

not a Christian too? Often have I promised myself that in the next revival I would attend to this subject. Is not this the time? Why not now?"

He descended the steps of the breakfast hall, and slowly sauntered to his room. The inquiry rung in his ear, Why not? He entered his room, and seated himself for study. But he hesitated. "What," thought he, at length, "is it to be a Christian? How shall I begin?"

"To be a Christian," he said, "is to love God, and to live to please him. This I know I have not done. I have been a diligent student, but it was because I was interested in my studies, and was ambitious to excel. I have come to college in hope of fitting myself for distinction in life. Alas! I have not thought of God in all; I have not cared to please him; I have not asked his will. This, I see, was all wrong. And now, if I would be a Christian, I must begin to do as he would have me, I must begin by doing the first thing I have to do, to please God. This lesson," laying his hand on his book, "is to be learned from regard to him; this day, in all its duties and occupations, is to be given to his service; my college training is to be made preparatory to a life devoted to his glory. And so I am to give myself to him—my soul, my body, my talents, my acquisitions, my all."

"Yes," said he, after some moments of profound thought, "I will. First, I will kneel down and say so to him, and ask his aid and his blessing." He did so. A classmate came in just at that moment, to urge him to seek his salvation. "It is done," he replied—"that question I have settled. I have given myself to God, and henceforth I purpose to serve him." Surprised at this unexpected avowal, and fearing lest he was deceiving himself, his friend suggested that he should seek an interview with Prof. — for instruction. He assented readily, but remarked that, so far as the decision was concerned, it was unnecessary—that had been made. And the sequel proved it indeed true. With characteristic promptness, S— took his place among the most active Christians in his class. He graduated with high honor as a scholar, and yet higher esteem as a servant of the Lord. After this, he passed the preparatory course of all three of the professions, receiving his degree in each, and then devoted himself to the work of missions; in which, after a few years of the most self-sacrificing toil, he died, leaving a name endeared to all who knew him, as an eminent servant of the Lord.

It is not claimed, of course, that said act of resolve alone was his conversion. There was a work of the Spirit with and beneath it, undoubtedly, of which he was not conscious at the time, producing conviction, and renewing his heart, at his divine will. At the same time, this, as related by himself to the writer, was his conscious experience, this the turning-point from which he ever dated the beginning of his religious life.

Often has the enquiry been made by persons under conviction, How shall I begin to be a Christian? Tell them to repent to believe in Christ, to give themselves to God, and they will still ask, "Yes; but how shall I do this? How shall I begin to do it?" What better reply can be rendered than this which the convicted student answered to himself: Begin by doing the first thing you have to do to please God.—[Tract Journal.]

Religious Intelligencer.

SAINT JOHN, N. B., AUGUST 12, 1859.

The Christian's Badge.

It was a law with the Romans, that every tradesman should, wherever he went, wear a badge of his profession on his hat, or outward vestment, that every body might know of what trade he was; and according to our own present customs, different orders have their distinguishing badges, which in color and shape are significant of something in connection with the origin, principles or design of their Society. Thus it is with the Christian—he belongs to the mystical body of Christ, and has taken upon him the badge of a holy profession, bearing the inscription, "Consecrated to God," and by the laws of God is required, like a true and faithful subject, to wear it; not merely in his meeting room when surrounded by his brethren, or on special occasions for display, but like the Roman tradesman, at all times, in all places, and under every circumstance, in order that the world may know who and what he is, and he thus adorn the doctrine of God his Saviour in all things. Badge-wearers in many instances have proved to be impostors and traitors, and we regret that we must acknowledge the fact that many have taken the Christian's profession, who are entirely destitute of all that belongs to religion except the arrogation to the name. No Society can be properly judged of by its "loose fish." Great injustice has been done the cause of religion by taking a few of its worthless members as a sample of the whole. That the world have a right to expect professors of religion to live like Christians, we admit, but to say that there are no Christians, nor a reality in religion because some who have joined the Church have proved untrue to their vows is grossly wicked. None will pretend to deny that there is such a thing as total abstinence, nor even the utility of temperance organizations, because some Sons of Temperance who have worn the worthy motto, "Love, Purity and Fidelity," have indiscreetly fallen and reproached their Society. Thus while we acknowledge the imperfections of the church and the laxity of many of its members, we do claim for "pure religion" the confidence of all men, alleging that the Church of God has for its motto holiness, and embraces within its pale all the pure and holy spirits both in heaven and on earth. While there are deceivers and those who wear our inscription as a cloak for their sins, there are also those who are true-hearted, and who are "the salt of the earth." Some are ashamed of their profession, and others set such a value upon the name, that they vaingloriously effect the title by profession, and put on the badge of life while they are yet dead in trespasses and sins, and in the gall of bitterness and the bonds of iniquity. Such persons often feel quite slighted when Christians do not approach and fellowship them as brethren and sisters. When the badge is, as it always ought to be, the index to the state of the heart, the life will be such an unmistakable evidence of our holy calling, that others will not be exposed to mis-

conception when judging of our characters, nor be likely to be rejected from the fellowship of true Christians.

In the other extreme, some are ashamed of their name, and frequently when from home and unknown lay aside their holy badge, and appear to think they can take advantage of the ignorance of the people as an opportunity to indulge in gratifying some lust, or vain wish, without doing others any harm by their example. Peter like they, sit down in bad company, and deny their Lord.

Their example is not as injurious as though they were known to be church members, but both their example and influence do harm when they ought to do good.

Like the Roman tradesman, we are under an obligation to the law to which we have sworn allegiance, to wear our badge from home. We have known some church members who when coming from the country to our own city, as well as when visiting those more populous, to take more pains to find the theatre, or a negro concert, than to know where they might meet with some humble band of Christians in the house of prayer. Such persons do not love the Lord their God with all their hearts, and cannot claim to have that evidence that they have passed from death unto life "because they love the brethren." Christianity is a religion of the heart, and when our hearts are right in the sight of God, we will neither wish to be thought better than we are, nor have a disposition to deny Christ when among his enemies, much less to take the advantage of being a stranger to indulge in sin. Every child of God is equally under an obligation to live and talk like a Christian, when surrounded by strangers, as when in the midst of his own church. Let all who have named the name of Christ depart from iniquity, wear the badge of their holy profession before all men, and prove faithful and true till life shall end.

The News-Napoleon.

Our London Correspondence, and selections from Telegrams and English papers in this week's issue, afford our readers all the interesting portions of European news. The peace and the probable results are the themes of the British press. Louis Napoleon has lost what little respect and confidence he before possessed in England, by the manner in which he has betrayed the friends of liberty on the Continent. It is the universal verdict of impartial writers that the war with Austria was begun and carried on under false pretences, and the terms of peace proposed by Napoleon at the very time when he might have dictated something very different affords conclusive evidence to the minds of many that "the Italians have been sold." The reasons assigned by the French Emperor for concluding the war, are by no means satisfactory to those who are informed in Italian matters, and whose sympathies are on the side of freedom. The Pope and his family will love Napoleon a little better for the good he has done them, but the spite against the Papal supremacy on the Continent, by the treachery of this successful adventurer whom a train of inexplicable circumstances has raised to extraordinary power and influence will only render its overthrow the more terrible and complete in the future.

The rumored visit of Napoleon to England may take place, and his official reception will at that time be magnificent; as the Emperor of over thirty millions of people, it should be; but a man guilty of the greatest crimes, among the last of which, is the murder of nearly 100,000 soldiers, for no other apparent object than to increase his own prestige, must not expect to enjoy the respect or command the admiration of the British people. There are proper reasons for the people of England denouncing the French Emperor. To him may be attributed the increase in the British army and navy, involving an enormous expense, and which must be raised by imposing additional taxes on the people. It is now to be hoped, that peace being made, Napoleon may curtail his war preparations, diminish his army and navy, and not any longer provoke neighbouring nations to naval and military defenses which must paralyze commerce, as well as impose grievous burdens on the people. To the Christian, however, it is a pleasing thought, that the Most High is higher than the highest, and that He can bring order out of confusion, and light out of darkness.

"THE TRACT JOURNAL."

All our readers are more or less acquainted with the publications of the American Tract Society. The truly evangelical tracts and volumes issued by this Society have found way into almost every house, and afford reading for nearly every family in the land. The "American Messenger" and "Child's Paper" are also widely circulated in the Provinces as well as in the States of the Union. Some of our readers may not be aware that for some time past, that monster American sin—SLAVERY—has been disturbing the harmony of this excellent Tract institution. More recently this has resulted in the separation of the Tract Society in Boston from the Tract Society in New York; which were originally distinct societies, but were merged together for several years in their operations for the advantageous prosecution of their work; each retaining however their distinctive head quarters for business.—The cause of the rupture recently occurring, is the unwillingness of the Society to publish tracts or books condemning Slavery. The result is that in favour of such publications have espoused the Boston Society, and those opposed, the New York Society; and hereafter the operations of the two Societies will be distinct. The Boston Society has commenced a new Series of publications embracing tracts and volumes. It has also commenced a monthly paper similar to the "American Messenger" entitled "THE TRACT JOURNAL." Two numbers have been issued, both of which have been received by us. It bids fair in our opinion to be quite equal to the "Messenger," to exceed it would be very difficult—and we doubt not will have a large circulation. Terms, (exclusive of American postage, which is six cents a year for each copy) Single subscriptions, for one year, twenty five cents; six copies, one dollar; Twenty copies, three dollars; forty copies, five dollars. The first volume will end in December next, embracing only six numbers; subscriptions will therefore be taken for only half a year at present—at the same rate as

above, that is, for one copy until January 7th, and a larger number at a proportionate rate.—Single copies of the Journal can be obtained of the Editors of the Intelligencer at one shilling and three pence a year without postage, or five copies for one dollar.

"MESSENGER," AND "CHILD'S PAPER."—We have received several letters from subscribers to these papers complaining of the irregularity with which they receive them. We beg to state that neither of the Editors of the Intelligencer is agent for these papers, nor has anything to do with forwarding them to subscribers. W. M. Knollin is the agent, to whom all enquiries should be addressed.

Minutes of G. Conference.

The Minutes of the last General Conference of Free Baptists, held at Studholm in July, have been published by the Recording Secretary, B. J. Underhill, and have been forwarded, we believe, to the churches.

The following expression (in substance) on the use of TOBACCO, was unanimously adopted by the Conference:—

"We believe that the use of Tobacco in any form, (except in some few cases as a medicine,) is very injurious to the human system, and tends to dissipate and weaken the mental and moral character, and also to a sinful and extravagant use of money."

And whereas, indulgence in it by parents and church members entail evil upon their children and others; we, therefore, discontinue its use in every form, and request all our people to use their influence against it.

According to the accounts of the Financial Agents, published in the Minutes, the debts of the Conference, still remaining unpaid, amount to £312 14 0. To realize this sum the Conference is depending entirely on the liberality of the churches and friends.

REVIVAL RECORD.

THE IRISH REVIVAL.

The correspondent of a London paper states that a prayer meeting was recently held in Belfast, at which nearly thirty thousand persons were present. The principal platform was occupied by ministers of all denominations, the moderator of the Presbyterian Church presiding. The large concourse of people was divided into companies in different parts of the grounds. In some parts of the country, young men have been more particularly the subjects of saving grace. The above correspondent gives the following incidents:—

"A Roman Catholic priest told his hearers in Belfast not to dare to mock the movement, for it was of God; and a poor woman—poor in spirit, I mean—went to another of these gentlemen in a very depressed state of mind, and the following conversation ensued:—

"Sir, my mind is troubled on account of sin. I want pardon, and here is the money; and ease me now."

"Go home and quiet yourself, and you will soon get better."

"I cannot do it. I want forgiveness now I am willing to pay for it; and oh, Sir, do pardon me now."

"My good woman, do you think I can forgive you your sins? I cannot. No one but Jesus Christ can pardon thee; go, therefore to Him." A minister writing from Bellaghy, County Derry, states that he has been compelled to hold meetings and sit up the greater part of the night to converse with awakened inquirers. He further says:—

"Before this, our day of merciful visitation, Bellaghy was the most degraded of Irish villages. Rioting and drunkenness were the order of each evening—profane swearing and Sabbath-degradation most fashionable sins, and such a place for lying and stealing I do not know. Many a time I longed to get out of it. Well, we have a change now that is truly gratifying. As you pass down the street you hear, in every house almost, the voice of joy and melody. We have no isms in Bellaghy for the past five weeks. We are parties to no patched-up peace; but the foot of the cross is our common ground, where we meet and sing Psalm cxxxiii., and a throne of grace is our meeting place, where with one heart and soul we say, 'Our Father.'"

REVIVALS IN WALES.—The County of Cardigan, and a part of Carmarthenshire, in Wales, are being blessed with a gracious outpouring of God's Spirit. It is said that no less than 4,000 have already become decided in Cardigan shire alone, and the movement seems to be making rapid progress. There is no excitement, but a deep, silent, and awfully solemn impression prevails elsewhere.

PRESIDENT FINNEY is now preaching in England with his usual effectiveness and power.

The Spirit of God accompanies his labors, and revivals much like those enjoyed in America, follow.—[Tract Journal.]

UNITED STATES.

FULTON ST. N. Y. A clergyman gave the following illustration of the power of prayer. He believed there was power in prayer, and especially in united prayer. He thought the church was too slow to learn that God hears and answers prayer, notwithstanding all the facts of his providence, which were shedding so much light upon his Word.—He wished to mention an example of the power of prayer.

In his church they maintain a prayer meeting. One day a poor woman came and brought a request for prayer for the conversion of a brother. She came before the service commenced, and placed the request between the leaves of the Bible in such a manner that it was overlooked. She was afterwards disappointed that it was so.—Some time afterwards it became known from one to another, after this request had been passed by. The sympathies of some of these Christian hearts had become greatly excited in behalf of that woman. The prayer meetings went on.—Two weeks after that request was placed between the leaves of the Bible, a brother took it up in the prayer meeting. He referred to the facts of the case, and all knew whom he meant, and all hearts joined in prayer for the person, who resided 250 miles away. He was at that very hour in the field. There and at that same hour he was suddenly brought under deep conviction of sin. He never could shake it off, or escape from it, or find any relief, until he found relief in believing in Jesus. He became a humble, devoted Christian. And, continued the speaker, we believe that it was in answer to prayer—her prayers and ours—that this man was converted.—N. Y. Obs.

NEW JERSEY.

One hundred and thirty persons have been hopefully converted at Rahway. A union meeting of the second Presbyterian and Baptist churches

has been held, characterized by great harmony and good will, and resulting in a great blessing to both churches. The people of God have been revived, backsliders reclaimed, and many of the most respected citizens, among whom are several heads of families, have been converted.—[Tract Journal.]

CANADA CORRESPONDENCE.

COURAGE, 5th August 1859. FURTHER ACCOUNT OF THE ROMAN CATHOLIC ABDUCTION CASE.

As Miss Starr's case is attracting general attention, no apology is needed, I trust, in giving it the first place in to-day's communication. Her father has published two short letters since my last and his version of the question, his facts, his opinions are open to examination, and rejection, if they seem unworthy of acceptance. The Bishop of Toronto also has addressed the public in a document which sets forth what he did not do; and even on the supposition of its literal truth, its omissions tell at least one damning fact, namely that although he knew Mr. Starr was making every exertion to find his daughter, and also knew where that daughter was to be found, he did nothing to afford relief to the breaking hearts of the parents; and this too, when he declares that he more than once urged upon Miss Starr the propriety of making her parents acquainted with her intentions. The Bishop admits that the young lady had frequent interviews with him prior to her elopement; but says that he chided her for her imprudence in coming secretly. Mr. Starr's second letter is a simple statement to the effect that the whole case is in the hands of his legal advisers, and should they decide upon the propriety of entering the Law Courts, the facts will be brought out at the legal tribunal; otherwise he will give them in detail through the newspapers. He adds to this the announcement that the Bishop of Toronto's letter will be proved to be untrue in due time. The superior of the Seminary, who received Miss Starr on the morning of her elopement and aided her in escaping, has published a letter under the signature of "a Friend of Truth," from which a few extracts may be made. Finally we have a version differing in important particulars from the other Catholic accounts, given by the *Romish Toledo Herald*, and the *True Witness* version. These statements premised, we proceed to give extracts from Mr. Starr's first letter, dated July 26th.

The first paragraph is an expression of regret that publicity has been so soon given to the circumstances of his daughter's rescue from the convent, as he had decided to take the case before a justice, the second paragraph denies that Miss Starr has renounced her newly acquired faith, but affirms that "she has been painfully convinced that she is not destined for a convent life, and that she can as well serve God in the world as within the walls of a cloistered seminary." The third paragraph, a strange one for a professed Protestant—we give entire, "Her parents have no desire that she should renounce her new religion. She is now of age and capable of judging for herself; and as she conscientiously believes her new adopted faith is the true one, we, her parents, can only pray that she may live the life of a devout and holy Catholic. I have many dear and valued friends belonging to that church, and it is not because I have discovered vile miscreants of that faith (and they are to be found in all religious sects) that I think the loss of the *Roman Catholic Religion*, which I know, teaches emphatically to children the duty of obedience to the commandment—'Honor thy father and thy mother.'"

The next paragraph speaks gratefully of assistance cheerfully rendered by eminent Roman Catholics. The following is the conclusion of the letter.

"In your remarks this morning, there is an indirect hint that the Bishop of Montreal was among those who deceived me. I believe, on the contrary, that his Lordship was himself most agreeably deceived by others; for he took great pains to discover where my daughter was secreted, and at all hours was ready to receive my visit and aid me to the extent of his power. When I vented my long pent up anger on the woman Blondin (who is the superior of the Convent at Toledo) she replied: 'Don't blame me, Sir; why did not Bishop Charbonnel tell you where your daughter was—he knew all about it; your daughter will tell you so; I acted only under the orders I received. When I asked her from whom those 'orders' emanated, she replied: 'My Ecclesiastical Superior'; and when I demanded who her Ecclesiastical Superior was she replied: 'I will not tell you'; but I had to go over the same ground again I would act differently. Now the question is, who is the Ecclesiastical Superior of the Branch of the Grey Nuns of Montreal at Toledo?"

One remark more. I am finally and conscientiously convinced, that had even another week elapsed without finding my daughter and rescuing her, her illness would have led her to the grave; and that her parents would have dragged out a miserable existence in all the agony of doubt and uncertainty, for ever, of the fate of their beloved child.

Let us now turn to the letter of the Superior of the Seminary. The first four paragraphs are preliminary; what follows professes to be "a short and true statement of facts." I will endeavour to give that statement in substance. Miss Starr, of her own free will, at the Seminary about three months ago, was shown into the parlour, asked for certain ecclesiastics, who responded to her call; and told him that "she wished to become a Catholic, and embrace the religious profession," a wish of many years, standing, which had sprung up in her heart apart altogether from priestly influence; that she had been baptized in England but parental opposition had prevented her from making a public profession, may more that she had subsequently been compelled to act as if she were a Protestant, and that she anxiously awaited the attainment of her majority to carry out her two fold intention, her spiritual adviser replied that she ought to ask permission from her parents to profess the Catholic Religion. Miss Starr rejoined that this could not be, as family opposition would deprive her for ever of the means of becoming a Catholic and a nun, and that flight on reaching the age of twenty-one was her only resource and one to which she was determined to resort. This determination, under the circumstances, met with the priest's approval. He attempted however to dissuade her from embracing the discipline, "but" to use the superior's own words, "the young lady replied with so much good sense, firmness, generosity, and cool determination, that the priest, admiring the excellent disposition of her who consulted him thought it his duty to insist no longer," accordingly he helped

her in the execution of her project, and promised, at her earnest request, "that the secret should be kept in regard to the temporary asylum which she might select, 'what follows is so important that we give it in his own words and would ask the reader to peruse it carefully."

"This secret having been asked for the excellent reasons which the reader will easily discover in the preceding statement, the said priest believed, and he was perfectly right in so believing, that he was obliged to keep it under pain of mortal sin. It is for that reason, when his Lordship the Bishop of Montreal desired the priests of the Seminary to inform him of whatever they knew concerning the retreat of Miss Starr, her 'spiritual adviser,' [who, by the way, was never directly interrogated,] remained silent; and he would have done so with no less fidelity, even if an authority far beyond that of the Bishop, had commanded him in consequence of false information, to reveal what he knew."

"Whence you see, Mr. Editor, (we may remark in passing,) that the priest in promising obedience to his ecclesiastical superior, does not forget as has so often been falsely asserted amongst Protestants, that there is above all human laws, a law which never can be violated without crime. The priest, who is at present attacked with so much gusto, has observed that law; and he glories in having done so. He looks upon it as an honor to-day, and he will do so equally to-morrow and always, to follow the line of conduct with which the Protestant press has reproached him, with so little reticence and so much injustice. His rule of action as well as of belief is not the wind of opinion, but the immovable principles of reason and faith."

"I shall continue my relation in another number I have the honor to inform you, that I have in my possession many proofs, real as well as written, of everything that I advance. I shall not fail to produce them in case of need."

From the foregoing it will be seen that concealment is a virtue, and the commands of authority far higher than a bishop's are worthless. Strange morality this! and not less strange than Romanism! The Bishop of Montreal demanded to know what had become of Miss Starr, and this priest concealed knowledge, feigned ignorance, in short, deceived his Superior. What he did, a subordinate might do with equal propriety, and the fact of a pledge given in excuse sufficient to justify the deception. Deception is thus exalted into a virtue; not to deceive is a mortal sin. With your permission, I will resume this case again. A. B.

LONDON CORRESPONDENCE.

LONDON, July 29th, 1859.

ITALIAN AFFAIRS.

In his new character of Foreign Secretary, Lord John Russell delivered last night his statement on foreign affairs, which led to a discussion shared in by Mr. Disraeli, Lord Palmerston, Mr. Gladstone, Mr. Whitbread, and two of the "Pope's Brass Band"—Mr. Bowyer and Mr. Maguire. The intention of the Government appears to be, to wait until France and Austria give such explanations on their Italian policy as will warrant our interposition, with the view of promoting a reformed settlement of matters in that land of sad misrule. The complication of difficulties there, threatens to become great enough to tax the combined skill and wisdom of the Great Powers. Tuscan want have its Grand Duke back, who has in consequence abdicated in favour of his son, whose prospects are at present no brighter than his father's. Modena is similarly disposed. The desire of both Duchies is to be engrafted with Sardinia. Even at Bologna, a part of the Papal States, the population is arming to resist the Papal troops, should an attack be made. The young King of Naples has been imperilled by a revolt among the Swiss soldiery in his pay, who have been shipped off without qualification or delay. The Pope is said to be disposed to accept the Honorary Presidency of the future confederation, but he does not desire from railing against Sardinia, which little monarchy I am happy to say seems likely to preserve its constitution, and of whose fate all were getting doubtful, after the martial doings of the last three months. The Dictatorship is to cease, the Chambers to be removed, and steps taken to bring Lombardy at once into parliamentary alliance with the rest of the country. It is reported also that in order to allay the jealousy animating the rival cities of Turin and Milan, the King will reside and the Legislature open in each alternately. Lord John clearly announced the conclusion of the British Government to recognize and abstain all pacific efforts to put the States of Central Italy in possession of popular Governments, and of those civil liberties which we ourselves so highly prize. It is curious and pitiable to see the dilemma into which the discussion of this question drives the Irish Romanist members of the House, who profess to be Liberals. Their defence of the Pope by the side of their liberal professions is like the attempt to combine oil and water. Nothing can be more illustrative of the pernicious influence exercised by Popery on the intellectual perceptions. Irish Popery must be something extreme and rank, for it leads its subjects to take part with all the abuses which fester under St. Peter's, against the admirable reforms introduced by the Sardinians, Roman Catholics though they are. What a mongrel liberalism that must be, which sides with the intolerance of Rome, against the religious freedom of Turin!

FRANCE AND ENGLAND.

A very agreeable notification of the French Emperor's designs has been made through the *Monitor*—that a disarmament or reduction of the land and sea forces to a peace standing is to be effected without delay. The *Monitor*, indeed, has lectured us for entertaining any doubts of the cordial friendship of the Emperor and any fear of an invasion; and my personal opinion is that an invasion is about the last thing Louis Napoleon ever would dare (and the last if he dared) to undertake. But the *Monitor* tries to show that we have been spending more money on our army and navy for several years than France has—has a fact of no consequence to the argument, when it is considered that the English soldier is more dearly got than a French one, that we have had a mutiny to suppress in which 100,000 hired warriors were implicated, and that our navy has to do service on every sea. Besides, are the French figures correctly presented? This is denied by those who ought to know; and it is one of the concomitants of a despotism to have its statements impeached wherever it is supposed to have an interest in dressing them to suit its purpose. At any rate if the Emperor is for

peace, we shall be rejoiced to observe the signs of his preference; and he knows full well that he has nothing to fear from our Armstrong gun till he brings its discharge upon himself.

INCOME TAX.

The Chancellor of the Exchequer has carried his point of getting an additional income tax imposed on the first half of the financial year—with the hope (which will always be faint till it melts into fruition) that the entire impost shall then cease. If this tax equalizes the income and expenditure of the next year, Mr. Gladstone promises that our entire financial system shall undergo a careful overhauling. The Financial Reformers of Liverpool want all indirect taxes to be repealed, and the principle of direct taxation applied to all incomes and classes. It would be a pleasant thing to have free trade in its full blown perfection, and to settle all Government demands twice a year; but the objections are formidable, and I do not anticipate that Mr. Gladstone will become a convert to this scheme, the equitableness of which would hardly prove, I fear, on a level with its simplicity.

INDIA.

On Monday Sir Charles Wood is to present another financial subject to the House and in connexion with the East Indies. Another loan, it is confidently affirmed, will be required, and as money is the moving spring of all civil administration, the question of Indian Finance will draw after it a discussion of almost everything relative to the government of India. One class of politicians would cut the knot, and let India go adrift; but this solution cannot be entertained yet—India must be kept—and the question arises, how to keep it so as to render its treasury adequate to all the demands upon it? In our boyhood did we not believe that its coral strands were strewn with diamonds, and that its rivers abounded with golden sands? but boyish faith could not resist the ugly reality of a debt of a hundred millions, and a yearly deficit. Yet India has riches, if not of the romantic kind, and I don't despair of such a development of its resources by-and-by, as will light up its financial condition with a rosy radiance, enough to drive our English Chancellors of the Exchequer half mad with envy.

PARLIAMENTARY.

Parliamentary procedure has not been marked with any remarkable incidents. Sir J. Trevelyan's Abolition of Church Rates Bill is entering Committee, and a Municipal Bill for completing the relief given by the repeal of the Test and Corporation Acts, has been read a third time. The Estimates have been nearly all voted, with about the usual discussion, a long and interesting one taking place upon the vote of money for Educational purposes. This is now three quarters of a million, and was opposed by Mr. Baines, who leads the voluntary school, and by other members for widely different reasons. The Irish National Schools were assailed by both the Tories and Roman Catholics.

A bill for expediting the business of the Divorce Court has passed both Houses; also, a bill to reduce the number of commitments in our County Courts, some of the Judges of which are too apt to send debtors to prison for trivial causes. Mr. Cobden is the chairman of a very important select committee on the system of government Mail contracts; and the Election committees for hearing petitions against sitting members are doing more heavy work. Two Liberals have already been unseated, one of them M. P. for Wakefield, brother-in-law of Mr. Bright. Another brother-in-law, M. P. for Huddersfield, is to be tried in the same balance. Mrs. Leadster, their mother, was said to have been heard that two of her sons and one son-in-law (Mr. Bright) were members of Parliament; and I am sorry that the good lady's cup of joy can no longer run over.—I would hope that she has other joy of a purer and brighter sort which admits of no alloy or loss. Only about sixteen petitions can be proceeded with this Session, leaving about 40 others to be disposed of next year. Then will come the Reform Bill—then another general Election—and then more petitions.

COURTS.

The Judges have been going on circuit and the reports of trials do not constitute an engaging picture of our social state. In Ireland the Attorney General has granted the Phoenix conspirators, who plead guilty, a release from durance vile, under an engagement to come up for judgment when called upon—a condition never to be exacted if they remain good and loyal subjects. Chief Justice Leffroy has strongly condemned the lack of police supervision in King's County, where Whiteboy outrages—Ribbonism—flourish in their ancient vigour. B.

Educational Meeting.

MESSRS EDITORS.—May I crave a short space in your columns for the insertion of the following notice of a meeting of the Parish School Teachers, both male and female, of King's County, held in the school room, occupied by Miss Hick, at Hampton Village, on Tuesday the 2nd inst. The Chief Superintendent, H. Fisher, Esq., was present, and spoke at some length of the advantages to be derived from an assemblage of Teachers periodically, either monthly or quarterly, as circumstances and locality might permit. The assemblage to comprise the Teachers of the whole County, or such portions of it as could conveniently attend, for the purpose of reviewing the studies they are to teach, to witness, and to some extent practice the best method of arranging and conducting the classes of a school, as also of obtaining the material ideas of experienced Teachers on topics of Educational improvement, and affording practical skill and knowledge of the art of teaching. This first session occupied a period of over four hours, and after a number of Teachers, some of whom had grown gray in the service, while others were mere juveniles, detailed to the meeting their respective methods of conducting schools and imparting instruction to youth intrusted to their care, a resolution was unanimously agreed to, to form themselves into a Teachers' Institute; the Chief Superintendent being President ex-officio; Messrs. B. B. Mo-Neal, of Springfield, and P. Casey of Sussex, Vice Presidents, Mr. Moses Mills of Hampton, Treasurer, Mr. Joshua Fenwick of Springfield, Corresponding Secretary, and a Recording Secretary, who were also to constitute a committee of management and purpose Bye Laws to be