

oundation of many flourishing congregations throughout the Province. Their names are preserved in our old provincial almanacks, in their good deeds and unwearied labours will never be fully known or appreciated even by the most grateful posterity. Forty years ago, the Church of Scotland formed a small handful compared with its present number: aged Dr. Gray, laid aside by indisposition, and Mr. Martin in Halifax, and the Rev. Donald A. Fraser and Mr. McLeod in Pictou. In looking over a file of papers a short time since, I found among a number of other important documents, the following address, which may be new to many of your readers, but which still possesses an interest among surviving relatives and friends. When the Rev. Mr. Knox, pastor of St. Matthew's Church, returned from Nova Scotia to Scotland, in May or June 1823, the congregation, being left without the public ordinance of religion, applied through their trustees to the congregation and minister of St. Andrew's Church for assistance. Their application was readily and cheerfully received, and Mr. Martin, with the full and cordial consent of his people, agreed to preach once a day in St. Matthew's Church, alternately, with his own congregation, until another minister should arrive. This was the peculiar situation of ecclesiastical affairs in Halifax, from June to December 1823, there being only one Presbyterian clergyman officiating in this city, Dr. Gray having been laid aside by indisposition, and Mr. Robson having retired from the ministry. It was on that occasion, and under these circumstances, that the address now alluded to, and which is here inserted, was presented to Mr. Martin by the trustees of St. Matthew's Church, who were all respected citizens of Halifax in their day. Their descendants, many of whom are still living amongst us, will read, we should think, with interest, that address, and your correspondent can never forget the occurrence and the brotherly kindness of the office-bearers of St. Matthew's, while life is prolonged, and gratitude is cherished in the heart.

HALIFAX, NOVA SCOTIA, }
10th Dec. 1823. }

Reverend Sir:

We beg leave, in the name of the congregation of St. Matthew's, to return you our sincere and grateful thanks for the prompt and handsome manner in which you met their application for assistance, when, by the continued indisposition of Dr. Gray, and the departure of Mr. Knox, they were deprived of their pastoral services. The arrival of Rev. Mr. Rennie, as an assistant to Dr. Gray, now enables them to relieve you from the arduous duty you so readily undertook, and so zealously and ably performed, and the congregation request you will gratify them by the acceptance of the sum of Forty Pounds currency as a testimony of their christian fel-

lowship and of their respect and esteem. With best wishes for your temporal and eternal happiness.

We are, Rev. Sir,

Your obliged and faithful servants,

(Signed) JAMES FULLERTON,
G. N. RUSSELL,
WM. FORSTH,
PATRICK ROSS,
ALEX. McDUGALL,
JOSEPH ALLISON,
JAMES CRUICKSHANK,
Committee of Management.

To the REV. JOHN MARTIN,
of St. Andrew's Church,
Halifax, Nova Scotia.

Popular Superstitions and Popular Delusions.

MAN, made up, as he is, of two natures, if we may so speak—a material body and an immaterial spirit—surrounded, on the one hand, by the outside material world, of which his own body forms a part; and, on the other hand, by immaterial realities with which we believe his own spirit has more or less sympathies;—we need not wonder although his day dreams, as well as night dreams, should partake largely of the supernatural and marvellous. And thus it is, we think, that in all ages, in all countries, and in every condition of life, the popular mind is so deeply tinctured with supernatural and grotesque illusions. Magic, Astrology, Auguries, Divinations,—although dignified by ancient superstition with the name of Sciences,—were but the different phases in which this universal propensity to the supernatural showed itself; and we may look back with pity on the dark ages in which these occult sciences occupied so much attention. Yet, we are well assured that more revolting and far grosser superstitions than these, prevail in the nineteenth century, notwithstanding our Christianity and our boasted enlightenment. The prevailing belief in Witchcraft, Spiritualism, Pseudo-Miracles, Fortune-telling, Omens, and such like phantasms, prove it beyond questioning.

We are in the habit of charging our Roman Catholic forefathers with handing these superstitious notions down to us. It is not so. These notions are much older than Catholicism itself. We believe they are as old as man, and may, perhaps, be the *shadow* of what man may have been familiar with before the "Fall," or what he may be hereafter familiar with.

No doubt, the Catholic church never scrupled to avail herself of these popular delusions, or to turn them to good account, as "helps to devotion." For this purpose she has filled her calendar with an endless number of imaginary saints, and piled heaps of