

MISCELLANEOUS.

THE WALDENSES.

MR. SAWTELL, in his description of the Waldenses, whom he had visited, spoke of them as a people who appeared, from the youngest to the oldest, to be perfectly acquainted with their own history—and they hold that they are the regular descendants of the Apostolical churches known as the *Valenses*, or the inhabitants of the Vallies of Piedmont, until the twelfth century; when Peter Waldo, a rich merchant of Lyons, having embraced the same primitive faith, and through whose instrumentality large numbers were brought to the knowledge of the truth, was subjected to bitter persecution from the Romish church. And seeking an asylum in the same mountainous regions, and uniting with the people already there, they were afterwards indiscriminately known as *Waldenses* or *Valenses*. And their familiarity, both with the Italian and French languages, was given as proof of the union formed between them. This fact may serve as evidence that we can trace our religion even through the darkest period of the Church, to the days of the Apostles.

Two other facts he mentioned without comment, as received from them, of some importance, as to ecclesiastical order and the sacraments of the Church. The first is, that when Mr. Sawtell stated to them the polity of our Church, they affirmed that it was also their own polity, and that they themselves had always been Presbyterian. The other fact is, that they had always admitted their children to the ordinance of baptism. If these things be so, they are adapted to confirm our own churches in the faith and order of the House of God. But still our chief appeal is to the law and the testimony—the Scriptures of divine truth—the all-sufficient rule of faith and practice.

SINGULAR FACT.

In the last Report of the Pennsylvania Hospital for the Insane, the following interesting fact is stated. A patient, advanced in life, of athletic frame and extraordinary activity and ingenuity, was regarded as particularly dangerous, from the violence of his mental exertions. He required constant watching, and in despite of all precautions, he availed himself of every opportunity of concealing during the day, articles which he would spend the night in fabricating into dangerous weapons. He was eventually discovered picking up in his daily work materials which he formed into rough tools with which he was found repairing old shoes. This afforded a hint to his attending physician, and having exacted a promise from the patient that he would not use them for the injury of any person, he furnished him with a complete set of shoemakers' tools, knives, awls, hammers, &c. He seemed delighted with the privilege, and with the confidence reposed in his promise, and immediately set to work, having two or three of the patients as his assistants, and from the strict decorum which he afterwards evinced, never in a single instance gave reason for regret at the indulgence allowed him. The regular employment had a most wholesome influence on his mental disease, and he is now in the bosom of his family, fully restored to reason, after being deranged for three years. This example may serve to show the judgment with which the insane are treated in this admirable institution. They are not regarded as madmen to be dreaded, but in a kind and sympathizing spirit they are dealt with, and few are so bereft of reason, as not to be sensible of such treatment. The patients are furnished with the means of riding, amusing themselves in several ways, have musical entertainments, a good library, and during the last year originated among themselves a weekly newspaper, containing original articles, many of which, says the physician, "would compare favourably with much of the periodical literature of the day."

How must it gladden the heart of every philanthropist to see these humane changes in the treatment of persons labouring under so dreadful a malady! The effect of it has been proved in the increased number of radical cures.—*Presbyterian*.

THE ISLAND OF JAMAICA.—The face of the country is mountainous; the elevation of the celebrated Blue Mountains at the Peak is 7150 feet (some authorities assert that it is 8000 feet in the highest point.) What are termed the Blue Moun-

tains cross the country from east to west, and are intersected themselves by other ridges running from north to south. The mountains are covered by many kinds of trees. Jamaica is watered by numerous streams, none of them, however, navigable, except for boats; the vallies fertile. Great numbers of wild fowl are met with, and rice-birds, esteemed great delicacies. In the vallies are such a variety of fruit trees, as to make the country look like a paradise. Of the 4,000,000 acres given to the island, Jamaica is stated to contain only 1,900,089 acres held under grants from the crown in 1789; and of this extent only 1,059,000 were under culture, of which 639,000,710 were occupied with sugar plantations; 280,000 taken up by cattle-breeding farms, and 140,000 in cotton, indigo, coffee, pimento, ginger, &c. The parliamentary report of 1839 states, that 1,402,356 acres have been granted by the crown. The recent emancipation of the negroes has tended to subdivide the land, and few estates now comprise more than 1200 acres.—*Fisher's Colonial Magazine*.

A KENTUCKIAN.

"An old man in Kentucky some years ago embraced religion. Thinking it wrong to hold slaves, and having it in his power, he liberated all that he had. From that time forward, he was a stern opposer of slavery and fine dressing, although he could distil and sell whiskey. One day he happened to hear a blunt, old-fashioned preacher, who was in the habit of striking with his might at what he thought to be wrong in professors of religion. In his discourse he assailed the fashionable professors. 'Amen,' says our slavery-opposing brother. From thence the preacher passed over to the slave-holders, and gave them a portion. Better still, thought our old brother. 'Amen' and 'amen,' was the response. But from the slaveholder the preacher passed on to the distiller, and gave him a bear-blow. Before our old brother could follow the preacher in the transition, he responded, 'amen'; but in an instant he recollected himself, and exclaimed, 'Och! O!' as much as to say, 'I said 'amen' in the wrong place and I take it back.'—*Northern Advocate*.

CIVIL INTELLIGENCE.

IRELAND.

We extract from the Romish newspaper, the *Tablet*, the following "Address," which would be ludicrous in the extreme, if it were not so revoltingly profane.

Address of the Chaplain, Council, and Members of the Holy Guild of St. Joseph and our Blessed Lady, to Daniel O'Connell, Esq., M. P., on the Occasion of his Investiture.

Illustrious Sir and well-beloved Brother.—Your presence amongst us this day imparts a peculiar joy to our hearts, and is a source of the highest gratification. The eminence to which your virtues, piety, and patriotism have raised you in the estimation of all wise and good men is more honourable than the possession of kingdoms, crowns, and sceptres. Every wise man esteems you, every good man loves you, every Catholic exults in you. We esteem you as a chosen servant of God, a mighty instrument in his hand for the accomplishment of the designs of his providence, and as a second Constantine in the history of the Catholic Church; for as the great Constantine emancipated the Church from Pagan tyranny, the catacombs of Rome, the cruelties of the Colosseum, so in these kingdoms have you delivered her from the thralldom of religious bigotry and the bonds of penal enactments. Like another Moses, you have rescued her from her worse than Egyptian bondage and led her through the Red Sea and the wilderness; and like Joshua, you have brought her through the Jordan, and placed her in the Canaan of freedom and prosperity. (Loud cheering, and cries of "God bless him; we'll die for him!") Yet notwithstanding these immortal triumphs, and the brightness of the glory with which they surround you, you have yet, like Joshua, to combat with the enemies of God and His Church in all the varied forms of attack; but we feel assured, and we rejoice in the reflection, that you may enjoy the special approbation and protection of the God of heaven as did all those mighty men, whose characters and achievements are renewed and concentrated in your own person. Yes, around you are spread the celestial armies to protect you, and to succour you, that, when human skill and valour fail,

the divine may interpose, for your deliverance. (Tremendous cheering.) Honourable and beloved brother, Religion has chosen this hour of your sufferings, to testify to the world, and in the face of your enemies, and the enemies of justice—(burst of applause)—how much she esteems you. She this day invests you with the sacred insignia of the Holy Guild of St. Joseph and our Blessed Lady, and receives you as a most endeared brother of that holy society, deeming this solemnity only as an image of that glorious festival, when you will, by God's grace and your own perseverance in your illustrious course, be robed with saints, and crowned with confessors in the Heavenly Paradise and triumphant Church. (Cheering for several seconds.) May the Almighty God of Heaven and Earth make you victorious over all your enemies, and successful in your glorious labours for the emancipation of your country, the spread of civil and religious liberty, and the establishment of the reign of justice, benevolence and peace! (Prolonged cheering.) Signed on the part of the Holy Guild, John Moore, Chaplain. (Cheers.)—*Watchman*.

DR. WOLFF.—Letters have been received from Dr. Wolff, dated Tehran, Feb. 12. He has been received with great distinction by the King of Persia. He visited the Ambassador, recently arrived from Bokhara, who denied in toto the fact of the execution of our friends. The doctor was to leave Tehran on the 14th of February, accompanied by an escort ordered by the King and Rajah, who had been a servant to both Stoddart and Conolly. The doctor has seen the ambassador of the King of Khiva, an enemy of the King of Bokhara, and he could give no information whatever concerning the death of the captives. "Therefore," says the doctor, "while I beg you not to be too sanguine of my success, I also beg of you not to despair of it, for, as all the Persians I have hitherto seen tell me, 'Maloom neest—nothing is certain about it.'"

SLAVERY.—That diabolical traffic continues, however, to be carried on. Notwithstanding all our exertions and sacrifices, slaveships leave the coast of Africa, and elude the utmost vigilance of our cruisers. More efficient means are required to render their escape increasingly difficult, if not altogether impracticable. We cannot fully sympathise on this point with those of our peace loving "Friends" of the Anti-Slavery Society, who deprecate all employment of force, and would confine the efforts of philanthropy to attempts to abolish the institution of slavery itself. We would do the one, but we would not leave the other undone. We are ready to co-operate to the very utmost of our power, with all who strive by moral or political influence to procure an abolition of the institution of slavery over the whole world; but we maintain, at the same time, the duty and expediency of employing our naval power to arrest the slave-trade itself. In what manner this should be done is a question deserving the most serious deliberation. We may not be prepared to adopt all the views of Colonel Nicolls, ardent and energetic friend of Africa though we know him to be,—but we think, that respectful consideration is due to his suggestion that the British vessels should be ordered to go into the different rivers and storing stations, destroying the barracoons, the places of the traffic, and setting the slaves at liberty,—provided it could be accomplished without involving us in war with other nations. We are gratified to learn from Sir R. Peel's speech on Mr. Labouchere's motion that the attention of the government is turned to the subject generally and that an augmented force is to be employed, according to Capt. Denmon's plan, in blockading that portion of the African coast from which slaves are usually exported. We know it to be the opinion of some who have devoted much thought to African affairs that one of the most effectual modes of checking the trade would be by a blockade, conducted as that particular officers should continue on particular stations so long as to become fully acquainted with all the outlets by which the slavers could attempt to escape. The whole question however still demands the best consideration and the most active efforts of the wise and good. After all that has been accomplished, much, very much yet remains to be done before the negro shall be universally recognised and treated as "a man and a brother."—*Watchman*.