder, in an earnest address on the missionary cause, chiefly addressed to mothers. He has himself a number of sons, whom, he told us, he had laid on the altar of missions, and some of whom are now preparing for the good work. The Rev. H. Wilkes, of Montreal, followed Dr. S. with some remarks on missions. The Congregation was large, and appeared to take much interest in the exercises of the evening. Many of the members of the Church at Middlebury, both male and female, were present during all the sittings of the Convention.

On Wednesday morning at five o'clock we assembled at an early prayer meeting: a considerable number of the ministers were present, Mr. Wilkes presided. At half-past ten o'clock the Anniversary of the Sabbath School Society was held—the Rev. Dr. Wheeler of Burlington in the chair; several good addresses were made, but nothing striking in the way of facts was elicited, except that in some of the Congregations, the entire Congregation was turned into a school on the Sabbath afternoon. The Agent of the Massachusetts Sabbath School Society was present, and gave some interesting proofs that the labors and efficiency of that

Society, as a publishing association, are greatly on the increase. The afternoon of Wednesday was a season of great interest and profit. The Report of the state of religion in the State of Vermont, was read, and the reports by delegates from Foreign Bodies were received. In regard to the former, the following facts were brought out, viz: There are in connection with the general Convention, thirteen County Associations, 199 Churches, 94 settled Pastors, 52 stated Supplies, 52 destitute Churches, 53 unsettled Ministers, many of these are superannuated, or are connected with Academies or with the two Colleges. 244 members of churches had died during the year; and the admissions had barely supplied the number deceased, removed, or expelled. The returns of church members were not complete, they probably number 17,000. There had not been a revival of religion in any of the churches during the year. At the same time the general attendance on the public means of grace was never so large—Sabbath schools are more effective, and the common schools are decidedly flourishing, while greater attention is paid in families to catechetical instruction. There was described a fair measure of support as given to Benevolent Societies. Academies and Colleges are prosperous, knowledge manifestly increases and is diffused.

The delegate from the Annual General Assembly—The Rev. Mr. Finlay, gave a brief report of the state of religion in the Old School Presbyterian Church, and adverted more particularly to religious institutions among the negroes in the South and S. West.

The Delegate from the New School Assembly reported 20 Synods, 105 Presbyteries, 1263 Pastors, 1496 Churches 120,000 communicants. The permanency of the pastoral relation he described as in the ascendant, as distinguished from the frequent and injurious shifting which had obtained in former years. The attendance on the means of grace is more numerous and regular; greater attention is paid to religious instruction; and a very great improvement is manifest in the observance of the Lord's day.

The Delegates from Connecticut and Rhode Island, as also one from 53 Congregational Churches in Michigan, gave interesting details.

The Delegate from Eastern Canada described the number of Congregational Churches as twenty-three, and in Western as upwards of thirty, nearly all having Pastors, and nearly the whole brought into existence during the last ten years. He also described at length the Catholic Constitution, the labors, the importance and the success of the French Canadian Missionary Society. These details were listened to with marked attention and interest.

The evening was occupied by a Branch of the American Education Society, an institution which has been the means of training and sending forth about 3000 ministers of Christ. It aids intelligent young men of piety and talent through College, &c. The addresses were all good; one from Professor Clapp was able and effective, but I was particularly struck by an exceedingly able exposition of what was required in the ministry, by the Rev. Mr. Lord, a son of the Venerable President of Dartmouth College. It was beautifully composed, and was a masterly production.

The Home Missionary Society occupied Thursday forenoon. The Report of the Secretary was elaborate and eloquent. Dr. Beman of Troy was the principal speaker, and he has few equals on the platform. Dr. Smith of St Albans happily brought out the idea that the same policy which made one country agricultural, and another manufacturing, and another commercial, might be appropriately adopted in our Lord's Kingdom. He thought Vermont was peculiarly qualified to send forth godly, well educated, and hardy mountaineers into the missionary field, Home and Foreign; and he would have money expended in training and sending forth laborers, rather than sent as contributions to the treasurers of distant societies.

But I shall weary your readers. A communion sermon was preached. Service was enjoyed on the afternoon of Thursday, Dr. Wheeler and Mr. Wilkes presiding, soon after which the Convention adjourned. In the course of the sessions for business strong resolutions were passed as to the importance of common Schools, and of ministers of the gospel visiting them, and rendering them efficient. Resolutions condemnatory of Slavery. Others advocating Peace, &c. The entire meetings were harmonious and edifying: perhaps some of the discussions might have been spared, and others with devotional exercises, on the best means of promoting the spread of sound evangelical religion, might have been advantageously introduced. On the whole I greatly enjoyed my visit; much more than your readers are likely to enjoy my dry recital.

OBSERVER.

THE MARKHAM GANG.

The following particulars respecting this extraordinary society of thieves and swindlers are extracted from an able article in the Toronto Colonist. They are chiefly confessions obtained from members of the Gang who have turned Queen's evidence.

The power of the gang and the terror which they inspired, even among magistrates, constables, &c., are mentioned by other papers—and one fact is noticed which is a striking proof of the evil tendencies of violence—viz., that this organization grew out of the illegal musters at the time of the rebellion.

Another singularity of this association is, that the parties to it are all apparently in fair circumstances, and in a condition of life which divests them of the plea of necessity for their crimes. They are all persons (saving phenological developments) of good appearance, and as well dressed as the generality of the better class of our farming population. Some of them are the owners of farms: many of them are the sons of freeholders, strong able-bodied, well-dressed young men; some are tavern-keepers, some are owners or lessees of saw-mills; and all of them are in a condition of life to be able to earn an honest livelihood. There has not been one instance, so far as has yet been developed, in which the party could offer the plea of poverty or necessity for the commission of the crimes charged against him, while some of them, since their conviction, have confessed that they have "never had a day of good luck" since they joined the gang; that previous to their doing so, they were well off and well respected, but that since, "every thing has gone wrong" with them; that their own rightful property has gone to wreck, while that acquired by dishonest means was always quickly dissipated; and that they are now, even in a pecuniary point of view, in a much worse condition than they would have been had they pursued an honest career; while their characters and their liberties are now sacrificed for their crimes.

From what we have learned of the gang, we should be disposed to divide them into two classes; the cavalry and the infantry. The former, who are generally mounted on the best horses in the country,—figure only in the higher branches of roguery; such as burglary, horse stealing, and in the wholesale dissemination of "Boodle." Booodle being the flash term

of the gang for counterfeit money. To the infantry is delegated the lower or democratic order of thievery. Such as pilfering from hen roosts; stealing harness, buffalo skins, blankets, &c., from sheds and stables; wheat and other grain, from barns and granaries; clothing, guns and other articles, which are often left exposed in the porches, verandahs, &c., in country houses; linen, &c., left out at night to bleach; and indeed any and every other article upon which their hands can be easily laid. To aid them in these nightly marauding excursions, they generally obtain a waggon and horses from some of their associates, to bring away the plunder. Some of this infantry are occasionally entrusted with the retailing of boodle; which they pass off upon the tavern-keepers, farmers, &c., of the back townships. This they manage with great dexterity and caution. They never carry more than one bad note about them at a time; having at the same time several good notes. If the note, when offered, should happen to be detected, or suspected, the fellow who offers it, with expressions of surprise, regret, doubt, &c., immediately offers a good one, and all is right. Or, if the parties should proceed so far as to have the fellow searched, all the money about him is good except this one note, and he is usually discharged. But if the bad note, when offered, be taken without suspicion, which it generally is (among the class of persons to whom such notes are usually offered,) the fellow gets his change, supplies the place of the note which he has just passed with another from the boodle bank, and repeats the experiment somewhere else.

There is one precautionary measure of the gang which is never departed from,—the thieves never take the property which they steal home to their own houses. Hence, search warrants which have often been immediately issued against the premises of the right persons, have always failed. If the stolen articles are bulky, and not easily removed to a distance, they are always taken to a hiding-place previously prepared, generally in the woods, where they are kept "until the storm blows over," when they are brought out and divided among the thieves and disposed of. If the articles be easy of transmission they are generally carried at once to the house of some distant member of the gang, by whom they are disposed of; in which case, by the by, upon the usual principle of "honour among thieves," the thief generally receives, in the end, but a very small portion of the value of his labours. Articles of considerable value, and easily removed, such as horses, watches, bank notes, which it is feared may be identified, &c., are often taken to Lower Canada, to the townships of Shefford and Dunham, where there is a wholesale establishment for issuing counterfeit money of all sorts, and for receiving stolen goods, and where the stolen articles are disposed of in exchange for boodle, at the rate of \$100 worth of boodle for ten dollars worth of valuable property, or five dollars of Bankable paper. This boodle is brought back and disposed of at an advance of one or two hundred per cent. to the small fry of the gang, by whom it is put into circulation about the country. The boodle, or counterfeit paper, which is thus put into circulation, is of different descriptions; but a large portion of it purports to be of the Bank of Kingston (Hudson River), "New York Safety Fund" in small letters being engraved thereon. A great number of these notes, of the denomination of \$5, are now in the hands of farmers and others of this district, by whom they were taken as notes of our Kingston Bank. It is scarcely necessary to add, that these notes are all forgeries upon the Bank from which they purport to issue.

There is one plan of operations adopted by this gang, which is somewhat more scientific than any to which we have yet alluded,—that is, the employment of *avant couriers*, who go before, to obtain information. These gentry consist of tailors, who go about to farm houses to work at their trade, for a certain sum per day, and their board and lodging; pedlars who visit farm-houses, under pretext of selling small articles of finery to women and children; and, in one instance, of a rascal who pretends to have been a Methodist class-leader, and who professes to have "the gift of prayer and psalmody!"—which he dispenses liberally, in exchange for provender and lodging. These rascals respectively avail themselves of the opportunities which these visits afford them, to ascertain who has money, where it is kept, and at what point of the premises an entry may be most effectually made, for the purpose of robbing them. This information is conveyed to the "operatives" of the gang, who soon afterwards proceed to enter and rob the premises most scientifically, rewarding the informant with part of the booty. Some of those villains are known to us, and we state the facts, in order that the honest farmers of the country may hereafter be on their guard against admitting such wandering knaves either into their confidence or their premises.

THE ABERDEEN SCHOOLS OF INDUSTRY.

(From Chambers's Journal.)

A parcel of printed reports which has just reached us from Aberdeen, conveys the pleasing intelligence that the Schools of Industry established in that town for the suppression of juvenile mendicancy and crime continue to be in a flourishing state. The object of these schools, as may be remembered, is to prevent begging and crime by children—vagrancy or begging being observed a mere preliminary to theft, leading to burglary or higher offences, and all these crimes sooner or later terminating in imprisonment, transportation, or penal inflictions still more severe. The aim, then, of these institutions is to prevent crime, instead of waiting till it needs to be punished. The way they go to work, consists in the seizure of every boy or girl found begging or vagrandering within the limits of the police, and conducting them, not to jail, but to a School of Industry, where they are fed, instructed, and caused to work at an easy kind of productive employment. All are sent home at night; but after a little time, the whole attend daily without any compulsion. By this means the streets are effectually cleared of all juvenile beggars and petty offenders. The crop of thieves is cut off ere it attains maturity. Crime is effectually nipped in the bud. From the report of the rural police committee of Aberdeenshire, laid before the commissioners of supply, April 30, it appears that the benefit of the schools is extended over all parts of the adjoining district. A few years ago, the number of juvenile vagrants which infested the county of Aberdeen was between 300 and 400. It was quite common to take up above 300 in the year. In the year, however, ending April 1845, the number had diminished to 105; and in the year ending April 1846, it had sunk to 14. To the activity of the police is, doubtless, owing some of this remarkable diminution; but further, observes the committee, is it owing to "the establishment of the admirable Schools of Industry in Aberdeen—food and education having been provided for this unfortunate class, and thus even the shadow of an excuse has been taken

away for sending out children to procure subsistence by begging. Your committee desire to draw particular attention to this subject, feeling it to be of the highest importance, because juvenile vagrancy is, they are persuaded, the nursery whence a large proportion both of the crime and the pauperism of after-years is furnished. Doubtless the Schools of Industry more immediately benefit the city of Aberdeen; but as it was from Aberdeen that most of the juvenile vagrants in the county issued, so now the county also is sharing largely in the benefit of these institutions."

Whatever be the merits of the various plans now before the public in respect to the punishment and treatment of criminals, it can admit of no question that institutions such as those we allude to may be rendered important national engines for the general prevention of crime. What can be more sorrowful than the sight of a prison half filled with children, who, having once got into a course of vice, are almost certain not to stop till they endure the higher penalties of the law. That properly-organised Schools of Industry will tend to assuage, if not nearly extirpate, this crying evil, the best evidence is obtained from the reports before us. Let every large town, then, follow the example which has been so admirably set. Let the metropolis, always behind in movements for social advancement, be up and doing in this good work. Already the subject has been sufficiently talked about; the time has come for action. To set about anything of the sort, a little energy on the part of a single influential individual is alone required. In each locality, such an individual will know where to look for funds. He will not wait, and wait, and wait to see if government will lend its helping hand. Government seems to know or care little for first principles, and, besides, has neither power nor inclination to assist in any scheme of this broad and humanising nature. In establishing Industrial Schools, however, for pauper children, the co-operation of the local magistracy and police is extremely desirable; compulsion being a primary means of filling the benches with pupils. It would further be desirable to have a piece of ground in connexion with each school, which could be cultivated by the boys able for garden or field labour. Valuable as employment within doors may be, it is much less exhilarating than that in the open air, where the whole influences of nature contribute not only to physical, but also moral improvement. The returns from any species of field labour, we apprehend, would also aid materially in supporting the establishment, and render it less burdensome to the friends by whom it would, in the first place, be maintained.

SCRIPTURE ILLUSTRATIONS.

"If after the manner of men I have fought with beasts at Ephesus 1. Cor. 15, 32.

It has been questioned whether St. Paul here refers to an actual conflict with wild beasts at Ephesus, or alludes figuratively to a contest with brutal men. A very respectable body of commentators advocate the former opinion, and certainly produce some strong arguments against the latter. But on attentively considering the question, their objections do not appear unanswerable, and it seems much the safest course to assign the passage a literal interpretation, which has received the support of the great body of commentators, ancient and modern. But even were it not so, it would still be allowed that the illusion is derived from the conflicts with wild beasts to which men were often in this age exposed. Some slight notice of this practice may therefore be very suitably introduced.

To view wild beasts fight with each other, in the amphitheatre, or men combating with them, or even men exposed unarmed to be devoured by them, after abortive attempts to evade their savage fury, were among those barbarous spectacles in which the Romans delighted, and which they introduced in the principal cities of their wide-spread dominion. In most countries of the East, and even of Europe, there are, or have been, more or less, practices of this sort, such as bear and bull-baiting in this country; bull-fighting in Spain; or single combats of men with forest beasts, or of such beasts with one another, in the East; but all these things are of small note and of trifling consequence compared with the doings of the Romans; for we frequently read of three or four hundred beasts being, in one way or another, slain in one show, for the amusement of the most sanguinary people that ever breathed. All sorts of animals from all parts of the world were employed on such occasions; and even water was sometimes introduced into the amphitheatre to enable the sea monsters and the inmates of the forest to combat together. Such fights of animals with one another do not however apply to the illustration of the present text.

The men who fought with wild beasts in the amphitheatre, were of different classes. First there were persons condemned to death, and who were exposed to the wild beasts with some weapon in their hands which they might use as best they could against the assailant. But very often such persons were exposed unarmed to be literally devoured by wild animals; in which case the spectators seem to have found their amusement in the feats of activity and prowess which even unarmed men often displayed in such desperate circumstances. We know from early ecclesiastical history, that under the Roman persecutions, Christians were very commonly sentenced to be given to the beasts, which sentence means either armed or unarmed exposure, though the latter seems in the end to have become its most usual meaning, as applied to condemned Christians, probably because it was found that they were disposed to submit passively to their doom, and would not afford amusement either by their resistance to the assailing beast, or by their activity in evading his assaults.—*Pictorial Bible*.

DAILY BREAD.

JULY 27.

Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff comfort me. Psalm xxiii. 4. See also Exod. xiv., of the deliverance of the Israelites, and the destruction of the Egyptians in the Red Sea.

To rejoice in the light of God's countenance is certainly most pleasant, but not always so profitable, to every one, as sometimes to walk in the dark, nay, in the valley of the shadow of death. Some are more humble and cautious while walking in the dark than in the light; and glimpses of grace are then exceedingly precious; but such should consider their humiliation, that darkness or deadness are commonly the effects of a wrong spirit and a careless walk. O Lord, grant that when I am deprived of sensible comforts I may yet be enabled to rely upon thy bare word, and in death may be refreshed by the light of thy countenance. Amen, Yes; thou hast declared, that "the righteous hath hope in his death." Prov. xiv. 32.

Death cannot make our souls afraid,
If God be with us there;
We may walk through our darkest shade,
And never yield to fear.

