

TERMS AND NOTICES.

The RELIGIOUS INTELLIGENCER is published weekly at the Office of Messrs. BARNES & CO., 65 Prince William Street, St. John, N. B.

TERMS—\$2.00 a year, in advance.
The postage is paid by the proprietor. No Post or Way Office Keper can collect postage on the delivery of the INTELLIGENCER.
All Communications for insertion should be addressed, Rev. JOSEPH McLEOD, Box 51, Fredericton, N. B.

Subscriptions may either be paid to Messrs. BARNES & CO., St. John, or remitted to the Editor, at Fredericton.

Religious Intelligencer.

REV. JOSEPH McLEOD, EDITOR.

FRIDAY, MARCH 28, 1873.

THE CENSUS.

Figures are supposed to be dry reading; and, as a rule, perhaps they are. There are exceptions to this rule, however; and the figures we are about now to place before our readers will be of the kind that are not "dry." Before us is the First Volume of the Census of Canada, 1870-71. There are four volumes yet to be issued, each of which, if we are to judge them by the first, will contain a vast amount of information of greatest interest to all the citizens of Canada. The first volume contains the Population by Religions; origins of the people; birth-places of the people; population compared for 1861 and 1871; and population of cities and towns having over 5,000 inhabitants, compared, etc.

We presume the figures given are nearly correct, perhaps as nearly so as can be expected, where the chances to make mistakes are so many. The time spent in compiling the information gathered by the Census officers, has certainly been very near exactness. New Brunswickers are somewhat disappointed that the population of this Province is not larger. It was supposed that it would reach 300,000 at least. The following is the Population by Religions:—

ONTARIO.	
Adventists.....	1,449
African Association.....	1,854
Baptists.....	62,045
Free Baptists.....	10,331
United do.....	162
Tunkers.....	11,438
Bible Believers.....	93
Christian Brethren.....	1,513
Plymouth do.....	1,689
United do.....	598
Catholics.....	274,162
Christian Conference.....	11,881
Church of England.....	320,965
Congregational.....	12,858
Evangelical Association.....	4,932
Irvingites.....	842
Jews.....	518
Mohammedans.....	32,380
Methodists.....	8,128
Wesleyan.....	286,911
Episcopal Methodists.....	92,198
Primitive do.....	34,045
New Connection.....	30,889
British Episcopal.....	1,824
Calvinistic Methodists.....	44
Bible Christians.....	18,225
Mormons.....	460
Pagans.....	1,884
Presbyterians.....	59,847
Canada and L. Province do.....	290,465
Pres. connected with Church of Scotland.....	63,167
Reformed Presbyterians.....	11,818
Evangelical Union.....	153
American Presbyterians.....	498
Protestants.....	5,738
Quakers.....	7,106
Swedenborgians.....	779
Unitarians.....	1,088
Universalists.....	1,723
Other Denominations.....	4,439
Atheists.....	19
Deists.....	289
No Religion.....	4,650
Not given.....	18,849
Total population of Ontario.....	1,620,851

QUEBEC.	
Adventists.....	3,150
Baptists.....	5,361
Free Baptists.....	3,978
United do.....	2
Tunkers.....	5
Bible Believers.....	4
Christian Brethren.....	170
Plymouth do.....	491
United do.....	5
Catholics.....	1,019,850
Christian Conference.....	290
Church of England.....	62,449
Congregational.....	5,240
Evangelical Association.....	163
Greeks.....	2
Irvingites.....	251
Jews.....	540
Lutherans.....	498
Methodists.....	4,932
Wesleyans.....	26,737
Episcopal Methodists.....	1,274
Primitive do.....	48
New Connection.....	13
Calvinistic do.....	13
British Episcopal.....	1,546
Bible Christians.....	19
Pagans.....	104
Presbyterians.....	13,066
Connected with Church of Scotland.....	13,023
Canada and L. Province Presbyterians.....	17,873
Reformed Presbyterians.....	1,743
Evangelical Union.....	83
American Presbyterians.....	427
Protestants.....	4,195
Quakers.....	157
Swedenborgians.....	24
Unitarians.....	1,093
Universalists.....	1,937
Other Denominations.....	191
Atheists.....	49
Deists.....	347
No Religion.....	1,461
Not given.....	1,461
Total population of Quebec.....	1,101,216

NOVA SCOTIA.	
Adventists.....	869
African Association.....	36
Baptists.....	54,263
Free Baptists.....	19,032
United do.....	99
Bible Believers.....	128
Christian Brethren.....	49
Plymouth do.....	1
United do.....	102,001
Catholics.....	1,555
Christian Conference.....	55,124
Church of England.....	2,538
Congregational.....	16
Evangelical Association.....	16
Greeks.....	19
Irvingites.....	4,539
Lutherans.....	1,062
Methodists.....	38,685
Wesleyans.....	403
Episcopal Methodists.....	27
Primitive do.....	1
New Connection Methodists.....	1
Calvinistic do.....	1
Bible Christians.....	94
Mormons.....	15
Presbyterians.....	8,829
Canada and L. Province Presbyterians.....	76,427
Connected with Church of Scotland.....	21,329
Reformed Presbyterians.....	8,722
Evangelical Union.....	23
Protestants.....	130
Quakers.....	98
Swedenborgians.....	30
Unitarians.....	73
Universalists.....	647
Other Denominations.....	216
Deists.....	72

No Religion.....	1,333
Not given.....	1,333
Total population of Nova Scotia.....	387,890

NEW BRUNSWICK.	
Adventists.....	711
Baptists.....	42,729
Free Baptists.....	27,886
Tunkers.....	2
Bible Believers.....	1
Christian Brethren.....	2
Catholics.....	96,016
Christian Conference.....	1,418
Church of England.....	45,451
Congregational.....	1,193
Jews.....	48
Lutherans.....	82
Methodists.....	3,439
Wesleyans.....	26,212
Episcopal Methodists.....	88
Primitive do.....	1
Bible Christians.....	121
Mormons.....	69
Presbyterians.....	9,045
Canada and L. Province Presbyterians.....	17,796
Connected with Church of Scotland.....	9,330
Reformed Presbyterians.....	2,329
Evangelical Union.....	1
American Presbyterians.....	151
Protestants.....	63
Quakers.....	21
Swedenborgians.....	21
Unitarians.....	21
Universalists.....	590
Other Denominations.....	34
Deists.....	55
No Religion.....	76
Not given.....	392
Total population of New Brunswick.....	285,594

The total population of the four Provinces is 3,485,161.
Of creeds there are forty-one recognized in Ontario; eight in Quebec; thirty-five in Nova Scotia; and only twenty-nine in New Brunswick. Neither Nova Scotia nor New Brunswick have any Atheists, Pagans nor Mohammedans; Nova Scotia has not a Jew, while New Brunswick is without a Greek.

We think our readers will have enough of figures for one week, so we refrain from giving them more now.

RELIGION AND MONEY.

Though "the love of money is the root of all evil," the right use of it is a sign and a means of grace. So Jesus taught. "He that is faithful in the least," in money making and money spending, "is faithful also in much," i.e., in spiritual and eternal concerns. This is invariably true. The man who acts on Christian principles in money matters will be true to God everywhere; and he who violates them in money making and money using, cannot be trusted anywhere. Praying, and singing, and public testimony are good evidences of piety, but making and using money for the glory of God is still better. Selfishness is dislodged from the heart with great difficulty and clings to the citadel of greed, after every other section of the soul is surrendered. It is much easier to induce men to pray than to pay, to worship than to be honest, to sing psalms than to give alms, to draw nigh to God with their lips than to consecrate to him their gold.

But where religion does sanctify a man's business it becomes exceedingly precious. He makes money for Jesus, works, trades, invests, contrives, invents, toils as a Christian duty, with Christian motives. He no longer does up his religion in the church on Sunday, or in his closet, at the family altar, or in the prayer-meeting, and then drops down to self-serving, mere drudgery for the flesh. All that he does is worship, and service to the Lord; he is God's steward, and cares for his farm, his shop, his merchandise, his person, his family as a duty to his Lord. He has no exclusively secular work, never loses the inspiration of high, religious purposes, never leaves the presence of his God. This is a position of great strength and comfort, and the only true Christian position. Not that he need think of good constantly, any more than he thinks of an earthly friend, or employer to whose interests he is devoted; but he has a controlling principle, a ruling motive, a general and well-settled purpose, which gives character to all subordinate purposes, and stimulates his faculties to fidelity in prosecuting them.

When a man does business under such an inspiration, he will be honest, because that will please God, and to cheat will offend him. Gain is a motive, but not his chief and controlling motive, and he will not sacrifice the latter for the former; no possible gain can compensate him for the loss of the divine favor, for the object for which he makes money is to please and honor God. The money is a means, and God wishes and works the end. Hence he is delivered from the temptation to wrong his neighbor, for in doing so wrongs himself, and sins against his own cherished purposes still more. There is a joy in business done in this spirit. Every hour of industry is worship, his high moral sweetens toil, lightens burdens, fills the soul with constant sunshine, and makes hardships, sufferings and disappointments a luxury. Saving and rearing, building and trading, all the cares and trials of commerce, become means of grace, strengthening virtue, enlarging the heart, and filling the soul with thoughts and feelings, and changing the whole man more and more into the image of the Lord. Intercourse even with vile men, comes with deceivers and crafty tricksters, elevates, braves up, and adds strength to moral convictions, and develops all Christian graces. All things work together for good to men of such motives.

When men make money on Christian principles, they will use it for good purposes. Temporal needs will not be neglected, but spiritual interests will be preferred, because God profits them. They will not disdain to dress the body, but will still more carefully adore the soul; they will feed the body and still more diligently educate and train the souls of men. They will be eager to make money, that they may give largely to save sinners. They will be more enterprising, industrious, saving than other men, that they may have more to give to elevate the degraded and save the lost.

Such business men are always active and useful in the church. They keep the fires of devotion burning, are never cold, stupid and uninterested, every blessing is theirs. They love the Lord, the prayer-meeting, and all who pray rejoice in their presence. Blessed is the man who makes and uses money rightly.—B. Union.

DENOMINATIONAL NEWS.

WE are sorry to learn that Rev. Yerxa White is very low. He is unable to leave his house; and it is feared he cannot continue with us much longer. May God be his strength and comfort all the way.

Rev. S. SMITH is now at home for a few days. He has been in Carleton county for more than two months, diligently engaged in helping some of the destitute churches. He visited Lakeville, Brookville, Greenfield and Bridgewater. He found the interest low in these places, but thinks there is an improvement now. In Bridgewater he baptized one convert. He intends to return in a few days.

THIRD DISTRICT MISSION REPORT.—Rev. J. S. Jones, who has been, and is laboring under the direction of the 3d District Mission Society, sends, under date of March 12th, the following report:—

"I left home January 10th, and went directly to Nova Scotia. I found the church trying to maintain the worship of God. They appreciate the action of the Executive in sending them help. * * * This season of the year is very unfavorable for holding meetings; the men are in the woods; and the roads are so bad that it is difficult for many to get out. Yet I trust there were some good done; and believe there might have been more had it not been for some influences against us that were beyond our power to control. * * * I

spent four weeks with the North Lake church. During that time I was twice to Forest City, where there is quite a number of Free Baptists. I collected at North Lake for the home mission \$10.78; and \$3.13 for foreign mission; and there was subscribed besides for the two societies \$12.24. I have also spent four weeks at Canterbury with the two churches. At the station everything seemed discouraging; and it was hard at first to find a home. There has been quite a change of hope, however, and by the blessing of God we hope to see more. I expect to return next week. There are some converts to be baptized. The friends at Canterbury station talk of building a new meeting house, as the old one will not hold half the people."

REV. T. O. DEWITT writes:—"I baptized one at Black Rock on the 9th instant. I expect others will go forward soon. * * * At Canning two have been received for baptism; they will be baptized the first opportunity. Last evening we had an especially good meeting."

AN INEBRIATE ASYLUM.

Hon. Dr. Parker is to move the following resolutions in the Legislative Council of Nova Scotia:—

"Resolved, That in the opinion of this House the Report of the Joint Committee of the Legislative Session of 1872, on the subject of Inebriate Institutions calls for immediate action;
"Resolved, That the Dominion Government, being the recipient of the revenue derived from the importation and manufacture of alcohol and alcoholic beverages, be called upon to practically deal with this matter, by erecting and maintaining, from a portion of such revenues, Dominion Inebriate Institutions, so situated geographically as to be available for this as for all the Canadian Provinces, or grant to the several Provinces an annual subsidy for this object,—and that the Government of Nova Scotia be requested to communicate with the General Government on this subject."

"Resolved, That in the opinion of this House it is the duty of the Local Government to take such steps as will secure at an early period the establishment and maintenance of a Provincial Institution for the retention and curative treatment of habitual drunkards."
How much better and more sensible it would be to prohibit the importation of rum than to encourage it simply for the sake of the revenue derived from it. Penitentiaries, alms houses and inebriate asylums, all made necessary by the use of rum, and all depending upon the government funds for subsistence, make a large drain upon the revenue derived from tax upon liquors, if they do not take it all. As a mere financial operation (to say nothing of the moral side of the question) it is certainly one that yields small profits.

A HINT TO WRITERS FOR THE PRESS.—Zion's Herald tells its experience in the matter of "copy," and tries to make merry over it, though there is evidently as there should be another feeling than humor there. It says:

"I have copy for the HERALD sent upon all forms of envelopes, and edges of newspapers, old sermons, and scraps of paper, but the copy is never reached this week in an article upon one roll, twelve feet long! The only way to set it up, as it stands, would be to hang it down the hall-way, and have the compositor drop from step to step to step as he fills his stick. It would be a job to set such a communication! The English language has not a word by which properly to express it."

It is wicked to subject any class of men, especially compositors on a religious paper, to such a temptation to anger and perhaps profanity. And we wish to take this opportunity to kindly suggest to the friends who send notices of deaths and marriages and other matter for insertion in the INTELLIGENCER, to write what they wish published on separate sheets of paper from their letters. Very often we receive letters containing the facts concerning deaths or marriages mixed in with other matters, so that we have to re-write before they can go to the printers. Write whatever is intended for publication on a separate piece of paper; never on the same sheet that contains your letter. And in all our communications intended for publication write on one side of the paper only.

Pen and Scissors.

The Old Catholics are making immense strides in Switzerland.
Twenty-four young local ministers in the Boston Theological Seminary, among them a son of Dr. Butler, are pursuing the study of Spanish under a native instructor, with a view to missionary work in Mexico and other Spanish speaking populations on the continent.

Christendom paid last year for the support of her war system two thousand millions of dollars. Christians—all who profess and call themselves by the name of Christians—paid for missions in the same time five millions of dollars.

About one-fourth of the whole annual cost of the India mission is contributed in that country. Last year the India contributions for mission work made in India reached \$29,184 gold.

Four of the Moravian missionaries in South America have been called away by death in four months. The Moravians say, the church at Paramibo has been enlarged to accommodate the souls of twenty-five hundred persons. Often as many as twelve hundred communicants are present.

It is said that there is a religious sect living in Bristol who wash each other's feet. They sit in rows back to back, when they perform their washing service. They discard pants, altogether, and are principally in beans, corn-bread, and salt fish. Saturday they keep sacred, and work Sunday. The women wear trousers, or something like the Bloomer dress.

Ireland, with 50,000 inhabitants, has 3000 priests of the Lutheran Church. The government pays them 300,000 dollars per year. They are not disdained to dress the body, but will still more carefully adore the soul; they will feed the body and still more diligently educate and train the souls of men. They will be eager to make money, that they may give largely to save sinners. They will be more enterprising, industrious, saving than other men, that they may have more to give to elevate the degraded and save the lost.

Japanese Reformers.—All actors and wrestlers in Japan have been informed that they can pursue their professions three years longer, after which they must follow some more useful and honorable employment. The Japanese will no longer be required to shave their heads but they must be retained. Native merchants have petitioned the Japanese Government for permission to construct railroads and telegraph lines. The petitions were taken up, and the work is to be done under the supervision of the Public Works Department.

Here are a few of the distinguished English converts from Protestantism to the Roman Catholic Church within the last few years: Dr. Manning, Archbishop of Westminster; the Marquis of Bute; the Earls of Oxford, Kingborough, Denbigh, Dunraven, Grosvenor, and Devonport; the Duke of Devonshire; the Right Hon. W. E. Gladstone; Miss Stanley, sister of the Dean of Westminster; and the Rev. W. L. Wilberforce, brother of the present Bishop of Winchester. We are told there are 200 Roman Catholic priests who were at one time clergymen of the Church of England.

The Mail and File Literature.—The bill to prevent the mailing of obscene books, papers, articles and advertisements have passed both Houses and been signed by the President. The person who "knowingly deposits or causes to be deposited for mailing or delivery" obscene articles, publications, or advertisements in the post office, or the person who, in "pursuance of any plan or scheme for disposing" of any of the indecent books or articles advertised, takes them from the mails, are alike deemed guilty of a high misdemeanor, and on conviction shall be fined from \$100 to \$5,000, or imprisoned at hard labor from one to ten years, or both, in the discretion of the court.

An iron church, 135 feet long and 65 feet wide was built a short time ago in New York for the town of Anconia, a fashionable watering place in Peru. It was taken to pieces, and shipped to Calcutta in the Canada. Besides the usual buildings, provision is made for a sacristy, a steepie, a char-

el house, a belfry, and other appurtenances. One of the organs accompanied the unusual march. The church was constructed by Mr. Perro, a gentleman from Colombia doing business in this country. He received the contract from Belia, late President of the Peruvian Republic. The Peruvian minister in Washington was entrusted with the supervision of the work. The whole cost will amount to \$150,000.

The Baptist Union claims that about 700,000 Baptists in this country are not "liberal" or "free-communicants." It says that "Very few churches now make occasional communion of their members with Pedobaptists a disciplinary offence; many of them quietly admit Pedobaptists to the Lord's Supper in their churches; hundreds of their ministers give no invitation to the Supper, because they regard an invitation to those of the 'same faith and order, as an unwarranted exclusion of others. A respectable and increasing number of ministers are open-communicants."

Great Revival in India.—A work of grace has been experienced among the Santhals in connection with Mr. Boerssen's Indian Home Mission. The (Lucknow) Witness gives a somewhat detailed account of the work. Two hundred and twenty adults have been baptized. Seven villages have in whole or in part, embraced Christianity, and the religious interest is spreading in all directions. Many enquirers are coming to the missionaries, who are greatly straitened for help. The movement is carried forward largely by the people themselves. One of the most successful laborers in the work is a woman of about sixty years of age. She sometimes walks seven miles to talk to the people, and her word is with power. The converts are remarkable for their power in prayer. Mr. Boerssen, who, with an assistant society, but is not connected with any missionary society, but is a devout, earnest Christian, and is well recommended.

Illiteracy in Prayer Meetings.—A correspondent of the Congregationalist has a word of reproof for churches and church members who have no patience with the few who give the illiterate members of the church, who have no need of you. I heard one church member say he had rather not have a revival, than to hear an illiterate man speak and occupy time that others could fill up so much better, as he thought. How many church members better the same? They are fearfully numerous, but they do not consider that the illiterate members of the church are the masses that stay away from the prayer-meetings. They are virtually shut out because they have nothing to do."

The Ladies of Moscow, an English paper tells us, have just formed a society for the distribution of the Scriptures in the valley of the Volga. During the summer season they take their stations on the large steamers which ply up and down the river, and, as is well known, is the longest in Europe, and waters the most fertile and populous parts of Russia. Here they spread the Word among the crowd of passengers, which are continually renewed. Others station themselves in the villages on their banks, until their supplies are exhausted. In like manner the few lines of railway are improved by Christian ladies, who give themselves to the work of attending in the waiting-rooms of stations, offering the Gospel of salvation to those who come and go. By these and similar means a net-work of societies extends over the empire to its most remote bounds, whose aim it is to secure a speedy and wide circulation of the Bible.

(From our Own Correspondent.)

WHAT OUR LAW-MAKERS DOING.

In my last letter I referred to the resignation of Mr. Wetmore, as Clerk of the House of Assembly. On his retirement from the seat which he has filled so many years with such credit to himself and satisfaction to the country, he took occasion to deliver a parting address. In this he referred to many acts of kindness which he had been wont to receive, not only from the present Representatives, but also from all those who had occupied seats in the House since January, 1873, when he first took the office. He thought that, with one exception, all the then members had passed away to their last long rest, and wondered why he had been spared so long. Some of some of these gentlemen were now here, and one of them was at Government House, and from all these he had received the kindest acts. He expressed his appreciation of the faithful and ready assistance he had received from his Assistant, Mr. Richards, and having requested the liberty to pass in and out as of old, he bade farewell. The privilege, as you will readily imagine, was granted. As the venerable old gentleman bade farewell, we could not help reflecting on the changes which he had seen since his first official act as Clerk. How many gentlemen have filled the Speaker's chair, and one after another, vacated it? How many contests have he witnessed between Government and Opposition? How many Governments have risen upon the site of decayed ones, only to remain for a time, and in some cases having done their work, in others having partly done it. At times he has seen the current of legislative ability run high, at others dwindle to the tiny stream. The legislators and the legislation of more than one generation have been known to him; the early struggles of Responsible Government; the campaigns of Confederate and Anti parties of later years; the working up of our Legislature until it gave us a Free School law, have one and all fallen under his observation. Step by step he has travelled over more political ground than any member of the House. The addresses of and replies to many Governments, the want of petty wranglings, the flattering compliments, and the bitter invectives, the kindly feelings and the harsh judgments and passionate attacks of fifty years have all been seen and heard by him. In his official capacity they have been heard for the last time. All honour to the man who with so many changes of Government, was found worthy of his important position. Mr. Bliss has been the fortunate individual on whom his mantle has fallen. Of his ability to satisfactorily perform the duties of his office we doubt not.

On Wednesday, 19th inst., the Provincial Secretary brought down his budget. It was one of his able efforts. He paid a high tribute of respect to his predecessor, the late Hon. G. L. Hatheway. He then laid before the House the "Financial Statements" of 1872 and the estimated Expenditure and Income for 1873. The members in Opposition, of course, took the occasion to catechism him upon the Report, but he underwent examination in a creditable manner, and displayed not only a willingness, but an eagerness, to make lucid and raise above all suspicion the several items thereof. He showed that the available income for 1873 was \$551,558.65, and the estimated expenditure was \$503,352.35, leaving unappropriated the sum of \$48,206.30. Placing this surplus in comparison with that of 1867, when it was over \$200,000, he showed how that year by year it was growing smaller, and that unless we had "Better Terms" allowed us, we must soon have recourse to direct taxation for many purposes which now do not demand it. In due time the House went into consideration of the matter of Supply. We expected to find our friend Gough ready to show opposition to some of the appropriations, and in this we were not disappointed. He commenced to make what we suppose would have been an exhaustive speech, but owing to what he considered was disrespect to members towards him, he did not complete his speech, sitting down in disgust. The bye-road of propitiation appeared to be the great "apple of

discord," especially among the members from Northumberland. It may be that insufficient attention is given to the selection of Supervisors and the expenditure of money. Yet year after year this matter comes up afresh, without any change having been apparently effected. If the Commission of Public Works does not manage his department properly, by all means make him answerable for all negligence and carelessness, but if he does perform his functions in a satisfactory, or in what should be a satisfactory manner, why he finding fault with him year after year in about the same strain, and no good resulting therefrom. It would appear to be chronic, and that there must be a yearly attack thereof. It is true, we think, that the report in that department is not made out in as full a manner as it might be, yet taking into consideration that some of the supervisors have died before rendering their report, and that some others were new ones, and hence inexperienced, we can imagine how that an absence in particulars might happen in some cases. We believe however, that the Reports submitted are such as would give satisfaction to one not desirous of finding something wrong in the administration of affairs. It is beneficial to our country, however, we imagine, to have a good Opposition, as it tends to keep a check upon the acts of the Government. While, however, we would not endorse the doings of the ruling power when we believed it guilty of error, neither would we countenance all or any of the doings of the Opposition, unless we thought the members thereof were acting upon principle and from motives of truth. On the principles of both members in and out of Government we will pass no judgment, except inasmuch as their acts may speak very emphatically. This freedom, however, members take with each other, and from the bitter personalities indulged in at times, one is led to believe that if legislators are the salt of the earth, much thereof "has lost its savor." We were sorry to hear the character of one of the members from Northumberland discussed to so great an extent the other day, and we believe that that feature were introduced, we think, without any design on the part of the gentleman who introduced them of their taking so wide a range. But the introduction of any fault of any legislator is sufficient to create a great disturbance, because they are so full of the tricks and schemes of each other that they "could a tale unfold" at almost any emergency, which would not reflect much credit to many of them. It is said that men in the same position are the best judges of each other; if this rule apply to politicians, the judgments which many of them form of each other are not at all complimentary, and tend to make the impression that political virtue has become extinct.

Several bills have been submitted—such as Williams, for repeal of School Act; Hanington's, on Bye-Roads; Humphrey's, relating to Moncton district; Hibbard's, to incorporate Lake George Railway Company; Harrison's, relating to Municipalities.

The Attorney General's bill relating to the Common Law Procedure Act has engaged much of the time of the House. It is too long and technical for any remark upon its merits. Lawyers petition for its repeal or modification of School Act have been laid before the House. Besides these, the attention of the House has been turned to a bill empowering Justices of Peace in Queen's Co. to lease certain lands; a bill to incorporate Richibucto Railway Company; a bill, by Otty, to establish a District at Sussex and erect a look-up there; a bill, by Attorney General, relating to public health, with others of less moment.

Meantime the matter of Supply or review of Public Works Report, has occupied the spare moments of the House, and has been fully discussed. Efforts have been made by the Opposition to lessen expenses of the several departments, to diminish the number of clerks and officials, and to increase saving and economy.

Both Temperance bills have been disposed of, by degrees. Part of that which Temperance men strove for has been gained, but still a great part has been lost. That a great interest was taken in the matter by rum-sellers could best be discovered by the number of that class who occupied seats in the several lobbies, day after day. One of the main points gained is that liquor saloons must close at ten o'clock in the evening and remain closed until six in the morning. One of the main features lost is that the liquor business may be carried on in connection with other business. We have not space to review the speeches of the several members—suffice it to say that some argued principle of not the highest order, others argued manhood and character. King defended his last year's course in the matter, favoured billiard saloons and drinking saloons, but, nevertheless, was willing to shorten the hours. The general bill itself, and the spirit of Crawford in submitting it, speak loudly for him than any panegyric of mine. Contrary to his course on the School Bill, he both spoke and voted "yea." Hibbard and Landry both denounced these saloons, in which our young men waste so much time, character and vitality; and were supporters of the bill in the fullest sense. But the "nay" was too strong against some of the better features, and thus only part of what we hoped for has been achieved. What with the congeniality of tastes and sympathy between some people, and what with the influence this traffic has upon elections, we, of course, expect to find certain members acting just as they have. They fight against any restrictions in the trade, against anything which would cripple the rum-seller's power to debauch humanity. Through excuse that the bill sought to do too much, many