

as you are able? Ours are still oppressed by a heavy burden, feeling that you have a duty to do, and have not done it?

POSTAGE.—To prevent any misunderstanding or difficulty, be it remembered, that no Post or Way Office keeper can collect any postage on the delivery of the INTELLIGENCER, as we have paid in advance the postage on our whole issue!

Some of our Exchanges are addressed to St. John. The Editor's Office is in Fredericton, and Publishers will confer a favor by addressing papers intended for him to FREDERICTON.

TERMS AND NOTICES.

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Religious Intelligencer.

ST. JOHN, N. B., MARCH 1, 1872.

THE "OPEN DOOR" premium offer will hold good until the 1st of March. The many new subscribers we have received have encouraged us greatly; and to our friends who have so kindly interested themselves in the INTELLIGENCER's behalf we tender again our thanks.

During the remainder of the month much more may be done. Shall we not have a general and generous response from all sections. Let the ministers, with all the brethren and sisters who are interested in the welfare of this paper go to work with a will, and a large number of new subscribers must necessarily be secured. Try it friends. Begin the work at once.

DO WE LOVE GOD?

To some Christians, the evidences are plain. "We know," say they, "we have passed from death into life, because we love the brethren." If we love God, we must love those whom He loves, and if we love those whom He loves, we love God.

If, then, in the soul, there is a genuine love for God, there must be purity; love makes us pure in our desires, and holy in our purposes. There can not exist in the soul a true love for God, and at the same moment, a love for known sin and indulgence therein. The moment the struggle begins between the two influences, one or the other must gain the mastery; for we are distinctly taught that we cannot serve two Masters. "We cannot serve God and mammon." One or the other will prevail—our affections and commanding our service. Sin, or a consciousness of transgression against God, will separate the soul from Him, and love will cease to abide in that heart. "God is love," we are taught, and no better evidence of this need be required than to know he has purchased salvation for us, by the sacrifice of His Son; hence the Christian can exclaim, "I love God, because he first loved me." He is holy, just, and good; hence if we love God, we will love purity. One evidence the Christian has by which he can test his love, is a desire for purity. If he is longing to be cleansed from the impure habits of thought and action, desiring, like the Psalmist, to be cleansed from secret faults, he may rest assured he loves God. When the heart feels a longing after righteousness, and inwardly exclaims, "O for a closer walk with God!" When it feels a loathing of its own wickedness, sees beauty in God's law, and feels to praise Him for His loving kindness and His tender mercies, then it is we may set our hearts at rest—we do love God.

It is true, all do not experience those bright evidences of God's favor, and some often entertain doubts of their love, and sometimes of their sincerity. However, they can test themselves by the Bible rule, "do we love Jesus more than these?" If so, we are quite safe—God loves us.

If the secret desire of the heart is to associate with the lovers of Jesus; if the longing of the soul is to be freed from sin and its consequences, and a desire for more purity of life, and our efforts, by the grace of God, are in the direction of the desires, whatever may be our weaknesses and shortcomings, we have reason to take courage and struggle on; for there are yet evidences that we love God.

Let those that are weak, pray much and earnestly, for God's Spirit to strengthen the heart, to cleanse and renew the mind.

"Nearer to Thee, my God—nearer to Thee," should be the Christian's daily prayer; for just in proportion as we follow closely after Jesus, in all His ways, shall we be firm, faithful, and zealous, in the love and service of Christ.

REVIVAL MEETINGS.

IN THE CHURCH OF ENGLAND.

With all the tendency toward Ritualism and Romanism in the Church of England, we have noted with great interest unusual movements toward something better. The evangelical portion of the Established Church appear throughout in earnest in promoting the causes of vital Christianity, and even some who have occupied a position that is both high and dry, have taken important steps toward co-operation and communion with ministers and Christians of other denominations. We also have recent accounts of meetings in this country, which indicate the unusual presence of the Holy Spirit. At Ambleside, in the west of England, a series of special services was held in the parish church, beginning on Monday and ending on Friday evening. The people were prepared for them by a special invitation to attend, left at most of the houses in the parish, by notices distributed through the town, and by sermons on the preceding Sunday by the vicar. The account which we have received states that "though the nights were all of them very dark, and many of them wet, troops of people might be seen flocking to church, some with lanterns and others without, but all of them with deep and eager interest in their faces. The congregations increased as the week went on, all the parishes round had their representatives in Ambleside, and some were seen at the services who had come from Kendal to be present.

"The preachers, three in all,—two of them preaching on two consecutive evenings,—were men of deep earnestness and piety, whose words came 'with demonstration of the Spirit and with power.' They were listened to with an attention which was thrilling. The stillness throughout the large congregation was intense. A meeting for prayer was held each evening after the service, in the adjoining schoolroom, conducted by the vicar, with the aid of his curate and the Mission preacher. The room was crowded. On the last night many found it impossible to get in. The meetings were solemn, calm, reverent, and deeply impressive. The proportion of men of all ages, young and old, was remarkable. The vicar gave a short address on all the evenings, bearing on the sermon that had just been heard; and many a tear rising even 'in eyes that were unused to weep,' witnessed to the reality

of the emotion that was aroused. It was pleasing to see Dissenters at all the services, to know that prayer was offered in the Wesleyan chapel for their success, and to have such an evidence that all barriers can be broken down, and all prejudices swept away by a common love for Christ, and for souls, and under the power of the Gospel of the grace of God.

"There was nothing meretricious about these services, no choral services, no decorated altars, no got-up excitement. The preached Gospel was the all-attractive power, and the power was proved to be great. There can be no question that good results followed from this effort to quicken the spiritual life, to reclaim the wandering, to awaken the careless, to arouse the indifferent, and so 'compel the sinner and the ungodly to come in.'"

Special services have been held at St. Paul's, London, with the same general design of awakening an interest in the concerns of the soul; in one of which, says the London Record, the preacher, in concluding his discourse on the constraining power of the love of Christ, "proceeded to address an impassioned appeal to his audience on the subject of the Atonement, the nature of which, he said, he came not to discuss, but simply to testify its efficacy. At times he appeared quite carried away by his earnestness, and was listened to throughout with breathless interest by an immense congregation."

RELIGIOUS LIBERTY IN RUSSIA.

The deputation of the Evangelical Alliance to Russia in behalf of religious liberty, is bearing good fruit. A member of the deputation, Col. Von Wurstenberger, in Switzerland, who is now travelling in the Baltic Provinces of Russia, reports that "thousands of former forced converts to the Greek Church have now publicly returned to the Protestant Church," to which they originally belonged and which they never really renounced. "A high Russian official, himself a member of the Greek Orthodox Church, told me that he estimated their number in Livonia at about 30,000 persons. There are large parishes from which the former members of the Greek Church have entirely disappeared, and several parishes have already publicly confirmed so-called Greek converts and admitted them to the communion. It is a fact that our hopes with regard to the Baltic Provinces have so far been realized; but the law still exists and is rigorously carried out in the neighboring Provinces, where, at the present hour, several persons are still suffering imprisonment or are being prosecuted on account of their religious convictions.

"In order to effect the liberation of these poor people, I now proceed to St. Petersburg. In the meantime the number is rapidly increasing of Russians who publicly demand the repeal of the laws which dishonor their Church. The question of religious liberty, which hitherto was enveloped in a haze of political considerations, is from day to day better understood; and the efforts of the Evangelical Alliance, now seen in their true character, are much appreciated by enlightened Russians."

THE WALDENSES.

Marvellous have been the changes—social, political, and religious—that have come over the face of society in Europe within the last few years, but none have been more marked than the change which has come over the condition and prospects of the Waldenses. Their origin is lost in obscurity, but for nearly a thousand years, from long before the days of Peter Waldo—the similarity of whose name was a mere coincidence—they lived "a peculiar people, a holy generation, a royal priesthood," the Puritans (*Cathari*) of the dark and degenerate ages of the Church. They were evidently chosen for the preservation of the truth and the ordinances of the Gospel undefiled, and well did they fulfill their mission.

They were evidently chosen also as a striking fulfilment of the type of the burning bush. Almost from the commencement of their separate existence until within the last twenty-five years, they have been in the first line of persecution. They were condemned by Roman Councils more than seven hundred years ago and all along down the centuries have been persecuted and persecuted and persecuted by Papal armies, until it seemed that they lived by miracle. As early as the 13th century a crusade was started against them by the Pope, equalled in its diabolical cruelties only by those of later ages. In the 17th century they shared with the Protestants of France in one of the bloodiest persecutions which have blotted the pages of the history of the Roman Church. This was intended as a warning termination. In the depth of a rigorous winter, among the perpetual snows of the Alps, they were driven from their homes, the aged and infirm and sick, all compelled to forsake all things, and to hazard life itself, or renounce their religion. Scarcely had they escaped the fury of their enemies, even at this hazard, when the survivors were treacherously invited to return to their homes. Many trusted the deceptive promise, and returned only to meet the fate recorded by an historian just after the occurrence: "On the 24th of April, 1665, the signal was given from a hill near La Tour, called Castell, for a general massacre, which extended through the whole valley, and began at the same instant. (How like the scene of St. Bartholomew's Day!) Neither age nor sex was spared. Every refinement of cruelty which the malice of demons could invent was put in practice. Violation, mutilation and impalement were more common atrocities. Many were roasted by slow fire; others cut in pieces while alive, or dragged by mules with ropes passed through their wounds. Some were blown up by gunpowder placed in the ears and mouth; many rolled off the rocks with their hands bound between their legs; among precipices, where they were abandoned to a cruel and lingering death."

These atrocities aroused the indignation and called forth the successful intervention of Oliver Cromwell, enough of itself to embalm his memory, and inspired that immortal sonnet of Cromwell's Secretary, Milton, which, familiar to every reader, and oft quoted, I cannot forbear here to recite:

Avenge, O Lord, thy slaughtered saints, whose bones Lie scattered on the Alpine Mountains cold;—
Even them who kept their truth so pure that
When all our fathers worshipped stocks and stones,
Yet not in thy book record their groans,
Who were thy sheep, and in their ancient cloths dyed,
Slain by the bloody Piedmontese that rolled
Mother with infant down the rocks. Their moans
The vale redoubled to the hills, and they
To heaven. Their martyred blood and ashes sow
Over all the Italian fields, where still doth sway
The triple tyrant, that from these may grow
A hundred fold, who, having learnt thy way,
Early may fly the Babylonian law.

In the year 1854, I crossed the Alps at the very point where, near the beginning of the last century, filled and emptied the mountain back from their exile the remnants of his people. I spent some days among the mountains and valleys of Piedmont, making my headquarters at La Tour, the principal town of the Waldenses. It was but a few years after they had been emancipated, for the first time within their history, excepting for a brief period under the first Napoleon. They had then just been admitted to citizenship by the constitution of Charles Albert, father of the present Victor Emmanuel, and had their representative in the Piedmontese Parliament, a gentleman bearing the honorific name of Malan, whom I had the pleasure of meeting in the valley.

On Sunday morning I walked out from La Tour, about three miles up the mountain, to attend the service at Angrogna, one of the hill-side churches. It was a lovely Sabbath morning. Although late in the fall, the air was soft and balmy, the deep-green valleys and fertile mountain sides, the peaks crowned with everlasting snows all around, formed a picture which seemed too peaceful and beautiful ever to have looked upon such scenes as those to which I have referred. But, by the way, I stood upon the very rock which bears the name of the massacre, from which scores of all ages were hurled upon the rocks below. On reaching the

ancient church, I found all the young men of the congregation drawn up and under arms upon the green sward—one of the memorials of the days when they could worship God only under the fear of an attack from their enemies. As the congregation entered, each one stood for a few moments in silent prayer, and then took his seat. These were the descendants of those who for a thousand years have carried the banner of the Gospel, many of whom are now bearing the palm of martyrdom. Interesting beyond expression was that hour of worship and of recollection, as I sat with the representatives of the noble army of martyrs and enjoyed the privileges which their fidelity to the truth aided in preserving for us as well as for their own descendants. And deeply interesting now are the recollections of the days that I spent among those valleys and mountains. It was there I met for the first time the devoted servant of God so long the head of the Waldenses, the now venerated Reval, whose memory will be precious throughout the Church and through all time.

I have alluded to the facts connected with the history of this interesting people, for the purpose of presenting, by contrast, the bright sides of their picture. If "the slaughtered saints, whose bones lie scattered on the Alpine mountains cold," have not been literally avenged, a more desirable retribution has come upon their enemies in the freedom they now enjoy, not only to worship God, but to preach the Gospel of the Son of God, as it were, in the very ears of the Pope. When, in 1860, the Duchies of Italy declared in favor of Victor Emmanuel, the Waldenses, already admitted fully to the rights of citizenship, became the vanguard of the kingdom. Churches were planted at various points, and a theological school, with Dr. Reval at the head, was established at Florence, to train up native Italians to go out into the land bearing the standard of the Cross. And now that Rome has become the capital of united Italy, and the reign of Emmanuel, the Prince of Peace, God with us, is driving out the long-established tyranny of the persecutors of the saints, the Waldensian evangelists are preaching the Gospel in the city of the Caesars and the Popes, and the very shadow of the Vatican. This is all the retribution we desire. We rejoice that the Pope has lived to see this. May he and all his cardinals of every grade, learn humility and prize that pure Gospel which the children of persecution are proclaiming within the walls of Rome.

WAS IT SO?

MR. EDITOR.—Your silence on the "Open Door" question is commendable. Your friends think you have well and creditably sustained your position, and you can now afford to allow the writers in the *Visitor* to write away. Some of the *Visitor's* friends here have started a controversy with the *Intelligencer* on the subject of the Waldenses, to injure your paper, and doubtless for the chagrin they feel, because of the awkward and unenviable position into which their paper has been precipitated by its editor and correspondents. The rumor is this: That, some two or three years ago, the *Intelligencer* commenced a controversy with the *Methodists* on the baptismal question, and being worsted, the Rev. Mr. McKenzie (Baptist), had to come to the rescue, and that he, in the *Visitor*, ran down the *Intelligencer* and its editor, because of incompetency or fear, had to relinquish his position. Your friends have persistently denied that anything of the kind ever occurred, but those who originated it, will not accept our denial. I write this, not to say, through your paper give it public rest, in the hope that it may set the matter at rest.

Yours,

A LOVER OF TRUTH.

Johnston, Q. Co., Feb. 1872.

REPLY.

We were rather amused than otherwise by the above statements. We are not at all of a quarrelsome turn. Especially are we averse to religious fighting, because we believe no good ever comes of it. We have never had any controversy with your religious journal, except the recent one with the *Visitor*, into which we were drawn much against our will, and from which we retired as soon as we knew that our friends understood the justice of the position we occupied. With our Methodist brethren we have never had any dispute whatever, nor is it likely we ever will have. The points of difference between the denominations are well understood, and as controversies between the representative journals would not be very likely to remove the differences, such controversy would be very foolish.

The discussion referred to by our correspondent was doubtless that on "Pedobaptist Testimony," between Rev. W. McKenzie and Rev. D. D. Currie. It was commenced in the *Visitor*, by Mr. McKenzie, who then wrote the name "Wentworth," but who more recently has been writing over the name "Montgomery." Rev. Mr. Currie replied in the *Wesleyan*, and for quite a long time a very warm contest was carried on. The only part the *Intelligencer* took in the discussion was to read the letters on both sides, and to feel sorry that Christian men could not disagree on religious questions without indulging in personalities. We cannot imagine how any person ever came to think that we were concerned in the controversy, or that we ever had to look to the individual named for assistance in any way. Our friends who have met the statement, and for their satisfaction have taken this much notice of it, will please laugh about it as we do, for really it is provocative of no other feeling than that of merriment.

THE YOUNG PEOPLE'S BIBLE HISTORY.—This interesting and truly useful publication, edited by the Rev. Dr. Boed, has been laid upon our table, and from the examination we have been able to give it, we without hesitation, recommend it to our readers.

Mr. A. S. Thompson, the Agent for the work, is now engaged in introducing it in different parts of this Province, but at present in York County; and, from his gentlemanly bearing and easy address, we have no doubt he will everywhere be cordially received.

We are glad to learn that this new and popular work is receiving a very wide circulation, which is not a matter of surprise, when we consider the character of the book. It has already been largely circulated in some parts of the Province. The events treated of are subjects introduced, embracing a full chain of Biblical History, are taken up in the regular order of time in which they occurred, and each event, historically treated, has direct reference to its record in the Bible.

The work is fully illustrated with steel and other engravings, many of which are very beautiful; there are also maps of Palestine in the days of David, and of Christ and His Apostles, showing the changes which were made in that truly interesting country.

A full chronological table, given of Biblical events, covering a period of about five thousand years, giving names and correct dates, with the ages of the most important personsage.

The work is admirably adapted to assist the young in their preparation for Sabbath School. Pupil and teacher alike may be benefited by it. Rev. Dr. Brook says of it: "What a useful book I should have found it when, in my boyhood, I began to study the Scriptures." The title is very expressive; it being peculiarly suited to interest and instruct the young. Family reading, more especially weakened, and in this history we have the two happily combined. The book, where introduced, will do much to remove from our midst the trashy and corrupting novel, and substitute instead an aid to the study of God's Word in a style so attractive that but few can resist its force.

We should like to see this book in every household. Parents cannot do a wiser act than to procure it for their children. We have seldom met with a work more generally recommended. Among the certificates are to be found the names of men of the highest literary standard. The price is within the reach of all, and the work is every way useful.

THE WESTMORLAND ELECTION.

The election of a representative to fill the vacancy in Westmorland, caused by the death of the late Hon. Mr. Moore, was held on Saturday last. Our readers are probably aware of the nature of the contest. The question of Free Schools for the youth of New Brunswick had been squarely contested on the floors of the House, and the law had been generally accepted and put in successful operation. The Roman Catholics knowing how useless it would be to endeavor to crush the principle of Free Schools—had set their hearts on obtaining Secular Schools, where they could, under provisions made and provided by Legislative enactment, teach their own creed and religious views. The vacancy in Westmorland County presented a favorable opportunity for them to enter the wedge. The election lists in that County contained the names of some twelve to fourteen hundred "independent" Catholics; to priestly influence was held to be irresistible, and influential and intelligent Protestants were found willing to be their candidate, and victory seemed certain. But also for their short-sightedness! As election day approached, through the power of the Press and the indefatigable efforts of the friends of non-sectarian Schools, the policy of the priestly party was exposed. Driven to the wall, their candidate was forced at Nomination, to avow himself an advocate of Sectarian Schools, and from that hour his fate was sealed. The entire Protestant vote was thrown for Humphrey, and Chapman was defeated. The influence of this vote will be wide-spread, and we believe, will settle once and forever, the question of Separate Schools in New Brunswick. Another column will be found full returns of the poll.

To W. W. Hartley Esq., we are indebted for the first number of a sprightly sheet called the *Brainerd Tribune*, published in Brainerd, Crox Wing County, Minnesota. Brainerd is located on the Northern Pacific Railway, and probably owes its existence to that line. It is evidently an enterprising place. The first house was erected in 1860, and now there is a population of 1300, and it is rapidly increasing. There is a dozen stores, several hotels, scores of other business houses, two church edifices, extensive railroad buildings, a steam saw mill, a large machine shop, and several factories in prospect. So says the *Tribune*, which itself is an indisputable evidence of enterprise. The style of doing business is somewhat novel and pushing, if the man is a fair sample of the other merchants, who notifies his ninety debtors that unless they pay up within two weeks he will publish their names and indebtedness in the *Tribune*.

We notice that Mr. Hartley—son of Mr. G. W. Hartley, Canterbury, York Co.—holds some important offices, such as County Auditor, Judge of Probate, Deputy Clerk of District Court, &c.

Pen and Scissors.

THE FRENCH LANGUAGE has about 32,000 words, the Spanish 30,000, the Italian 35,000, and the English 40,000.

IT IS ESTIMATED that there are in England and Wales two thousand seven hundred and forty Congregational churches.

A WOMAN supplies the pulpit of a New Hampshire church three Sundays out of five, by reading Mr. Beecher's sermons.

THE PHILADELPHIA PRESBYTERY at its last meeting voted to enjoin, and in flagrant cases to report, churches of two hundred or more members which pay less than \$1,000 a year.

ON A LATE SABBATH in Memphis, Tenn., Rev. Richard Nelson Newell, A. M., a priest of the Roman Catholic Church, was summoned to the Protestant Episcopal Church by the Bishop of the Diocese of Tennessee. He is an old man, and has abandoned entirely his faith in the doctrines of Romanism.

A Polish Prince was accustomed to carry the picture of his father always in his bosom, and on any particular occasion he would take it out and view it, and say, "Let me do nothing unbecomingly so excellent a father."

A Roman Catholic Church in Indiana appeals for money to erect a new house, and promises \$500 ten years for any one sending \$50, ten years for \$10, and five years for \$5. This is certainly very cheap, and a great sum will be contributed.

St. Louis has a direct trade with 10,000 miles of navigable rivers. Her capital invested in river interests is \$4,000,000.

The Moscow Gazette thinks that Germany's attempt to reach the Pacific would enable her to create a fleet with which no power save England could cope, and which would be competent to reduce the Russian fleet in the Baltic to absolute inaction. It foresees trouble with Germany on the water.

A party of twelve ambitious Americans, including ladies, accompanied by competent guides, recently explored the fields near Matamoras, where the English travelers were butchered by Greek brigands in 1870.

Mr. W. Oswell Livingston, a son of Dr. Livingston, is going to Africa with the British expedition under Lieut. Dawson, to look for his father. A great argument was made as to whether he was in the neighborhood of Lake N'gami.

Box Mort.—The Bishop of Kingston, advocating temperance, said, "If it is a small sacrifice to give up the use of liquor make it for the sake of others; if it is a great sacrifice make it for your own sake. A great argument for total abstinence in a few words."—*Freeman*.

NOTICES OF MEETINGS in the papers of different denominations have been very frequent since the week of prayer at the opening of the year. Indeed, they are too numerous to be mentioned in detail. Thus the Methodist *Christian Advocate* of this week mentioned twenty-five revivals in different parts of that church, some of very great power, and the *Interior* mentions twelve, mainly among the Presbyterians of the West. Similar statements occur in other papers.

THE VALLEY OF THE MISSISSIPPI is threatened with a great deluge, and the immense masses of snow melt and swell the Missouri, Arkansas, and Red rivers into foaming torrents. Should the spring rain-fall prove as large as usual, the most disastrous consequences will result. The Mississippi is now in a state of great alarm. The alarm has already been sounded, and anxious intentions are directed to the state of the levees.

A LONDON VICAR proposes an interesting church to reach the neglected masses. A large furniture van, with a belfry and seats, is to pass from street to street, gathering a congregation and holding worship in one place, outworkers preceding it to invite attendants, and then pass on to repeat the same in another locality; and so from hour to hour, holding their church in the streets. The plan will not even come to chapel for the Bible. Mr. Spurgeon recently spoke in his characteristic way of the burden of his pastoral duties to a audience in the Tabernacle, London. He referred to his illness, and advised every congregation to give their minister a rest. They need not be sent to Jericho, but let them have a little leisure, so that their brains might be refreshed. As for himself, he had been six years without taking rest, and he found that his physical strength was serious, he had to bear. He pleaded for no sympathy, but asked indulgence if he sometimes forgot something. He had to look after the orphanage, had charge of a church with 4,000 members; sometimes there were marriages and burials to be performed, there was the weekly sermon to be revised, *Sunday at Trovel* to be revised, and besides all this, there was a weekly average of 500 letters to be answered. This, however, was only his duty; for there were innumerable churches established by friends with the affairs of which he was closely connected, to say nothing of those cases of difficulty which were constantly being referred to him.

A San Francisco paper, speaking of the triumphs of chemistry, says: "In Chicago the make brandy out of street garbage, which is loiter-

for six hours, and then ran off into tanks, and yeast is added. In the ensuing fermentation, certain impurities float off, and three pounds of soap-grease are skimmed off from each barrel of garbage. From the residuum, distilled in the ordinary way, four gallons of proof spirits are recovered, which, however, requires deodorization, after which it is watered into brandy and other distilled drinks. In Chicago men who drink brandy should be above low prejudices."

An exchange says:—"Railroads occasionally suffer so much from it as the press. A sensible writer says: 'The press endures the infliction of dead headism from the pulpit, the bar and the stage; from corporations, societies and individuals. It is expected to yield its interest. It is required to give strength to the weak, eyes to the blind, clothes to the naked, and bread to the hungry. It is asked to cure infirmities, hide weaknesses, and wink at quacks, bolster up dull authors, and flatter the vain; it is, in short, to be all things to all men, and it looks for pay or reward, it is denounced as mean and sordid. There is no interest under the whole heavens that is expected to give so much to society without pay or thanks, as the press.'

Dr. Warburton Begbie (*Edinburgh Medical Journal*) advocates the use of turpentine in the severe headache to which nervous and hysterical women are subject. "There is moreover," he says, "another class of sufferers from headache, and this is composed of both sexes, who may be relieved by turpentine. I refer to the frontal headache, which is most apt to occur after prolonged mental exertion, but may likewise be induced by unduly sustained physical exertion—what may be styled the headache of a fatigued brain. A cup of very strong tea often relieves this form of headache, but this remedy is not a few is perilous, for bringing relief from pain, it may produce general restlessness, and worst of all—banish sleep. Turpentine in doses of twenty or thirty minims, given at intervals of an hour or two, will not only remove the headache, but produce in a wonderful manner a refreshing influence to which reference has already been made."

A letter from Pekin gives an interesting account of the efforts of the Chinese to find a wife for their boy Emperor, who is not yet half through his teens. Couriers are sent through the empire to hunt out the most beautiful girls, and all the old bachelors are also on the look out for the same. The girls are sent by hundreds to Pekin, where they are subjected to a rigid scrutiny by the boy's mother, who holds the rank of Empress Dowager. At last accounts she had not yet found a daughter-in-law to her liking. The young Emperor has nothing to do but wait. He must take for his first wife, or rather for wife No. 1, who will be Empress, whomsoever his mother shall choose for that position, and will never see her till the morning of the wedding-day. His other four or five hundred wives will be selected by his mother; but when he comes of age he can have all their heads cut off, if they do not suit him, and commence house-keeping on an entirely new basis.

The Paris *Pigeon* gives a method of obtaining light without the use of matches, and at no danger. Take an oblong vial of the whitest and cleanest glass; put in it a piece of phosphorus about the size of a pea, upon which pour some olive oil, heat to the boiling point, filling the vial about one-third full, and then seal the vial hermetically. To use it, remove the cork and allow the air to enter the vial, and then recork it. The whole empty space in the bottle will then become luminous, and the light obtained will be equal to that of a lamp. As soon as the light grows weak, its power can be increased by opening the vial and allowing a fresh supply of the air to enter. In winter it is sometimes necessary to heat the vial between the hands to increase the fluidity of the oil. This prepared vial may be used for six months. This contrivance is now used by the watchmen of Paris in their magazines where explosive or inflammable materials are stored.

SELLING VAGRANTS.—The other day a colored lad, arrested at Agency Ford under the vagrancy act, was lodged in county jail for safe keeping, and as soon as the County Court meets, he will be assigned to the highest bidder for sale. The day he will be sold to the highest bidder for sale to serve out an apprenticeship until he is 21 years of age. Few of our readers are aware of the fact that there is in the statute-book of Missouri authority for the Sheriff to sell men and women, convicted of vagrancy, to the highest bidder. The vagrancy act provides that able-bodied persons found loitering about without visible means of support or maintenance, or without some honest calling to procure a livelihood, including the entire family, if they are found idle, upon conviction by any particular justice of the peace, or by the Sheriff, before the court house door, to the highest bidder for cash in hand, for a term of service of six months. In the case of a minor, the service continues until the vagrant arrives at the lawful age of twenty-one.—*St. Louis Mo. Democrat*.

A DARING AERONAUT.—Young Donaldson, who made a balloon ascent at Reading, Pa., on the 30th of August last, and performed a serious of trapeze feats when a mile or more from the earth, repeated his thrilling performance in Norfolk, Va., on Monday last. There was no basket, and the balloon, but its place was supplied by a trapeze similar to those used by circus performers, and above the trapeze was placed a hoop, secured to which was a suit of heavy clothing to be used by the aerial voyager when he encountered the cold current.

The Norfolk Journal, in describing the ascension, says that when the balloon was released from its moorings, and reached a noted altitude, Donaldson suddenly, and apparently without effort, threw himself into a sitting position on the bar of his hand to the crowd below. Suddenly, pretending to lose his balance, he fell backwards, sliding head downwards, until he caught by his toes the side ropes that suspended the trapeze bar. In this perilous position he swung to and fro, and, as the crowd below, a time which seems an age to the awe-stricken crowd below. Throwing himself back in his seat on the bar, the aeronaut sat astride the same. Then began a series of gymnastic evolutions—balancing himself on his back, turning over and asking "the cat" by the side ropes, &c. Upward grandly and steadily rose the balloon, elevating the air like a mighty bird. When the balloon was a mile or more in the distance, invisible to the naked eye, and almost through powerful telescopes, a man with nerves of steel and the heart of a lion, repeating his daring trapeze feat of hanging head downwards suspended by his toes. Such a scene was never witnessed in Norfolk, and seldom anywhere in the world.

The description of such a scene reads like a romance, but the reality far surpasses the most vivid powers of "word painting," and we desire from the vain effort to depict it. When the aerial ship had reached an altitude of about half a mile and struck the cooler current of air, the aeronaut was observed to climb to the hoop and get his suit thick clothes. Descending to the bar, he disengaged himself, and then resumed the gymnastic display—exercising himself to keep warm.

An English gentleman, Mr. Wood, who for a number of years has been engaged, single-handed, in trenching in every direction the bones of Egyptian mummies, with a determination to bring to light the foundations of the great Temple of Diana, is now to receive the assistance of a body of Royal Engineers, from the military school at Chatham. Mr. Wood has been rewarded at last with the discovery of the temple, the British Museum send out this corps of experienced engineers for the purpose of uncovering the whole of the remains of the temple, special permission being granted by the Sultan. Among the number dispatched to Ephesus, are the two men who were employed in the discovery of the tomb of Mausolus, at Halicarnassus, one of the seven wonders of the world with the Temple of Diana, also in the recovery of the statue of Mausolus for the British Museum, and who were in like manner engaged in the recent excavations at Cyrene, where a number of valuable Cyrenean sculptures were discovered, and secured for the same collection.

Horace Greeley, as editor-in-chief of the *Tribune*, has \$10,000 a year; so has Louis Jennings of the *Times*, and Charles A. Dana of the *Sun*. No one else in all the metropolitan newspapers receives more than half that sum, however diligent his exertion, or however valuable his services. Whitelaw Reid's salary as managing editor of the *Tribune* is \$5,000. David G. Groley, holding the same position on the *World*, gets about the same; so does Charles T. Lewis on the *Post*, and perhaps one or two others. With the exceptions, \$3,000 to \$3,500 per annum is the very highest price paid for the best kind of journalistic work; and the result is that every clever writer of the New York press is obliged to contribute to the weeklies, the magazines and various other publications, in order to obtain a comfortable livelihood.—*Exchange*.

The Pope "rises to make a personal explanation." He has often complained that he was a captive, a prisoner, but he now admits that these terms were used in a limited sense. At the reception of the delegates of the three Roman parishes he said: "I am not a prisoner in the ordinary sense of the word. I have neither a warder in my prison nor guards at my gates. But I am morally imprisoned; for it would be impossible for me to go out without my person and my dignity being offended."

A HALF FAMILY.—There are now living in Cornwallis, King's County, N. S., four brothers named Rockwell, whose united ages amount to 345 years. John, the youngest, is 79, Gideon 84, Benjamin 88, and Samuel 94. Each of these old gentlemen is surrounded by a large family of children, grand, and great-grand-children.—*News*.

The News and the Press.

ST. JOHN, N. B., MARCH 1, 1872.

OUR READERS will readily understand the cause of the scarcity of editorial matter in this issue. The railway blockade from Tuesday until Thursday, kept us without postal communication with the editor, and as a consequence no copy was received from Fredericton up to the time of our going to press.