

acre. Each family seems to have its own cotton plantation, which is carefully cultivated. They could raise almost any amount if they had a market for it. The cotton is of two kinds—the foreign and the native. The former is of good staple and quality; the latter is short in the staple, and feels more like wool than cotton. The foreign is perennial, and requires planting only once in three years. It is burned down before the rains, and soon springs up again of its own accord. The natives had to be planted every year in the highlands. The people prefer it, because, they say, it makes the stronger cloth. In some of the very simple construction. Both spinning and weaving are very tedious processes. They are all anxious to trade. The women were often up all night grinding their corn to sell to us. One village we passed without halting. The inhabitants followed us, calling upon our guide to return with them to trade. As a last argument, they shouted, "Are we to have it said that white people came to our country and we did not see them?"

They are by no means teetotalers. Large quantities of beer are manufactured by them, and they are as fond of it as our countrymen are of whisky. The chief of a village almost always presented us with a large pot of beer. We passed a village one day, and saw a large party of men sitting smoking in the public square, who did not seem at all communicative. After resting a little under a tree, a short distance from them, they sent us a calabash of beer, to see if we were friends, which was to be manifested by our partaking of it. We saw many partially intoxicated people, tipsy chiefs, and even members of the learned professions get a little elevated. A native chief, who had been drinking, was making some deep thoughts, came out and scolded us severely. "Is this the way to enter a man's village, without sending him word that you were coming?" Entering a hut, he came out staggering under a large pot of beer, which he presented to us. Perhaps his patients only pay him with beer. I wish we had a hundred such chiefs. Instead of as at home, toiling for a bare subsistence, here they could cultivate largely sugar and cottons, &c., benefit the natives by their example, and furnish materials for our manufactures at home. We have a healthy country, and, with the exception of thirty miles, over which a road can be constructed, water communication all the way to England. The natives are industrious, and somewhat ingenious. They have better houses and implements than any on the Zambesi. They would not, I think, molest emigrants. With good missionaries the most happy results might be anticipated. Yours, with much esteem, CHARLES LIVINGSTONE.

The following letter has been received from Dr. Livingstone himself:—

"Kongone Harbour, December 12. "We discovered another lake, Nyassah, Ninyesi. * * * This seems a grand opening. I believe that the Lord is preparing a great work in Africa. * * * The country is superb, abounding in running rills of deliciously cool water, that is, the highlands. Mr. Rae, Dr. Kirk, and Mr. Livingstone were with me. They saw such a fine country. There are changes of climate within a few miles of each other, and it is a cotton field superior in many respects to the American. * * * One lake, Ohirwa of Tamandua, is ninety miles long, but no one could tell how long Nyassah was. The Shire comes flowing out of it the whole year. There are thirty-three miles of cataraict in it. * * * We saw slave trade, and are sure this could be abolished by missionary Society to occupy this field for the Gospel; and lawful commerce will produce a change in this country. * * * I see matters opening up where I never contemplated working, and I think that more good may be done for Africa by colonisation of our own honest christian poor, along with missionaries and ministers. We go up to Tete, and thence to Sekelut by land. This will probably be an eight months' trip."

Dr. Livingstone states that the river Shire is put down wrong on the map, as it ought to be on the west of the Morambaba mountain. He was then (November 3) returning from tracing the Shire into Lake Ninyesi. There are thirty-three miles of cataraict in the Shire in latitude 15,56, and there is no probability of being passable, as the river never varies more than three feet in depth. A road could be easily made past them. There you enter a cotton growing region of unknown extent. A portion of the land east of the Shire is arranged in terraces from 1200 to 3000 feet of altitude, which affords changes of climate within a few miles of each other. The upper terraces are about twelve miles broad, and well supplied with water. Mount Zoba plain on the same terrace is about 3000 feet high and really cold. In latitude 14 25 the Shire was found gently flowing out of Nyassah. Tamandua or Lake Shirwa (Shirwa) is about ninety miles long, but no one could tell how far Nyassah extended. It had a heavy swell on it though there was no wind. It bathes a country where cotton is cultivated. It gathers a country where cotton is cultivated. (up the Shire) serves for three years' crops.

THE REVIVALS IN BANFFSHIRE.

The Rev. T. H. Baxter, U. P. minister, Banff, was in Buckie and Portgordon the end of last week, and, in a discourse in his own church on Sabbath evening, thus gave his opinion of the movement:—

He did not deny that there were improprieties, but if they waited for revival of religion without improprieties, they never would have one at all. The means, instruments, manifestations, and results connected with the revival, so far as he could discern, were similar to those connected with every genuine revival since the day of Pentecost. Prayer had preceded and accompanied it. The Word of God had been read to in public and private. The cardinal doctrines which run through it—depravity of human nature, sin, redemption alone through the sacrifice of the Lord Jesus Christ, necessity of repentance, faith, and the work of the Spirit—had been insisted on. Everywhere there had been conviction and bitter repentance, secret and even more public confession of sin than is usual in conversion. He had heard, indeed, of one man who became so absorbed that he made confession of matters which it was believed were only visionary. Between conviction and peace there was a severe and sometimes long struggle, out of which arose mental and physical prostration. A fair proportion of all classes had been the subjects of it, from the most educated to the illiterate, the child of tender years, and the hoary-headed. Repentance had in many instances been succeeded by peace in God, the most transporting joy, and blessed hope. Self-denial had been willingly undergone when called for; business for a period had been sacrificed; and the home of the public, but for a few days, was converted into a place of prayer. Old feuds had been forgotten, wrongs forgiven and pardoned, and malice gave place to love. In Portgordon parties long at unity were seen walking arm in arm, and showing their neighbours that they had been changed. No terms could be found strong enough by which to express gratitude to God, and love and admiration of the Lord Jesus Christ. Humility had taken the place of pride and pretension. Singular decisions and heroic had been in some instances, showing where per-severation had exposed young converts to trial. Genuine concern for the good of relations and neighbours had been crowned with success. The spirit of hospitality was ungrudgingly shown. Brotherly love was strong; and there was a zeal which the indiffer-

ent may brand as enthusiasm. The cases of physical prostration are chiefly confined to those who have never been accustomed to the usages of society, nor educated to restrain their feelings. But why condemn in the concerns of religion what is every day seen and often commended in the operation of the natural feelings? We say it is natural for the mother to feel, and strongly manifest her feelings, when she hears that her child has been destroyed; and why condemn that mother for showing equal manifestations of grief for the loss of her natural spirit, and dread of the shortness of eternal life? Were any mind, however strong, to fully realise the nature of sin, it could not fail to be overpowered; and it is a proof of Divine grace that men are not so overwhelmed; but while the better educated may be exempted from prostration, their struggle is as deep, and often longer continued. People, by no means the most regular in their habits, have objected to the hours to which the meetings are continued. Were these meetings to be repeated for many weeks, and conducted so on principle, the objection would be very well founded. But such irregularities are only for a short time at the beginning, and arose out of the necessities of the case. We are not ready to complain, when the interests of the body are at stake, if the nurse and physician are called at unvarnished hours, and might have been condemned for preaching beyond midnight, when he dispensed the Lord's Supper to the converts of Troas. Mr. Baxter thought the movement, as a whole, ought to draw forth gratitude in every Christian, and praise to God, whose work he believed it to be.

"Gems for the Household" are deferred until next week for want of room.

Religious Intelligencer.

ST. JOHN, N. B., APRIL 13, 1860.

DOUBTING CONVERSION.

There are some sincere, conscientious christians, whose heaviest trials and most severe conflicts are their temptations to doubt if they ever were converted. Satan cannot by any other device so much destroy their happiness as by this temptation; and instead of going on to perfection and growing in grace, they are in trouble lest they never had a birth or a fair start. That all christians have trials of their faith, and christians temptations, God's Word and the history of the church fully establish. It is by no means an evidence that an individual has not been converted because he is tempted of the devil to believe he has not been. There is such a thing as the "trial of faith," and certainly there cannot be a trial of faith where there is none. The experience of all are not alike powerful. God gives to every man just such an experience in his conversion as will be the most for His own glory. We have met with some who regard as living epistles, who, by times, have these trials. They cannot tell the exact time and place, when and where God for Christ's sake, forgave their sins. Some have loved God as long as they can recollect and cannot remember when they did not really love him. We would not, by any means, regard it as an argument that a man never had a birth because he could not recollect the time. The very fact of his existence is proof positive that he must have been born. So with the christian. If the principles and graces of a holy christianity are implanted in the heart, and exemplified in the life of any man, it is an unmistakable evidence that they have been planted there by the Spirit of God. The graces of christianity never grow spontaneously in any sinners heart. "The carnal mind is enmity against God" and never naturally loves Him, nor delights to do His will. Where there is found in the heart of an individual real love for God, His people and His word, there exists the evidence that speaks for itself that person has passed from death unto life, whether he can recollect the time and place of his conversion or not. On the contrary, it matters not how faintly persons may come out in the love of professing religion, if there is not this love in the heart, there is no evidence of conversion. Christ is the attractive centre of the whole christian system, and love the affirmative principle by which the soul becomes united to him, and if love be absent there is no christianity.

Instead of spending time in doubting and brooding over this matter, let every one cleave more fully to Christ, and embrace him with their whole hearts as their complete and perfect Saviour, casting themselves entirely upon him, and claiming him, and him only, as their hope and righteousness, and they will soon be really astonished and rejoiced in the overwhelming victory they will gain over these temptations of the enemy. It is the privilege of christians to triumph in all things through Christ Jesus their Lord. Faith in Christ only, can make these doubting souls triumph, and lead them into the liberty of the children of God. Then look not back upon the past, nor inward so much upon your own imperfections, but look to Christ who only is able to save you from all sin—both guilt and unbelief. It may be, and indeed is very satisfactory to be able to look back with unwavering assurance to the time when we were converted; but the recollection of such an experience is by no means indispensable to a christian life. As the Rev. W. E. Boardman in his Higher Christian Life says: "Some voyagers heavenward trouble themselves all the live-long journey, clear to the very entrance of the haven of rest, with doubts whether after all they have really set sail at all or not, because they had not the same struggles and difficulties in hoisting anchor and getting the canvas spread to the breeze of heaven, that others describe! Surely it should be enough that they are on shipboard, with anchor up, sails set, steam working, outward bound, ploughing the deep at the rate of fifteen knots an hour! What if they did set out in the night time, or in the fog? Is it not enough that the Captain and pilot know how to find the way, and that they are now out in the sunlight, on the open sea, and bounding over the billows to the desired haven?" True enough, what if we did start in a fog? As long as we have made a start and know we love God, and delight in his service, it is for us now to press on, and look heavenward, forgetting the things that are behind. We will meet storms enough on the way, without going back to look for trouble about how, or when we set sail. It will never do for any, it matters not how bright their conversion was, to rest upon that. Christ is the only true rest and resting place for the soul. Peace and safety depend not on looking back, but upon "looking unto Jesus." With eyes closed to everything else, and ears stopped to every sound save that of the doctrines of the cross, let those doubting, troubled souls dismiss their fears, and with all their hearts embrace Jesus and press on toward the mark of the prize.

VOLUNTARY CHRISTIAN EFFORT.

Recent intelligence received at the Missionary Rooms from Rev. J. G. Oncken, the pioneer German missionary, is very encouraging. From seven thousand—the aggregate of the membership in the German Baptist churches at the end of twenty-five years, the number has increased the last year to eight thousand. One hundred and seven have been added to the number of preaching stations. Mr. Oncken is more than ever convinced that God designs to carry forward his work among men through the agency of individual and voluntary Christian effort. The waters of salvation are thus largely conveyed to men "without money and without price."

The above paragraph is taken from the "Watchman and Reflector," (Baptist paper of Boston.) It suggests a few thoughts which we will endeavor to throw into a brief article. The most of our readers, we presume, know that Mr. Oncken is a Baptist minister in the city of Hamburg, whose labours have been greatly blessed. It was only about twenty-six years ago that in that city, a band of seven brethren assembled in a shoe-maker's shop, laid their hearts upon the altar of God's service, and formed themselves into a church, of which Mr. Oncken was chosen pastor. Now look at the results! During these twenty-six years, that little church of seven members, has multiplied itself into more than sixty churches, having an aggregate of eight thousand members; while also, as we learn from other sources, more than fifty millions of persons have heard the true gospel through him, and about ten millions of pages of tract, and upwards of four hundred thousand copies of the Scriptures have been put into circulation.

To ascertain what Mr. Oncken means by "the agency of individual and voluntary Christian effort," referred to in the above paragraph, we are only to be informed how, under God, this extraordinary work in Germany has been accomplished. From his own lips, as uttered during his visit to America, some three or four years ago, we shall learn the whole secret. He says,—"All our members were initiated and instructed into a regular system of operations. Every man and woman is required to do something for the Lord, and thus the word of the Lord has been scattered. We have now about seventy brethren in Hamburg, who go out every alternate Sabbath, two by two, preaching the gospel; and by this means the whole of the city has heard the precious name of Christ. We think that all the talents in the church should be brought out. A list of the brethren who can speak is kept, and they are sent to villages to preach on the Sabbath, and they go out as the church directs. Then apart from these laborers and the labors of the female members, we have an interesting machinery which has worked well, and costs nothing—and that is the travelling apprentices. It is the custom of apprentices to travel after learning their trades, and many come to Hamburg. They are supplied with tracts, which they distribute at home and abroad. In Vienna and in Pesth, thousands of Bibles and tracts were scattered during the revolution, the way for which had been prepared by these young men."

Such is the account given by the Pioneer himself in this great work. It is stated that there is scarcely a female member of the large church in Hamburg, who has not two or three Bibles and a parcel of tracts to distribute; and that, in a single year, through the six hundred members of the church and its pastor, every family in that city of one hundred and fifty thousand inhabitants was visited for the purpose of religious conversation, and the distribution of books. And there is now this remarkable fact beside that through these devoted men and their brethren in other parts of Germany, from only a little above sixty churches, they keep up preaching at about five hundred stations!

This is "individual and volunteer Christian effort!" And need we marvel at their success? Wherever private members of churches will co-operate with their minister after this manner, we shall witness similar results. And what is wanted to bring out such labour is a greater sympathy on the part of believers with Christ in the work of saving souls—a deeper baptism of the Holy Spirit. Alas! how few feed for the salvation of others—how few act as if to save a soul from death was either possible or desirable!

Until a greater degree of consecration to God is insisted on and experienced by professors of religion, a vast amount of useless labour will be found in our churches, retarding rather than helping in the glorious work, which God is evidently waiting to perform.

THE REVIVAL IN RESTIGOUCHE.

A letter published in our columns last week, informed our readers of a singular religious excitement recently commenced in Restigouche. Since then, we have information through different channels of the origin and progress of the work. A letter addressed from a gentleman on the spot to another in Fredericton, an extract from which has been kindly furnished us, says that the work commenced among a party of Scotch people at a frolic or dancing party. They had commenced to dance when one of the young men observed a leaf of the Bible on the floor, and stooped down and picked it up. He read a little, and was so much overcome that he fainted. By a letter from the Rev. Isaiah Wallace, in "And Visitor, we learn the passage read was, "And these shall go away into everlasting punishment." A lady then took the leaf and read, and she also became prostrate. Two others took the leaf, and were immediately affected in the same way. The rest of the company then left the house without further effort at amusement. Shortly after this, about one half of the company were "stricken" in the same way, wringing their hands, despairing, and saying that the gates of hell were open to receive them, and they had no way to escape.

By the latest accounts we learn that a large number have been delivered, and are rejoicing in the salvation of God. The Rev. I. Wallace, who has visited the place, speaks of the work as "a mighty outpouring of the Holy Spirit." It appears that the lady of the house where the work commenced was at the time under conviction, and was opposed to the *frölic*. Doubtless the spirit was given in answer to His own intercessions in her, and the work of God thus marvellously began. The work is said to be increasing; and we earnestly hope that it may reach every nook and corner of the Province.

See writing the foregoing, we find the follow-

ing letter from the Rev. Thomas Nicholson, (Presbyterian) to the Rev. Mr. Ferrie, of this city, in the Colonial Presbyterian, which we transfer to our columns:—

NEW MILLS, Restigouche, March 31, 1860.
MY DEAR SIR.—It is with much pleasure that I write to you at this time. The Lord has been pleased, in his great mercy, to pour out his blessed Spirit on Mr. McMaster's congregation. It is manifestly the work of the Lord. Many are under deep conviction of sin; some are rejoicing in this glorious work; I feel it an honor to be permitted to have any hand in such a work. It has been a blessing to my own soul. I never felt such a solemn feeling in preaching—sometimes the whole audience seem to be moved. We are holding meetings during the day and in the evening; the people will sometimes linger in crowds at a late hour after we have pronounced the benediction, to sing and pray.

The movement seems to be similar to that which has of late been going on in Ireland. In one moment, some will be struck down, crying for mercy. I believe that we have no meeting but that some are convicted of sin, and implore the Divine forgiveness. I never felt the reality of the gospel as I do now, and the awful responsibility of a minister of the Gospel of Christ. I hope that this blessed work will extend to all our congregations. God has drawn near unto us, and it is our duty to draw near unto him. May the Lord in a similar way pour out his Spirit on your congregation. O, if we could only believe that God is a prayer-hearing God; that he is ready to glorify his Son in the conversion of souls.

Mr. McMaster has written to Mr. Sterling to come here for a fortnight, and help on the work of the Lord. If the Lord continue his gracious work, I hope and trust he may—Mr. McMaster intends to invite some of the other brethren to come for two weeks; it would be a benefit to the ministers and their congregations. I hope that you will find your way to this place, and be the means of blessing others, and receiving a blessing to your own soul.

I am, yours very truly,
THOMAS NICHOLSON.
REV. W. FERRIE, A. M., St. John.

"LITTLE MAYNOOTHS."

The *Christian Messenger* of Halifax, Nova Scotia, argues that the "Little Maynooths" in New Brunswick, eleven in number, each of which has received a grant from the public funds, are the result of the Legislature providing in the Common School law for the reading of the Bible in the common schools. A more unjustifiable conclusion could scarcely be arrived at; not but Romanists may make the reading of the Bible in schools an argument to accomplish their ends; but it is well known that one of the first aims of the Romish hierarchy is to control the education of the people; and if they cannot succeed in obtaining the supervision of the public schools, they invariably set up *separate* schools. True, they hate the Bible, and if a better pretext for separate education is not afforded, they will seize on this; but if the Bible is ejected from the common schools, Rome would be no more satisfied than now; the argument would only be changed. Now the cry of *separate schools* is raised; then it would be *godless education*, and under this pretext she would seek the endowment of her "Little Maynooths" as eagerly as now.

When the subject of "the use of the Bible in schools by Legislative enactment" was discussed by a portion of the press some two or three years ago, the *Messenger* took the side for the exclusion of the Bible; or in other words, that the Law should not provide for its use. It now seizes with avidity the grants to the eleven Romish schools in this Province by the Legislature and says:—

It is evident that the enactment which proposed to place "the Bible in Schools, leaving it optional with the parties concerned which version, Catholic or Protestant, shall be so used" has proved to be what we then pronounced that it would become "An Act to endorse Roman Catholic Schools."

But not so! Rome will educate her own children by her own teachers and from her own books; and there are many other books in use in our common schools nearly as objectionable to her as the Bible. And as already stated, unless she can obtain control of the whole system of education, she will have her separate schools.

We have before stated our views that no public funds should be given to any educational establishment in which the authorized version of God's word is not read. If a Protestant nation—and the Bible is the Book of Protestants, LET US MAINTAIN. And we both pity and loathe the time serving policy that sustains the elements of rebellion in our very midst from the public funds.

It is also humiliating to see some of the friends of the Bible play into the hands of its enemies, and manifest a greater zeal for party and power, than for those great principles the working of which freed us from the Papal yoke,—the maintenance of which will keep us free; but the yielding of which would be the death knell of our religious faith and our political freedom, and render us as abject as Spain or Naples.

ENGINE HOUSE. The Prayer-meetings at No. 2 Engine House are still continued, and are very interesting. There can be no doubt but a very deep and widening religious interest exists in this city. Accessions are being made to several churches almost weekly. The Union Prayer Meeting is still continued.

RAGGED SCHOOL FESTIVAL.—A very excellent festival was given on Tuesday last by the generous friends of the ragged school of this City, to the children attending it. We were not present, from the fact that we had at the time an impression that it was to be a private meeting. We learn that about seventy-five comfortably clad children were present, who, although from the streets and families of the poor, appeared clean, happy, and interesting, and some of them very intelligent. Several Rev. gentlemen were present and gave appropriate addresses to the children.

This praiseworthy work is entirely carried on by some of our noble hearted ladies of the City, Miss Collins, especially, who has charge of the school is very much devoted to the work; several young ladies assist her in the labours of the school.

This is certainly a very christian-like and commendable effort, and if persevered in, will, doubtless, under God be the means of saving some of these youths, who, otherwise might be found among our future criminals. Such efforts cannot fail to do good. None know what honorable positions some of these lads may yet occupy in society and in the church of God.

MR. JAMES A. DAVIDSON.—This gentleman, whom some of our readers may remember as lecturing on Temperance in this City—some two or three years ago, and several letters from whom appeared in our columns at that time, has recently been ordained a Baptist minister in St. Catharines, Canada. Mr. D. was at one time considered lost—a besotted drunkard, but the grace of God found him, he became an *abstainer*, has since travelled extensively in all the Provinces, and in England and Scotland, lecturing on Temperance. He is an earnest man, and we trust will do much good.

General Intelligence.

BRITISH AND FOREIGN.

The Steamer Niagara arrived at Halifax on Saturday. The news relates chiefly to the annexation of Central Italy to Sardinia and of Savoy and Nice to France. The great powers of Europe have signified to the French Government; they do not consider themselves called upon to interfere in the matter. The French troops are retiring from Lombardy and preparing to take possession of Savoy. The Italians of Nice are by no means unanimously in favor of the proposed transfer of their allegiance. Scenes of violence have occurred in that city between the partisans and the opponents of annexation. A Frenchman, editor of the *Avenir* an annexationist journal, was attacked by the Italian party, and defended by his own countrymen. The Italians had sent a deputa-tion to Turin to ask of the King that the city might be declared free, rather than be annexed to France. A French naval and military force had been despatched to the place, and would soon restore the reign of order. A decree annexing Tuscany to Sardinia had been promulgated by King Victor Emmanuel. The annexation was welcomed at Florence with great enthusiasm. The city was decorated with flags, and service was held in the cathedral, the archbishop of Florence chanting the *Te Deum*. The clergy of the city and of other places had presented an address to the King.

The Governor of Emilia has summoned a meeting of the electoral colleges for the 25th of March, to choose deputies to the Parliament of the United Kingdom. In the British House of Parliament, an income tax of ten pence on the pound was voted. On a motion for amendment Government was sustained by 55 majority. Recent despatches from India and China note an advance of five rupees in the price of indigo.—Tee in active demand, without change. No other news.

LATER.

The *Prince Albert* arrived at Newfoundland on Monday, with English intelligence to the 31st ultimo, seven days later.

The annexation of Savoy to France is accomplished, in spite of the remonstrances of the British Government. A treaty on the subject has been concluded between France and Sardinia, and a Commission has been appointed to determine the frontiers. A strong expression of opinion has been made against it in the House of Commons.

The French Senate has indirectly rejected, by a large majority, petitions requesting their intervention in favor of the temporal power of the Pope. This is a wise decision.

The Pope has issued an act of *major excommunication* against all who counsel rebellion, invasion, or usurpation in Romagna. He will be laughed at for his pains. The Pope seems to have no conception of this being the nineteenth century. He has protested against annexation of Legations to Sardinia. Austria handed to Germany a protest against annexation of Italian Duchies.

The war between Spain and Morocco is at an end. A treaty has been concluded, by which Spain acquires a large territory. An indemnity of twenty millions of piastres is to be paid, and Tetuan is to be held as security. A commercial treaty is guaranteed, and Spanish minister and missionaries permitted at Fez.

The Atlantic Telegraph Company has resolved to raise £25,000 on mortgage of old cable, to be expended in renewed efforts to put it in working order.

The San Juan question is approaching a settlement. It is reported that a European Congress will shortly be held. Strong efforts are being made to obtain from France abolition of restriction on British shipping.

The intelligence on the whole is satisfactory. The knotty questions which a week or so ago threatened to disturb the peace of Europe are mostly settled, and we may say, indeed, settled satisfactorily.

THE VOTING IN CENTRAL ITALY. EMILIA AND TUSCANY.

BOLOGNA, Friday Afternoon.
The following are the official returns of the voting in the Emilia Provinces and in Tuscany. In the former, the population of which amounts to 2,127,105, the number inscribed on the electoral lists is 526,218; the number of those who voted is 427,508.

Annexation 426,006
Separate Kingdom 758
Annulled 750
In Tuscany, out of a population of 1,806,940, there voted 344,445 as follows:—
Annexation 326,671
Separate Kingdom 14,925
Annulled 4,940
Farrini sets out to-morrow for Turin.

FLORENCE, Friday.
The total result of the voting in Tuscany is as follows:—
Total number inscribed on the lists, 386,445
For annexation 326,674
Separate Kingdom 14,926
Cancelled 4,949

POLITICAL SUFFRAGE.

The history of suffrage during the last dozen years is a curious affair. France in this, as in some other things, has of late taken the lead.—In the constitutional days of Louis Philippe the electors constituted but a handful out of a population of 36,000,000. When the Revolution of 1818 broke forth, establishing the Republic, the suffrage became universal. After a short experiment, however, it was very considerably limited. At length the Prince President, Louis Napoleon, overthrew the Republic, and, strangely enough, restored universal suffrage, when he was voted Emperor by upwards of 7,000,000 men! Never was there such an appeal to the common mind of any nation. His confidence in the favour of the people towards himself was great, and the event most amply justified it. He never fears to appeal to them, and they never disappoint him. In this matter, he does not confine himself to France, where it may be said his hebehests are obeyed through the influence inspired by the presence of 600,000 armed men, and a wide-spread police sub-servient to his will and pleasure. He looks with the same confidence to Italy. It is with his express concurrence, if not by his positive di-

rection, that the various states there are asked to appeal to universal suffrage touching the great subjects which at present effect them.

The Emperor avows his entire preparedness to abide by the result whatever it may be, and the King of Sardinia proclaims to the world his entire concurrence.

Now, in all this there is something essentially grand. It is a profound homage to an exalted principle, a suitable obedience to humanity. It is not more senile than just. In the eye of Heaven all are men, none less, none more. Property, whatever amount, compared with man, is as nothing.—*British Ensign.*

HOUSE OF ASSEMBLY.

FREDERICTON CORRESPONDENCE.

(The following letter from our attentive Fredericton correspondent was written for our last issue; but was not received in time for insertion.)—
—EDS. INTEL.

FREDERICTON, April 5.

House met this morning at 9 o'clock. After passing several Bills in Committee the debate in reference to the reports of the Railway Committee resumed. Mr. End left off and expressed great indignation at the manner in which the minority had acted, and also expressed extreme sorrow, to think that the characters of the Railway Commissioners and Engineer, should have been attempted to be blown away by the breath of slander without any evidence to warrant it. McPhelim followed, stating he was not prepared to vote for either of the reports as he had not time to examine the evidence upon which they were founded. Mr. Steadman in a speech which was well received, offered the following resolution, namely:—"That the statements and allegations contained in the minority Report are not in the opinion of this Committee sustained by the evidence taken before the select committee."

This resolution could not be received at this stage of the proceedings, as the minority report as it is termed, had already been offered as an amendment, to the legitimate report of the committee; the rules of the house refusing an amendment, to an amendment, notwithstanding there appeared a majority of the committee strongly in its favor.

Mr. Hannington spoke in favour of the resolution offered by Mr. Steadman, declared the evidence would not sustain the charges in Mr. Lawrence's indictment, but did not feel justified in saying that the Railway management was all that was desired from the commencement. Mr. McIntosh endeavored to sustain the course he had taken, and complained that a vote of censure should be passed against the minority of the committee, and that the resolution offered by the hon. member of Westland was a reflection upon them, and ended by scolding the Secretary in most unbecoming language totally unfit for a man sitting in the chair of a representative of the people of York. The Attorney General referred to the party feeling of Mr. McIntosh, and said that it carried him so far as to injure his constituents. Mr. Smith said that from the party prejudice of Mr. McIntosh he was not fit to decide between man and man, and was pleased to hear his hon. friend from Kent, Mr. McPhelim, on the same side of politics as those who had signed this one sided report, and who had listened attentively to the evidence say that he could not vote for that report. He animadverted at length upon this report, and showed the humiliating position in which poor Lawrence had placed himself and the poor dupes which had acted with him, by employing a fellow known here as the "wire cutter" and said to be a correspondent to the *New Brunswick*, to assist him in concocting and writing it. Mr. Allen said he had not time to examine the 150 pages of evidences taken before the committee, and was not prepared to vote for either, until time be given him to examine the evidence carefully.—He animadverted upon the report of the majority.

Mr. McPherson could not vote for either of the reports—the Law of the country required five of a jury to give a verdict,—and here the committee divided 4 to 3 and there could be no verdict. Mr. Wilnot was not prepared to vote for the report of the majority, it was too much of a white washing for him to swallow. 6 o'clock; debate still in progress. House expected to rise early next week. Yours, &c. A. B.

FROM A SPECIAL CORRESPONDENT.

The following is the continuance of letter from a special correspondent in Fredericton, but which was not received in time for our last issue. EDS. INTEL.

FREDERICTON, April 5.

A discussion arose about the propriety of allowing further amount for support of Roman Catholic schools in Madawaska and Bathurst. Nothing allowed; but it appeared from the debate that the only case of an increase in school grants, sanctioned by Government, has been that of Madawaska Academy—a school of considerable pretensions but showing a limited attendance of scholars. The teachers appear to be females only—probably Sisters of Charity as they are termed.

Bills have passed allowing Rev. H. A. Phillips, Universalist, and Rev. Mr. Thornton, Congregationalist Minister, to be naturalized, so as to enable them to solemnize marriage.

A bill to abolish Judges fees in Supreme Court postponed. This bill has on former occasions passed lower House, but as majority appear now in favour of cancellation, without actually effecting any reduction of salary, and as many think the Judges are not overpaid, many members have changed opinions about it, and with the present House will not be likely to pass again.

Mr. Gilmore's resolution relating to the expediency of extending the Railway from St. John to Calais was rejected—yeas 9, nays 12. The mover made a very good speech on the subject, but the motion of Mr. Cutlip for the previous question, further discussion was prevented.

A Bill to amend the law relating to registry of deed and other instruments, provides that when a deviser dies in a foreign country a proper certificate Probate Court certified by British Council, or other authority may be registered in this Province where lands are situated.

The committee to whom was referred the papers &c., about the Grand Falls Bridge, have presented a very lucid report, prepared by their chairman Hon. Mr. Allen. The whole cost of the work will be not less than £10,885.

A bill to amend the law relating to divorce and matrimonial causes, introduced by Hon. Mr. Smith has passed.

A Resolution has passed requiring the payment of £100, out of allowance for miscellaneous purposes to be paid to Mr. Allen for certain imaginary services as Quarter-master General of Militia. Six members only voting nay.