

exigency required it, at two several times, a general meeting, in which meeting the general Inspector of the church was elected, on the basis of universal suffrage. Every one participated in these meetings who belonged to the church. That was truly a democratical institution. There we provided for the necessities of our civil and religious education, and there was full freedom. These things now are entirely unknown there; and it is the House of Austria which disposes now of the institutions of education, and of the condition of every church throughout the land. Therefore, I have a full right to say, that the cause of Hungary is the cause of religious liberty, and that the existence of the House of Austria is the existence of persecution to religious liberty throughout Europe.—[Applause.]

My principles, and the principles which I consider to be the principles of the majority of my nation also, and which we, with the blessing of God and the aid of free nations, will yet carry out—my principles in respect of religious interest are two; one is, that the church shall not meddle with politics, and the other, that the government shall not meddle with religion. [Tremendous cheers.]

The following, to men of peace, from the latter part of Kossuth's speech, is a sample of his occasional outbursts, with which he carries away his hearers. He had been showing how the props of Austria would fall, one after another, before the power of re-armed Hungary. He adds,

But I am told there are men of peace who say after all, "This is very true, or very fine if you please; but we will have peace at any price." Now I say many things in the world depend upon a true definition. It is not true; they are not men of peace who speak so.—They are men who would conserve at every price the present condition. Is the present condition peace? Is the scaffold peace? Is the scaffold, on which in Lombardy the blood of 3,742 patriots was shed during three short years? Is that peace? Is the prison of Austria filled with patriots, peace? I believe the Lord has not created the world to be in such a peaceful condition. [Great applause.] He has not created it to be a prison for humanity. No; the present condition is not peace. It is a condition of oppression on the European continent; and because it is the condition of oppression, it cannot be peace, because so long as men, as nations are oppressed, so long men and nations are discontented. And so long as men and nations are discontented, there cannot be peace, there cannot be tranquility. It can be but a volcano, boiling, everlastingly, and the slightest opportunity breaking out again and demolishing all artificial props of tranquility, and those interests which rely upon tranquility. Europe is continually a great battle-field; a great barrack. Such is the condition of Europe; and therefore let me not see those who, professing to be men of peace, will not help oppressed liberty, because they will have peace. Let me tell them, on the contrary, this condition is not the peace in which they are interested. The oppression of nations is what they are interested in, because the present condition is not peace, but is oppression. With me and my principles is peace, because I will faithfully conserve the principle of liberty; and it is only upon that principle that nations can be contented; and only with the contentment of nations can there be peace upon earth. [Great applause.] With me and my principles is peace, lasting peace, consistent peace. With the tyrants of the world is only oppression, struggle, war, and continual boiling of volcanic fires.—[Applause.]—*Ch. Watchman and Reflector.*

The New York Observer by a comparison of statistics makes out that the Sandwich Islands contain the most religious nation in the world; one half of the adult population being members of the church. That is about double the proportion of this country. The average salary of their pastors is three hundred dollars, which is about equal to the average in this country. The contributions to foreign missions have been one hundred and fifty dollars to a church. That is greater than the average here, though their churches are vastly greater.

TERMS OF THIS PAPER.

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CHRISTIAN VISITOR.

SAINT JOHN, FRIDAY, JANUARY 9, 1852.

POLITICS AND RELIGION.

We could give what appear to be reasons why Revivals usually occur in the early part of the year, though we would not be over confident in the opinion.

We have generally considered that the leisure of this season, allowing attendance upon meetings, and a reconsideration and reflection upon divine truth presented there, was a chief reason; and we have been the more confirmed in this from the fact, that in places and in connection with such avocations as do not make this a leisure season, revivals are no more common at this than at any other season.

Be this as it may however, we know that in very many churches great solicitude is felt that the early part of the year may not pass without some religious awakening, lest the whole year be one of declension. This is the result of observation, and a conviction of this kind exists, whether the right reason or any just reason can be given for the known fact or not.

Participating in this solicitude, we cannot feel entirely free from apprehension in view of the questions likely to be agitated in the Legislature, which has now commenced its Session, and the party feelings which the discussions may be likely to engender. To direct attention to what may endanger our peace, or prevent our prosperity will not, of course be considered by our readers an obstruction.

Against a becoming interest in whatever pertains to our prosperity as a Province we have nothing to offer; indeed every man has his responsibilities as a citizen, and can no more absolve himself from these than from those pertaining to his family or to the Church. Far be it from us to say that no Christian should interest himself in politics. We would not care to trust our interests of person and property to the management of a body or bodies uninfluenced by religious principle, or by the opinions of religious people. But the wranglings of party, and the heated debates which are most likely to provoke animosities during the Legislative Sessions, are not the subjects upon which our stability or prosperity depends. These weightier subjects involving great principles of moral and political science are not so exciting, and probably for that very reason are generally overlooked. An interest in these latter will lead to a careful course of reading. The truth upon such matters is not to be elicited by thoughtless and clamorous debate, or to be detected in the loudest words or the sharpest invectives of excited disputants.

What we would have Christians refrain from is the party warfare which is directed against persons, and the measures proposed by the adherents of one or another party, as though all that would be projected or could be accomplished by one party must necessarily be disastrous, and nothing need be questioned which the opposite party might suggest or attempt. Scarce any subject leads to such extremes of opinion and engenders so strong feelings, as the various movements of political men during the Session of the Legislature. Those who allow themselves to become excited upon these matters, and indulge in personal controversies are most likely to be cherishing a disposition hostile to religious enjoyment and destructive to religious influence.

The occasional and timely expressions of a reflecting and studious man, who maintains a consistent religious character, will far outweigh the passionate declamations and continued debates of the partizan, so that the object in view, professedly, in a continual meddling with politics is defeated.

The preservation of a quiet spirit and the careful culture of religious feeling does not interfere with the exercise either of our rights, or of our influence as citizens; but on the other hand, allows us to act at all times both with intelligence and effect. We beg to commend these few thoughts to our friends at this time, in view of what we consider the particular hazard to which they will now be exposed.

We have received from the Chief Superintendent of the Public Schools of Canada, a copy of his Annual Report of the Normal,

Model and Common Schools in Upper Canada, for 1850, printed by order of the Legislative Assembly.

From a hasty examination of this voluminous Report of above 370 pages, we should judge it to be a volume of great value. An abstract of the condition of every School, and of every thing pertaining to each School appears to be given, with explanations and details from Trustees and Teachers embodying the results of their experience and observation.

Dr Ryerson is an indefatigable public officer, and is working enthusiastically in behalf of Education, and with most pleasing success. We have a number of times called attention to the Journal of Education, a Monthly of 16 pages, conducted by him, and through which in original and selected articles a great amount of valuable information is diffused abroad in Canada. This periodical, issued at Toronto, is only 5s. per annum, with no Postage, and we wish it might find its way largely to this Province.

We have received a Pamphlet containing Rev. Dr. CRAMP'S Inaugural Address, also his Introductory Lecture to the Theological course at the College, with some documents pertaining to the College, in an Appendix.

The Theological Lecture we had the pleasure of listening to when delivered. It is remarkable for terseness, simplicity, and clearness, and was admired by all who heard it. We hope a copy may reach every minister, and student for the ministry, connected with the denomination; and also that the perusal of the whole pamphlet by the friends of education, may cheer them and excite becoming efforts to perpetuate and extend further the educational facilities of Acadia College.

The receipt of the following donations for the French Mission are hereby acknowledged:

Friends at Margerville,	£1 10 4
" " Canning,	1 0 0
Elder Benjamin Coy,	0 6 4
Abraham Cowperthwaite,	1 0 0
Collection at the Quarterly Conference at Canning,	2 12 0
	£6 8 4
Elder D. Crandal, also, in a private note, acknowledges the receipt for the same object of the following sums:	
Friends at Springfield,	£0 6 4
A sister in Moncton,	0 2 6
	£0 8 10

The general interest in behalf of this Mission wherever it is presented, is most gratifying. Bro. Knight's letter will be found in another column.

We would inform Bro. Crandal that we feel a strong interest in the subject of which he has written, but upon consulting friends here, they do not think it prudent that any steps should be taken in it till such correspondence can be had as would prevent misunderstanding. We reserve his communication therefore awhile.

TO AGENTS.—A number of our Agents upon whose bundles we prepaid the Postage so long as Postage was collected on papers, have been sending us lately the subscription price of the paper for some of their subscribers without what was due for Postage. Separate letters to each would be a large tax to us, and we therefore call their attention as well as that of the subscribers to this matter. As the Postage was paid on just one-half of the present volume, the Agents will collect from each, *One Shilling* additional to the subscription for the year just closing, and *Two Shillings and Two Pence* on each preceding year.

The Child's paper will be sent to Mr. J. S. Colpitts as soon as it can be procured from Boston, others also, who have ordered it will be obliged to wait.

LETTERS RECEIVED.—Mr. Wm Hamilton, with remittance; J. E. Potter, Esq., do.; Rev. D. Crandal, do.; Mr. H. E. Seelye, do.; Rev. A. Mutch, do.; Mr. I. Wallace, do.; Mr. John S. Colpitts, do.; Mr. Jonathan S. Colpitts, 20s.; Asa Dow, Esq., do.

Rev. D. Crandal, Rev. G. F. Miles, H. E. Seelye, Rev. John Chase, Rev. Dr. Cramp; Rev. J. Francis.

The following errors crept into Mr. Munro's communication a fortnight since, which failed to be observed in correcting the proof. We presume our readers are generally aware that the writers of communications are not to be held chargeable with such errors.—

We feel especially mortified when they occur in connection with the communications of those who, from their position, or avocation as Teachers, must be more sensitive than others.

"The vast domain" was given instead of *her vast domain*. "Strike" instead of *strikes*. "Power" instead of *honour*. "Peacefully" instead of *fearlessly*. "Revelation" instead of *revelations*. "Arise" instead of *arose*. "The hand that first a sceptre" instead of *the hand that first wielded its sceptre*. "The fruit of that small measure if the good seed" instead of *the fruit if that small measure of the good seed*. "Consummation" instead of *consummation*. "Satellite" instead of *Satellite*. "Etheral" instead of *etheral*.

We notice in the last *Frontier Journal*, the following letter from Brother Ebenezer R. Doten of St. David. We are glad to see attention called to the skill of our excellent friend, Dr. John Walker, late of St. George, and now of Calais. We hope Dr. Walker is not taking final leave of the Province. His ardent love for his profession, and the success which has attended his early efforts give great promise of eminence.

We know something of the case to which attention is directed in the following notice. So great were the inconveniences she experienced in trying to walk that this young woman wished her father to have the foot amputated rather than suffer. Whereas since the operation no one could tell to see her walk that she had ever been lame:—

Surgical Operation by Dr. John Walker.

MR. EDITOR,—My daughter Ethelda Adelaide, 14 years of age, was lame from her infancy with a species of club foot, walking upon the ball of the toes, without being able to bring the heel or sole of the foot to the ground, as she advanced in age, the lameness increased, the limb wasted, or rather did not grow in proportion to the rest of her person, until it was with the greatest difficulty that she could hobble along.

Dr. Walker operated on the foot last summer early in the season, Chloroform was administered and no pain was experienced and in less than a month she could walk with ease and comfort.

I would have written this before, but being anxious to see her perfectly well, and able to walk without any lameness, I have withheld till now, when contrary to my own expectations, and that of many others, I am enabled to state that the limb has increased in size very much, and that the natural use of her foot is now restored.

Sir, knowing of others afflicted in a similar manner, suffering under the same disadvantages, caused me to present the above, to be published in your paper that they might improve the present opportunity, while the residence of Dr. Walker is in Calais.

Yours, Most Respectfully,

EBENEZER R. DOTEN.

Oak Bay, St. David.

Correspondence.

[FOR THE CHRISTIAN VISITOR.]

ACADIA COLLEGE SCHOLARSHIPS.

DEAR SIR,—In my last Communication, I adverted to some opinions lately expressed, respecting the propriety of endowing Acadia College. Whether those opinions will be made public, or whether any steps are likely to be taken to secure the object, I will not venture to say; but I propose now, with your permission, to offer a suggestion or two for the consideration of your readers.

All that I have heard and seen, in relation to the College, tends to convince me that however industrious, zealous, or even enthusiastic the Professors may be, it is impossible for them, without further aid, to carry on the Institution, satisfactorily and efficiently, in all its departments. The work of four men cannot be well done by two. Division of labour is essential to efficiency and success.

It may be stated in addition that the President is Professor of Theology, in its various branches. But at present he is able to do very little in that department, as his time is almost wholly engrossed by the Classics. This evil must be corrected, or our Churches will have just reason for complaint.

The Financial Committee, I hear, are much discouraged on account of the slowness of the annual subscribers in paying their subscriptions. I am not much surprised at this result. It is not a satisfactory mode of sustaining a College.