

It is the design to give a home interest, a home feeling and attachment to the whole family, to make these homeless, parentless, or worse than parentless, wanderers and outcasts, feel that there is one place at least on earth in which they have an interest, and which has an interest in them; that there is one affectionate and motherly ear, into which they can whisper their wants and afflictions with confidence and sympathy.

This institution it appears, recognizes in some measure the oft-combated doctrine, that it is right for the state to interpose between the parent and child when the former, by ignorance or neglect, proves unfit to bring up the child properly. Of course no compulsion is used in bringing the children into this institution, and none is necessary, for more applications have been made by parents to get their children in than could be complied with.

It should be distinctly understood that the institution is not designed for the reformation of confirmed criminals, but for those whose career in crime is just commencing.

The following extract from the Trustees' report contains the germ of one of the greatest evils in the world, and one which corrupts society at its core.

"One important fact has already been discovered, and which the Trustees would impress upon the minds of all, viz: That in nearly every case, the parents, or those who previously had the girl in charge were in fault more than she was, and that in nearly one half their number, their unfortunate condition was attributable to the neglect of a step-father or step-mother."

Observation may teach any one who is willing to be taught, that half the parents in the world do not rear their children so well and so naturally as the brutes.

How many children hear the first lie and the first oath from their father or mother!

How many have their temper soured and their mind spoiled by the caprice, unreasonableness or injustice of the parents. One would almost be persuaded to hear the present generation of adults talk, that they lay all on the part of the offspring, and that the parent's duty ended with clothing and feeding those for whose moral culture God will most certainly hold him responsible. Children obey your parents in the Lord is on the lip of every teacher and employer. And the parent will not be allowed to excuse himself before the impartial Judge, by complaining this child was the most obstinate that most disobedient one that could be.

The question should be with the present how many of the child's faults are blamable for? let me strive to amend what is already wrong, and guard against evil in the future. Books, without number, are written to touch the duty of children towards their parents; but rarely one that teaches the duty of the latter towards the former. It may be alleged that youth is more susceptible of moral impressions than to those of adult years who are too old to learn.

In the name of common sense, then, is not this the very time to teach a child what the duties of a parent are, so that he may be qualified to discharge that, which in a few years must devolve upon him.

Young people are seldom if ever instructed in the art of managing children and rearing a family. Such kind of education would be thought ridiculous.

In every other art people spend years in acquiring a correct knowledge of it; but the responsible office of rearing and forming the minds of men and women is entered upon in the most thoughtless manner, without a single idea of the duties required in such a situation.

It is no wonder that the world is infested with criminals; that wives poison their husbands and children, and husbands murder their wives.

Your readers will remember that the adieu of Lawrence, Kansas, destroyed all the progress in that city last Fall, and I am informed that there has not been a single liquor shop in Lawrence up to this time. They have lately paid the same compliment to the liquor dealers of Leavenworth. They have king Alcohol in the gutter, into which many a poor fellow had been cast by him. C. F.

Canada Correspondence.

Young Men's Christian Association—Rev. John McLeod—Grand Trunk Railway—Episcopal.

MONTREAL, April 25, 1857.

MR. EDITOR:—The Young Men's Christian Association of this city has just issued a temperate protest against the exclusion of colored persons from the Conventions of Y. M. C. Associations. Montreal has taken the initiative in withdrawing, from the utter hopelessness of reform. It will be remembered by some of your readers that the conference held in last meeting in this city. There was a good gathering of delegates, and several cities in the Southern States were represented. It was soon discovered that any allusion to colored persons becoming members was the signal for violence, but as the subject was not formally introduced, no action was taken. In private, however, it was warmly debated, and nothing but the hospitality and courtesy demanded towards strangers prevented and induced burst of feeling. In the prospect of Richmond, Va., being decided upon as the place for the next gathering, it was debated whether it would not be better to make an effort to bring the Convention to abolish the distinction based upon colour; but after mature and prayerful deliberation, a resolution was adopted affirming the propriety of immediate withdrawal, and appointing a committee to draw up the circular to which I have already alluded. The Association in Montreal might have deemed it inexpedient to separate itself from the Confederation, had the exclusion been confined to individual associations; but the Confederation endorsed the pro-slavery sentiment by refusing to receive existing Associations composed of young men of colour. This, in their opinion justified and demanded the withdrawal of the young men of this city.

I am reminded, by the foregoing paragraph, of an address presented by the Association to the Rev. John McLeod, for nearly ten years pastor of the American Presbyterian Church of this city, who took leave of his people last Tuesday evening, having resigned his charge to accept the important post of District Secretary to the American Board of Foreign Missions. Mr. McLeod has been a great

favorite in this city, and his removal is universally regretted. Forward in every good work, he has been of late especially interested in the foreign field, and having travelled in the East, owing to the liberality of the church to which he has ministered ever since his ordination he possesses advantages for the work to which he now gives himself not often found, and he carries with him many prayers and the assurances of his brethren in the city that the Lord has called him to this department of labor. It will be his business to visit the churches in Pennsylvania, and stir them up to give men, means, and prayer, to the good work of evangelizing the heathen.

The True Witness has an article on the subject of the failure of the Canadian Foreign Missionary Society, in which a construction, as unfair as can well be conceived, is put upon the Report recently issued. The editorial concludes with the remark that the society professes to await the indications of Providence, but it is evident that Providence will have nothing to do with it.

The Grand Trunk Railway is calling for relief again, and the Government has a scheme for its benefit, which does not meet with much sympathy in the west, so far as the extension eastward and New Brunswickward goes. The Government plan proposes to push the work forward to Rivière du Loup in the East, and Sarnia in the west, giving the Company the advantage of no payment of either principle or interest, for funds already advanced from the Provincial chest, till the road yields a clear profit of six per cent—a liberal proposal certainly; and I suppose likely to become law. At present the Grand Trunk, with a traffic ranging, during the past six months, from \$6,300 to \$13,800 per week, does not pay its working expenses, which are said to be about \$50,000 per month.

A convention of delegates, representing the clergy and laity of the Episcopal Church, residing in the proposed diocese of Canada, will be held on the 18th of next month, for the election of a Bishop. This has been several years mooted, and was postponed till \$10,000 were raised to endow the new Bishopric. It has involved greater labor than would have been deemed necessary in apostolic times, when the church at Philadelphia—one of the poor churches in Macedonia—had more bishops than one; but why not, in these days of rapid advancement? Pardon me, Mr. Editor, for I have omitted to state that His Excellency has been pleased most graciously to say that he will designate as Bishop whatever gentleman shall receive the suffrages of the delegates; another modern improvement upon apostolic times.

The papers are quite jubilant over the privilege of election, which is spoken of as "a most important event for the Church of England, perhaps the most important since the reformation." The Canadians are a favored people, truly! "Glorious liberty wherewith Government makes us free!"—Call no man master upon earth, for one is your master even Christ." A. B.

The Intelligencer.

SAINT JOHN, N. B., MAY 8, 1857.

The Pulpit and the Theatre.

At a time when a Theatre is in course of erection in one of the most public parts of our city, and immediately fronting the most frequented Square we have, and announcements being made that it will be ready for opening in a few weeks, affording a new and constant highway to licentiousness and ruin for the young and thoughtless; it cannot be expected that the conductors of the religious press should carefully watch the influences which may be exerted in its behalf, and as far as possible counteract their baneful effects. The fact of a New York "clergyman" delivering a lecture "on the Relation of Public Amusements with Public Morality," in which he sneers at "tightly laced Christians" and applauds the stage, may be considered by the friends of the theatre sufficient to silence all opposition to these seminaries of vice and irreligion. But, lest some of our readers should suppose that this clergyman who is so noble a champion for theatres, and a portion of whose lecture has appeared in one of our morning papers under the endorsement of "really able," We beg to observe that he belongs to that class of ministers, a single one of which would not be admitted into the pulpits of any denomination in this Province. Dr. Bellows, the clergyman alluded to, is a Unitarian, and hence unregarded, even by one of the most fundamental doctrines of our Christian faith—the equality of the Father and Son. In the doctrine of Unitarianism there are various shades, which of those Dr. Bellows embraces, we do not know; but we do know that he denies one of the main pillars of the Christian religion, and hence while he may be regarded as a good moralist, he cannot be regarded as a sound Christian, or a true believer in our Lord Jesus Christ. We regard the authority of Dr. Bellows no more than that of any other man whose morals are of the popular kind, and whose views of Christianity are founded upon expediency and expediency in revelation. The following sentence in Dr. B.'s lecture, and which is included in our morning contemporary, is sufficient to destroy the whole force of his arguments:—

"I charge, then, the vices and follies of the theatre, as of our other amusements, and of our general society, to the withdrawal, the self-separation, of the moral and religious portion of the community as a class, from the pleasure-loving resorts of the people."

Could a more unguarded expression than this be uttered? Dr. B. would defend every species of unbridled pleasure that the unweakened heart is capable of inventing, and then with unblushing effrontery dare to charge the evils and licentiousness of these pleasures, to the fact of Christians withdrawing themselves therefrom. A moment's glance at the position he assumes is sufficient to show his fallacy an *ipso facto*. We will now give the testimony of one that was present and heard the "really able" lecture of Dr. B., one who is well capable of forming a just estimate of it, and whose observation also enables him to form a correct view of the influence of theatricals upon the morals of the people. He says:—

"The audience relished keenly all that was said, they rarely applauded anything good. It was the saddest moral spectacle we ever looked on: a professed minister of morals, pleading to

the diseased appetites of the play-going public; ridiculing and denouncing Christians; receiving applause with greediness from the hands of those who hate the gospel, and spending his strength in exhorting people to go to the devil's house. The speaker's logic was sophistry, general of his premises absolutely false, his conclusions forced, and the moral effect shocking to the Christian heart."

But lest this witness might be suspected of partiality, we give another, which is no less than the New York Herald, a paper proverbial for immorality, and one of the chief advocates of the stage in New York. The editor of the Herald says:—

"Dr. Bellows is a man of too much good sense and experience to be unwary that there is a foundation for the aversion which quiet people feel for the theatre and for the dramatic profession. That foundation is the indefensible licentiousness of the stage. It will not do when prostitutes are being represented on two out of every three stages, to tell us that this licentiousness is a thing of the past, that it dates from last century, that the profession are ashamed of it. We see, on the contrary, that it is becoming more and more an essential part of every new play, and that those plays are most considered by the profession which contain the most filth. The first characters which every aspirant to the highest honors on the American stage, of late years, has endeavored to represent is that of Camille, an unfortunate woman without a redeeming trait but her meretricious affections; and the actress whose success has been the most marked, this season, has been Miss Heron, who represented this unhappy creature to the life. The public, then, must not be stamped upon and sneered at as bigots, because they will not know actors and actresses, or habitually frequent the theatre; they have good reasons for what they do."

With such testimony as this before us, can we wonder that Mrs. Butler, better known as Miss Fanny Kimball, should construe the sermon preached by Dr. Bellows some time since, in which he applauded theatres, and expressed her views formed by practical association, on the character and moral effects of the stage? And we ask why her antecedents should prevent her from performing this duty which she certainly owed to society at large? Actors themselves, and their apologists may denounce Mrs. Butler's letter as "more than severe," "unbecoming," and "insolent," and refer to her antecedents in order to detract from her merits; but we regard the fact of her former association with the stage, as well as that of her relatives, as enabling her to give the most truthful and impartial testimony. This she has done, and forth will receive the thanks of all true friends of morality and religion.

The New York Observer in an able editorial on this subject says:—

"While the history of the stage will come up in a long array to bear witness to the change of almost universal profligacy, the scenes into which the associations of the stage inevitably introduce the player, male or female, the excitement, and then the necessity of excitement when the play is over, work the ruin of all who come under its power. None know so well as they themselves how false, empty, frivolous, miserable are the displays which the tricks and paint peddled, the gas and thunder of the theatre make to delude the senses of the gaping multitude, and they learn to regard the world as false as themselves. This is the theatre. It corrupts its own first, and then its friends."

If the theatre were reformed it would not be supported. It never was sustained by the wise and good. It depends and always has depended on others than religious people for its patronage."

"The theatre, as it is, and as it always has been, in this city, is a nuisance, a plague spot, an ulcer in the heart of the town, an incubus in property, and all regular business in any quarter where it is located. Yet we have said nothing yet of its demoralizing power on the thousands of our young men and women who frequent its gates. It is the guided pathway to hell; thousands there that go in innocent perils. God forbid that the ministry should ever furnish another man to lead his name to the encouragement of such a stupendous curse."

We deeply regret the existence of a theatre in this city, as a parent we regret it, and we presume there is not a parent in the city having proper feelings but regrets it. But the evil will not be confined to city families. Many a young man from the country innocent and confiding, will when here, be induced to enter this gateway to ruin, there his soul will drink in for the first time the poison of licentiousness, and he will return to his home with the viper of ruin ranking in his breast. It will prove the overthrow of many such. To plead for the respectability of the stage, to make it a school of correct morals, or to cast the odium of its licentiousness on the Christian church, should be severely rebuked.

Reply to a Correspondent.

A Correspondent signing himself "Your Protestant Subscribers," requests the removal of some ambiguity which he discovers in our remarks in the articles on the "New Brunswick University," and on "The Bible in Public Schools." We regret that our correspondent did not give us his name, in confidence, in order that his chief objection to the University Bill, which he regards as making, in our article on this subject the reading of the Scriptures an *ipso facto* prayer! We have turned to the article again, and confess ourselves somewhat astonished that a correspondent should put such a construction on our remarks. We, by no means objected to the Bill, but the manner in which they may be performed by parties having no belief in the use, nor respect for the other; and who would endeavour to turn them both into ridicule rather than otherwise. The College Bill excludes Christian ministers from building office in it, but infidels may be allowed to, and who does not know that these and others would aim to turn our Protestant faith into a *but* league. Of course the prayer incorporated with the Bill we consider as quite inappropriate, inasmuch as it scarcely recognizes a single fundamental article of Christian faith, and was probably designed more to supply the place of a prayer than to be prayer itself. But without further reference to this matter, we confess we would how we could be understood as objecting to a reading of the Bible and prayer in the United States. We now distinctly state, that our chief objection to that Bill is its secular character, its unjust exclusion of ministers, as a class, from the Board of officers, while infidels are not excluded, and the evident intention on the part of the framers to pander to the wishes of the anti-Protestant and infidel. Our views on the Scriptures in Public Schools are fully set forth in our article on this subject in the Intelligencer, of the 17th ult., and which we intend to re-publish once again after the elections are closed.

The Elections in Great Britain.

The elections in Great Britain have resulted, not only favourably to the cause of liberalism, but the Commons of England have been purged of some of its inveterate enemies to the Christian Sabbath and the Christian religion. Protestant Christianity has gained by the recent contests there. Lord Palmerston, whose appointments in the Established Church manifested his leanings to evangelical religion, and incurred the displeasure, and hence produced the opposition of the anti-Protestant party, has not only been sustained, but his party is greatly augmented in numbers, as well as increased in moral and religious influence. Sir Joshua Walsley, of Leicester, whose attacks on the sanctity of the Sabbath rendered him notorious, has been rejected by his constituency. Sir Benjamin Hall, member for Marylebone, whose strenuous efforts were exerted to secularize the Sabbath, has also been rejected. The sanctity of the Lord's Day will be saved in future from their sneers and opposition in the British House of Commons. Mr. Heywood, also, of North Lancashire, whose religious predilections are altogether unevangelical, and who was a leader in the new version Bible movement, is unseated. The rejection of these men, with many others of similar stamp, is a source of gratification to the friends of religion in England; and we confess that even at this great distance from there we cannot help, but rejoice, because the influence of their defeat will be felt in our own, and the sister Provinces. The efforts of the Protestant Alliance of England have, doubtless, had considerable to do in bringing about so promising a termination to the Election contests.

A Subscriber's Address to the "Intelligencer."

—CANADA WEST,
April, 30th, 1857.

DEAR "INTELLIGENCER,"—As I have no notion of losing your edifying weekly visits, it becomes again my pleasant duty to pay your way by advancing another year's subscription. What a favour, your excellent company and conversation cost me so little! Only a paltry dollar for fifty-two visits! and, Oh, how well would it be for me, if all my friends should make their visits as profitable as you do. You first sit down, and tell me the news about my beloved native land, while my heart is beating with anxiety—then you give me a sprinkling of foreign news—after that, you volunteer valuable advice on a variety of matters, whether I attend to it or not;—and not yet exhausted, you read me lectures, or essays, or extracts from useful books, throwing in, now and then, some interesting anecdote. In olden times, a courier on your business would require travelling expenses for a month or two in getting here,—board and lodging while here,—and would then require to return as he came, before he could get me another budget; you save me all this delay, as well as an expense that would soon consume a fortune. But I have not thought of half your favours. You will often pick me up, and carry me far away, as in a fairy car; sometimes you land me in the lobby of your Legislative Hall, where I listen to the wisdom of your wise men; at another time, you plant me among a crowd, which is gathered on the occasion of some mighty popular demonstration; again, by your kind service, I am made to attend a Bible, a Temperance, or a Revival meeting—occasionally a Sabbath School store, (without a ticket); then, again, I unexpectedly find myself participating in the festivities of a nuptial ceremony; and scarcely have my exhilarated spirits become cooled down, when I am placed beside the death-bed of some old friend, to hear his adieu to earth, and his response to the welcome that he has received from a world of glory. Nor do your favours end yet: should time permit me to open any scrap of thought or news, that you may think would be useful to others, you stand ready to carry them to thousands of families, while I remain quietly at home.

And is it possible that you do me all this service for one dollar per year! Can it be that any who receive these your valuable services, begrudge your paltry wages, or ask you to credit them. Be assured they are not worthy of you. I thank God, and congratulate you, that so much good has already been effected through your instrumentality. Your primary aim is to instruct the people in the polity of the kingdom of Heaven; but I rejoice that you do not overlook, in its place, the polity of the kingdoms of this world. Earth is the race-course, of which Heaven is the goal; it is wise to clear away the obstructions from the former, that we may more easily gain the latter. May you and your coadjutors have success in battering down the walls of dogmatism, and of "wickedness in high places." The defenders of these walls may patch up breaches in the upper structure; but you undermine the foundation by reaching the people. While you will leave your enemies, and wish them only well; you will forbid their trampling on their neighbours' rights, or luxuriating on the miseries of their fellow-beings. The nine months' moral eclipse of New Brunswick shows indications of passing off; may it prove so! On the arm of God you lean; He will speed the night."

ERRA.

Revival Intelligence.

BRISBURY, May 17th, 1857.

BROTHER McLEOD.—Knowing that the children of God delight to hear of the work of God, and the conversion of sinners, I therefore wish to inform them through your columns, of the glorious work of grace that has been going on for some time in the parish of Johnston. You are aware that I attended the Fifth District Meeting, held with the church in Greenwiche, in February, at which the church in Johnston was represented. I felt a special call to visit that place; I accordingly went, and a revival commenced. After a few meetings I met with Elder Perry, who had returned from Douglas. We laboured together in the good cause, in which about twenty-two professed religion, of which fifteen were baptized by Elder P., when he wrote to you, and one, I learn, has been baptized since. After laboring there about three weeks, I left for

the head of Lewis's Cove and Henderson Settlement, at which place I met with Brother Downey. The church at this place has been much revived, but more particularly the Cove. Brother Downey and I laboured together, and God was pleased to bless our labour; six persons professed religion, two were baptized by Elder Perry, and four more expected to follow the same ordinance the day after I left. I was sorry to leave this field, but being absent from my family about six weeks, I knew that duty called for my return. I was glad to find that being whose eye never slumbers, had watched over them.

Dear Brother, after all that I have seen and heard, the cry is still, "Come over and help us." I am glad that I have enlisted in my Master's cause, and I feel as if I could devote every moment of my time to his service.

JOHN FLEWELLING.

Revival at New Hampton.

The following letter to the Morning Star, from the Rev. J. D. Stewart, Pastor of the Free Will Baptist Church at New Hampton, N. H., gives an interesting account of the work of revival among the Students in the Literary and Theological Institution in that place. This Institution has been in progress several years, and God has blessed it several times with revival, but the present one is the greatest. Specially Institutions of this kind cannot be obnoxious to God, or his blessing would not so manifestly rest upon them. We submit the letter:—

"For ten successive terms there have been more or less conversions among the students, (one hundred in all,) but the citizens have never shared to any great extent in the revival interest, till the present term. Soon after the commencement of the Spring term, Christians were more than usually interested, and many members of the church expressed themselves as dissatisfied with their religious state. The Spirit of God was evidently at work in the school, and in the parish.

At the close of the Sabbath exercises, four weeks ago, the church unanimously agreed to hold a series of meetings afternoon and evening. But few save members of the church attended the first meeting, the Thursday following, yet fifty-seven confessed their desire and purpose to live nearer the Savior, and do something for his cause. It was a glorious beginning.

Exercises in the Biblical School were suspended afternoons, and students in the Literary Department generally attended in the evening. Saturday night Bro. Curtis arrived, and was with us as a fortnight. His great interest in the Institution, his truly Christian spirit, and his clear practical preaching, gave him access to every heart. Every meeting brought into exercise some new gift, both from among awakened backsliders and happy converts. As inquirers after truth found peace in Jesus, their places were filled by others, and at one time the number that requested prayers exceeded sixty.

About seventy have indulged a hope in Christ; or been reclaimed from a backslidden state; forty-five of these are members of the Institution. The church has been greatly revived, and the good work is now widening and deepening.

Several circumstances of great interest to us might be given, if they would be of any interest to the readers of the Star generally. A few may be cited if you, Bro. Editor, think them worthy of publicity.

The next day after it was decided to hold a protracted meeting, some fifteen students met immediately after tea, at one of the rooms in Randall Hall for prayer. Among them was a young man somewhat interested in religion, but who had not decided to give all to Christ. They began their season of devotion with usual freedom, but soon found themselves involved in a cloud of spiritual darkness. After all had prayed their race and song. Not satisfied with parting under such a frame of mind, they bowed in prayer the second time, and now the burden of their supplication was to know who there was possessing the Holy Spirit—who was the Achan among them. On rising from prayer, this young man, till now unyielding, exclaimed, "Behold I am the Achan, and will you pray for me?" They all fell upon their knees and as they now prayed for their penitent friend, faith laid hold upon the promises, and light broke in upon them. In the anguish of a sickening soul, he himself cried for mercy; and as deliverance came they all shouted aloud for joy.

For more than four hours they were humbling themselves before God, and rejoicing in his salvation. The spirit of this meeting diffused itself among Christians generally, and many were the prayers of faith now offered. During the meeting it was often said, "I never saw such evident answers to prayer before." Sisters, with emotions such as I have not seen since, were asked to pray for a wayward brother; and in a day or two those brothers would come forward and ask prayers for themselves. Two sisters asked prayers for their companions, for whom their souls were distressed, and soon those husbands came forward themselves; one of them having been wandering for years in the mazes of infidel notions.

Every afternoon or evening, and oftentimes both, were spent in social meeting, and usually the number of prayers equalled that of the exhortations; and this has been characteristic of our social meetings.

Soon after the meeting commenced it was proposed to visit every family within three miles of the Village, and interest them in the meetings, and the salvation of their souls. All who would volunteer on this mission were requested to stop at the close of the evening meeting, and twenty students, most of them living the ministry in view, offered themselves for the work, ready to go into any neighbourhood that might be assigned them.

At sunrise the next morning we all met at the Chapel and fifteen short prayers were offered that God would prepare their hearts, be their wisdom and strength, open the way before them, and bless their efforts. They then went out, two and two, like the disciples anciently, and canvassed the entire section, save those families living around the Baptist church. Their reports in the afternoon were very interesting, and this general visitation was greatly blessed of God.

The Saturday following was our Monthly Conference, and all Christians were requested to speak a word expressive of their state of mind, and speak in the order in which they were seated. In a little more than two hours, we heard from one hundred and twenty-five. It was a Conference never to be forgotten.

For three successive Sabbath mornings we repaired to the water side, where several oblation services each time followed their Saviour in baptism. The solemn and impressive influence of this ordinance, was highly salutary, upon the meeting.

The extra meetings closed last Sabbath with the Lord's Supper. It was the last Sabbath in the term, and as two hundred partook of the emblems of their dying Lord, after what had been experienced during the preceding fortnight, it was a season peculiarly precious.

"The Lord hath done great things for us, whereof we are glad." And may the remembrance of his love, power, and readiness to do "great things," ever encourage us in our future labors.

Affairs in Nova Scotia.

We transfer the following extract from a letter published in the London Christian Times of April 10th, not so much for the purpose of giving information on the recent events which have transpired in Nova Scotia, as to show the view that the writer takes of them, and which is published in the world.

It is not long since the States, from Maine to California, were agitated, almost to frenzy, by the Catholic question; and out of that agitation arose good, the half of which cannot be told. Now it is our turn. The storm has fairly burst, and in every province it is felt in the deep recesses of the forest home of the solitary dweller in the wood. Not in Popish Canada and Newfoundland alone, but in all the British American provinces, is playing the same game of priestly aggression. Eastern Canada is a great Romanist ecclesiastical corporation, and even Western Canada, with its large Protestant population, is terribly harpessed. In Newfoundland the struggle, with its odds, is fearful; and, humanly speaking, hopeless. In Canada East nothing like opposition is tolerated. School houses are burned; editors threatened by Catholic bishops, go unscathed; and, moreover, if Catholics go unscathed, who are the colporteurs and missionaries are beaten, and there is no priest; and converts go in fear of their lives. Separate schools, under an irresponsible priesthood, is the watch-cry everywhere; and unfortunately, quasi-Protestant political partisans are but too willing to buy Popish votes upon those terms. In Prince Edward Island, the Bishop has threatened the Bible and common schools, and has been met by the organization of the whole of the Protestant clergy. The war waged with intense violence. In Nova Scotia, holding the balance of power in the Legislature between equally divided political parties, they have costed the Liberal party for refusal to demands which even time-serving politicians felt to be intolerable. In their press they denounced every Popish member, and every member representing a Popish constituency, who dared to vote with the Government; and boasted that they could make or unmake Governments at pleasure. They urged the men who saved them into civil privileges and life. This money, however, was for party objects, and few felt sympathy for the wounded.

It is evident that the Popists moved too soon. Twenty-two members of the Assembly, and a few of the Council, have issued to the county a Protestant manifesto, calling for the formation of an independent Protestant party; and this has been responded to by the formation of a Defence Association, to which, with one or two exceptions, all the clergy of Halifax adhere. Branches will be organized throughout the province, and they will have known how to keep Popish places. It is intended to apply to Lord Shaftesbury for admission as a provincial branch of the British Defence Association. As a body, the Baptists join the Popists, declaring themselves not Protestants, but descendants of the Waldenses. So says their organ, *The Christian Messenger*. The leader of the old Tory party is a Baptist, and hence the junction with Protestants.

At the trial of the railway rioters, a lead weight was thrown by a Catholic at the Court, designed for the benefit of either the Attorney-General or judge. The life of the Hon. Mr. Clowe was once threatened for opposing their aggression. The office of the *Chronicle* was set on fire by an incendiary for its freedom of speech. A city monument preaching to sailors on the wharves was assaulted and silenced; and to cap the whole, the Legislative Council, by a large majority, headed by the Hon. Mr. Fairbanks, voted down the resolution, claiming for Protestants, equally with Catholics, "the freedom of the press." But so deep and kind has been the excitation, that they have lately expunged the vote from the journals, and absolutely refused to the minority the privilege and right of entering their protest on the records of the Council. All this by Protestants, and in Protestant Nova Scotia.

NEW SCHOOL.—We have pleasure in calling the attention of the inhabitants of Portland and Imbustown, to the advertisement in another column of Mr. McInnis, who proposes opening a new school in the Orange Hall, Portland, on Monday next. Mr. McInnis has been a teacher in the Commercial School, in this city, during the last year, is a young man of unexceptionable morals, and is, we believe, in every respect well qualified to impart instruction. Parents and others, intrusting children to his care, will, we think, have no cause to regret it.

NATURALITY.—The Election for Mayor took place in this city on Tuesday, and resulted in the return of W. Q. Smith, Esq., by a large majority over Mr. Woodward. But little interest was taken in the election by the citizens generally.

The following paragraph, on clergymen meddling with politics, we clip from the last number of the London Christian Times:—

The events of the late elections have given rise to a question how far clergymen should meddle with politics. In several elections it appears that clergymen took a prominent part, either proposing candidates, or at least in appearing prominently on the hustings; and this circumstance has moved the bile of some strait-laced people, who appear to fancy that politics, far from being a part of Christianity, is that world which Christianity came to destroy. There is no general rule, perhaps, to be laid down upon the subject; every clergyman must study for himself how far his interference in political questions will mar his usefulness and irritate his people, and so injure the cause which it most is his main aim to promote—the edification of those committed to his care. But a clergyman would not act wisely in allowing his neighbours to suppose that his profession has disqualified him as a citizen, or that politics in their highest sense relate to matters which are wholly out of his sphere. In all ages society has suffered from the delusion that its concerns are too petty and sacred to be interfered with by religious men, and that their management must therefore be left exclusively in the hands of the unscrupulous and the worldly.

PRESENTATION.—We learn that on Saturday last, a very handsome hand mounted *Writings* Desk, was presented to WILLIAM WADSWORTH, Esq., Attorney at Law, by a number of his friends, as a slight token of esteem, and as a tribute of their appreciation of his untiring attention to professional business reposed in his hands by them.—*Leader*.

A CITY DIRECTORY is published by Messrs. Everett and Day. The work is very neatly got up, and appears to be accurate. We understand this little volume is only the fore-runner of one of more formidable dimensions, which is to appear in November. The present price appears much too low. A proper work should cost at least eight times the price of the present Directory, which is sold for fifteen pence. However, as a beginning, the publishers have made a very fair start, and they fully deserve extensive patronage for their spirit and enterprise.—B.