

larly in the City of New York, meetings of the Teachers, attached to the different schools in that place, have been established for a length of time; subjects for discussion, appertaining to the object they have in view, are given out at every meeting, to be discussed on the ensuing. By this means the Teachers are led to examine more minutely than they would otherwise do, every thing relating to the important object of religious instruction; and by a continued examination, their minds are better prepared, and consequently, they are better fitted for the fulfilment of the duties of a Sunday School Teacher: Thus prepared, they come to these meetings, exhibit the result of their examinations, reading and reflections—a mutual communication of ideas, in which, are always to be found something worthy of being treasured up; and where, is sometimes elicited, an important principle, to lend a new and more cheering colouring to exertion. We hope these meetings will continue to be held in this place, at stated periods, as often as once in every month; and that every Teacher will find it for his and her advantage to attend them. The method of submitting questions for discussion, referring to some particular part of a Teachers duty, might give a greater zest to the meetings, and induce a more general and punctual attendance. Any thing which may tend to an improvement in the present mode of religious instruction, should not be neglected. If we wish to see the rising generation come forward in the world, assume the places in which we now act, and become like ourselves, the exemplars of a future generation, will we not properly fit them to assume such trusts, such stations? shall we not indeed, wish them to stand a little higher in the scale of moral and religious exertion than we now do; that the exertion which they shall now make, may prove more powerful, more effective—If so, what

more effectual means can be taken, than implanting at an early period, those principles, on which their future greatness depend. Sunday Schools are eminently calculated to lay the foundation for all that can elevate and ennoble man.

DEATH OF THE POPE.

Rome, August 20th, 1823.—The 15th, the Holy Father had been somewhat more easy. The mechanic bed sent him by the care of H. M. C. Majesty, had been very useful. After being raised up, he had taken his chocolate and then fallen into a sleep. The Holy Father was affected with the liveliest gratitude at the attention of the King of France. On the 16th, however, the feebleness of the august patient increased, and was accompanied by some alarming symptoms. He was in a sort of delirium, and imagined himself at Savanina, and Fontainebleau. On the 17th, the malady became more alarming still. The Holy Father desired that the communion might be administered to him, remarking that it was becoming in the Pope to communicate during the week of assumption. The 18th, at 5 o'clock, Cardinal Bertalozzi administered to him the sacrament of the Ucharist. His Holiness had an impression of his danger; he was asked to take some drink to support him: he answered—"My only care now is to prepare my soul to render an account to God for my long life." The 19th, at half-past 1 o'clock, the Holy Father received the extreme unction. He soon after lost his speech, and it was only by some inarticulate sounds, that it could be perceived that he was in inward prayer. As soon as his intelligence was spread, the churches were filled, and a universal sentiment of grief and regret pervaded Rome. Finally, at half-past 6 o'clock this morning, the Pontiff, full of virtues and of courage, expired.

The Cardinals de Clermont Tonnerre and