The Intelligencer.

SAINT JOHN, N. B., JUNE 26, 1857.

Special Meeting.

A Special Meeting of the Board of Managers appointed by the Free C. B. printed G. Conference will be held in the Vestry of the Meeting House, Waterloo Street, on Saturday the 4th of July next, at 9 o'clock A. M. A full attendance is requested.

WM. PETERS.
Secretary.

June 19.

Board of Missions.

A Special Meeting of the Free Baptist Board of Missions will be held in the Vestry of the Meeting-house Waterloo Street, on Saturday the 4th day of July next, at 9 o'clock A. M. A full attendance is requested.

E. McLEOD.
Secretary.

June 19.

Missionary Notice.

PERSONS who are subscribers to our Mission Fund, but who have not yet paid the amounts subscribed by them, are respectfully requested to hand the same over immediately to the Collectors appointed in the Church or neighbourhood where they belong, to remit subscriptions, or forward it to B. J. UNDERHILL, Esq., St. John. Our General Conference being not at hand renders immediate payment necessary. Any who have not yet subscribed, but are disposed to contribute any thing to our Mission Fund, may do so through the Collectors, or forward as above.

JOSEPH NOBLE,
Mission Agent.

June 19th 1857.

SPECIAL.

Ministers and other Members of the General Conference, will remember to call immediately on their arrival in St. John at the "Religious Intelligencer Book Store," where a Committee will be in attendance to provide accommodation for them.

The Mormon Delusion.

The Mormon delusion is likely to give a good deal of trouble to the United States authorities. They have taken possession of a portion of territory remote from the Seat of Government and the more refined and orderly portion of the nation, and have planted themselves there under the leadership of Brigham Young, (a most arch imposter and polygamist,) with all their orgies and peculiar institutions; with the design of gathering to that territory the "Latter-day Saints" from all parts of the world. The origin, progress, rapid growth, and present developments of Mormonism is one of the greatest wonders on record. The idea of an ignorant man, with a few accomplices, but without talent, and without character, setting up a manuscript book, written by a literary invalid for his amusement, and palming it upon hundreds of thousands as a divine revelation, and himself as a prophet of God, and thereby establishing a system bearing the name of religion, which for baseness, brutality, and every thing that degrades humanity, and destroys both soul and body, is scarcely exceeded by the most refined barbarism extant; is truly a wonder which finds development in the nineteenth century.—And all this in the midst of one of the most civilized, learned, and religious nations on the earth, renders it still more extraordinary. First endeavouring to establish themselves at Nauvoo, in the State of Illinois, they signally failed; their abominations bringing down upon them the indignation of the exasperated populace by whom they were surrounded, and whose social relations they alarmingly jeopardized. The violent death of their founder and prophet, Smith, was contemporaneous with the breaking up of the Nauvoo settlement, and resulted in their emigration across the plains thousands of miles, and their final settlement at the great Salt Lake in the Territory of Utah, which is on the highway to the Pacific Ocean. Here comparatively isolated from all mankind, only such as embraced their delusions and sought a home among them, their leaders enjoyed the opportunity of fully developing their brutal system, by taking advantage of the delusion of their disciples, of their isolated position, and the almost utter impossibility of their escaping from the territory. They have established a form of Government, religious and political, with the notorious Brigham Young at its head, which is more disgraceful to civilization and religion, than any thing ever before known to exist in any civilized land. During the progress of Mormonism the United States Government manifested the most perfect indifference to its character and developments, and it was not until the territory of Utah sought a place in the Union that the religious system of Mormonism seemed to claim even an official thought. So strong has become the elements of the system, and so completely has it leavened the whole population where it exists, that officers of the American Government who have been sent to the territory to enforce order and execute law, have been threatened with violence, and been compelled after witnessing the utter failure of law and order, to flee from the territory to preserve their lives. All this under the official jurisdiction of Brigham Young, who is Governor of the Territory, President and first prophet of the church, and *the husband of forty wives*. A band of desperadoes, under the immediate control of Young, called "Danites" execute his wishes and dispose of all troublesome persons in a summary manner.

Of the system of Mormonism we wish to speak but little, so foul, so debasing and brutal are its orgies and worship. However sanctimonious and apparently pious the discourses of their missionaries are, when among Christian people, their sermons and harangues among themselves, are not only immodest and vulgar, but the utterances of blasphemous sufficient to shock any ordinarily reflecting mind. That a large portion of these people are really deluded into this system, notwithstanding its impiety and immorality, we have no doubt. That many of the leaders are the basest hypocrites, who embrace the system to gratify their passions and prey on the weaknesses of the sincere, we also believe. And the whole affords us a lesson of important instruction which should not be lost on those who are yet preserved from so fatal a delusion. To set a low value on the truth, is only preparatory to forsaking it, and once leaving the highway of righteousness, we become wanderers in a wilderness without any way, and are as likely as not to find the lowest depths of delusion and vice.

Such, doubtless, has been the case with many of the Mormon faith, while many others afford an illustration of the power of artfull and designing men over an ignorant and superstitious people. The Mormon missionaries from the Salt Lake have found their way everywhere. England and Germany have been fruitful fields for proselytism; into India, among the islands of the sea, to Australia, and New Zealand, with portions of the Continent, into the east, and the most distant west, have their emissaries pushed their way, everywhere preaching their faith with a zeal worthy of a good cause, and gathering from many places converts for the Salt Lake. Even New Brunswick and Nova Scotia have furnished some. These, once congregated together under the leadership and instruction of such men as Young, are soon prepared for any exigency, and are now said to be preparing to resist an armed force which the United States government are about to send to Utah, to protect the lawful authorities in the execution of their duty, and the lives of the "Gentiles," as the Mormons designate those citizens who are not of their faith.

That the American people will suffer to some degree for the palliation of this most immoral delusion among them, thereby affording it opportunity for extension and strength, is now quite certain. The only chance of escape from this, is by internal difficulties which the foulness of the system may beget within itself, thereby proving its own ruin. We close this article with the mention of two incidents which recently transpired in connection with Mormonism. The first is the assassination of Elder Pratt, a Mormon Apostle, at Arkansas, by a Mr. McLean, whose wife he had wickedly seduced and ruined. The second is the death of one Grant in Utah, another Mormon Apostle, the announcement of which is given by themselves, and closes as follows:—"He has gone now, leaving seven disconsolate widows, and several children, four of whom are under eight weeks of age, to mourn their irreparable loss!!!"

Offences Requiring Discipline.

While the Christian Church is in a militant state, there will probably be *offenses*. Offences must come—not only stumbling blocks in the way of the weak, and feeble, and tender, but also offences against the law of Christ, differing from personal and individual trespasses, and which require to be dealt with in a *lawful* way. It is rare to find a Christian organization, (however small,) in which discipline is not sometimes necessary. But a difference of opinion not unfrequently exists relative to what are *disciplinable offences*. And it is a matter of astonishment, that among even those who have the oversight of the flock, great lack of knowledge exists relative to what sometimes constitutes an offence, and also the mode in which it should be treated. That any sin, when committed, is an offence against the law of Christ, is true, and if *persisted* in, will exclude the soul from heaven. Men may be overtaken in a fault; such should be restored in the spirit of meekness. But a repetition of any transgression, (especially after admonition from another,) constitutes a crime requiring immediate action, not only for the purity and honor of the Church, but also for the safety of the transgressor. The delaying of action in cases of this kind, through false kindness, has not unfrequently proved the destruction of the erring brother, and brought a serious wound on the body of Christ. There are, it is true, errors of ignorance, which require instruction and exhortation; but which unless accompanied by an obstinate and willful resistance of the truth are not disciplinable. Cases of offences which require discipline are of a *moral* character, not merely errors in judgment where fundamental truth of the Bible is not involved—they are moral transgressions, violations of *moral law*. It is impossible for proper oversight of "the flock of God" to be exercised, without a thorough knowledge on the part of the overseer of what constitutes an offence, and the law which relates to it.

We subjoin the following specification of offences requiring Church discipline from an article in the *N. Y. Independent*, and which we commend to the careful attention of all Church members.

"1st. Scandalous vices and immoralities—"I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat, 1 Cor. v. 11. 2d. The denial of any essential truth of the Gospel, or holding any fatal error. "Though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed." Gal. i. 8. "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed." 2 John i. 10. 3d. Causing disturbance in the church by promoting dissensions and parties, whether by heresy or in some other manner. "A man that is a heretic, after the first and second admonition, reject." Titus iii. 10. The word heretic here means one who creates dissensions or introduces errors; a factious person. (Robinson.) He who promotes sects and parties on any insufficient grounds is under this condemnation. A sectarian spirit everywhere is disciplinable. Originating new organizations merely to promote a favorite denomination, and not first and only to promote the cause of Christ, should everywhere be met with the rebuke of God's people. Establishing a new church in any town or city, where it is well known that there are already sufficient of an evangelical character to meet the present and prospective wants of the inhabitants, should be regarded as a disciplinable offence. 4. Leading an idle and useless life. "For we hear that there are some which walk disorderly among you, working not at all, but are busy-bodies." And in the context it is spoken of those and others, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly." 2. Thess. iii. 6, 11. 5th. Neglecting to provide, according to ability, for one's dependent relatives. "If any man provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." 1 Tim. v. 8. 6th. Refusing to bear a reasonable part in supporting and extending the Gospel. Christ has ordained that they which preach the Gospel should live of the Gospel;" and he hath made it the duty of "him that is taught in the word, to communicate unto him that teacheth, in all good things." He has commanded the "preaching of the Gospel to every creature;" "and how shall they hear without a preacher, and how shall they preach, except they be sent?" 7th. Living in a state of enmity with any of the brethren. Matt. v. 44; v. 23, 24; xviii. 15, 17. "Living in incompatible enmity with any of the brethren, as it is a sufficient proof of a desperate destitution of the Christian spirit, is who a proper subject of the most decided censure on the part of the church." (Bacon.) 8th. Neglecting the sacraments of the Christian church, Mark xvi. 16; 1 Cor. xi. 23, 29. Christ has made baptism one of the ordinances of the Gospel; and he has commanded all his followers to eat of the bread and drink of the cup. Yet, if a professing Christian is convinced that he is not a Christian, he ought not in that state to approach the table of the Lord. But again, 9th. Not being a Christian, and yet being a professing Christian, should be regarded as a disciplinable offense. For every one who is not a Christian ought to become such immediately. Only his own disobedience will prevent it. Doing what he may for that end, he will not be without or in advance of the sufficient grace of God. Acts. xviii. 30; Ezek. xviii. 31.

Any clear, positive violation of the law of love to the brethren; any real, allowed violation of the first table of the law, requiring love to God, or of the second, requiring love to our neighbor as to ourselves; speaking evil one of another; neglect of some duty of piety, or of morality or benevolence, which is persevered in and not repented of, all these are disciplinable offenses. "Whatever practice or doctrinal views, destroy the evidence of one's piety, unfit, of course, that person for church fellowship." It is plain that nothing but repentance for all our sins, and repentance as fully as we sin, can give us the least evidence of true piety."

The late Mr. Christopher Sniler.

We deeply regret to have to announce this week the death of Mr. Christopher Sniler, the well known advocate of temperance, and the Proprietor of the TEMPERANCE TELEGRAPH. He had been suffering for some time from disease of the heart, but was not confined to his house until about a week before his death, from which time he rapidly sunk, until last Sabbath morning, when he expired. Mr. Sniler religiously adhered to the Methodist, and we learn, expressed resignation to the divine will during his last illness through faith in the blood and righteousness of the Lord Jesus Christ. His funeral took place on Tuesday, and was one of the largest we ever saw in this city. A long procession of the Sons of Temperance in regalia preceded the hearse, which was followed by an immense concourse of citizens, and the interest manifested by great numbers of others as the procession moved through the city, indicated that one highly esteemed was being borne to the grave. He was unmarried, and died at the early age of 35 years. He served his time as printer, and soon after attaining his majority, commenced the publication of the *Temperance Telegraph*, which he continued until his death. He fought the battle of temperance manfully, sometimes incurring the displeasure of his opponents, but, we believe, always ready to extend the friendly hand to all, and we think those most strongly opposed to his temperance principles who knew him, will acknowledge that he was an honest and consistent antagonist. The temperance cause was the business of Mr. Sniler's life, he was devoted to it, and in every way that he could, sought to advance it. We believe the cause of temperance owes him much. During the two first years of the existence of the *Intelligencer*, we occupied the same building with the *Telegraph*, and had much intercourse with the deceased, and we are happy to record his gentlemanly and agreeable conduct towards us at all times. He will be much missed, and will long live in the affections of a large number of the upright and sober citizens of St. John. He has left a widowed mother, and two brothers, with whom we deeply sympathize in their sad bereavement, and pray that the former especially may be abundantly sustained by divine grace.

The publication of the *Temperance Telegraph* was delayed this week in consequence of the death of the Proprietor. It will be issued on Thursday next.

Letter from Rev. G. A. Hartly.

COWANSVILLE, A. C., June 27, 1857.

DEAR BRETHREN:—Ere I leave this place to go to the district meeting, thence to the General Conference, I will pen and forward a few lines to you. I have already taken my leave of the churches and friends in the Taylor village, Dover, and this place, and to-day purpose going to the Steves Mountain. The presented claims of the churches here upon me for my return are very strong and binding, yet, in consequence of the uncertainty of human life, and other circumstances, it may be quite possible that I may not, at least for some time, and perhaps never, again return to this river. However, it is very evident to me that, if the will of God is done, some one of our brethren will labour with these churches. In fact this field of labour cannot be cultivated as it should be, short of the labours of two men. Since I have been on here I have done what I could, and yet there has been comparatively nothing done. There are many places in this section of our province that are destitute of F. C. Baptist labour, and are urging me from time to time to visit them; but my engagements with the churches prevent me from spending much time separate from them. Since I came here in January, I have attended sometimes at the rate of fifteen meetings per week, and for four months have averaged thirty-seven meetings per month. Since sometime in May, I have not preached so often. I have visited all the time, going from house to house all day, and stopping when night overtook me. We have elected deacons and clerks in each of our churches. I leave here many true and warm hearted friends, both in, and outside of the churches.

A most noble and praiseworthy effort has been made by our brethren and friends in this place for the building of a meeting house. I have proceeded according to the Act of Assembly, incorporating our body, and electing trustees, in whose name we have received a deed of the land upon which we are to build. Plans and specifications have been drawn, and a contract engaged in for the completion of the house.—Size 40 x 65 feet, to have 38 pews on the flat, to be finished in December next. A spirited effort is being made also for the building of a meeting house in the Steves mountain. I conceive that a house is much needed in that place, and trust our friends will meet with that encouragement that will enable them to forward the building. It will not be ready before it is needed. They hope to have it fit for use this winter.

I have re-visited the O'Brien settlement, had a good season, and baptized two more. I have also baptized two others at Dover. The reception of our library gave an impetus to our Sabbath School in that place. The T. village church has licensed bro. George Cochrane to preach the Gospel. We hope our brother will be a blessing to the world; he will in all probability attend the General Conference.

GEO. A. HARTLY.

Mr. C. Flood's Daguerreian Gallery.

It is only a few years since the Daguerreian art was first introduced to public notice, and the reflection of perfect likenesses upon polished metal, by means of the camera obscura, became generally known. Great improvements, however, have since been made in the art, not only in the beauty and durability of the likenesses reflected, but also in the price of the pictures taken. To be convinced of this, persons have only to call at the Daguerreotype, Ambrotype, and Photograph Gallery of Mr. C. Flood, No. 46, Prince William street, where they will see specimens of the art in various sizes and forms. Mr. Flood has kept up to the improvements in the art, and is prepared to furnish Portraits and Miniatures unsurpassed by any other in the city. We recommend persons wishing likenesses taken, to call at Mr. Flood's Gallery.

OBITUARY.

Died on the 29th of January last, in the 66th year of her age, Mrs. Catherine, wife of Mr. Richard Perkins, of the Parish of Simonds, County of Carleton, but formerly of King's County.—When they came to this place nine years ago, it was comparatively a wilderness, and strange as it may appear there was not a Meeting House within twelve miles on this side of the St. John River. No, not of any name, and not even a School House in this place, but then there were a good many professors in the land, who met in dwelling houses to Worship God. But thanks be to God it is not so now, there are Meeting Houses and School Houses and Sabbath Schools in the place. I refer to this now because I remember hearing our deceased sister say, even weeping, what a sad exchange she made in point of privileges. Sister Perkins as well as all the family was a member of the Free Christian Baptist Church, and as brother Perkins had the largest house in this place, he kindly opened it to receive the Ark of the Lord, not only for his own ministers, but to all the minister of the gospel, and there I got acquainted with the family. I often preached in their house, and always found her the same kind, free-hearted Christian, always treating me with the greatest respect. As I live in the place, I visited her in her last illness, which she bore with christian submission to her Father's will. She remarked in answer to questions put to her, that all was well. So she left the troubles of this world trusting in the merits of the great Redeemer, to be forever with the Lord. She left behind a sorrowing husband, almost a cripple, and seven children to mourn their loss. At her requested the writer improved the solemn occasion, assisted by Brother Mason. May the Lord prepare us all for the same solemn event.

W. HARRIS.

Christian Visitor please copy.

(*From a New York Correspondent.*)

Disgraceful Conduct of the Mayor—Riot in the City Hall—Walker in New York.

NEW YORK, June 18th, 1857.

MR. EDITOR,—This City has been under greater excitement this week than any period since the Astor Place riot. You have been informed how badly things have been going on with our City authorities. The Mayor has been known for many years as one of the most unprincipled men the City could furnish, and was elected by ruffians, gamblers, rowdies, and loafers of the lowest grade. Assuming more power than belonged to him, he robbed the people with all his might, and placing himself at the head of the Police controlled the whole City. The Legislature seeing the evil consequence that was likely to issue, appointed a Board of Commissioners to be at the head of the Police. The Mayor pronounced this act illegal, and immediately appropriated five thousand dollars of the people's money to prove it unconstitutional. But the new commissioners have been at work ever since, having taken rooms and appointed officers; but all their proceedings have been opposed by the Mayor and his officers, so that when the new Police have arrested any one the Mayor's men have rescued them; assisted by the lowest rowdies in the City; and a few day's ago one of the new Police was stabbed with an ice pick, and others brutally beaten. But on Tuesday things reach a climax. An office had become vacant by the death of the street Commissioner and a person was appointed to fill it by the new board. But when the gentleman appointed went to take his seat in the office, he was forcibly ejected by the Mayor and his men. A warrant was then taken, and for the arrest of the Mayor for assault, and attempting to commit a riot. The next day an officer was sent to serve it upon him but he refused to acknowledge him as an officer. Another officer was then sent with about eight men, who marched up to the City Hall, but the Mayor was well prepared for them; he had sworn in all the loafers he could lay hold of from the lowest dens in the City, about eight hundred in number. When the new Police were ascending the steps of the City Hall, they were struck by the Mayor's men, when a general fight ensued, and the consequences would have been frightful, had not a regiment of soldiers been passing on their way to the steam boat for Boston, going to celebrate the battle of Bunker Hill and were detained to quell the riot. The sight of the bristling bayonets soon calmed them. Failing to arrest the Mayor that day, they resolved to do so on the next morning. Orders were given for the military to turn out the next morning to secure his arrest. And early in the morning was seen several regiments of soldiers marching to the City Hall. The Mayor was there and a number of armed men, but seeing that blood would be shed if he did not submit, he was led away and is now held in custody. You will think that matters are in a bad state, when those who should preserve peace, break it. But the City is quiet now, and we hope that things will go on better when the new Commissioners get into full power.

General Walker is now in the City, the man who went to Nicaragua to take it, but who came back without accomplishing his object, after causing the death of hundreds of young men to whom he had made great promises of large tracts of land. But those who lived to get back did so in the most wretched, ragged, filthy condition. His reception here was very cool. Those who have seen him say he is a mean, insignificant, looking man.

G. T.

(*From our Canada Correspondent.*)

Methodist Conference—Presbyterian Synod—"Organ" Worship—Congregational Union—Romish Procession—Parliamentary.

MONTREAL, June 20th, 1857.

MR. EDITOR.—The Annual gatherings of the different religious bodies are for the most part of the past for the present year. The Wesleyan Methodists held their thirty-fourth annual Conference in Toronto on the 3rd inst., More than two hundred ministers were in attendance, and seventeen brethren were received into full connexion. An important rule has been rescinded, as if in opposition to the growing conviction of some of the more intelligent in the Body, perhaps on the principles of self-preserving, namely—the provision permitting ministers to continue in one place five years, if the people desire it. Conservatism is the rule with ecclesiastics in every age all the world over. The introduction of the lay element, obviously scriptural, would counteract this tendency. Class legislation in things religious, as well as in things secular, is not the most satisfactory. But perhaps my business is to chronicle the facts and not to criticise them. The next Conference meets in Montreal.

The Synod of the Presbyterian Church of Canada assembled in Kingston on the 8th inst., This body (The Free Church) is making considerable progress in this country, and is seeking to verify the name which it has assumed. Many of its members refuse to accept the designation "Free Church." But is difficult to abolish it, while the name assumed is not distinctive enough, and is withal a little arrogant. The Church of a particular country or city is well enough when speaking of apostolic times, because substantially true; but the church in or at the place designated is better; and yet it is true only when there is no other in the locality. As there are many Presbyterians who do not adhere to this section of the Church, the Presbyterian Church of Canada is a misnomer. The Synod was agitated by the Organ question. The Brockville Congregation it would appear, has determined to praise God with the organ, (Ps 150 : 4) and although ordered to withdraw it two years ago, the command of the Synod has been disregarded, much to the scandal of the more rigid and law-abiding. The Presbytery, in whose bounds the contumacious congregation lies, has been instructed to remove the obnoxious wind-instrument and to give it additional weight, a commission of Synod has been appointed to co-operate with the Presbytery. The finances of the denomination are favorable reported. The College report showed an attendance of sixty students during the past session, eight of whom have completed their course. A feature somewhat new and interesting in the history of church connexion was brought forward and discussed. A Scotch Congregation in Boston, not willing to be identified with the Presbyterians of the United States, sought and obtained connexion with the Presbytery of Montreal. A vote of 80 to 8 stamped the act with approval, but it was resolved that similar applications be made to the Synod and not to a Presbytery.

The Congregational Union of Canada met in this city on the 19th inst. The attendance was unusually large, owing to the increased facilities for travelling, as well as to the progress of the denomination. The reports from churches were pronounced satisfactory, as a whole; and the Missionary operations were represented as widening and replete with encouragement. One of the most pleasant social meetings it has been my privilege to attend came off on the 11th inst., on which occasion an aged minister, Father Robertson, among the last of the surviving Missionaries, educated by the Haldanes, gave a humorous account of those interesting days when the law interposed to prevent field preaching, and multitudes were added to the Lord. Among the most profitable meetings were two, the exercises consisting of short addresses from the ministers describing the state of religion in their several spheres of labor, interspersed with prayer and praise. No subject brought forward for discussion elicited such earnestness and unanimity as the extension of Missionary operations. The delegations from the United States increased the liveliness and vigor of the meetings.

Last Sabbath was a high day among the Romanists of Montreal. It was the *Fete Dieu*, and a delightful day gave full scope to the faithful. As usual the streets through which the procession passed were adorned with boughs, triumphal arches, and other ornaments. The bells rang incessantly; priests chanted with uncovered heads as they passed along; multitudes of children gaily dressed, and winged to represent angels; long lines of nuns, black, white, and gray; old women with extinguished tapers; soldiers armed and equipped as if for battle; followed the Bishop, who walked beneath a canopy of richest splendour, bearing the Host in his hands. This militia attendance brings up the subject of Government support to offensive idolatry. Five companies were present and added to the eclat of the occasion. This secularist militia is an evil; not very obvious at present, but pregnant with mischief, and only awaiting a fitting season to manifest itself. Well may the lovers of good order and substantial peace deprecate an armed sectarianism.

His Excellency the Governor General dismissed the Honorable Gentlemen of the Legislative Council, and the Gentlemen of the Legislative Assembly on the 19th inst., having previously given assent to one hundred and fifty bills, among which are some of great importance. The relief of the Grand Trunk Railway stands among the first of these. "The working of the Legislative Council" to quote the speech from the Throne, "composed as it now is partly of those named by the Crown, and partly of those chosen by the people, gives strong assurances of ultimate success." Romanism has secured fewer triumphs than usual this season, and was especially defeated in connexion with the Toronto nunnery. The introduction of the decimal currency, although not so direct as some would have it, is a feature of interest in connexion with the session of '57.

A. S.

London Correspondence.

Great Temperance Demonstrations—"Times"—Parliament—Grand Duke Constantine—May Meetings—Wilberforce—Great Musical Festival—Manchester—Sewer Reform—Telegraph Cable—Ragged Schools—Oxford—Ecclesiastical—Church—Literature—Ministerial Conduct on the Liquor Traffic.

LONDON, June 5, 1857.

The Meetings in Exeter Hall, on behalf of the (Maine Liquor Law,) Alliance and the National Temperance League, were celebrated with any drawback and with triumphant success. The immense room was filled to overflowing on evening, (26th and 27th), by audiences who seemed never weary of applauding the sentiments expressed. Neal Dow was the lion in both occasions of course and delivered himself with great aptness and power of utterance. The Times on the morning of the first meeting had a hostile "leader," but it was adapted, by its folly, to set and shallowness of misrepresentation to burn. A statement by Mr. Gough in a letter to a friend here, and unfortunately published, to the effect that the Maine Law was a dead letter everywhere in the States, had been eagerly caught up and trumped about, but Mr. Dow's visit has applied a strong and wholesome antidote.

To show the spirit of unfairness which prevails in some potential quarters, I may mention that last Saturday the Times published a letter from a Clergyman on the unscriptural character of Tetotalism; three replies by competent persons here, to my knowledge were sent, but not a line has been printed. Probably the simple Christian complacently sips his wine and finds in the weak effusion unanswerable, because unanswered in the Times.

Parliament has not been engaged in any thing of found or exciting debates. The Lords have passed a Matrimonial and Divorce Bill, of importance which is throughout with satisfaction in the Colonies, where the government have shown its strength in several divisions on subjects of this moment. The question of the Princess Royal's Dowry was a controverted affair, but no opposition of weight to the Government proposition was put forth. £40,000 down, and £8,000 per annum, what we are to pay for the honor of a Prussian match.

The flying visit of the Grand Duke Constantine to the Queen at Osborne House in the Isle of Wight, has not elicited much comment. It would have been received respectfully by the people, if he had shown himself publically, but he had no relish for a cold reception and doubtless, perhaps, whether something of positive rudeness than a negative demonstration would not have taken place. His reputation as the most despotic and bellicose was not in his favor.

The May Meetings have bodied, borne and passed. It has been computed that the religious Societies of Great Britain had an income in 1856, of £969,307, compared with £943,[illegible] 1855, an increase of £27,306. About a million and a half are collected yearly for the religious and charitable institutions which have their offices in London.

Whitsuntide, late this year, has looked in on us in beautiful attire; a robe of sunshine, reminding us of the origin of the festival, when the newly baptized were white garments, in sign of the purity of heart and life to which they had been devoted. The political significance of the season has been generally lost sight of as a holidays, with which it is associated. In some parts of England it is the great holiday of the year, and though not so in London, there is a widespread inclination towards making the most of it for purposes of recreation and amusement. Preceding this, on Saturday last there was a sumptuous flower-show at the Crystal Palace, at which 12,000 persons were present, about 3000 of whom had paid 10s. each for admission. On the day before the number of visitors was 7[illegible], proving a proper appreciation of the wonderful attractions of the place, combining as it does the embodiment of modern science, the *fac simile* of art in every ancient and modern nation, and the pleasures of landscape gardening as it is practised in its perfection only on English soil.

But what shall be said of the preparations making for the great Handel Festival at the end of June? The London division of chosters, numbering 1,100 are to have their last rehearsal to-night, and next week the united choirs, of about 2,000 singers, are to rehearse in a body the most powerful organ ever built, capable of filling the mighty edifice with its waves of sublime cadence, is constructing for it; and this is to be accompanied by a drum, the largest in the world, which I saw this morning, and which when set up in Exeter Hall, is said to have made the gas globes of the gas burners tremble in their place. The whole musical world is in a fever of expectancy as to this grand demonstration, which will give a scope to the capabilities of the art never before allowed. In connection with art I may here allude to an exhibition of the productions of female artists—350 paintings—opened in Suffolk Street, of which the critics speak in resounding terms.

The Manchester Art Exhibition is in its glory. Last Monday the visitors were 9214, 870 of whom paid on entrance, and 4,224 of whom arrived by railway. On the same day Cobden's Park was inaugurated by a grand entertainment. The Lord of that name who resides in Bromham has presented a large piece of land as a Park to the Iron Town, and great has been the rejoicings on that account. A hope was expressed that the facilities for recreation thus provided, would operate against the beer-shop and the gin-palace; as they will to some extent;—why suffer the gin palace and beer-shop to remain in competition with them?

Mr. Pearson has succeeded in getting his bill of prison reform taken up by a Committee. He wants new prisons building where the inmates shall be put to industrial employments, and where the self-supporting system shall be fairly tried. He believes that by so doing, not only will the reformation of criminals be promoted but the burden of supporting them greatly lightened.

One of the finest ships in our navy, the Agincourt, the flag-ship of Admiral Lyons in the Black Sea, has been fitted up to take 1,250 miles of the cable of the Atlantic telegraph—which, by the bye, was in danger of being destroyed by