THE CHRISTIAN VISITOR.

ST. JOHN, N. B. NOVEMBER 18, 1869.

The Vigilance of Rome-

It is a startling fact that late in this nineteenth century, the disciples of Rome outnumber the adberents of the Protestant faith more than two to one, and still her motto is, onward, onward to the complete conquest of the world. The mighty agencies of the papacy seek to encompass the whole earth for the purpose of subjugating all flesh to the supremacy of the "invallible church." Protestants may slumber at their post or expend their strength in endless disputings with each other, but Rome, ever steady to her purpose, presses on to a wider range of influence, and by her sagacious and far-reaching schemes is placing the impress of her spirit and policy upon the diplomacy, wealth and influence of all nations.

The history of her policy in China is strikingly illustrative of this fact. A late American traveller in China tells us that centuries ago the missionaries of Rome penetrated that populous Empire, and not only sought to convert the people, but well knowing the value of material agencies, she sought to enrich herself by the acquisition of property. She planted herself in every city. Sites for churches, monasteries, convents and schools were secured at every available point. Success made them not only confident, but arrogant, and in the midst of their prosperity the jealousy of the government was aroused, and in 1736 they were driven from the Empire and their property confiscated. Notwithstanding this dis-Her priests were banished from the Celestial empire, her converts exposed to persecution, years were rolling up into centuries, and every vestige of the labors of her servants were being effaced by time; but all the while the title deeds by which she claimed the property secured in other days in that apparently inaccessible region, were carefully preserved in the Propaganda at Rome. The mould of age was carefully removed year after year from the pile of yellow parchments, and calmly and confidently she bided the time when changes would take place in the history of that sealed empire, and her claims might be successfully asserted. In 1860, through the agency of her willing servants, the French, the way was opened. A clause was inserted in the treaty between the two nations which stipulated that all the property of the Jesuits which had been confiscated more than a century previous, should be restored. As soon as the Propaganda at Rome learned that this treaty was sealed, they exhumed from their hiding place those mouldering deeds, and presented to the astonished government in Pekin, incontestible evidence of their claims to enormous estates in every province and almost every city in the Empire. The real amount claimed is known only to the church. but their extent and the immense revenues derived from them is evident from the fact that a cathedral is in process of erection in Canton, which will cost near three million dollars. Others of equal proportions will go up in every city. Schools will be established, and children, whom Chinese parents are but too glad to get rid of, will be placed under priestly instruction, and ere another generation pass es an army of priests and nuns, with all the perfection of Jesuitical training, and all the fanaticism and will swarm the streets, and traverse the roads and canals of China, asserting the claims of Rome, building more churches and schools, and gathering young and old under the watchfulness of the church.

The same grasping spirit is manifest all over this Western continent, and the result is a rapid multiplication of her institutions and of her numbers on every hand. If Protestant churches would even hold the ground they already occupy, they must form more comprehensive plans of action, and they must bring wealth, talent, education, piety, and unity of aim to bear upon the propagation of the evangelical faith. Above all they must secure, by the means that God has appointed, the Holy Spirit's influence. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

Pere Hyacinthe.

We need not offer an apology for occupying so much of our space with the following contribution to the columns of the Watchman and Reflector by its renorter and able Paris correspondent, Dr. E. de Pressense. There is, perhaps, no man living who is exciting such universal and profound interest as the celebrated Pere Hyacinthe, and no man in a better position than Dr. Pressense to give us such information as we could wish respecting the distinguished Roman Catholic preacher, on whom all eyes are now eagerly fixed. We turn at once to the letter of Dr. P.

In my last letter I was forced to speak only very briefly of Father Hyacinthe and of the noble exhibition he has furnished of Ohristian conscientiousness. I now resume the subject more in detail, for it is the most important event in the religious world. The statements I am about to offer are from the most

From the moment that Father Hyacinthe appeared in the pulpit of Notre Dame, every one felt that there was a new inspiration in his words, such as never came from Rome. I shall always remember the first time I heard him. I knew nothing of him. I only knew in a vague manner that a new preacher was the subject of general remark, whose talents, it was said, were creating a sensation. I chanced one Sunday to enter the cathedral. The sermon was already begun. But I was at once impressed with his diction, which was full of fire and beauty. It breathed moreover a loving freedom and charity. I was specially impressed with the fact that the preacher said nothing of the peculiar dogmas of his church, while he proclaimed Jesus Christ with rare powers. This charity seemed the more remarkable in him, in asmuch as he wore the dress of the Carmelites, of all religious orders one of the narrowest and most subservient to an inflexible rule.

So deeply was I impressed that the same evening being present at a meeting of our Evangelical Alli I told my brethren that a few hours before had felt that our Association ought to embrace not merely the sons of the Reformation, but also the Christian party among the Catholics. I also spoke enthusiastically of the preaching of Father Hyacinthe. That was five years ago.

From that time he has more than fulfilled his early promise. In that same pulpit of Notre Dame he has done better than I anticipated. I have more than once brought to the notice of the readers of the Watchman and Reflector those magnificent discourses which drew audiences such as have never been seen since the days of Lacordaire. These sermons have often been most earnest protests against modern Pharasaism, while they have also manifested the warmest appreciation of all that is high and holy in evangelical Protestantism. If the diocese of Paris had not had over it an archbishop as noble in intellect and heart as the present incumbent, such preaching uld not have been allowed to issue from the first

pulpit of the capital.

The last year, as I have already remarked, the discourses of Father Hyacinthe have been characterized by a more emphatic earnestness and charity. He has boldly planted his flag on the heights of an evangelical Catholicity, which spurns all arbitrary rules and acknowledges no authority but that of Jesus Christ. Undoubtedly he still held views which prevented him from breaking openly with the church, but all his blows cold. They told so effectually that admonitions from Rome came thick and fast. The Ultramontane press in Paris kept an ominous silence, and it was his solemn duty to bring before that august assembly his own views of truth, and what is necessary to the safety of the church.

This explains his solemn determination expressed ordered to Rome to receive a fatherly admonition. Nothing was said in the way of reproach; he content that admonition is ilence. But the cup was full; one drop more would make it coardow.

Before we reach that critical point, let me say a second of the church of the church of the church.

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few words of the man himself, his appearance and his

Father Hyacinthe was born at Orleans, near the middle of the year 1827. He belongs to a family which has done good service in the University of France. One of his uncles manifested some intellectual brilliancy at the beginning of the revival of letters in France, and created expectations as a poet, but died before he had time to fulfil them. His father was rector of the Academy of Paris. Hence his early education was of the first order.

His family appears to have been very pious; for out of five children, three of them devoted themselves to a monastic life. A young sister entered the Convent de l'Assumption. An elder brother joined the order of Dominicans, which he left only to take his, place among the elite of the secular clergy, as a breacher and professor of theology. He is a man of arge intellect and well educated.

Young Charles Loyson, afterwards Father Hya-cinthe, entered the Seminary of St. Sulpice. Then, immediately after he was ordained priest, he joined the order of the Carmelites in the sincerity of his soul and influenced by an ardent desire to real ze that ideal of perfection which is the aim of the Romish church. He made his debut as a preacher at Lyons. A few sermons delivered in Paris revealed his consummate talent as an orator. The generous applause which encouraged him put spirit into his words and he was at once appointed by the Archbishop of Paris to preach during Advent at Notre Dame.

Father Hyacinthe had been chosen superior of small convent of Carmelites at Passy. There, in a cold and lowly call, he prepared those grand sermons by which all Paris was moved. Thither he retired from the applause he had awakened, as if anxious to escape it, and there he struggled, prayed, and finally conquered. That cell was to him what the cell of Erinth was to Luther.

Father Hyacintne is of the ordinary stature and of a good form. His eyes sparkle with the scintillations of thought. The outlines of his mouth indicate invinhaving nothing either of that conventional softm ss or austerity which is often found in priests, - a kind of clerical stamp, an indelible seal of the sacerdotal rank. You see in him a man and a Christian-never the representative of a class. Notwithstanding he went barefooted, wrapped in his monkish cowl. and having only a friar's cap upon his head, it wes easy to see that he was a stranger to nothing that belongs to human nature, and I will add, to the usages of

Such is the man who has lifted up so effectively his voice for liberty and faith. It was proper that I should thus describe him before unfolding the great

crisis of his history. We left him at the moment of his return from Rome. The effect of the Holy City of Popery on a mind beginning to shake off the chains of religious. despotism is always to hasten its emancipation. It has no attraction for any but blind devotees. In fact, all the servitude of Catholicism is aggregated at Rome. There its yoke presses the most beavily. There we see what it makes of a people. There too Catholicism appears unveiled, just as it is. Else where it disguises itself more or less, with a flexibility which is necessary in countries enjoying more or ess freedom. At Rome the tyrant can hate liberty at his leisure, and especially in its most sacred manifestation, the liberty of conscience. There also the Pharisees in religion buy and sell in the temple, trafficking in holy things, in order that they may obtain in exchange honors, gold and that temporal power which is to them the one thing needful.

Luther's impression of Rome is well known. Lanennals went to the city in 1832, a credulous and humble pilgrim. He left it, his soul filled with indig nation, shaking off against it the dust of his feet and crying, " At Rome they traffic in sacred things. If were in their power, they would sell the Father : they would sell the Son; they would sell the Holy Ghost." And it is not surprising that Father Hyacinthe returned from Rome more detached than ever, not from Catholicism, but from Ultramontanism and from Jesuitism, which find on the scorched and sterile soil of the city of ruins their most congenial abode. the rupture. Father Hyacinthe had been called to

make the opening speech before the Peace League. He spoke with freedom and with his accustomed elequence, but he committed the unpardonable sin of xpressing sympathy for men truly religious. To praise such deeds of hardihood was a sin not to be orgiven. The Ultramontane press pursued his zeal with the grossest insults. Father Hyacinthe was defended by the organs of the liberal Catholics; but the thing most important to be known was what Rome would sav. On the 24th of July he received a letter from his

Superior, written evidently under the influence of the Vatican and by its dictation. I give the principal passages, because it shows in some measure the acion of this formidable instrument of religious tyranny when it undertakes to crush the conscience.

"Reverend Futher and Dear Friend .- You are well aware how deep an interest I have always felt for you. From the beginning of your preaching at Notre Dame, in Paris, I carnestly exhorted you not to meddle with the questions aguated among Catholics and on which there were different opinions; for from the instant you openly favored one party, your ministry would become more or less upprofitable to

" Now it is plain that you have paid no regard to the advice of the Pope, your father, and of your superior. For you wrote a letter last year to a club in Paris, in which you openly expressed your opinion in favor of a party none too wise, and in opposition to the sentiments of the Holy Father, and of the clergy in general. I was alarmed by this step, and so

were the French clergy.
"I wrote you immediately, calling your attention to the erroneous path you had taken, hoping to arrest your steps. But it was all in vain.

"Finally, during your last visit to Rome, I com nunicated to you some serious and even reproachful remarks on the false position in which your imprudence had placed you. You had scarely arrived in Paris when you published, on your own authority, a etter which displeased every body and even your

"Last of all, your presence and your speech at the Peace League have given great offence throughout Catholic Europe, -the same thing which happened about six years ago, the result of a speech by you at a meeting in Paris. Undoubtedly you must have given some occasion for such charges by obscure. bold and imprudent utterances.

"You are a monk, and bound by solemn yows to your superiors. We have to answer for you before God and men, and consequently we must take measures in regard to you, just as we do in regard to other monks, when your course is liable to do damage to your own soul and to our sacred order.

Already in France, in Belgium and even here the shops, the clergy and the faithful are blaming the superiors of our order, because they have taken no easures in regard to you; and hence they conclud that there is no authority in our congregation, or that the authority accepts your opinions and your course

" Most certainly I do not repent of the course hich I have hitherto pursued towards you. But things have now come to such a pass that I should compromise my conscience and the whole order. were I not to take more efficient measures in the pre mises than I have done hitherto.

Consider, then, dear and reverend father, tha you are a monk; that you have made solemn vows, and that by the vow of obedience you are bound to your regular superiors by a tie far stronger than that which binds a mere priest to his bishop. I can herefore no longer tolerate your continuing to com promise the entire order by your sermons or by our writings; just as I can no longer allow the apearance of our holy robes in meetings which have no harmony with our profession as barefooted Car-

"So, then, in the interest of your own soul and of our order, I hereby formally command you not to print any more, either a letter or a sermon, nor to speak outside of the churches.'

It appears, therefore, that the General of the tes aforesaid required Father Hvacinthe not only to abstain from appearing in promiscuous as-semblies, but even to give his preaching a new turn, so as no longer to favor that liberal Catholicism which he most heartily embraces, and to deny his dearest convictions. Surely no demand could be more exorbitant. To submit to it would be to violate his own soul. This, father Hyacinthe could not do; and

lewspapers and private letters assure me that you have already abandoned your convent and laid aside your religious dress, without any ecclesiastical authority. If, unhappily, this is so, I must say rever-end father, that you cannot be ignorant that a monk who forsakes his convent, and puts off his garb with out regular permission from competent authority, is considered an apostate, and consequently to have fallen under the canonical penalties mentioned in Cap. The constant of this and the canonical penalties mentioned in Cap.

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These penalties, as you know, are the greater exmmunication, late sententia; and, according to our Constitution, confirmed by the Holy Chair, part 8, cap. 35, No. 12, those who leave the congregation without authority incur the greater excommunication, ipsu facto and the brand of infamy Qui congregatione recedunt præter apostasium, ipso facto excommunicationem et infamiæ notum incurrent.

As your superior and in obedience to the apostolical decrees, which require me to employ censures, even to bring you back into the bosom of the order which you have so deplorably abandooed—I find it necessary to command you to return to the convent of Paris which you have forsaken, within ten days from the receipt of this letter—assuring you that if you do not obey this order within the time specified, you will be deprived canonically of all the charges which you exercise in the order of the Barefooted Carmelites, and you will continue to live under the censures established by law and by our Constitution.

our voice and to the cry of your own conscience. Would that you might promptly and seriously return to your right mind, to see the depth of your fall, and by a heroic resolution, nobly recover yourself, repair the great scandal you have caused, and thus console the church your mother, whom you have overwhelm-ed in such affliction. These are my most sincere and these a good many years ago, but I never got really earnest prayers. So your afflicted brethren and I. your father, with all the fervor of our souls entreat Almighty God-God who abounds in goodness and

in mercy." Fr. Dominique de St. Joseph.

Aforesaid General of the Barefooted Camelites.

In leaving his convent, Father Hyacinthe knew very well that he was exposing himself to excommu-nication and censure. But he knew also that he was obeying God, and with equal mildness and ener-

gy he followed the Divine command. sume again the religious dress, to expire. Then he set out for America, to seek repose of mind in the land of freedom, ready to return at the moment when the council shall commence its labors. America has never received a more worthy guest. Paris, Oct. 13, 1869.

For the Christian Visitor. Newfoundland.

MR. EDITOR-At the late Nova Scotian W. Baptist Association, there was read a circular letter on, 'Organization (that has since been published in the Messenger), in which I was pleased to see that Newfoundland, as a mission field, was brought to their notice. As that Province is receiving some attention in political circles, perhaps now is not an unfavorable time for introducing it to the notice of those, who among us, are praying for the extension of the Redeemer's kingdom. The writer of that letter, stated the pooulation to be 120,000, and that there were there " 70 Shepherdless Baptists" - a small number, but enough to commence work with

In our Missionary efforts, we appear to think of India alone, where to send missionaries, in the first place, it has to be done at great expense. After the Missionary arrives on the ground, he has to spend a long time in acquiring the language of the natives; and having learned it, such is the climate, that his health is likely to become impaired, and in numerous cases, he has to return to this country. Newfoundland does not present these obstacles as a Mission ground, Rev. Dr. Tupper, in the Messend 3rd of November, states that the outfit, passage, and first year's salary, of a Missionary to India, to be \$2,-300. A Missionary to Newfoundland would not cost half of that, and on his arrival there, could go to acknowledge their offence and seek my face in their work at once. As to the healthfulness of the climate. a writer in a recent publication, sates that-"In no country is old age attended with greater bedily vigor and mental animation; and instances are not wanting of fishermen 100 years of age, being actively employed in the arduous duties of their calling." So much in favor of a Province that has not one Bantist minister, compared with a country that has scores, if not hundreds, of laborers, supported by funds from this Continent

This subject of sending a Missionary to Newfoundland, is not a new idea, but has been mooted several times within the last 15 or 16 years. If my memory serves me, it was urged at one time to send the Rev. Geo. Miles, who, I believe, had it in his heart to go. At a later period, the Rev. Isaiah Wallace was named. Other mention could be made of times it has been agitated, but these two instances will suffice.

The Baptists of Ontario, alive to the claim of the North-West, very recently, sent two of their ablest men to that territory, to ascertain facts about that country, and if desirable, to send Missionaries to the best location. They have returned to Canada, and, I believe, bring a favorable report. Who that has lately read of the doings of Canadian Baptists the past year, doubts that what they have begun in such a business-like manner, they will carry out in full? Let the Baptists of the Maritime Provinces imitate their brethren of Canada proper, and go to work. As a beginning, send one or two Missionaries to the hardy fishermen. The Baptists of Ontario and Quebec likewise have set us the good example of liberality in these Lower Provinces. Think of 15,000 church members raising \$30,000 in one year, for Home and Foreign Missions and Education. Compare what has been raised in Nova Scotia, New Brunswick, and P. E. Island, among some 25,000 members, and I doubt very much if it would amount to more than a teath as much in proportion for the same objects. Think again of the Canucks raising \$78,000 in ten years, for Education, and let it nerve us to greater activity in our denominational work. York County, Nov. 10, 1860. CABOTIA. The Editor of Christian Messenger would confer a

Spurgeon's Preaching Power.

CABOTIA.

favor by copying the above.

We have read numerous descriptions of the preach ing force of this remarkable man; but the following from the St. James's Magazine, seem to us as sensible as any thing we have seen in this line :-The sermom is, however, the great feature of the

service of the Tabernacle, and it is his preaching which has made Mr. Spurgeon famous. The vast audience settles down to a breathles silence before he gives out his text, and expectation and interest are visibly written upon the laces of all. . . . The writer, for his part, must declare that he went to listen to Mr. Spurgeon, as strongly prejudiced against him as any one could well have been; but that after hearing him preach at least half a dozen times, and after reading more than a score of his printed sermons, he finds his old prejudices entirely destroyed. In their place he is tree to contess that he entertains a very lively admiration of the popular preacher's simplicity and earnestness. His sermons are like his prayers, entirely extempore. The preacher stands in front of his platform, pocket The preacher stands in front of his platform, pocket Bible in his hand, and pours out in that wonderful voice of his, a discourse which is always telling, and which would be really elequent, were a little more pains taken with its composition. To literary merit, however, Mr. Spurgeon does not apparently aspire, nor does he ever seek to indulge in rhetorical freworks above the heads of his congregation. On the contrary, his first object appears to be to talk in the simplest manner to each person before him

likely to do great good. The barlot, the drunkard, the profligate, are the persons to whom he addresses himself. The wisdom of the world, its pride, its intellect, its refinement, he holds in contempt. It is its sin and misery which seems to have the sole attraction for him; and he calls upon the perishing to great political leader was lost to the country when he became a Baptist minister. He has, however, taken another path in life. In all sincerity, we believe that he has done well to do so. The Church of England may regret that such a man as this remains persistently without her pale, and that from the faults of his early training he is her consistent foe. He is, in the course which he has taken, following in the footsteps of Him who came to call sinners, not the righteous, to repentance -Him of whom it was said, as it may with troth be said of the pastor of the Metropolitan Tabernacle, that " the common people heard him gladly.'

For the Christian Visitor. An Indian Legend.

DEAR BRO. BILL,-If I write out for the Vivitor an Indian Legend, it may not only furnish a little variety to your readers, but also furnish them with interesting information on a very interesting subject, Reverend father, would that you might listen to and lead them to take a deeper interest in those

> I long ago learned that the Indians have preserved by tradition many facts and still more interesting fictions, relating to former generations, which are carefully treasured up in their memories, and handed down from sire to son. I gathered four or live of engaged in the business of collecting them until within a few months. I have just translated and written down number forty three, the whole covering over five hundred pages of letter paper. I intend to lollow the matter up, and conect an fican, and perhaps may some day publish them in the form of a book.

There are two kinds of these legends. One kind is called in Micmac Ahtookwokun, and the other Ayunoodumokun. Those of the former class are not supposed to be true; those of the latter, though interspersed with most marvellous and incredible events are believed to be true, and probably have at least basis of truth. Both kinds exhibit the life, manners and customs, beliefs and modes of life of the ancient

Travelling through those unexplored regions, and becoming familiar with strange and unheard of ideas, ancouth monsters, and wild combinations of fancy and fiction, one feels as though he were searching through the halls and streets of Herculaneum and Pompei, or digging among the mounds of Babylon

Among the remarkable personages of the Micmac fiction, there is one who in many respects surpasses all others. This is Glooscap. He is believed to have been endowed with divine powers, though appearing in the form of a man. The tradition is that he came from the East, and when he left the Indians, he went to the West. He was the friend and patron of the Indians. He was their teacher. He taught them astronomy, the names of the stars and constellations the use of the bow; how to hunt, and fish, and fight and what vegetable productions were to be used as food, and what to be used as medicine. He dwelt alone, no one knew exactly where, but-(and) use the very expressions applied to him by the Indians who gave me the statements, and who were entirely unconscious of the fact that they were using almost the identical words of scripture -) he was never far from any of them; and whenever they looked for him they found him! And he was always kind and ready to do good. There was no cruelty or unkindness about him. He was immortal, and could perform wondrous feats. He left the Indians because they refused his instructions and broke his laws. But he means to come back, When the Indianshis offending children-are sufficiently humbled for deliver and bless them.* I can never think of this tradition without being reminded of the wail of di vine compassion and grief as recorded by the prophet: "I will go and return to my place, till they affliction : they will seek me early." In their present depression and humiliation, their wants and sufferings, I seem to hear the wail of sorrow taken up by the children of Abraham, and repeated as they look upon Jerusalem as it now is, and say! heart is molten and withered like grass, so that forget to eat my bread. I am like a pelican of the wilderness: I am like an owl of the desert. For l have eaten ashes like bread, and mingled my drink with weeping, because of thine indignation and thy wrath; for thou hast lifted me up and cast me down." In their expectations relative to the return of this their divine friend, I seem to see the Jews looking (and working not in vain) for the return of their Messiah, who predicted at the time of his rejection—"Ye sha! not see me until ye say, Blessed is he that cometh in the name of the Lord." And 1

are to be brought in with the fullness of the Gentiles. Surely the Lord has mercy in store for them. Tradition says that not only was Glooscap ever near, and always ready to meet and help those who sought his face and favor, in former days, when his dwelling place was among the Indians, but even now. though he has removed his dwelling place-his wig wam-from among them, yet still he can be found; and that sometimes parties go in quest of him, and succeed in finding him and in obtaining the fulfilment of their requests. The legend I herewith furnish is an illustration of this. I have written out the story without addition or embellishment, simply as it was related to me-except that I heard it related in Micinac, and I tell it in English, in a free translation. I cannot divest myself of the idea that it is simply a parable; and I feel satisfied that this is the origin of many of their fictitious legends. This we know has been in all ages a favorite mode of conveying instruction, especially moral lessons. The ludians even now are fond of this method of teaching, and they assure me that among the old people of the last generation it was still more common. will reserve any further observations on this point until after I tell the story, which, as I must give it unabridged, is itself sofficiently long for a newspaper communication without this formidable preamble.

am half inclined to think the Indians and the Karens

(who resemble the Indians in a very striking manner)

may be, after all, the children of the dispersion who

*Nors.—The Gloscop of the Micmacs and Maliseets is the Hiavatha—pronounced Hiawatha (the th not aspirated) of the Ojibways, the subject of Longtellow's mellifluous wigwam song.

See first page.

Contemplates meeting in New York next year, and

The Evangelical Alliance

Dr. Scahff, as its representative of the American branch, visited Europe for the purpose of making the necessary arrangements for a large representation from the Old World, Having returned home the report of his mission was made at a large meeting recently held in New York. Dr. Schaff said that the British organization of the Alliance entered heartily into the measure, that the Archbishop of Canterbury was unwilling to commit himself, but consented to correspond on the subject, that the Dean of Canterbury, Dr. Alford, would send a paper on Christian Unity, that Mr. Spurgeon declined coming, but, it is understood, has since begun to take a different view of the subject, and that favorable responses were made by the General Assemblies of Scotland and the Congregational Union of England. The following British divines have promised to attend : The Rev. Dr. Reynolds, the Rev. Dr. Mullins, Secretary of the London Missionary Society, the Rev. Newman Hall, the Rev. Dr. Allen, the Rev. Dr. Stout, the Rev. Dr. Harrison, the Rev. Dr. Day, and the Rev. Dr. Alexander, of Edinburgh. From Holland, Dr. Van osterzee, and Rev. Cohen Suart and Baron von oon. From France, Rev. Messrs, Pressense Grand. serre, Bersier Fisch, G. Monod, and others. From Germany, Dr. Hoffman, Dr. Tholuck, Dr. Dorner, Konig, and others. From Switzerland, Dr. Godet, Prof. Astie, Prof. Pronier, the Rev. Mr. Coulin, Dr. Van der Gols, and Dr. Stehelin. From Spain, the Lev. Antonio Carrasio; and from Italy, Prof. Reveil. It was stated that \$10,000 would need to be raised for the expense of the meeting, \$9,000 of which were contributed during that day and evening. Speeches were made by Dra. John Hall, McCosh, W. Adamsohn Cotton Smith, and others. Rev. L. W. Bacon and a letter from Father Hyaciathe, which, Julying

by what gleams of its meaning shine through the versions reported in the daily papers, must be a very interesting expression of his sentiments. We quote a few sentences :-

"I continue faithful to my Church and faith, and I have protested against the excesses which have dis- testantism. honored it, and which seem bent upon its ruin. You may measure the intensity of my love to-day by the bitterness of my lamentation. When He who is in all things our master, our example, armed himself with a scourge of cords against the profaners of the Temple, His disciples remembered that it was written, "The zeal of thine house bath eaten me up." I am still faithful to my Church. I am none the less sensible of the interest which must be felt in the bosom of other churches in what I may say or do within the pale of Catholicism. For that matter, I have never deemed that the Christian communions that have been separated from Rome have been disinherited of the Holy Ghost, and without a part in the the infinite work of the preparation for the Kingdom of God. In my relations with some of the most pious and the most learned of their members. I have experienced in the very depths of my soul that unutterable blessing of the communion of saints. Whatever may divide us externally in space or in time, vanishes like a dream in the presence of that which unites us within -the grace of the same God, the blood of the same cross, the Host of the same Trinity. Whatever be our prejudices, yet under the eye of God who seeth every hidden thing, who gives his hand which is leading us we are laboring all in common for the up building of that Church of the future which shall be the Church of the past in its purity and its original beauty.

Mrs. Hunt's School.

We take pleasure in queting from the columns o The Scint John Daily Telegraph the following notice of Mrs Hunt's excellent School. For a thorough and bealthy course of famula editation, we do not hesitate to prenounce this school equal, if not superior, to any other in our city or Province:

Mrs. and Miss Hunt, is at 128 Germain Street, between Queen street and Doke. The premises occupied are large and elegantly fitted up. There are three School and the Advanced. In the Primary the rudiments of Education are commenced, the Branches taught being Reading, Orthography, Writing, Geography, Grammar and Arithmetic (mental and written). In the econd Department, the studies of the Primary are reviewed; Arithmetic, Grammar, Modern Geography, and English History are completed, and Analysis of Derivative Words and Progressive Composition are commenced. The studies in the Advanced Department consist of Physical Geography, History (Ancient and Modern), Botany, Astronomy, Physiology. Natural, Moral and Intellectual Philosophy, English Literature, Rhetoric, Geology, Algebra, Geometry, and Composition. The Punits of the several Departng and Writing; and Calisthenic Exercises are practied daily. There is a Play-ground at the rear of the house, where the young ladies play croquet, skip, and otherwise engage in healthful out door exercise. There is also a swing suspended in an enclosure adjoining the play-ground. The Boarders have stated hours for walking out also. The School-rooms are supplied with neat double desks and comfortable sittings. There is also a complete set of Philosophical apparatus—a Boston Grammar School set—besides Gloves and other more ordinary aids to instruction. Besides Mrs. and Miss Hunt, Miss Bradford, a graduate of Mount Holyoke, Mass,, and two Assistants, are resident Teachers. The non-resident Instructors are :- Mrs. Lawton, in Vocal Music; Prof. Rowe, in nstrumental Music; and M. Morazam, in French. The attendance, including "Day Pupils," is 63. Of he merits of the Teachers we do not profess to speak in these notes on the Schools of St. John; but if a guarantee of those were required, the expe opularity of Mrs. Hunt herself would meet all

easonable demands of that kind. The Principal's aim to have able and efficient Teachers as her coadjutors, is also widely known; and those who have been at the Seminary as Resident Pupils testify in the highest terms of the attention paid to the manners as well as to the health, happiness and domestic comfort of those young ladies who reside in the lamily, and to the moral and intellectual improvement of the pupils generally. The terms are :- Board and in-struction in the English Branches, \$200 per annum. or for a shorter period than a year, \$55 per quarter (of ten weeks). Ordinary washing, per quarter, \$2.50; Daily Pupils under 10 years of age, \$6 per quarter—over ten years, \$8; for a less period than a year, \$8 to \$10 per quarter—payable in advance in all cases. A deduction is made for the daughters and sisters of clergymen. The charges per Term or marter for Music are :- Piano, \$8 to \$10; Piano rith Singing, Harp and Guitar, Professors' charges, Orawing and Painting per quarter: - Drawing in Pencil, \$4; Drawing in Crayon, plain and colored, 6; Painting in Water Colors (flowers) \$6; Painting andscapes in Water Colors and Uis, \$12; Wax Flowers, \$6. Languages per quarter, French, \$6; Italian or German, \$8; Latin \$3. For use of Piano for practicing one hour per day during the term, \$1, and \$0.75 per term during winter, for fuel.

Canadian Illustrated News.

With pleasure we acknowledge the receipt of the first number of this new paper, published in Montreal, by Mr. Desbarats. It is printed on thick paper, of superior quality, and on bold, distinct type. This work is designed to do for the Dominion what the Illustrated London News and Harper's Weekly ire doing for England and the United States, viz. : to bring forth in pictorial impressivenesss, the natu. al resources, scientific developments, mechanical arts, and industrial pursuits of our common country ; and by so doing, to mirror to the world all that is nagnificent, beautiful, and useful in the nature and rogress of the several united Provinces known as Canada." The " Prospectus" tells us that-

The reading matter will consist of a leading article on the most interesting questions of the day, from a Canadian point of view, high-toned and thoroughly ndependent. Measures and men will be considered according to their merits, and public men need never ear to see their private affairs discussed in our colamns, our intention being to produce a paper which in tone and sentiment will be unobjectionable to the most fastidious. Our aim shall ever be to elevate the tone of public discussion in Canada. The condensed news of the week, from each Pro-

vince, and, during the sessions of the Legislatures and general Parliament, an analysis of the principal debates, will be accurately recorded.

Passing events in Europe and America, as well as in other quarters of the world, will be carefully condensed and re-produced from week to week. An ocdensed and re-produced from week to week. An oc-casional European correspondence will give our read-ers a general idea of the situation of affairs, and at emes of particular interest, in case of war for inemes of particular interest, in case of war for in-stance, a special correspondent will keep our readers posted on the progress of events.

Space will be given to local correspondence of gen-A column of wit and homor will be gleaned from he rich harvest of fun so eleverly reaped by Panch Judy, the Owl, and other comic papers.

Arts, mechanics, and agriculture, will alternately be treated in connection with noteworthy progress and remarkable productions, which will be correctly

A Tale of absorbing interest will claim from week to week the readers' threside lei-ure, and its principal cenes will be illustrated. Original poems of small immensions, but great merit, will receive a post of

Literary, musical, and dramatic criticisms will as ecasion demands, occupy a prominent place in our olumns, and new and important patents will be

apers addressed -St. Mary's W. O., York County,

The Religious World gives the following com-parative view of the contributions for religious pur-poses in England and the U. S.: The total amount contributed in England the year ending May, 1809, was \$8.274.630. In this country from reports care-fully made, \$6, 284.479. Total in both countries, is fourteen million, fice hundred thousand dollars, ex-pended mainly for missionary work; ouring the same period, Rome has expended less than two million-for like objects.

In the city of Mexico, there are eight Protestant congregations, and in the entire valley as many as eighteen, with good pastors, some of whom were formerly Catholic priests. There is a steady growth of religious sentiment based on Bible truth. A triweekly journal is published in the interests of Pro-

Secular Department.

A Brief Review of the News of the Week. CONFEDERATION IN NEWFOUNDLAND

has been soundly thrashed in the recent political contest at the poles. So far as heard from the constituencies, have returned five Unionists and twelve Antis. The places not reported will not improve the Confederate ticket. So it seems that Newfoundlanders, by a very large majority, have decided that isolation is better than Confederation. To us, this appears a very strange idea, but they ought to be the best judges of their own interests.

At a gambling saloon in Portland, the other day' number of rowdies poured parafine oil on the head of one of their comrades, and then set fire to it. The poor fellow suffered intensely, but at last accounts he was likely to recover.

The Supreme Court is now in session in this city, Judge Allen presiding. It is thought the trial of Munroe for the murder of Miss Vail and child, will not come on until the first of next week. The following are the names of the Grand Jury : T. W. Peters. Foreman; James McFarlane, John

Hastings, A. J. Estabrooks, G. M. C. Howard, Sam'l. Corbett, W. K. Crawford, J. I. Fellows, James F. Secord, Valentine Graves, Henry Maher, Chas. Kirk-patrick, M. Hamm, Stephen E. Stevens, S. P. Osgood, T. Bovne, Lewis Rivers, C. H. Peters, A. W. Marsters, J. McCoskery, A. Everitt, Henry Jack, Geo. H. The Young Ladies' Seminary, under the control of

His Honor said be had to refer to only one case that would come before them, and one with which they were all, doubtless, painfully familiar. It was rooms, and the School, being graded, is divided into the case of John A. Munroe, charged with the mur-corresponding departments—the Primary, the Juniors der of Sarah Margaret Vail and her child. There was an impression, he said, among some people, that circumstantial evidence could not convict; in such a case this impression was altogether erroneous. Whatever might be the result of the Petit Jury, they, the Grand Jury, were only to consider whether or not the evidence which would be given before them was sufficiently strong to justify them in sending the prisoner up for trial. There would be, he presumed, two counts in the indictment, one for the murder o Sarah Margaret Vail, and the other for that of her child, Ella A. Munroe. The points for their particular consideration were, whether the remains found were those of the persons named, or, whose remains these were which had been found. It being shown ments have exercises in Othography, Reading, Pars- that the remains of one person found were those o either of the parties named, it would be taken as evidence that the identity of the other was thereby established. They must be satisfied that the remains were those of the woman. They must be satisfied that she had been killed by the prisoner with malice aforethought, either expressed or implied. Indeed, when anything was established by a large number of witnesses making out a s rong chain of evidence, it was sometimes stronger than the direct and positive testimony of one or two persons.

Western Extension will not be ready for opening. t is said, before the first of Pecember.

EUROPEAN AND NORTH AMERICAN RAILWAY .-- The comparative statement of traffic receipts on this Railway, from St. John to Shediac, during the month ending 31st October, as compared with the corresponding month the previous year, is as follows:-1869.

Passengers, \$7 865.10 \$6.680.47 10,247.32 1,056.66 Totals,\$20,293.58 \$17,984.45 Decrease, \$2,209.13.

The triumph of Sir Francis Hineks, Minister of Finance, at North Renfrew, by a majority of 75, is regarded by the Government organs as a great suc-

THE Young Men's CHRISTIAN ASSOCIATION of Carles ton, having secured the upper flat of Messrs. Adams & Son's building, on Union St., near the Post Office. will hold their second meeting to that place on Thursday evening next, the 18th inst, at 7.30 p. in.; also each successive meeting at the same time and place, until further notice. Young men wishing to join the Association may do so by either forwarding their names to any of the members or presenting themselves on the nights of meeting.

We heartily indorse the following, from the Telegraph of Wednesday:

FERRY BOAT AGROUND .- The Carleton Ferry Steam er was subject yesterday afternoon to another of those mishaps which cause so much inconvenience to the public, and which lie at the foundation of much of the grumbling against the present ferry system between St. John and Carleton. Through he carelessness of those in charge of the boat, about 3 o'clock she was allowed to run a a few feet too far north at the mouth of the Western slip, and there grounded. The tide was falling at the time, and she lay there until 5 o'clock, when the tide rose again sufficiently high to float her off. During these two hours crowds of foot passengers and loaded teams gathered at each end of the landings, and after waiting and watch ng in vair, some at last were obliged to go round a distance of about three miles by the Suspension Bridge. Those who were detained on board the boat, in a very cold afternoon, suffered great annoyance. The inconvenience and annoyance to which those who are obliged to use the ferry are put by such accidents as this can hardly be understood by our citizens generally, and we understand that this is but one feature of their troubles. It is hardly necessary to make any comments up-on the present case. It speaks for itself. We suppose there is no establishment so well conted that acc dents can never occur therson; and the Carleton Ferry Steamer can hard y be expected to form an exception. The channel leading into the sip on the western side of the harbor is barely suffislip on the western side of the harbor is barely suffi-cient to allow the steamer to pass through at low water without grounding; but this fact should make those in charge of the boat doubly careful. This last trouble is but another proof that great improve-ment is necessary in the Ferry arrangement between the eastern and western sides of the harbor, and we trust that the members of the Common Council will take due note of it, and that the people generally

The Globe says :-

The Ferry Boat to ply between Indiantown and Lancaster, has been commenced in a yard in Portland, by Mr. Walter Brown, a competent workman. The boat will be as large, if not larger, of either of those in the harber of St. John. She will have a saloon deck, so that the passengers will always be under cover. Other modern conveniences will also be supplied. The boat will be ready before the opening of

will have some pity for their fellow citizens who are

A portion of the roof and sides of the lead mine, near the Suspension Brioge, fell the beginning of the present week. Two or three men who were working there narrowly escaped being seriously injured. It will take some time to repair the mischiel done.

Two twin male infants were found the other night by the police, in a candle box, in a corner of the Roman Catholic burying ground in Fortland. It is supposed that they were put there to save the trou-ble and expense of a burial, as they were still born.

The body of John Roix, one of the unfortunate men lost from the barque Genii, at New River, was cound on the beech near Barnaby's Point, one and a balf wiles from the scene of the wreck. The remains were, on Friday last, forwarded to the house of the deceased in Mascerene, by E. B. Wetmore.

SAD.—The Union Advocate announces the sudder death of three children of Mr. James Baird, of Camp belltown, within the week from Oct. 24 to Nov. 1.—They all died of croup.

Five new volunteer companies have been authori-d to be formed in Nova Scotia.

DRITISH AND FOREIGN.

Lowbon, Nov. 12.—The obsequies of the late Geo.

Peabody took place this afternoon. The funeral pro-