

admission into the Christian Church? No case of this kind occurred in my own missionary experience. But some cases have occurred in India, and this difficulty will occur in numerous instances in the progress of the Gospel. The subject will also have the consideration and decision of the highest authority, ecclesiastical and judicial, in India and England. My opinion is, that the general practice in missions in respect to such cases will be as follows:—When any man who has more than one wife to whom he has been legally married, wishes to be admitted into the Christian Church, he will be required to make a free and full statement of his domestic relations. He will be permitted to retain his marital connection with all his wives, and his parental relation to all his children, subject to the discipline of the Church for the proper government of his household. Whether he may or may not cohabit with his different wives will be left, I believe, entirely to him and to them, to act according to their sense of duty. At the same time, the nature of the married relation, according to the Christian dispensation and the usage of the Church, and the reason why such cases are for a while tolerated, will be fully explained. No man thus admitted while a polygamist can be ordained a Christian teacher. In this way polygamy will have the testimony of the Church against it; and as no Christian man can ever become a polygamist, all such cases will cease with the lives of those thus admitted.

It is also stated on good authority, that this view is in substance that which was adopted by a general conference of missionaries at Calcutta. Dr. Allen states the decision of the missionary conference thus: "If a convert, before becoming a Christian has married more wives than one, in accordance with the practice of the Jewish and primitive Christian churches, he shall be permitted to keep them all, but such a person is not eligible to any office in the church."

How much easier to assume that the primitive church practiced polygamy than to prove it. This resembles the practice of our Southern friends who threaten to dissolve the re-union if the North interferes with the "constitutional" rights of the Union. It assumes the very point which devolves upon them to prove a proceeding which indicates conscious weakness. According to this interpretation of Christ's teaching, the laws of England ought to be changed and permit at least every impotent man to have as many wives as he can support.

This new Gospel is not so rigid even as the Koran—it is a matter so far as the state goes, as it is immorality, to be left entirely to the man and his wives. The argument that some derive from the qualifications for a bishop and deacon, as given Paul—that a bishop must be the husband of one wife—the inference being that others were permitted to have more—reminds one of the argument that might be made from the *episcopatus* against permitting any unmarried man to be a minister or deacon. It has been well said that by this mode of argument that any Christian but minister or deacon was permitted to be, not a "sober," but intemperate.

There is one territory in our country just up to the mark. I mean Utah, the land of the Mormons, where the "Saints" are allowed (and practice according to the doctrine), to have from three up to seventy wives each. The practice in our Southern States, among the slaves, perhaps will scarcely need revision. But in England it will require quite a radical change.

It may strike you, Mr. Editor, I have not dealt with this subject with all the gravity the case demands; that my mode borders upon a caricature of the very I am contending. I have only to say, that if grave Doctors of Divinity succeed in bringing the church to endorse these new views, it shall be seen my representations do not caricature the practices to which such endorsements will lead.

## The Intelligencer.

SAINT JOHN, N. B. MAY 16, 1856.

### Sabbath Schools—Indifference of Parents.

That season of the year having returned in which the Sabbath-schools in Country places that have been suspended during the winter, are usually recommenced, and new ones organized, we therefore purpose offering a few thoughts relative to these nurseries for the young. We however think any argument in favour of their utility quite unnecessary; the time for opposition to these has passed away, and their benefits are universally admitted. But the difficulties to be met now, and the evils to be remedied, lie in something else; one of which we shall notice in this article, and which is the indifference that exists in the parents of the children. The great moral power of a well regulated Sabbath-school is not conceived by many parents who even admit its utility. A distinguished man once said, "Let me write the ballads of the children, and I will govern the nation," and the history of Sunday-schools past and present amply illustrates this, as the following incident fully shows:—Some few years ago a little beggar boy in the streets of London attracted the attention of the passers-by to his singing of that beautiful hymn of Dr. Watts, "Come ye who love the Lord, and let our joys be known." It was so unusual to hear such songs in the crowded streets of the great Metropolis that numbers speedily gathered around him. On being asked why he did not sing the loose songs so universally sung by those of his class in that city, he meekly replied that he "was brought up in the Sunday-school and knew no other."

This simply brought tears to the eyes of the bystanders, and spoke volumes for the moral influence of Sabbath-schools. Associated with this already stated is the ignorance that exists in some parents in relation to the necessity of proper moral culture in order to the happiness and well-being of children. They seem to be ignorant of the fact that intellectual development and the formation of moral principle are different things; that men may be giants intellectually, and demons morally. Hence the little pains taken by some parents to form in their children habits of morality and religion, leaving as they most unwisely say, the principles of action to be adopted by the child when it comes to mature age, and is capable of choosing for itself. Such forget however, that associations and influences are the most effectual educators, and the habits

acquired by these, are generally the most durable lessons received. Hence the profane boy will be the profane man; the vicious child will be the vicious adult; the Sabbath-breaking son, will by and by be the Sabbath-breaking parent; while the influence which assisted in the formation of his habits will run onward into the next generation, and like the river in its course to the sea, widening as it goes, it will become diffused and wide-spread. To proper parental instruction, the well conducted Sabbath-school stands forth the most efficient aid the world ever saw. To meet the deficiencies or correct the errors of home culture, it is unparalleled; and often has the little son or daughter become the instructor of the father or mother, while the lesson inculcated in the child by the faithful teacher has proved the word of life to the parent, and saved a whole family from death. This is no exaggeration—the history of Sabbath-schools affords instances of ample confirmation. With these evidences on this subject, the indifference of parents to Sabbath-schools, seems to us a crime against their offspring, and betrays a disregard for their highest interests, in time and eternity. A venerable minister of Christ of extensive experience once said: "Fifty years ago, it was a comparatively rare thing for a young person to make a profession of religion. It was a thing reserved for the maturity and decline of life; and if a young person came forward, it was noted as something to be remarked." How different now. Those professing religion now, are generally the young, and most of such have been taught in the Sabbath-school. Indeed in communities where Sabbath-schools have existed any length of time, conversions are exceedingly rare among those who have been habitual neglectors of them; while it is well known that opposition to them on the part of parents, has been attended with the most fatal consequences in the moral and religious characters of their children. We appeal to parents—not in behalf of Sabbath-schools—but in behalf of their children, to shake themselves from their indifference, and remember that they have a great moral facility within their reach, which if properly supported and employed, will in numberless instances exert an influence for good on the young immortals committed to their care, as lasting as eternity. Neither is it sufficient that they admit the utility and advantages of the Sabbath-school without sustaining and visiting it. Libraries, other requisites, and rewards for scholars have to be procured in order to sustain an interest among them, and contributions to the funds of the school are an important matter on the part of those who have the means to give. The equivalent for what they bestow is received not only in the moral culture of their own children, but in that also of others, making both the heart and face of society wiser and better, rendering life and property safer, and hence more valuable. Where we find parents indifferent to the utility and blessing of Sabbath-schools, we are sure to find them manifesting but little interest for the moral well-being of their children; and while it may sometimes be the case that in the best instructed families some may be found in whom moral culture may be lost, yet it is notoriously true, that the vicious portion of society is supplied from communities and families destitute of correct religious training, where Sabbath-schools have been either despised or neglected, and the Christian Sabbath been made a day of pleasure or sloth. In conclusion, we urge upon all parents throughout the length and breadth of the land, a deeper and more fervent interest in this cause; and while the season has again returned, which is the period for re-commencing Schools formerly organized, and re-organizing others, let Christian parents especially awake to their duty, and let an effort be made to establish Sabbath-schools in every neighbourhood, and especially every Church. In vain will Churches look for prosperity if they neglect Sabbath-schools—in vain will they look among those who may be added to their numbers, for that Christian intelligence, purity, and usefulness, which mark those who have been early "trained in the way they should go," securing thereby to them the fulfilment of the promise that "when they are old, they shall not depart from it."

Arrangements having been made by the friends of Sabbath Schools in the city of London, to canvass the Metropolis for the purpose of gathering all the children possible under S. School instruction; the canvass according commenced on the 20th ult. Not less than eight or ten thousand canvassers were engaged in this important work. About 100,000 copies of the "Appeal to the Christians of London," and 400,000 copies of the "Address to Parents" were put in circulation preparatory to the canvass being made, the object of which was to awaken interest in the work and forward the praise worthy object. The London Patriot says:

"Such an array of Christian labourers, simultaneously preambulating the streets of London, penetrating every court and alley, visiting every house, and seeking to bring under religious instruction the entire youthful population, is probably an event unprecedented in the history of the Church, and richly deserves the hearty sympathy and earnest prayers of every Christian patriot and philanthropist."

The New York Observer says that "the aggregate of Sunday school scholars in the city of New York may be set down at fifty-five thousand, and of teachers at six thousand." All religious orders in the city, except the Jews, have Sabbath Schools. It is calculated, that there are outside of Protestants, and eighteen or nineteen thousand children of Catholics, in the city, who never enter the doors of a Sunday-school.

The N. Y. Tribune says:—  
The Roman Catholic Sunday Schools of our city, are a few of them, very largely attended, and their general system of instruction embraces the smaller Catechism of their Church, then Butler's Catechism, followed by the Catechism of perseverance. The Bible or New Testament is not permitted in any of their Sunday Schools; and their libraries are usually quite small and imperfect.

During a period of twelve years, from its first founding to the present time, the Roman Catholic College of All-Holies, Drummonds, Dublin, has supplied the Foreign Missions, with one hundred and seventy priests, and contains at present one hundred students. Fifteen Missionaries recently left it for different parts of the world.

Many of our readers in the Provinces may not be aware that in public worship in the United States it is customary for the congregations to sit down during prayer. The Rev. Dr. Wayland, a very prominent Baptist Minister has published an article on the principles and practices of Baptist churches more especially, in which he condemns the practice of sitting, and recommends kneeling.

A work on the "Benefit of Christ's Death," the author of which suffered martyrdom under Pope Pius V in 1570; and which was first published in 1542 and had an immense popularity during the sixteenth century, being translated in Spanish, French, and English, but was since supposed to be lost, has been recovered in the Library of St. John's College, Cambridge, and republished. This work advocates the views of the Reformation, especially in the matter of justification, and the whole Roman Catholic influence was directed to its extermination, so much so that it was supposed it had entirely disappeared.

The London Watchman announces the death of the Rev. Dr. Beecham, senior Secretary of the Wesleyan Missionary Society. His age is not mentioned; but, from the Minutes of Conference, it appears that he entered the Wesleyan Ministry in 1815; that he has been a Secretary of the Missionary Society for more than twenty years; and that he has filled the office of President of the Conference.

In Asia and Africa alone there are upwards of six hundred and fifty millions of idolaters, and all Protestant Christianity does not support, at the present time, more than eight hundred missionaries—a little more than one to a million souls.

In connection with the Grand League Mission, Canada, are fifteen preaching stations, at which 6500 hearers listen to the word of life, and thousands in the vicinity willingly receive the visits of the ministers and co-workers. The number of male labourers, of every class, in the service of the mission is sixteen. Fifteen persons were baptized during the last year.

REFORMATION IN SARDINIA.—The following are the nine articles proposed as a basis for the formation of the Sardinian Church to be brought forward in the next session of the Parliament at Turin:

1. The Roman Catholic Church of Sardinia declares its independence of Rome.
2. The King of Sardinia is the Sovereign Protector of the Church of this kingdom.
3. The Priesthood to be paid by the State.
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5. Tradition, as a source of dogmas, to be declared of no force.
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7. The Lord's Supper to be received under both forms.
8. The celibacy of the Church to be no longer compulsory.
9. The Latin Language to be no more used in the Church service, and the number of the Church festivals to be diminished.

At a Meeting of the Episcopal Prelate and Clergy of the Province of Canterbury recently held, the Bishop of Litchfield presented a petition signed by a large number of clergymen and laymen, praying that measures might be taken for the restoration of Wesleyan Methodists to the Church of England, by means of the admission of their ministers to Episcopal ordination. In moving that this Petition do lie upon the table, he begged to express his sympathy with those who had signed it.

The Bishop of Worcester inquired whether the Petition had been signed by Wesleyans? The Bishop of Litchfield said it had not, but by clergymen and laymen of the Church of England.

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### The Religious World.

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The following items of revival intelligence we clip from a Canada exchange:—  
At Gloversville, New York, a very extensive revival has been in progress for some months past. About four hundred persons, in all, have been made subjects of converting grace, and have connected themselves with the various evangelical churches of the place. The moral effect of

this work is quite manifest. For more than six months not a drunken man has been seen in the streets or known to be in the town.

The Canadian Independent says the good work is still progressing most delightfully in the Congregational Church, Brantford. At last accounts, over eighty persons had been hopelessly converted, and new cases of enquiry were occurring. Much religious interest continues to pervade the community generally. Praise ye the Lord.

### English Correspondence.

LONDON, April 25, 1856.

Mr. Editor.—Old England can never cease to feel an affectionate interest in the settlements peopled by her offspring in every part of the world. This holds good in respect to the United States, despite the sharpness of the political separation, and the jars which have since repeatedly occurred; but it is more applicable to those other provinces and communities, that still recognize her internal authority—not as exercised in wantonness, but in all gentleness and prudence—as in a well-governed family, where the up-grown children are the companions and friends of their beloved parents, not compelled to remain under the parental roof, but as long as they remain at home, enjoying a tenderness of intimacy which cannot exist where the children have chosen to set up on their own account. This may seem a long preamble to my story, but in truth, I could not spare it, as I want your readers to understand the domestic unity which we, in England, believe to include the British Empire within its borders. Once cherishing this feeling, and settled in this conviction, this correspondence will bear with it an interest, in the eyes of both writer and reader, which it could derive from no other source. Telling one's own flesh and blood what we think will concern them, is a very different thing to pouring our words into the ears of strangers, who listen to us with indifference and forget us and our conversation with ease.

Expecting a contrary reception from your subscribers, I shall avail myself of your columns to give them correct views, up to the evening of the steamer's departure, interlarded with such explanations and reflections as may seem to me suitable and sound. The Intelligencer shall be correct, at all events, and of the opinions your readers, to whom I write as unto wise men, shall be the judges.

Under the divisions of Politics, Religion, Moral and Benevolent Organizations and miscellaneous events; though I cannot promise a rigid continuity in the order of the topics, all that I have to say can be fitly grouped. As to politics, the close of the Russian war has brought with it a general lull. The Articles of the Treaty have been published, and they confirm the prevailing impression that the true objects of the conflict—the deliverance of Turkey and the subjugation of Russian ambition—have been fully accomplished. The Ottoman Empire has time for regeneration, and the Muscovite is to settle down into an honest man of business instead of remaining a marauder. The Paris Congress has broken up, and the exchange of the ratifications is every day expected to be completed. It has, however, oozed out, that the plenipotentiaries did not separate before giving some attention to the affairs of Italy and Greece—the worst ruled countries of the Old World. The Pope and the King of Naples, with the Austrian tyranny, are the great obstructions in the former country—the States of the Church being, perhaps, in the most disorder of the three. The Sardinian monarchy stands in bright contrast as a constitutional kingdom, and one seeking to emancipate itself from the ecclesiastical thralldom of the Papacy. Whether it can do this without throwing off the creed of the Papacy too, is a doubtful point. Be this as it may, the little country does not thrive the less for being under the Papal censure, and a Protestant church in Turin, the capital, proclaims that liberty of conscience and worship is no sham, but a blessed and hopeful fact. As is natural in a really free country, we have much diversity of opinion as to the termination of the war. Peace, I think, will approve this *being*, as in all respects worthy of a great civilized and christian nation. Unless we had been prepared, indeed, to carry on the contest without France, there was no other alternative. Napoleon has not his uncle's taste for war, perhaps, because the talent is less, his own predilections, arising from a past view of his best interests, were expressed in his saying, "L'Empire c'est la paix," "The Empire is peace." The French democracy would have liked, as only that democracy can, under a severe pressure of war taxation, and the European knows that if he is to reign all his life, and above all, to form a dynasty, he must adopt an internal policy, which shall multiply the resources and ease the pockets of his people. Hence his strong desire and determination to keep friends with England, a rupture with which would shake his throne, and probably transfer it to some more fortunate adventurer than himself. Hitherto, we have had no cause to complain against him, and the French themselves seem, as a whole, satisfied with his rule. Yet he will have a hard task before him, in either resisting the demand of the enlightened and liberal portion of the people for free institutions, or in evading these with safety to his imperial claims. Count Montalembert has just been making an attack on the interference of the Government with the electoral list, and his speech though in a garbled state, has appeared in the official journal, the *Moniteur*, which is held by some as a sure sign that Napoleon means to make his Senate and Legislative Corps meeting more than gilded and bedizened societies.

Our parliament has been discussing many things and settling few. The education subject has been formally debated with singular results; to understand it clearly, it should be stated that in the House of Commons, the pure voluntaries, (i.e. those who are opposed to all grants of public money for educational purposes) number from fifty to one hundred members; the pure secularists, (i.e. those who want to establish a system of state education entirely separate from religious instruction) are about as numerous, leaving about five hundred members who entertain all kinds and shades of opinion both as to the amount of money that should be voted for education, and as to the value of the instruction to be given in the schools receiving this money. Lord John Russell moved after Easter a series of resolutions

which would have had the effect of indefinitely extending the system now conducted by the Privy Council Committee, of Education, (which divides the present parliamentary grant, and inspects the schools receiving it) eventually leading to a general national system, under the patronage and supervision of the state. There is a prevailing dread, and not wholly ungrounded, of centralization, and on this account, as on others Lord John's scheme was totally defeated, even although the vote of the House was taken on the first resolution alone. The great bulk of the opposition went against Lord John, notwithstanding Sir J. Pakington, a Tory leader, was his fellow teller. The most curious feature of the debate was a speech from Sir James Graham, in exaltation of pure voluntarism—he being the statesman, when Home Secretary, in 1843, whose celebrated Factory Bill first turned the leading dissenters into steadfast opponents of state grants for educational purposes. Prior to that time, the three denominations (Independents, Baptists and Presbyterians) had petitioned for the increase of the annual grant.

A select Committee are sitting to inquire into the adulterations of food so common in all trades, and another on the local dues on shipping—a grievance of the shipping and manufacturing interests against Liverpool and other ports, where high dues are charged, the proceeds of which are said to be expended on municipal festivities and town improvements, and not for the good of the maritime parties taxed. Government at first intended to pass a bill abolishing the Liverpool dues, but the opposition was so violent that the subject was referred to a Committee.

Earnest conversation have taken place in both Houses on the affairs of India. There is an evident desire in Parliament that the best shall be done for them which legislation can effect. The existence of torture in the presidency of Madras was at first denied, but evidence of it having been taken on the spot, the door of that secret curse is sealed, and as one return leads to others, a few years will probably show a great improvement in the condition of the entire population.

The great difficulty is with the land, of which the Government is the legal proprietor, but the disposal of which is in the hands of other persons, whose plan of letting and sub-letting causes a multitude of abuses. This social tenor has come down from antiquity and he will be a great benefactor who shall put an end to it, so as to give to the Hindoo an independence of character, which the present system renders him incapable.

Lord Dalhousie is coming home, after a Governorship of eight years, and much is said against the annexation policy he has pursued.—The question is a complicated one, and it is at least certain that both as regards the abolition of crying evils, as the suttee, infanticide, &c., and the security of life and property, British rule must prove infinitely superior to the rule of native sovereigns. A few years ago it was said that our dominion of it ceased, and would leave no visible monument behind it, but the canals and other public works now in progress will soon deprive that charge of all its sting.

You will hear with pleasure that it has been ordered by the Court of Directors to withhold the annual grant to Jaggernaut (Juggernaut) a point at which the missionaries have tugged for years because they say the grant renders our Government to the Hindoo mind, accomplices in the support of their idol worship. Hence the inference, that the worship could not be so bad or Government would not support it. Certainly, we are a singular people—for in Ireland we pay money to a Romish College, and sustain an Establishment there at an enormous expense, which teaches that Rome is the mother of harlots. Mr. Spooner, a Conservative member, has an annual fling at the endowment of Maynooth, and this year succeeded to every one's surprise, or at least to his own, in getting a majority in his favour. This has been an embarrassing victory, for it is questionable whether the Government or the House will be willing to abide by that decision. Sir Robert Peel invariably attempted to conciliate the Irish by increasing the Maynooth grant and making it permanent—a *bonne mouche* which could only whet not satisfy, the appetite for concessions—and it will be an extreme difficulty to get rid of the grant without stirring up the embers of Romish fanaticism and fanaticism across St. George's Channel. The only way of preventing this would be to abolish the Irish State Church—a measure which the legislature is not ripe for as it was twenty years ago.

The Palmerston ministry are not supposed to be very firm in their seats, and more surprising things could happen than the announcement that the ministers held their seals of office while others could be found to take them. The present idea is, that if so pressed, and they were beaten in the Commons last night, on the question of opening the Civil Service to public competition—the Government will appeal to the country, and we shall be plunged into the vortex of a general election.

The tendency of crime to increase, and crime of the worst character, as proved by the cases of poisoning and other forms of murder, is a source of anxiety to some of the wisest and ablest men; no questions being more charged with painful interest than those which relate to the repression of crime, and the disposal of criminals for purposes of their reformation and the protection of society. If our Solons are few it is not because there is not hard work for them to do. Demand in this particular does not always procure supply. The more reason the Christian will say of looking up to gracious Providence which never deserts us till we forget Him.

It cannot be reported that religion is in a flourishing state among us. The press is but slightly tinged with a religious spirit. Of avowed infidelity there is a little, but the influence of Christianity on worldly things is practically ignored, although the Times gave a panegyric notice of Mr. Card's sermon before the Queen, on that very topic. The Establishment, Dissenters and Methodists have their newspaper organs, most of them well conducted, but in these, subjects specifically religious and with a designed influence on the affections, are seldom and sub-ordinately introduced. The *News of Glasgow* is a decided exception to this remark, and some others may claim, in a high degree, similar exemption. We are now drawing near the period

which would have had the effect of indefinitely extending the system now conducted by the Privy Council Committee, of Education, (which divides the present parliamentary grant, and inspects the schools receiving it) eventually leading to a general national system, under the patronage and supervision of the state. There is a prevailing dread, and not wholly ungrounded, of centralization, and on this account, as on others Lord John's scheme was totally defeated, even although the vote of the House was taken on the first resolution alone. The great bulk of the opposition went against Lord John, notwithstanding Sir J. Pakington, a Tory leader, was his fellow teller. The most curious feature of the debate was a speech from Sir James Graham, in exaltation of pure voluntarism—he being the statesman, when Home Secretary, in 1843, whose celebrated Factory Bill first turned the leading dissenters into steadfast opponents of state grants for educational purposes. Prior to that time, the three denominations (Independents, Baptists and Presbyterians) had petitioned for the increase of the annual grant.

A select Committee are sitting to inquire into the adulterations of food so common in all trades, and another on the local dues on shipping—a grievance of the shipping and manufacturing interests against Liverpool and other ports, where high dues are charged, the proceeds of which are said to be expended on municipal festivities and town improvements, and not for the good of the maritime parties taxed. Government at first intended to pass a bill abolishing the Liverpool dues, but the opposition was so violent that the subject was referred to a Committee.

Earnest conversation have taken place in both Houses on the affairs of India. There is an evident desire in Parliament that the best shall be done for them which legislation can effect. The existence of torture in the presidency of Madras was at first denied, but evidence of it having been taken on the spot, the door of that secret curse is sealed, and as one return leads to others, a few years will probably show a great improvement in the condition of the entire population.

The great difficulty is with the land, of which the Government is the legal proprietor, but the disposal of which is in the hands of other persons, whose plan of letting and sub-letting causes a multitude of abuses. This social tenor has come down from antiquity and he will be a great benefactor who shall put an end to it, so as to give to the Hindoo an independence of character, which the present system renders him incapable.

Lord Dalhousie is coming home, after a Governorship of eight years, and much is said against the annexation policy he has pursued.—The question is a complicated one, and it is at least certain that both as regards the abolition of crying evils, as the suttee, infanticide, &c., and the security of life and property, British rule must prove infinitely superior to the rule of native sovereigns. A few years ago it was said that our dominion of it ceased, and would leave no visible monument behind it, but the canals and other public works now in progress will soon deprive that charge of all its sting.

You will hear with pleasure that it has been ordered by the Court of Directors to withhold the annual grant to Jaggernaut (Juggernaut) a point at which the missionaries have tugged for years because they say the grant renders our Government to the Hindoo mind, accomplices in the support of their idol worship. Hence the inference, that the worship could not be so bad or Government would not support it. Certainly, we are a singular people—for in Ireland we pay money to a Romish College, and sustain an Establishment there at an enormous expense, which teaches that Rome is the mother of harlots. Mr. Spooner, a Conservative member, has an annual fling at the endowment of Maynooth, and this year succeeded to every one's surprise, or at least to his own, in getting a majority in his favour. This has been an embarrassing victory, for it is questionable whether the Government or the House will be willing to abide by that decision. Sir Robert Peel invariably attempted to conciliate the Irish by increasing the Maynooth grant and making it permanent—a *bonne mouche* which could only whet not satisfy, the appetite for concessions—and it will be an extreme difficulty to get rid of the grant without stirring up the embers of Romish fanaticism and fanaticism across St. George's Channel. The only way of preventing this would be to abolish the Irish State Church—a measure which the legislature is not ripe for as it was twenty years ago.

The Palmerston ministry are not supposed to be very firm in their seats, and more surprising things could happen than the announcement that the ministers held their seals of office while others could be found to take them. The present idea is, that if so pressed, and they were beaten in the Commons last night, on the question of opening the Civil Service to public competition—the Government will appeal to the country, and we shall be plunged into the vortex of a general election.

The tendency of crime to increase, and crime of the worst character, as proved by the cases of poisoning and other forms of murder, is a source of anxiety to some of the wisest and ablest men; no questions being more charged with painful interest than those which relate to the repression of crime, and the disposal of criminals for purposes of their reformation and the protection of society. If our Solons are few it is not because there is not hard work for them to do. Demand in this particular does not always procure supply. The more reason the Christian will say of looking up to gracious Providence which never deserts us till we forget Him.

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of great meetings for religious and benevolent objects—a Christian carnival, as we would say regard it, and as it may yet more distinctively become, and I will keep you informed of the principal of these gatherings.

With us the Temperance Reformation has not