

has been published by the Rev. E. Neale. It is very smartly got up for the moderate price of 3s. 6d. The text is so altered as to inculcate a theology the very opposite of Bunyan's, and, indeed, to preach the very doctrines for opposing which Bunyan was imprisoned. There is a preface explaining how baptism, confirmation, and the communion have been introduced as leading features of the Christian pilgrimage, and how it has been thought desirable to omit altogether such characters as Mr. Worldly Wiseman and Mr. Legality. I think there is no mention of what, however is the fact, that for Pope and Pagan, Mohammedan and Pagan have been substituted. It appears to me questionable how far, in a mere literary point of view, such an adaptation and corruption of a standard work is admissible. I confess I think it very mean to plunder a work of Bunyan's genius, in order to oppose his own views. Among other funny things, a second burden is made to grow upon poor Christian's back."

From the New-York Recorder.

THE CATHOLIC PRIESTHOOD.

It was stated by the late Mr. Inglis, the tourist, that Catholic emigrants from Ireland send back their remittances to the care, not of the Catholic priest, but of the Protestant clergyman to be distributed by him among those pointed out; and also that it is not unusual for Catholics possessed of a little money to leave the Protestant clergyman their executor, in preference to their own priest, or any other individual. I have no doubt this is strictly true. It is in perfect agreement with what we know of the Popish priesthood. I am acquainted with a Baptist minister, for many years a resident of a large city, who repeatedly received money from Catholic servants to be transmitted to Ireland. They would not trust their own priests. From my own personal knowledge, I can bear the same witness in regard to the feelings of Catholics towards their spiritual guides. As a general rule, they have no confidence in their moral honesty. A Catholic girl, some time since a servant in my own family, wished to pay one dollar to her priest. I gave her a two dollar bill, the smallest I had, and told her to get the priest to return her the change. She laughed, and said, "Oh, if he once gets the two dollars in his hands, that's the last I shall see of it."

No doubt there are honorable exceptions to the above; but I believe there would be found, on examination, an almost universal distrust of the honesty of their priest on the part of Catholics.

What shall be our judgment, of a system which produces such result? And what must be the strength of a superstition which, in spite of such feelings of the people toward their religious leaders, can yet make them the slaves of their religious leaders, they would not trust a dollar? Must the intercourse of Catholics with Protestants in this country tend to wear away the prejudice of the former against the latter, and usher in a brighter day? And how important in this view, that Protestants exhibit a pure Christianity!

J. C.

MAXIMS FOR THE MARRIED.

CODE OF INSTRUCTION TO THE LADIES.—1. Let every wife be persuaded that there are two ways of governing a family; the first is, by the expression of that which will belong to force; the second, to the power of mildness, to which every strength will yield. One is the power of the husband; a wife should never employ any other arms than gentleness. When a woman accustoms herself to say "I will," she deserves to lose empire.

2. Avoid contradicting your husband. When we smell at a rose, it is to imbibe the sweets of its odour; we likewise look for everything that is amiable in woman. Whoever is often contradicted feels insensibly an aversion for the person who contradicts, which gains by time; and, whatever be her good qualities, is not easily destroyed.

2. Never take upon yourself to be a censor of your husband's morals, and do not read lectures to him. Let your preaching be a good example, and practise virtue yourself to make him in love with it.

4. All men are vain; never wound this vanity, even in the most trifling instances. A woman may have more sense than her husband, but she should never seem to know it.

5. When a husband is out of temper, behave obligingly to him; if he be abusive, never retort, and never prevail over him to humble him.

5. Choose well your friends, have but few, and be careful of following their advice in all matters.

CODE OF INSTRUCTION FOR GENTLEMEN.—

1. There are two ways of governing a family; the first by force, the other by mild and vigilant authority. The first is brutal, and certainly you lose your happiness by adopting it; the second will occasion you to be respected, and your directions to be observed. A husband deserves to lose his empire altogether by making an attempt to enforce it by violence.

2. Never contradict your wife; you never did so before marriage, and do not begin it now. There is something so harsh about contradiction in a man, that it always generates an unkindly feeling. It prevents that confidence which ought to exist between married persons; and, confidence destroyed, we cannot hope for much good afterwards.

3. You cannot possibly have a truer confidant than your wife. She will always advise for the best, and very safely too. Trust her wholly.

5. Be strictly moral in your conduct; how can you pretend to be a guide to your house if you are not? Consider what you would think if your wife should become immoral in her conduct.

5. Be as attentive in reason after marriage as you were in courtship. Attention to your wife is respect to yourself. It is her due, and shows clearly that you do not regret your choice.

6. Pride yourself only on those qualities which a man ought to possess, and give your wife credit for hers. You ought to have a manly understanding, but remember that infers no superiority over the lady's.

7. Be careful in your choice of friends.—You have one that will never desert you: cherish her.

The life insurance upon persons who were killed at Norwalk amounts to \$30,000, and the Life Insurance Companies have determined to prosecute the Railroad Company to collect their losses.

UNCLE TOM'S CANON.—Some individuals have objected to this very popular work, that it has

many expressions which border upon swearing. However this may be, we observe, that its perusal is producing one very pleasing effect in France. It has awakened, so says a Paris letter writer, a desire to read the Bible, and a copy will sell readily provided that it is of the same sort that Uncle Tom used.

CASH SYSTEM.—The Germantown Telegraph very truly says; "except the cash system is exclusively adopted and rightly observed, we know of no business in which its bills are so difficult to collect as subscriptions to a newspaper. This is not because the subscribers are unwilling to pay, but it is principally owing to pure neglect. Each one imagines that because his year's indebtedness amounts to so small a sum, the printer surely cannot be much in want of that, without for a moment thinking that the fruits of his entire business are made up of exactly such little sums, and that the aggregate of all the subscribers is by no means an inconsiderable amount of money, and without which the publisher could not for a single month continue to issue his paper."

AN INTERESTING CHARACTER.—An Indian was ordained to the work of the ministry by the Baptist Home Mission Society in Troy last week, who, to attend the convention, walked six hundred miles in snow shoes, accompanied by his wife and child. He will be present at the meeting in this city this week.—*Alb. Jour.*

William Howitt, writing from Australia says—"Gentlemen who have been in India, China, and over the whole continents of Europe and America, say that this is the worst climate they know, without any apparent cause, people are everywhere attacked with dysentery, rheumatism, cramp, and influenza." Shall we ever know the truth about the Australian climate?

HEAVY VERDICT FOR A RAILROAD ACCIDENT.—In the Circuit Court of Boston, Benjamin L. Williams, of Taunton, was awarded \$7,000 damages from the Portsmouth, Saco and Portland Company, for injuries received by an accident.

THE CONVENTION AGAIN.—We beg pardon for venturing a line more in behalf of this interest. Remember it pertains to our domestic affairs, and it must be attended to now, or the opportunity for imparting the necessary aid is irretrievably gone for the present season. That is, the churches holding their Associations must not let them pass without transmitting their proper quotas of help, or serious embarrassment will follow. It is not the great Missionary Union which embraces the Northern States; but it is amazingly important within its own particular sphere, and cannot be neglected without letting the feeble little members of the family suffer. If the Lord gives us children to nurse, we must take care of them.

The Emperor of China is in his 22nd year, the emperor of Austria in his 23rd, and the sultan of Persia in his 20th. Three men rule one-third of the people of the world, whose united ages is 64. Solomon was very young when he decided the case of the child claimed by two mothers, and we hope the three lads on thrones are capable of following his example.—*Mackenzie's Message.*

REVENGE — POISON — DEATH.—On the 7th inst., a family named Flewitt, in Belpers, England, were poisoned by eating a rice pudding. Mrs. F. died—the rest thro' prompt surgical aid, are expected to recover. Sheldon, a fellow workman of Flewitt's dyer, has been apprehended. He had asked the master dyer for some prussic acid (poison) a few days before, and on the day of the poisoning went thro' the back door of their dwelling to the place where they (Flewitts) kept their