AILABLE
DISPONIBLE

TIGHT BINDING
RELIURE TROP RIGIDE

The Christian Watchman

G. W. DAY, Printer. | BY PURENESS, BY KNOWLEDGE—BY LOVE UNFEIGNED."—St. Paul. | REV. E. B. DEMILL, A. M., Editor

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Original Contributions

For the Christian Watchman.

Studies for the Sunday School.

THIRD SERIES.

NUMBER III.

Jesus' Discourse with Nicodemus.

John, 3—13 22.

But though you may disbelieve the more profound and heavenly truths with which I am acquainted, I will yet reveal them to you.

The Messiah whom you expect will be elevated for the benefit of Israel, but not in the way which you anticipate. He is to be elevated, as the brazen serpent was in the wilderness. When the children of Israel were dying from the poisonous bite of the fiery serpent, Moses erected the brazen serpent on a pole, and all who looked on it lived. The children of men are dying from the effects of sin. It is necessary that the Son of man be lifted, so that all who look on him with faith may live. Not only shall such be delivered from a death else inevitable, but they shall receive a life which beginning on earth shall not cease at the hour of death, but outlast it and continue for ever.

The reason of this apparently inexplicable fact is to be found in the infinite love of God the Father. This love is limitless in its extent, for it embraced not only the people of Israel but the whole world.

Nor is it limited in degree, for it prompted Him to make a sacrifice of inconceivable magnitude for an unworthy, ill deserving race.

He so loved the world that for its welfare He surrendered His Son, well beloved and only begotten. He so loved the world that He freely gave without any desert on its part, or expectation of compensation, the Son of His love.

He consented to this sacrifice that thus the world by Him might be delivered from sin and its punishment, in order that all who believed in His son should not perish, but have eternal life.

God did not send His Son into the world as the warlike King of Israel, to destroy the heathen nations, nor did he send him as the just and stern judge to destroy all who had rebelled against His Father, no, he sent him to save, to save all who would accept salvation.

Such being the plan and origin of Salvation how dreadful is the situation of those who refuse to believe. While the believer is acquited before the tribunal of heaven of all his sins, the unbeliever is in a state of condemnation. Those who refuse to receive pardon through the way opened to them, voluntarily expose themselves to all the consequences of their wickedness, and to the yet heavier consequences of neglecting a Saviour sent to them from God. They are condemned already and the day of their death witnesses the beginning of their execution.

The reason of this condemnation is manifest.

There has come into the world a light, and this light the unbeliever turns away from, he has no disposition to have his natural darkness dispelled, he loves darkness better than light.

The reason of this is his sinfulness, he loves darkness rather than light, because his thoughts, feelings, and actions are all evil. Those who possess such a character, instinctively turn away from light, they are unwilling to let in that knowledge which would discover their sin, and its result.

Hence, since men from wickedness, in heart and life, will not come to the Saviour, they are justly condemned for their unbelief.

The guilt of the unbeliever is seen in contrasting him with the believer. The latter feels and acts rightly, his heart has been changed, and his life accords with the truth. He comes unhesitatingly to Christ the source of light. He dreads not the discovery of the nature of his feelings and actions, for in that light he sees their righteousness, that they are the result of a divine operation.

A. B. C.

For the Christian Watchman.

HEBREW POETRY.

NO. II.

CIRCUMSTANCES IN THE HISTORY OF THE HEBREWS, FAVORABLE TO THE GROWTH OF A NATIONAL POETRY.

Poetry had thrown around the origin of Greece the charms of fancy but there were needed no charms of fancy to elevate the origin of Israel. No fables of early Grecian days can equal the simple grandeur of the story of Abraham, Isac, Jacob, and Joseph and his brethren.

Among all the Greek achievements none was more remarkable than that at Marathon. The destruction of the Invading Army was one which might well thrill the soul of all who admire true heroism.

"The flying Mede—his shaftless broken bow,
The fiery Greek—his red pursuing spear—
Mountains above—earth's—ocean's plain below,
Death in the front—destruction in the rear.
Such was the scene!—"

But what was even Marathon—to that sight which burst upon the children of Israel as they looked back from the Arabian Shore to where the Red Sea had rolled over myriads of their pursuers and all the chivalry of Egypt lay engulphed beneath its waters.

"With the blast of thy nostrils
The waters were gathered together,
The floods stood upright as an heap,
And the depths were congealed in the heart of the sea.
The enemy said 'I will pursue, I will overtake,
I will divide the spoil!'
Thou didst blow with thy wind,
The sea coverdd them,
They sank as led in the mighty waters!
Who is like to thee Oh Lord among the Gods.
Who is like to thee among the Gods,
Glorious in holiness,
Fearful in praises,
Doing wonders!"

There they were rescued by a greater than human power from a sorer than Persian bondage.

The Greek looked back and recalled Thermopylae, where Leonidas with his handful of brave men held millions at bay.

The Hebrew looked back and saw a youth with a few others marching boldly into the very midst of countless enemies where the vast army of the Midianites was crushed and the nation delivered by the *Sword of the Lord and of Gideon.*

The Greeks boasted of their laws—of the code of Solon or Lycurgus.

The Jew looked back to where his law was delivered amid blackness, and darkness, and all the dread sublimities of Sinai. He saw no code of Draco written in blood—no far seeing Lycurgus with his patriotic self-devotion—no Solon framing his profound and moderate system. He saw the congregation trembling from afar, the earth quaking, and the most exalted of mortal men partaking of the common feeling.

"He bowed, the Heavens came down
And darkness was under his feet;
He made darkness his secret place,
His pavilion round about him was darkness.
At the brightness that was before him thick clouds passed.
The Lord also thundered in the heavens
And the Highest gave his voice,
Hail stones and coals of fire;
Then the channels of the waters were seen,
The foundations of the world were discovered
At thy rebuke, Oh Lord,
At the blast of the breath of thy nostrils."

The Greek delighted in the graceful forms and refined ceremonies of his religion. He loved his Sylvan deities, his nymphs, and fauns and satyrs. He admired the God of life and poetry, and light. To him, every grotto of the sea, every recess of the forest, all above and around was filled with deities. True the Greek conception was not always simply elegant. Sometimes his imagination endowed his Gods with terrific energy and the conception became truely sublime. Thus we find it Homer describing them all putting forth their power together.

"Mars hovering over Troy his terror shrouds
In gloomy tempests, and a night of clouds,
Above the sire of Gods his thunder rolls,
And peal on peal redoubled rends the poles.
On all their summits tremble Ida's woods,
And from their sources boil her hundred floods.
Beneath, stern Neptune shakes the solid ground
The mountains heave, the ocean roars around
Deep in the dismal regines of the dead,
The infernal monarch reared his horrid head,
Leaped from his throne, lest Neptune's arm should lay
His dark dominions open to the day,
And pour down light on Pluto's drear abodes
Abhorred by men, and dreadful e'en to Gods.
Such wars the immortals wage, such horrors rend,
The world's vast concave when the Gods contend."

But all these deities when endowed with their utmost might, sink down to nothing before the Eternal One God of the Hebrew. The Greek looked on all his Gods a picture such as their poets would draw, and felt exalted by the inspiring scene. The Hebrew glanced at the faintest manifestation of his God and sank down before him in speechless awe, unable to endure the sight.

"His glory covered the heavens,
The earth was full of his praise;
His brightness was as the light
And there was the hiding of his power,
Before him went the pestilence,
Diseases went forth at his feet.
He stood and measured the earth,
He beheld, and drove asunder the nations,
The everlasting mountains were scattered,
The perpetual hills did bow;
His ways are everlasting,
The mountains saw and trembled,
The overflowing of the water passed by,
The deep uttered his voice, and lifted up his hands on high."

If the Greek religion was part of the national life—far more so was that of the Hebrew. His religion he knew to be the eternal Truth. By its light he saw the beginning of all things and could trace the course of the world to his own day. The Hebrew looked upon his God as no Idolater could look on his idol. His religion was the nation's life; his God the nations King. To offend him was to break the national law.

The Greek reared to his idols temples of matchless beauty. The Hebrew looked away from the most gorgeous temple on earth knowing that

"The most High
Dwelleth not in temples made with hands."

The Hebrew looked back upon the past—and what a past! His God appeared everywhere to bless, to comfort, to save, and His Almighty power was everywhere visible.

To do him honor the proudest monarchy on earth had been humbled to the dust. To avenge him, the destroying angel struck a blow that sent a wail to Heaven from millions of Egyptians to rescue him the waters of the Red Sea had parted and made a path for the flying multitude.

They wandered through the parched and rocky desert but the rocks themselves sent forth water for their use. They marched under burning skies, but those skies sent down manna for their food. They passed over a trackless waste but far on high they saw the sublimest signal ever displayed to mortal eyes, by day the cloudy pillar, by night the fiery column its collossal form towering far upward into Heaven!

For them the desert was turned into a habitable place; for them the cursing of the wicked into blessing. For them the waters of the Jordan were dried up, and the walls of Jericho overthrown; for them leagued kings and armies were discomfited and utterly cast out. For them the eternal laws of nature were arrested and earth stood paralyzed when Joshua fought at Ajalon!

Thus the Hebrew's religion was interwoven with all his past history. It raised it to the skies and sublimed it. As with the past, so was it with the present and future.

The Greek could listed to his oracles and gain hope and joy.

But the Hebrew had oracles which never failed, voices which always spoke the truth. To him came no double meaning Delphic oracles, but the sure word of God. And so he looked forward not to the immediate but to the most distant future and from the very extent of his view gained the highest confidence. For the prophet looks at the future as the astronomer views the stars, the farther the distance the grander is the work and the more wonderful the Creator.

To him, if to any, national pride was justifiable for all this glorious past in which so much was doing, for all this future in which so much was yet to do. All the past, all the symbols of the present, all the prophecies of the future, assured the Hebrew that he was the One Nation chosen by the One True God, to be his own people in whom and through whom should all the nations of the earth be blessed.

The Hebrew loved his home with an intensity which distinguished him from other men. When forced to go to other lands he never became native. He was always a Jew—a Hebrew—ever as he is yet. He never colonized, never built up other nations. He merely lodged in other countries and his face was always turned toward Jerusalem.

Above all, the Hebrew could gain one quality from his religion which at once gave it a power that no other religion ever could obtain. While to the heathen, piety was unknown, to the Hebrew it was the most prominent thing before his mind. When it entered his heart then he himself as a private man was able to look up to the Great God and claim him as his God, back to the glorious past and claim it for himself—forward to the future and exult with personal joy even as though that future were his own. Thus in the Hebrew nation each individual even as a man could indulge in the loftiest feelings. Those memories, feelings and hopes which belonged to the Greek as a citizen, belonged to the Hebrew, not as a citizen only but as a man.

Morever this feeling opened up to him a new life with new passions, hopes, and fears, diffused itself over all his nature expelling evil and intensifying good emotions. By this means while it made his nature better it made it more poetic, for true poetry from true virtue draws its highest inspiration.

The result of all this was the grandest collection of national songs ever possessed by any nation, a part of which have been handed down to us in the Book of Psalms, which though undoubtedly the best of them all, may yet not unfairly be taken as an example of the whole.

J.

For the Christian Watchman.

Notes on Upper Canada.

[CONCLUDED.]

Those remarks on Western Canada which, however imperfect in other respects, should omit its system of public Schools, would be singularly defective. It is a truism which has now become trite, that the morals, social and even material, as well as the intellectual progress of a people bears a close proportion to the stress laid by it upon the proper mental training of its youth—that its rank among the nations a half a century hence may be almost traced in the reflex of the wisdom and largeness of the provisions it makes for that training. Judged by this law Canada may lay claim to no secondary position. She caters for the keen intellectual appetite of her rising sons and daughters with no churlish hand. They do well to be proud of the breadth and effectiveness of her educational system, and one can very well endure the frequent boast that it is "the best in the world." The hyperbole is perhaps small and its occasional use may itself be taken as an index to the success of the system and thus, in some degree, a proof of its own propriety.

To give a detailed account of the plan and its mode of operation would be to trespass upon the patience of our readers as well as to give information of which, doubtless, many of them are already in possession. A few general statements must suffice.

To prevent unfair comparisons between the state of education in Canada and in our own provinces it should be premised that the Canadian schools gained a large advantage at first setting out, from the setting apart of an immense tract of land for educational purposes. The income from this source not only affords a most liberal support to the Provincial University, but shows already a large surplus, increasing yearly we presume, which promises to be of very great advantage to kindred institutions, and which is now the bone of contention between such of the Sectarian colleges as are not averse on principle to the reception of state aid, and the Grammar schools.

These grammar schools cannot fail to exert a most powerful influence over the intellectual character of the rising generations. They seem generally well attended and flourishing. By means of the mental stimulus given, as well as by the direct supply of material, they are invaluable aids to the Universities, and thus Canada may count herself primarily indebted to them for her rapidly accumulating stores of strength in the shape of cultivated minds. These schools are not limited as in New Brunswick, by the number of counties, but one may be established in any village whenever it becomes willing to afford a given pecuniary basis ($200 is, we think, the *minimum*) A union with the common school is generally effected, bringing with its division of labour, additional advantages to all concerned. The high standard of education insisted on for the mastership of one of these schools, aided by respectable salaries, conferred a double benefit on the country, insuring to the pupils instructors of superior ability and inducing an influx of educated men from British and American Colleges. The following extract, taken from an article in the *Guardian* of last year, over the signature "N. R," gives a succinct account of the mode of dispensing government aid, and contains in its closing sentence a hint which we beg leave to commend to the attention of our own legislators.

"In Canada, the Government money is distributed in a different way. A certain amount is granted to a county, and the county authorities, municipal or otherwise, divide this money among the townships or parishes, when it is again subdivided among the school districts. These divisions are settled according to certain relations the schools bear to each other, one of which is the amount of attendance. The teacher makes his agreement for a year with the trustees of a district, to teach their school for a certain sum to be paid quarterly. He looks to these trustees for the money at the specified time. They are a body corporate and can sue or be sued. They receive the subscriptions, fees, or taxes, and that part of the public money that by right falls to the district. A district meeting is held every year when the place of the retiring trustee is filled up; the amount which the people are willing to pay and the manner in which that amount is to be raised by the district, and any other school matter requiring adjustment, are settled by the vote of the inhabitants of the district.—The trustees are then fully authorized to enter into a written agreement with the teacher, in which they bind the district to the sum, and the teacher binds himself to teach all the children of proper age, who present themselves at school, and are residents of the district. The district being thus bound to pay him, it is the interest of the residents, or other employers, to send as many scholars as possible, and so lessen their own share of the teacher's salary. The people have thus a direct pecuniary interest in the existence of a flourishing school, an interest which is wanting in this province on account of the manner of giving legislative aid. The teacher's salary does not depend on the returns that he sends in, so that he may send a correct statement without any fear of losing part of his hardly earned wages."

We will just add that it was not to the purpose of the writer of the above to notice one very important regulation, viz: That, though a small part of the necessary sum may be made up by tuition fees, the quarterly fee per pupil can in no case exceed a certain very small limit, so that the schools are virtually *free schools.*

Of the religious aspects of Canada we shall speak but little lest we should speak not wisely. The mere traveller, has, alas! much greater facilities for observing the follies and vices than the virtues of a people. He may, indeed, be called upon to notice many promising shoots from the stock of a reputable philanthropy, in the shape of charitable institutions. He may form a tolerably correct judgment as to the strength and influence of the different sects, by an inspection of their various places of worship. He may even learn much of the people's outside morals and degree of respect for the externals of christianity from their Sabbath day habits. But the true spiritual character of a people, the genuineness of their reception of that gospel which is "not in word but in power," the prevalence of that godliness which is the effect of a renovation, not a reform, which is not a transient emotion, or a Sunday morality but an ever-active and an abiding energy; the fruits by which these are known are borne chiefly amidst the trials of every day life and in the hour of seclusion. To follow in the perplexities of the one or to intrude upon the sacred privacy of the other is not the stranger's privilege. Should any remark we may make seem to indicate a want of knowledge or of impartiality, it will, we hope, be attributed rather to the fact that we were more readily admitted into the interior life of our own denomination, than to the lack of power or desire to throw off the thrall of sectarian prejudice.

We have already hinted that the Presbyterian and the Methodist are the prevailing sects. The Episcopal structure may be seen, it is true, in almost every village, but judging from the appearance of the select few who are seen wending thither on a Sabbath morning, the Canadian people are much too fond of independence of thought, and freedom of action, to be tied down to liturgy and lead by rubric in their devotions.

Unless our observations all happened under very favourable circumstances, the clergy of the Scottish churches are generally men, not only of powerful and well-trained intellect, deep thinkers, clear and vigorous reasoners, but also men whose hearts are in their work. We often sat with delight under their ministrations. They indeed feed the churches under their care not only with the "milk" but with the "strong meat." We could only regret that the undue prominence which their peculiar views cause them to give to some of the cardinal doctrines of the Bible, should seem to have a tendency to prevent the exhibition in all its fullness of the gospel of a full and free salvation.

The Methodists are, we judge, much the strongest religious society, in point of numbers bid fair, and in fact, as was observed to us, to become the great national church of Canada. We hope we do them injustice when we assert our fear that their numerical strength is, by no means, a just criterion either of piety or zeal—that their rapid progress may be traced in no small degree to the perfection of their machinery and the comparative agreeableness of some of their exhibitions of truth.

The Baptists are to a great degree in Canada, as in many other places, a sect poor and despised. We were not at all grieved to find their strength chiefly in the lower walks of life, their doctrines most favourably known among the unlearned and unfashionable. But while we believe most heartily in the gospel that goes down into the bye-ways and hedges of ignorance and vice for its recipients, we have no faith in the gospel that *leaves them there.* Such does not that proclaimed by the Baptists of Canada. It is, we humbly and firmly trust, fast laying hold of and elevating a large body of that class to whom its great founder chiefly went. It is calculated to make the poor and ignorant not only 'rich in faith' and 'wise unto salvation," but also able and faithful stewards of God's silver and gold, and diligent in the cultivation and enlargement of the spiritual being with which he has endowed them. We have, in proof, only to refer to the promptness and liberality with which they recently came up to rebuild their cherished "Institute," when a mysterious Providence suffered the labours of years to be swept away in an hour. In three months the amount necessary to rebuild on an enlarged scale, their noble Institution of learning was raised. What an example of faith in right principles and what a rebuke to us who have risen so feebly under the presure of a much lighter discouragement! May it be felt by us and may the "Canadian Literary Institute" and "Acadia College" long remain effectual agencies in the diffusion of light and faithful witnesses that Baptists have not struck out "knowledge" from their list of Christian graces!

For the Christian Watchman.

RECOLLECTIONS OF ROME.

No. XIX.

BASILICAS—ST. JOHN LATERAN, STA MARIA MAGGIORE.

The first places of Christian worship in Rome were doubtless chosen or erected with reference to the eye of the Pagan persecutor. The upper chamber, or the gloomy cavern at first answered the wants and suited the persecuted condition of the worshipper. But when Christianity became the established faith, the secluded chamber or the dark cave became not only unnecessary but unsuitable. The now deserted Pagan temples were not adapted for Christian worship. The associations connected with them were injurious and they were constructed as habitations for the gods and not as places in which worshippers might assemble. The basilicas or courts of justice were far better adapted for religious purposes. When these could be spared they were consecrated for Christian worship, and when new places of worship were erected the basilica was taken as the model. Thus it came that the oldest and most important of the churches in Rome were termed basilicas. There are now in the city or in its immediate vicinity seven places of worship termed basilicas—viz: St. Peters, St. John Lateran, Santa Maria Maggiore, Santa Croce in Gerusalemme within the walls and beyond them San Paolo, San Lorenzo and San Sebastiano. We have already noticed the Basilica of San Lorenzo The Basilicas of Santa Croce in Gerusalemme, San Sebastiano are of comparatively little importance. The others are well worthy of notice.

We notice first the Basilica of St. John Lateran. It is far inferior in size and splendor to St. Peters, yet it is not destitute of magnificence, while its venerable aspect, and the romantic solitude of its situation make even a deeper impression upon the imagination of the spectator. To visit this Basilica we leave the modern city—pass through the Campo Vacchino which contains the important of the monuments of ancient Rome. Beyond the Coliseum and at the base of the Coelian Mount, in a solitude which is seldom broken, is the Basilica of St. John Lateran with the Baptistery of Constantine, the Santa Scala, and the Lateran palace in its immediate vicinity. The facade of the Basilica has four large columns and six pilasters sustaining a massive balustrade on which are placed colossal statues of our Saviour and ten saints. Five portals lead into the edifice, and over the central portal we read the proud inscription—"OMNIUM URBIS ET ORBIS ECCLESIARUM MATER ET CAPUT. The interior consists of a vast nave with two side aisles. The nave is separated from the aisles by two rows of piers of colossal dimensions, while the aisles are separated from each other by rows of marble pillars. Each of the piers of the nave contains a colossal statue of some evangelist or apostle.

The ornaments of this Basilica are very magnificent. The high altar has four granite columns sustaining a gothic tabernacle of very elaborate workmanship. In the transept is another splendid altar, with four bronze gilt columns said to have belonged to the temple of Jupiter Capitolinus. But the chief ornament of the Basilica is the Corsini Chapel. We enter this chapel and stand amazed at the superb spectacle. Precious marbles, elaborate carvings, beautiful statues, gilded ornaments, and even gems, all unite to adorn this most magnificent structure; yet the lavish expenditure of wealth displayed in this chapel scarcely harmonizes with the air of simplicity and antiquity which pervades the venerable Basilica.

The Cloirsters contain some very precious relics. The Protestant visitor beholds with some wonder and incredulity the mouth of the well of the woman of Samaria; two columns of Pilate's house; a column which was split when the vail of the temple was rent in twain; a slab on which the soldiers cast lots; a table which was pierced by the wafer which fell from the hands of a priest who doubted the real presence.

A few yards distant from the Basilica is the celebrated Baptistery of Constantine. This structure is octagonal in form and the only ornaments which adorn the exterior are two immense porphyry columns on the sides of the entrance. In the centre of the interior is a huge basin occupying a great part of the floor. It is about 12 feet square and about 3 feet deep. This font was evidently intended for immersion. It was in this font that the Emperor Constantine was baptized, and here on the night of August 1st, 1347 Rienzi bathed himself, an act of sacrilege which greatly disgusted his followers. This font is surrounded by eight huge columns of porphyry, which sustain a cornice supporting a number of small marble columns. Adjoining the walls of the Baptistery are a number of little chambers, which were used as dressing rooms, when the ancient mode of administering baptism was practised.

Adjoining the Basilica is another very interesting structure. Here is an ancient edifice with a portico designed to contain the Santa Scala. A staircase of about thirty steps, said to be the identical steps by which the Saviour descended when he left the judgment seat of Pilate. They can now only be ascended by penitents, and on their knees. Owing to the number of penitents who come hither to procure remission for their sins, the marble steps, have been covered with wood leaving only a small orifice in each step. We watched with considerable attention a number of penitents ascending these stairs. They were evidently old offenders and managed to ascend on their knees and to kiss each marble step through the orifice with a rapidity which indicated long practice. Many years ago a German monk named Martin Luther thus ascended these steps. It was while thus seeking to obtain forgiveness of his sins, that he seemed to hear these words "THE JUST SHALL LIVE BY FAITH."

At the head of the stairs is a gothic chapel which is called the Sancta Sanctorum. It contains some curious relics. Here also is a picture which purports to be an exact likeness of the Saviour when at the age of twelve. St. Luke is said to have been the artist.

The Lateran palace and museum are the vicinity. The museum contains a few good paintings, some plaister casts, and some antique statues discovered in the neighbourhood of Rome.

The Basilica of Santa Maria Maggiore crowns the summit of the Esquiline, and for commanding situation possesses an advantage over all the other Basilicas. Though this structure is inferior to the St. John Lateran, in grandeur and in that air of indescribable majesty which age imparts, yet it surpasses it in elegance and splendour, and with the exception of St. Peters is altogether the most splendid edifice in Rome. In front is a Corinthian column, one of the most beautiful in existence, a model of grace and symetry, and surmounted by a statute of the Virgin standing on a crescent. This column was taken from the Basilica of Constantine and is a sufficient evidence of the beauty and magnificence of that structure. The interior of the Santa Maria Maggiore is indescribably beautiful. It consists of a nave separated from two side aisles by rows of columns of the purest marble, connected with each other by arches. The roof of the nave is flat, covered with elaborate carvings—the whole richly gilded. The vast oblong with its marble columns, and its gorgeously decorated ceiling presents a spectacle of unsurpassed magnificence. The high altar, the Capella del Presipia and the Borgese Chapel are all gorgeously adorned; elaborate carvings, gold and gems have been unsparingly employe dto ornament this them.

A.

John Turner, aged 56 has just died in St. George's Workhouse, London. In 1837 he probably saved the Queen's life, by stopping the horses in her carriage, just as they had dashed down the steep of Highgate hill. He received a donation of £10 next day, but all his further applications were unrecognized. This "preyed on his mind," so that he became imbecile and the inmate of a workhouse.