

# The Christian Visitor.

- A FAMILY NEWSPAPER: DEVOTED TO RELIGIOUS AND GENERAL INTELLIGENCE.

REV. I. E. BILL, EDITOR AND PROPRIETOR.

"Glory to God in the highest, and on earth Peace, good will toward Men."

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## Poetry.

### The Pauper's Death-Bed.

BY MRS. SOUTHEY.  
Tread softly; bow the head—  
In reverent silence bow;  
No passing bell doth toll,  
Yet an immortal soul  
Is passing now.  
Stranger, however great,  
With holy reverence bow;  
There's one in that poor shed,  
One by that paltry bed,  
Greater than thou.  
Beneath that beggar's roof,  
Lo! DEATH doth keep his state;  
Enter—no guards attend;  
Enter—no guards defend  
This palace gate.  
That pavement damp and cold,  
No smiling courtiers tread;  
One silent woman stands,  
Lifting with meagre hands  
A dying head!  
No mingled voices sound—  
An infant wail alone;  
A sob suppressed—again  
That short, deep gasp, and then  
The parting groan!  
O change!—O wondrous change!  
Burst are the prison bars;  
This moment cease to low;  
So agonized—and now  
Beyond the stars!  
O change!—stupendous change!  
There lies the soulless clod;  
The sun eternal breaks—  
The new immortal wakes—  
Wakes with his God!

### Our side and the Russian Side.

We could, if we liked, write a long chapter about the means by which the government of Russia seeks to acquire itself with what is doing in this country. We could give the name of that sedate-looking old man in black, who from time to time makes his appearance at meetings of our learned societies, always asking questions, and making notes in the most innocent way in the world, as though every one did not know him to be a spy, gathering information for his imperial master. We have seen young Muscovites sent over here to be apprenticed to some of our makers of machinery, not stout and robust as befits the wielders of sledge-hammers, but thin soft-handed youths, who had a habit of bribing the foreman, to let them carry away working drawings to study at their lodgings. We could tell of a Russian consul who used to attend Charist meetings, dressed as a working man, in jacket and trousers of fustian, and who sent such intelligence to St. Petersburg, as alarmed the Grand Duke Michael, and made him to defer his visit to London. We could do all this, and show what curious under currents there are in diplomacy, were it not that for the present a few remarks on trade must serve our purpose.

Some people have felt very uneasy because of the commercial losses in which, as they think, the present war is to involve us. A glance at both sides of the question, however, may assure them of tranquility in this particular. We can easily select a few items for examination, from an account brought before the Statistical Society by Mr. J. T. Dawson, on one of their late meetings, and thus perhaps gratify a little natural curiosity.

We are apt to judge of a man in proportion to the number of acres he owns, or the amount of his balance at his banker's. What then shall we think of the Czar, whose European dominions comprise 2,050,000 square miles? A large territory this; but that of the United States and our own in British North America is larger, each being about 2,500,000 square miles; so, if more extent of a surface be a source of power, it is not all in the hands of the most unscrupulous. As regards population, the advantage is the other way. England—and France put together, muster 65,000,000 of inhabitants; Russia has 67,000,000, including Poles and all the heterogeneous races over whom she exercises authority in Europe. This vast population is accessible at three points only—the Black and White, and the Baltic Seas; the bulk live in the remote interior, beyond the shot and shell, not out of the reach of the ukase which calls the peasantry into the army. These are costly serfs, belonging to the emperor and great landed proprietors; and, reckoning their value at only half of that of a Carolina bigger—from 500 to 600 dollars,—the drafting away of forty or fifty at a time must be a very agreeable event for their noble owners, who have to endure the loss as best they may. It is round Moscow—in that which as Russia 200 years ago—the population is so dense, being there from 56 to 121 to the square mile. Westmoreland, the least populous county in England has 74 to the square mile; Lancashire, 944; and Middlesex, 5590. Let us look now at the items of trade. We are, with our population of 29,000,000, worth in 1843 more than 1,98,000,000 worth of goods—about 70s. per head; France her 36,000,000 of inhabitants, sends away goods to the value of £60,000,000 annually—about 33s. per head; while the exports of Russia amount £14,000,000 only—poor 4s. 2d. per head! This sum, it must be remembered, represents raw produce almost exclusively, but what England and France send away is chiefly manufactures, the exports of the United States, with 23,000,000 inhabitants, amount to more than double those of Russia.

In 1847, Russia sent us £7,363,681 worth of raw produce; and what we sent her in return came to about half that amount, of which sum a little over a million would represent the value of the goods manufactured; according to the returns for 1853, £1,228,411. Salt figures largely in our exports to

Russia; in 1851, she took from us more than 2,000,000 bushels; and there is little doubt that it was British-made salt with which so many of the prizes captured in the Baltic were laden. Salt is a precious commodity in the wide dreary regions of the Czar; and its value is largely increased before it reaches the hut of the peasant. Coffee, tea, sugar, spices, and our colonial produce, are needed for the populations of the towns and the tables of the nobles. Of sugar alone, we sent to Russia in 1847 more than £1,300,000 worth. The distribution of the imports is no the same as in England and some other countries, where the poorest shares according to his means; for it is said that in Russia the nobles consume what is imported, while the peasants produce what is exported.

The tonnage of vessels trading in the imperial ports in 1848, was more than 3 British to 1 Russian, while of Russian ships entering British ports the proportion is about 1 in 50; and where all the rest of the world buys to the value of £100 from us, Russia takes 46s. worth.

As regards our dependence on Russia, from 1840 to 1853 we got 14 per cent. of all our imported grain from that country, of which 8 per cent. was from ports on the Black Sea. From 1840 to 1847, 72 per cent. of our whole supply of hemp came from Russia; but since then only 62 per cent., while our gross import of the article has nearly doubled, thus showing that other sources have opened. Of flax and tallow, also we now get more from other countries than from Russia; but we must still depend on her to a great extent for our brooms and brushes, seeing that she sends us nearly 2,500,000 pounds of bristles in a year, and the supply from other quarters is not yet adequate to the demand. Every year, however, multiplies the number of pigs in Ohio and other American states, and soon there will be no lack of bristles. In fifty-three years, we have paid to Russia for flax and hemp alone more than £116,000,000 sterling; thus she will lose more by the quarrel than we, and pay pretty dear for imperial ambition. Looking at the war from whatever point of view, we may say with the humorist, "We shall survive it."

It will be curious and interesting to watch the changes that grow out of a state of hostilities. The trade resources of other countries will doubtless expand to meet the new demand on them; and on the restoration of peace, Russia may find herself shut out of the market. In the meantime, we see a great overland trade from St. Petersburg, and other places, to Memel and the other Prussian ports on the Baltic. Great-caravans of loaded wagons are continually passing and repassing along the roads; and so well is the system organized, that for this year at least the Russian merchants will get rid of their goods.—But this cannot go on very long. Prussia will not be permitted to fatten on the European war; and after the reduction of the Crimea, active military operations will be changed into a blockade. The condition of affairs is certainly a new one to the present generation: War and Peace are both at work. Forts are being knocked down, and prisoners taken, and at the same time the busy trader still keeps his gainful relations; and the post-office, without a single interruption, still carries out letters to St. Petersburg. There are some two or three thousand English in that city, living in perfect composure so long as Constrad intimidates the fleets. What they will do afterwards, remains to be seen; and at all events, they are not unwilling to enjoy themselves at present, if we may judge from a large case of novels and other light literature—we saw shipped a few days ago for St. Petersburg.—*Chambers Journal.*

Written for the Christian Visitor.

### Karen Missions.

BY X—

(Continued.)

THE CHURCHES EAST OF THE IRRAWADDY.  
We now glance briefly at the condition of the Churches east of the Irrawaddy. We have seen the depressing circumstances to which they were exposed for years; yet in spite of every obstacle the gospel progressed, and in 1851 the Karen Christians in this district were one thousand in number. They suffered materially from the late war, but now they are under a tolerant government, and never dread Burman tyranny or Buddhist bigotry.

### PROGRESS OF THE MAULMAIN MISSION.

The progress of the gospel among the Karens through the Maulmain Mission has been very encouraging. We have seen that up to the year 1840 the converts numbered 200. The school established for their benefit answered a very good purpose, but it did not realize the expectations formed respecting it. The school is a more effective institution than the zayat; the preacher can exert a more powerful influence than the school-master.—In consequence, the Karen school has lately been modified so as to be available chiefly for those who have in view the Christian ministry. The Karen Churches have suffered for want of proper supervision. The Karens make better evangelists than pastors; they love to go about, from village to village proclaiming the simple truth, but when settled in one place their deficiency in knowledge and judgment becomes marked. They require the missionary to teach, to advise, and to exhort, else they are apt to become careless, and then of course the churches suffer. This mission requires a better educated ministry, and more missionaries. It must not be supposed from these remarks that the gospel has made but little progress since 1840. Not a year has elapsed in which it has not made some important advance, and now there are nearly a

thousand Christian Karens in connection with this mission.

### PROGRESS OF THE TAVOY MISSION.

We now turn our attention to the Karen Churches of Tavoy. Schools were established for the benefit of the native children as well as for the assistant preachers and teachers. In 1848 the New Testament was placed in the hands of the people, and thus we find the Karens with the means of Christian knowledge and civilization. A press was established which continued in operation until within a year, when it was removed to Maulmain. While in Tavoy it sent forth publications suited to the wants of the converts and their idolatrous countrymen, and doubtless rendered essential aid to the mission. The schools and press, with other duties in Tavoy absorbed much of the time of the missionaries stationed here, still they visited the jungles as often as possible. The main work of evangelizing, however, continued to be performed by native assistants, and their labors were rewarded with success. Matak continues to flourish. It has passed through several changes, owing to the unsettled and wandering habits which the Karens had formed; but to a great extent has fulfilled the aim of its founder. Mergui is now included in this mission. For many years it had a separate existence. Moung Oung had labored there shortly after Mr. Boardman's arrival in Tavoy. In 1839, Messrs. Ingalls and Benyon came to this station and labored some years, dividing their attention between the Burmese and Karens, and through their labors it became an important and deeply interesting station. In its vicinity were six churches and eight out stations, with 150 communicants.—The Karen converts of Tavoy, including Mergui, now number 1056. The Bible has just been translated and placed in their hands. The churches are making progress in knowledge and piety, and are characterized by a deep concern for the eternal welfare of their idolatrous fellow countrymen.

### NEW MISSION FOUNDED.

A new mission has lately been founded in Toungoo. This place is about 130 miles to the north east of Rangoon, and seems to be an admirably chosen station. It is situated in the immediate vicinity of great numbers of Karens, and already the efforts of the missionaries have been successful, though it has only been in existence about eighteen months.—Under the management of Dr. Mason, we cannot doubt that still greater results will be achieved.

### CONCLUSION—RESULTS OF THE KAREN MISSION.

Thus we have traced the progress of the gospel among the Karens. We have marked the means which have been used; we have seen the operations of these means. The missionaries adopted no expensive manner of operation. The same simple gospel which the apostles preached to the Jews, the Greeks, the Romans and the Barbarians, was proclaimed to the Karen and with the like result. It was the power of God unto salvation. The converts became the salt of the earth, the light of the world. When a convert was made he felt anxious to proclaim to others the truths which had been so blessed to himself. He went forth with the glad tidings of salvation, and often to his surprise found these tidings implicitly believed. It is computed that there are now nearly ten thousand Christian Karens in Burmah. It must be borne in mind that none are received into the churches but those who by a narration of experience and by an exhibition of the fruits of the spirit testify that a change in their disposition and affections have taken place. Ten thousand of a notoriously ignorant, degraded, and vicious people, are now practicing the duties which their religion enjoins, aiming for that holy habitation towards which their religion points, and manifesting for the eternal welfare of others that regard which true religion prompts.—This is surely a glorious sight—a nation emerging from the thickest darkness and rapidly attaining to Christian civilization. If we looked not beyond the present this would well repay us for all the toil and expense which has been expended upon them; but when we contemplate their eternal destinies, as we see so many thousands fitted through the gospel to dwell with Christ in his own home forever, we can rejoice before God with joy unspeakable.

### A Voice from Australia.

Concluded.

### MELBOURNE, ITS STATE AND ITS WANTS.

The propriety of open air preaching in Melbourne is also a subject upon which I would humbly offer a few thoughts. Although Melbourne is tolerably supplied with chapels and churches, all things considered, still these are far from being filled. Religion is not fashionable. Hunting, horse-riding, and other amusements are preferred by the great bulk of the people, on Sunday, to a sermon or an exhortation. Hence the necessity for taking the word of life to the out-standing population, and for warmly pressing it upon their attention, whether they will hear, or whether they will forbear.

Yet it must be allowed that it requires no ordinary strength of nerve and self-possession to address an out-standing Melbourne audience upon the subject of religion. One sees gathered together a strange medley of individuals—infidels, scoffers, Roman Catholics, together with many of those who profess nothing at all. To encounter the brunt of the fiery opposition which these offer to true religion, needs much wisdom and prudence. A full acquaintance with the Bible, a heart richly stored with Divine grace, together with readiness of speech and clearness of judgment, are indispensable qualifications. The Roman Catholics are particularly troublesome to those

who preach the gospel to the out-standing population, viewing them with a sort of malignant hatred, and stirring up others to insult and molest them. A pious gentleman of our own denomination preaches twice every Sunday at the Melbourne wharf; and from him I have learned that amidst much keen opposition, which he has to endure from his several audiences, none is so bitter and deliberate, as that which proceeds from ignorant and malicious Papists.

In connection with this part of the subject I would here observe, that a city mission has been recently established in Melbourne, under the auspices of the various Protestant churches. This mission bids fair to endure, and to accomplish much real good. Ten missionaries of piety and efficiency have been appointed by it to perform those important offices of religion which such persons can alone be expected properly to perform. This should be matter of great thankfulness to the people of God in general.

### THE MELBOURNE BAPTISTS.

In speaking now of our own denomination, I would premise that there are just four Baptist churches in Melbourne that are at all worthy of the name. These I shall briefly classify, according to order, and according to the apparent merits of each.

The first Baptist church was erected about eight years ago in Collins-street, and at that time, was presided over by the Rev. Thomas Ham, lately deceased in Sydney, New South Wales, to which place he had a call from Melbourne. Since that time it has been presided over by the Rev. W. P. Scott, now of the second Baptist church in this city,—by Mr. John Lush, a merchant here,—and now by Mr. Collins, a worthy tradesman, also of this city.

The following statistics, relative to this church, were kindly furnished me by Mr. Collins. They show the position of it on Jan. 1, 1854, and the progress it has since made

Number of members in full communion on Jan. 1, 1854	30
Added since by letter	22
By baptism	4
Total	106
Lost by death	2
Dismissed to form a church at Prahran	6
Present number of members	98

The first Baptist church holds strict communion principles; and what is required to infuse life and energy into it, is a really able and faithful pastor, which it has long been without, and which, I understand, it is now longing to obtain.

I am also put in possession of the following statistics relative to the second Baptist church through the kindness of its pastor, the Rev. W. P. Scott:—

Received by baptism, from January 1854	6
Received by letter or report	30
Withdrawn from membership	2
Present number of members or communicants	111

Open communion principles are held by this church. Its position is the best of any of the Baptist churches. Still great improvement might be effected. A more vigorous and strict policy of church government is much needed to counteract laxity of principle and latitudinarianism. Mr. Scott is faithful and zealous in the discharge of his pastoral duties.

There are two other churches of less note in Melbourne, the one presided over by the Rev. John Turner, of high Calvinistic principles, and the other by a Mr. Allan, a labourer, whose particular principles I am unable to state. Upon the whole, I am free to admit that the Baptist churches here have not prospered according to their advantages. Unseemly division and debate have rent, scattered and weakened them. In some cases, men have assumed the pastoral office wholly unqualified for it—by either gifts or grace, much more needing themselves to be taught than to take upon them to teach others. With one exception, there is not a prosperous church in Melbourne, holding our views. I say this, not to wound, but to heal; and I fervently pray that the time is not far distant when the Lord will cause many truly able and faithful servants to occupy this very important section of his vineyard. I am, my dear Sir, yours in the bonds of the gospel,  
PETER VIRTUE, JUN.  
Melbourne, Nov. 8, 1854.

### The Late Mrs. Burton.

The following obituary notice of the late Mrs. Burton, of Hantsport, N. S., is extracted from the last number of the *Christian Messenger*, and will be read with interest by her numerous friends in this Province:—

Mrs. Laleah Amelia Burton, was the daughter of the late Mr. Israel Harding of Yarmouth, N. S. She was born in Halifax, June 8, 1815. Her parents removed with her to Yarmouth, while she was a child. There she professed to be converted, by Mr. Burton in 1837. The year following she was married to Captain Daniel Vaughn of St. John, N. B. She united then with the German street Church of that city. Capt. Vaughn died in '47, leaving two little girls—their "only son" having preceded his father to the spirit world. In August, 1850 she was united in marriage to Rev. Wm. Burton, and assumed the responsible position of a "minister's wife," and a "step-mother," taking charge of his large family of motherless children. It is not for the writer of this, to say how she acquitted herself in this doubly difficult relation. Alas! who has ever been found "sufficient for these things."

We hope the important step was taken with much prayer and deliberation. She was endowed naturally with much amiability of temper, and she sought for grace to help in time of need. No complaint against her in the conduct of her onerous charge has reached us, but quite the reverse; still we venture to say she often failed in the discharge of her duty—and oftener still in giving perfect satisfaction to "all concerned." If she did, she would meet with little indulgence—If she did not, she was more than human. We think it not improbable her short comings were more manifest to herself than to others: we believe her "faultless" now.

Shortly after her second marriage she removed to the city of St. John, N. B.—Mr. Burton having taken the pastoral charge of the Portland church. Here her health suffered, but her spiritual strength was renewed. The "faithful few" who were wont to be found at the female prayer-meetings at Carleton, will remember how often she was there, and how much satisfaction she took in those and other religious exercises.

Mr. last bro. Burton received a unanimous call to take charge of the Baptist Church at Hantsport, a small village on the mouth of the Windsor River—the *Aron*. The toil and bustle and anxiety of removing—"a night and a day" tossed about on the deep with her little ones in the Bay of Fundy, at that season of the year—the trouble of "settling" among strangers, however kind and attentive, in the best accommodations which could be procured—bad at the best would enable our dear departed sister to appreciate the beauty of some of the pictures in "shady side," which she read a month before her death, and make her long for the land of rest. We believe she bore up under all with a degree of fortitude. She spoke in the warmest terms of appreciation, to those near and dear to her, of the kindness and attention of the people among whom she had come to dwell. Those who had opportunity to form an acquaintance with her will long cherish her memory with regret that her stay was so brief. She had begun to feel at home, and anticipated much christian comfort and opportunities of usefulness in the acquaintances she had already formed, and looked forward to the time when she would be able to attend more steadily the house of God and mingle more freely among her friends. But the ways of God are not as our ways. He had ordered otherwise.

On Monday the 5th of March she gave birth to a son—her sixth child. On Wednesday following she was seized with alarming symptoms. Medical aid was immediately called, and her fever and pain abated. She had several ill turns afterwards—complained of pain in her side, and was troubled with a cough. Her case was not considered, however, very alarming by her physician or her friends until the day of her death. This was Lord's-day, March 18. That morning she appeared much better,—converted cheerfully, but spoke of death as a not improbable event, and manifested a reliance upon the Saviour and resignation to the will of God, come life or death. Two persons were baptized by bro. B. That morning, and eight were received into the church,—brother and sister Burton were among the number, he receiving "the right hand of fellowship" on her behalf. At 2 o'clock there was a manifest change in her appearance; but nothing sufficiently alarming to prevent her husband from leaving to attend his appointment at Windsor—about seven miles distant. In about two hours after this the writer of this sketch was sent for in haste at her request, to pray with her, and was told that she was dying. He hastened to the place supposing the family had been alarmed by an ill turn which would soon pass off. But there was no mistaking the work of death. She was apparently perfectly sensible and composed; but it was difficult to understand her feeble and indistinct utterance. She knew us all, and asked us to sing. But alas! we were so stunned and overcome that no one but herself felt like singing. She repeated the request, "Sing a hymn" said she—"sing about the love of God." It seemed hard that her request should not be complied with. The hymn book was produced. But was there a hymn?—a hymn which one could sing with a crushed and broken heart—suddenly and unexpectedly called into the presence of a dying friend—the loved companion of a dear christian friend, and brother in the ministry—her little children, soon to be motherless, standing around—her companion at a distance all unconscious of the bitter cup mingling for him. The leaves of the book were turned over, but we could not look for a hymn. But "sing of the love of God" said the dying wife and mother. And then Cowper's beautifully appropriate hymn presented itself on the 672 page of the psalmist.

"Hark, my soul, it is the Lord,  
"Tis the Saviour, hear his word;  
Jesus speaks, and speaks to me,  
Say, poor sinner, lovest thou me."  
Ah! this will do, Bless God for that hymn. We sang it. We could pray now. Will some kind friend sing that same hymn to us when we are dying?  
Sister Burton again tried hard to speak. She evidently wished to leave some dying message. But words would not come.—Shortly after a friend present caught some directions about the children. Her husband arrived just in time to see her breathe her last. But she failed to recognize him. At about half-past six her spirit took its flight. The funeral was attended on Thursday following, by a large concourse of sympathizing friends. Rev. Chas. Tupper preached a very appropriate discourse from I Thes. iv. 14. "For if we believe that Jesus died and rose again, even them also which sleep

in Jesus, will God bring with him." May we meet her then in glory.—*Com. by Rev. S. T. Rand.*

### The Theatre.

BY REV. W. W. EVERTS.

6. Theatrical amusements, in their elements of interest, are moreover eminently unsatisfying, and dissipating. In every rank and condition man needs occasional relaxation from accustomed pursuits. And it should be of a kind to combine the most valuable improvement in knowledge and virtue with innocent pleasure. The most improving amusements are those not restricted by their artificial character to classes, but like the richer gifts of Providence in their simple nature available to all. Innocent and joyous recreation may smile in the sunlight, sparkle in the beaming eye, ring out in the merry laugh, exult in the elastic step, with bounding freedom trip over the meadow or sport in the green fields, the garden and lawn, or in silent contemplation wander through the wood and along the murmuring brook. She may drink in, with delightful sensation the songs of birds and the sound of the waterfall, or gaze with admiration and wonder at the noise of the tempest, the reverberating voice of the thunder, and the roar of the "cataract" and the ocean. She may glance with enraptured cheerfulness over a beautiful painting or landscape; gaze with sublime emotion upon the illimitable expanse of ocean, and upon the lofty mountain range with peak rising over peak and piercing the clouds; or look with rapture and reverence up into the firmament, resplendent with golden fires, shining afar by the portals of heaven.

Restricted to a narrower sphere, she may be the delighted guest of every happy home, every smiling social circle; with its joyous and innocent festivities, taxing the memory, the learning, the humor of all; offering the sharp argument, the ready rejoinder, the friendly sarcasm, and the keen retort; the free interchange of sentiment, the flashes of wit, and the coruscations of genius.

Such natural and social amusements, available to all; so far as any amusements can be appreciated and beneficial, elevate and improve while they entertain; unbinding the mind and strengthening its powers; diffusing over the heart a silent and peaceful joy, and opening the springs of a permanently cheerful and happy temper; producing a deep and unobtrusive mirth, not a mere temporary hilarity, or a superficial and boisterous excitement; refreshing and not exhausting the faculties, sending man back to his severer employments with renewed relish, invigorated in body and more buoyant in spirits and clothing the face of society as general influences do nature, with smiles.

But just so far as recreation exchanges this natural, simple, and social character for a professional and artistic order of entertainments, it is not only less available to the masses, but sinks to less intellectual, and consequently lower and more unsatisfying and corrupting order of amusements. Subjecting the mind, like an automaton, to an arbitrary or prescribed foreign impulse, repressing the joyous consciousness of the independence and free exercise of the faculties, and removing all salutary and agreeable sense of responsibility, it encourages an easy mental indolence, vagrancy, and dissipation, approximates the character of an irrational and dumb show for children, a system of laughing at the bidding of professional laughers. It is like the oriental custom of professional mourning, "mourning men and mourning women," rending their garments, tearing their hair, smiting their breasts, and piercing the heavens with cries over the dead. Vain pageant of sorrow! rather repressing than developing the holier sympathies of grief; embarrassing rather than ministering to the moral uses of bereavement. As little do the most popular excitements of theatrical amusement, though universal and boisterous as an oriental funeral procession, subserve the true ends of recreation. Its excitement is excitability too, and its animated and affecting interest supplies to the mind more than it consumes. The true elements of interest in one class of the popular entertainments of the stage, are ingeniously indicated in a recipe for a drama, in the tenth volume of the *Christian Spectator*, and quoted in Mr. Thompson's late discourse upon the theatre: "Sixteen pounds of powdered brimstone for lightning; twenty-four peals of thunder; a dozen bloody daggers; a skull and cross-bones; forty battle-axes; six terrific combats, three of them double-banded; a course of violations; eight murders; a pair of ensanguined shirts; one comic song; three hundred oaths, and sixty-four pages of blasphemy." The tendency of entertainments, even proximately described in their elements of interest by the foregoing language, is not doubtful. Particular instances of immediately transporting effect, cited as triumphs of the stage, throw light upon the question of the intellectual character, and moral influence of its excitements.

Several months since, in one of our cities, a young gentleman exhibiting the airs and appearance of wealth, became so much enamored by the progress of a play, that in his uncontrollable excitement he hurried upon the stage successively, his hat, his golden-headed cane, his cravat, and was scarcely restrained by those near him from offering his coat as a compliment to the elevating genius of the play. Not many years ago the flower of a neighboring city, after one of the most brilliant triumphs of the stage, and in obedience to its generous impulses, harnessed themselves like beasts to a carriage, and drew a famous danseuse to her lodgings.