

ed Church—that Church being Protestant and uncompromising to its heart's core. Much applause.) The Jew knew nothing of our distinctions between Church and people—he always identified the Church with the nation. The government of the Jews was a Theocracy. It might be said; where was the difference? for Queen Victoria was a simple woman. Yes; but she was Queen Victoria by the grace of God. (Applause.) And when she ceased to be Queen by the grace of God, the throne of England would be worthless, and the grace of God would be changed to the curse of God; and England, like Capernaum, so suddenly as she had been raised up, so suddenly should she be cast down. (Applause.) He gave full credit to those who had voted for the Jews' Relief Bill, for honesty of intention, but he could not but think, if they had walked in the light of God's revelation, that they would never have passed such a measure.

[The following act of munificence was mentioned in the report: In December last, Miss Cook of Cheltenham sent an Exchequer bill for £1000, as a contribution for the completion of the Hebrew church at Jerusalem; and in March, the same lady transferred £13,000. Three per cent. Consols to the Trustees of the Society, to be a permanent fund, not to be infringed upon or made use of for any other purpose than the following: the principal sum never to be touched; the interest of £8,500, to provide an income for the Minister of Christ Church, Jerusalem, he being at the same time a missionary of the Society; £1000, to be a permanent fund for the repairs of the Church; £1,500, to be a contribution to the Bishopric Endowment Fund; and the interest of the remaining £2000, to be applied permanently, as received, to purchase Hebrew Bibles, Testaments, and Prayer Books (or if it should be more desirable at any particular time, in other Eastern languages or Jewish dialects) for the use of Jews in Jerusalem or in Palestine.]

HOME AND COLONIAL SCHOOL SOCIETY (formerly Infant and Juvenile School Society.)—The Annual Meeting was held on the 1st of May, the Earl of Chichester in the Chair. We find no distinct mention of its ordinary receipts and expenditure, but it appears that a balance is on hand, and a sum of £5000, has been given or promised towards the enlargement of its Training Institution so as to secure Government aid towards that branch of the Society's labours. The number of persons who have been under training for a longer or shorter period during the year is 252. Very satisfactory extracts were read from the reports of the Government Inspector, Mr. Tuffnell, upon the various branches of the Society's labours. Among its publications is one called the "Quarterly Educational Magazine." Besides the Chairman, the following individuals addressed the Meeting: John Labouchere, Esq., the Rev. Dr. Cumming, the Bishop of Norwich, the Revs. E. Bickersteth, Yorke, and Allen. A highly interesting examination of the Schools (Preparatory, Infant, and Juvenile) was held previously to the Meeting.

The Rev. E. Bickersteth, after acknowledging his personal obligations to the Society—having one Teacher from it, connected with one of the schools in his parish, and another training—spoke thus: I do not wonder that our beloved Monarch and Prince support such a Society as this by their patronage; had it not been for the religious Societies of our land, I verily believe that all the terrors and miseries now devastating Europe, and all the disturbances and disquietude pervading every land, might have been at this moment the position of our beloved country. (Hear, hear.) Surely it is a day when sound Christian principle is of unutterable moment. There is so much false principle abroad, there is such an energy of evil, the periodical publications of an evil kind are so spread abroad, that it needs the utmost efforts of true Christians in every land to counteract them. And then, from the natural selfishness of the human heart, from the eager thirst after money, from the wider separation of the classes of society—the accumulated fortunes of the one and the great privations of the other, every thing is in a state of peculiar difficulty and danger. So many thousands are out of work and wanting the common necessities of life, that unless we can bring our population at large more to see who is the real and only helper of man, ordering all things in heaven and in earth, we never can bring them to patience and long-suffering and submission on the one hand, or to the only real source of help on the other. They will be ready to listen to every demagogue, and to every fancied invention and plan of relief, however Utopian. In fact, there is a mixture of truth in those false principles, that give them all their power. (Hear, hear.) There is a great deal of truth in "Liberty, Equality, Fraternity," and "Unity," and the different names that are taken for watch-words. Only men put darkness for light, evil for good. Instead of "liberty," they would have lawlessness; for "equality," every one brought down as low as they; and instead of "fraternity," each one having his own will. They know not of the higher "liberty," wherewith the Son of God makes free; nor of the better "equality" of being citizens of the heavenly Zion; nor of the more blessed "fraternity" of the children of God; nor of the happy "unity" there is in Christ our Saviour. (Hear, hear.) Well is it, therefore, that our Home and Colonial School Society has mounted up to that high ground of Evangelical truth, which is the only foundation of personal and social and national happiness (Hear, hear.)

The Berean.

QUEBEC, THURSDAY, JUNE 8, 1846.

We did not, as indeed we were apprehensive while penning the remarks in our last number, find room to insert, from the work which the Archbishop of Canterbury wrote more than thirty years ago, the passage immediately succeeding the one then quoted by us with unqualified satisfaction. It is now subjoined, recalling to mind our proviso that we do not introduce it as if it had in every part our concurrence.

"But I contend, at the same time, that it is no less erroneous to call men, collectively, to regeneration, or to some renovation, transformation, or new creation, which must necessarily take place in all true Christians at a definite time, and in a sensible or memorable manner. This is the grand principle of those old divines who wrote after Calvinism had been reduced to a system, and made the ground work of practical instruction. They treated regeneration as an 'instantaneous production' described it as an 'immediate supernatural work of God in us and upon us,' like an act of creation taking place 'in an instant.' This was the gift of special grace, and never bestowed except effectually to salvation.

"Happily for our Church, the framers of its rituals took their doctrine from the general tenor and promises of Scripture, and, by a providential care extending over a church so framed, the succeeding believers in Calvin were never allowed to introduce their subtleties into her intelligible and rational formularies. Therefore we are instructed to declare, that those who are devoted to Christ as infants by baptism, are regenerate, i. e. are 'accepted of God in the Beloved,' and dying 'without actual sin, are undoubtedly saved.' And therefore we hold, that those who grow up, may, or may not, fall from this state of grace; and that those who have fallen may or may not recover, and be finally saved: and therefore that all are to be exhorted to examine themselves, whether they 'be in the faith'; to repent, and turn to their Saviour, if they are not; to labour, if they are, still more after the 'inward renewing of their souls day by day.'

"That God acts by system, and according to one rule, we cannot doubt; we trace that uniformity of plan which belongs to Infinite Wisdom in every part of nature that is open to our inquiries. But human systems and divine are very different things; and the source of the most perplexing errors in theology has been the attempt to reconcile all cases to a uniform rule, assumed to be infallible. For instance, it is impossible, without exciting doubts and encouraging errors, to use the same language as applicable to all the members of any modern congregation; or to imply that all who seek salvation through Christ are led in the same way, and go through the same course."

"Many who have once been pronounced regenerate, have afterwards entirely apostatised from their baptismal vows, and lived to all outward appearance 'without God in the world'; till they are brought back (shall we term it?) to the fold by the strong conviction of sin, some impression which may be definitely fixed and exactly traced. The person thus saved must necessarily both be sensible of it at the time, and remember it all his life afterwards. It is too momentous an event ever to be forgotten. A man might as easily forget his escape from a shipwreck."

"There is another class, who from the dawn of reason have fluctuated between sin and repentance; not being without inward conviction of the holiness required of them by their baptismal engagements, but suffering the good seed that had been sown to be choked by worldly cares or sinful allurements, till by the grace of God acting more or less gradually, they are brought to seek repentance carefully with tears, in the name of their 'Advocate with the Father, Jesus Christ the righteous.'"

"But allowing that a fearful majority, through the effect of inadequate education, and the intercourse of corrupt society, aiding their natural proneness to sin, revolt from the obedience they owe to God; yet surely it will not be denied that some, 'the happiest of their kind,' have never thrown off that yoke of Christ which was laid upon them at their baptism; from the first opening of their infant understanding Christ has shone upon their hearts, and shed an influence, which, through the blessing bestowed upon their parents' prayers, and the vigilance with which their rising passions have been watched and restrained, has never been extinguished. They have not indeed been free from sin; the flesh has risen against the spirit; and every examination of themselves tells them of transgressions and omissions of the full and perfect law, which testify the corrupt will striving against the power of grace; but this does not prove that they ever have been in a state of alienation from God, have ever thrown off their allegiance, or forfeited their adoption; sin has never been allowed or habitual; and the evil nature, we know, 'remains even in those that are regenerate.' If, therefore, they were called upon to fix the date of their conversion, if they were led to suppose that some instantaneous change, some new creation, must take place in every heart that is effectually renewed, they who have really too much reason to rejoice, would be alarmed with unnecessary fears, and suffer a disturbance of which many of their inferiors in grace and the fruits of grace might be unconscious. He that had been 'dead,' and 'was alive again,' had been 'lost,' and was 'found,' was happy; but how much happier he who received the blessed assurance, 'Son,' thou art always with me, and all that I have 'is mine!'"

The author designates those whose opinions he combats by a term which they would hardly admit as pointing them out: few, we suppose, are those who would willingly be called "believers in Calvin." As regards ourselves, we wholly disclaim belief, in matters of the soul, in any but Him who gave the revelation from which men derive all knowledge of the way of salvation. The term, "Calvinism" is a convenient one for designating certain views of the doctrines of grace, held by Calvin in common with the distinguished reformers of the Church of England; but the inconvenience—the danger, perhaps—of being pledged, even apparently only, to the opinions of fallible men, would make us prefer the term, if any were really necessary, and if it could be tolerated, "seventeenth-article-ism." How those members of the Church of England who not only disclaim the term Calvinism, but also speak slightly of Calvin's doctrinal views, settle it between them-selves and their subscription to the xviii. Article, is more than we can tell.

We have thought it fair to lay before our readers the author's sentiments as contained in the above extract, because the shorter passage introduced in our last editorial might

* Owen on the Spirit, book iii. sec. 19, 21.
† This is implied, when the phrase *new birth* is insisted upon; because the propriety of the metaphor depends upon its taking place at a definable point of time; which was the case, of course, with the Apostolical converts to whom the metaphor was originally applied.
‡ Paley, Sermon VII.
§ How many more of them might be saved, if parents and sponsors universally made the baptism of infants a spiritual service, and accompanied it with that prayer of faith which is expected and taken for granted by the Church!

be considered as giving but a partial view of his sentiments on the baptismal question. In these, as here more fully stated, we coincide to the farthest extent to which he asserts the freedom, the readiness of the divine offer of grace to the children dedicated to God in baptism; but if a change actually wrought in them is assumed in any of the expressions of a "seed sown"—"the yoke of Christ laid upon them"—"an influence shed"—"a being endued with grace"—we allege against the assumption the result of all the experience with the young, gained by those who possess no mean character for good-will towards the children with whom they have to deal; there is not a judicious tutor of youth that does not, in theory and in practice, proclaim that the child's corrupt nature is incessantly active; that, of the operation of grace he scarcely ever meets with any cheering evidence; and that when such evidence does present itself, his rejoicing over it is accompanied with the most trembling solicitude, on account of the crowd of adverse influences in the child himself as well as in the companions—though all of them baptized like him in infancy—with whom he is linked together in the bonds of sympathy.

Six pages beyond the place at which the above extract closes, we meet, to our great satisfaction, a note in which the author alleges "the valuable authority of Bishop Ryder" in favour of the true Anglican view respecting "baptismal privileges." They comprehend, said that evangelical Prelate in his Primary Charge "not only an external admission into the visible Church, not only a covenantal title to the pardon and grace of the Gospel, but even a degree of spiritual aid vouchsafed and ready to offer itself to our acceptance or rejection." This passage—which we quoted with approbation in one of the earliest numbers of this publication (June 27, 1844)—defines the full extent which we discover that either Scripture or experience assigns to the benefit of baptism. Of the readiness of spiritual aid "to offer itself" to the baptized child we have no more doubt than we have of the mournful fact that rejection for the time is the almost universal answer practically given by children, as they advance in mental development and manifest the choice they make upon the offer held out to them. We say almost, because we are far from limiting the power of God to work a gracious state of the heart so early that an individual actually never was "in a state of alienation from God" since his baptism. But while this admission is made, it is not the less obviously perilous to encourage men in general to believe themselves in a state of favour with God, just because they were baptized in infancy. By all means, let every one who has obtained "external admission into the visible Church" be invited to "come, for all things are now ready;"—"the pardon and grace of the Gospel," and every needful "degree of spiritual aid" to give him inward peace and outward purity. But disguise not from mere nominal Christians that, as yet, they are in the streets and in the lanes, and in the high-ways and the hedges; and that a personal act has to take place by which they embrace the invitation, come away from farm and merchandise, put on the wedding garment, and sit down at the King's table. There would be little occasion to warn against danger threatening from those views commonly designated by the term "baptismal regeneration," if those who hold them were zealous to lead men to the inquiry "on personal application of the Gospel" which the Archbishop of Canterbury, in the work from which we have been quoting, very earnestly urges:

"Is the heart possessed of a sincere conviction of its own sinfulness and need of a Saviour; does it manifest its dependence on the Holy Spirit by an habitual intercourse with God through prayer; does it feel a practical sense of the great business of this life as a probation and preparation for eternity? These are infallible characters of faith; and though they will be found in different degrees in different individuals, no one should suffer his congregation to be satisfied, till he can trace these characters in the heart. "But if such a frame of mind is indispensable to a Christian's reasonable hope, it is evident that a preacher can in no wise take it for granted, that it exists in his hearers as the necessary and gratuitous consequence of baptism; but must require of all who have the privilege of baptism, that they strive to attain it; that being regenerate in condition, they be also regenerate in nature; and constantly examine themselves whether they have this proof within them, that they are born of the Spirit as well as of water, and can make the 'answer of a good conscience towards God.'"

THE BISHOP OF EXETER AND THE VICAR OF ST. JUST, CORNWALL.—We have not found any information of progress in the case which was brought under the notice of our readers, under this heading, in the papers which have come to hand since then. But a new case, which claims notice under the same head, has been reported: the proceedings of a Commission issued by the Bishop of Exeter for the purpose of inquiring into the conduct of the Rev. G. C. Gorham; the alleged offence being, that in using the office for "Churching" of women, in the course of the full afternoon service, he had been accustomed to omit the Lord's Prayer, with the short sentences immediately preceding—and that he had done so on Sunday the

26th July 1846. The commission sat on the 2nd of last month, at Penzance. A witness was produced who swore that his wife had been churched by Mr. Gorham, at St. Just, Cornwall, on the 26th of July; against which Mr. Gorham produced evidence that on that Sunday he did not officiate at St. Just's at all, but at Sancered. The witness abandoned his date, and substituted the 19th of the same month: but the Vicar of Sancered (Rev. H. Conyn) proved that Mr. Gorham had officiated for him at Sancered on the 12th, the 19th, and the 26th, of July 1846.

The evidence thus overthrown being the only one which attempted to establish the charge against Mr. Gorham with time and occasion specified, it excited surprise that the Commissioners (persons of the Bishop's own selection) still decided that a prima facie case had been established. It excites no surprise that the Bishop himself, by a letter from his Secretary to Mr. Gorham, dated 6th of May, signified to that Clergyman that his Lordship did "not think it necessary to order any further proceedings in this case."

In thus succinctly stating the failure of proof against the Vicar of St. Just in this matter of rubrical irregularity, we do not wish to convey the impression that the charge was wholly unfounded. It seems to us most likely, that Mr. Gorham thought the use of the Lord's Prayer three times during the season of afternoon service sufficient, and that, though it was an irregularity, he trusted that it would not be an offence on his part, omitting it in the service of churching, when it had been used twice already in the course of evening prayer, and was going to be used once more in the pulpit. We also feel persuaded that there is only one English Bishop that would, if a complaint of this nature were preferred against one of his Clergy, do more than represent to him the necessity of observing the rubric, and require his promise to do so in future—which there is no reason to suppose that the Vicar of St. Just would have refused, for indeed it was admitted that for some time past the omission complained of had not taken place. Quite certain we are that none but the Bishop of Exeter would have instituted a proceeding of this nature, for the kind of offence here alleged, at the very time when the accused is already lying under the incomparably more serious charge of unsoundness of doctrine—that charge urged against him by the Bishop himself—and the Bishop, we must of course suppose, persuaded that the charge is established—for he had refused him institution to the Vicarage of Bramford Speke before the above proceeding took place.

Those who sympathize with the Bishop of Exeter in these proceedings probably feel it a somewhat embarrassing circumstance that an advocate for the consistency of His Lordship's course has arisen in the person of an Independent Minister, the Rev. T. Binney, who on former occasions has said severe things about the Church of England, and who, assuming that the ecclesiastical law bears the Bishop out in the course he is pursuing, arrives at the conclusion that

"in proportion as his conduct is canonically right, in that proportion is the system that sustains him an infamous, flagrant, and atrocious wrong."

We, on our part, believe that the Bishop of Exeter will not be sustained by the law of England in the course he is pursuing towards Mr. Gorham; or that, if the law should prove to be on his side, the illustration of it, furnished on this occasion, will lead to a change of the law, prompt and effectual. The Editor of the Roman Catholic organ, *The Tablet*, states his anticipation of the issue in the following terms:

"The question likely to be raised in this discussion—if it comes on—will be the doctrine of Baptismal Regeneration. One party maintains that the Anglican Establishment holds it; another, far more numerous, is of a contrary opinion. The defenders of the doctrine appeal to the Prayer-book; its impugners take like shelter under the Thirty-nine Articles. For our own part, though unwilling to appear as predicting any thing, we are ready to say that in our opinion the Evangelical party will win the day; and that it will turn out that the Church of England, 'pure and apostolical,' does not maintain the doctrine of Baptismal Regeneration. The Thirty-nine Articles are later than the Prayer-book, and are the rule of Reformed doctrine. Offices of Divine service are not canons of doctrine, and their meaning is to be ascertained from the Articles of the Church. The Thirty-nine Articles are dogmatic decisions, and the fruit of the Reformation; they express the genuine views of Anglicanism, and are the rule by which opinions must be tested. Now, the Articles are so far from maintaining the doctrine of Regeneration in Baptism, that they contain propositions irreconcilable with it. They are not very definite certainly; but still, whatever precision they have attained to, is in favour of Mr. Gorham and against Dr. Phillips."

It will be a remarkable and providential matter if we should see in the course of this year the agitation of two fundamental conditions of a Church, and hostile decisions arrived at. Dr. Hampden settled the theory of jurisdiction; Dr. Phillips will be the cause of settling the question of heresy. Should this affair be carried further, we entertain a strong confidence that the issue of it will be this—The Anglican Church will be found not to teach—so as to deny the contrary opinion—Regeneration in Baptism. Dr. Phillips will have the great merit of agitating a question, the decision of which will be fatal to the pretensions of the most rigid Anglicans; who, will, no doubt, when the time comes, find some other solution of it than any one they have hitherto given."

CATHEDRAL ESTABLISHMENTS.—Mr. Horam, the member for Cookernouth, on the 10th ult., in the House of Commons, brought forward a motion, "That an humble Address be presented to Her Majesty,

praying that she would be graciously pleased to direct an inquiry to be made into the state of our cathedrals and collegiate churches; with a view of ascertaining whether they may not be rendered more conducive to the service of the Church and the spiritual instruction of the people." The mover entered into many particulars designed to show the inefficiency of these establishments for the preservation; and pointed out their absorption of funds which were urgently wanted for the purpose of giving increased extent to the services of a working Clergy. Some of his statements were admitted as being correct, some were considered unfair, omissions were charged upon him which ought, it was contended, not to have been made, if his object was to give a fair statement of the matter in hand. Lord R. Grosvenor, in the absence of Lord Ashley, seconded the motion. Mr. Gladstone admitted that he saw objections to the state in which the Cathedrals were at present; "he thought that much might be done to develop their usefulness, and render them more serviceable to the interests of the Church and of religion generally." Lord John Russell agreed with those who thought that inquiry was needed and that further measures ought to be taken. "There might be some inconvenience in agreeing to the Motion in its present shape, but he was quite prepared to admit that the whole subject merited further attention on the part of the Government. He could not hope, during the present session, to do anything effectual in this direction, but would again repeat his conviction of the necessity which appeared to exist of further legislation on the subject." Mr. Horsman, having received this admission on the part of the Government, declared himself quite willing to leave the whole matter in the Noble Lord's hands, and therefore withdrew his motion.

SCOTTISH EPISCOPAL CHURCH.—At a meeting of the clergy of the diocese of Glasgow and Galloway, on Wednesday, the 10th ult., the Very Rev. E. B. RAMSAY, M. A., Dean of Edinburgh, was elected Bishop of the above diocese, in the room of the late Bishop RUSSELL.

THE REVOLUTIONARY MOVEMENT.—From a letter by Professor Thielack, of Halle in Prussia.—No sooner had the rumors of the Berlin revolution penetrated to the country, than the cry was heard among the peasants and the lower classes of smaller cities: "There is no king more!" and bands of robbers began to attack governmental buildings, the houses of the so-called Pietists (Methodists), and the castles of the noblemen. In some countries this continues up to the present moment; in Silesia, in the dominions of that excellent Christian prince von Schonburg, the benefactor of his people, but quite recently they have burnt down his castle, &c. In Halle we remained quieter than in the other places. The spirit of the students proved excellent. Till then they had enjoyed the privileges of free association. In consequence of the Berlin affair they began to meet, but not the least unlawful measures were approved of in their meetings. Part of them proposed an act of revenge on the royal commissarius (the principal) of the university; others an economic address to the revolutionary students at Berlin; others the proclamation of a republic; but all similar propositions were rejected by the majority. Such was the fruit of the good seed sown among the 700 individuals.

Among the lower class of the citizens, and among the journeymen, the desire was awakened to give vent to their passions, to commit some act of demonstration, as it is called. Several persons of the town were signaled as having incurred their displeasure. Among that number I was myself. On the 20th, report was given to me from four different sides, that at nine o'clock in the evening an attack was to be made on my house. A friend applied to the magistrate to have the national guard of the citizens assembled, but the magistrate was too much intimidated, and though there was a large body of soldiers in the city, the citizens would not allow them to take any part. Thus our only human help were the students, who had organized themselves into a *sauve-garde* and armed themselves; a number of them may have met, however, with the very opposite intentions. The director of the police wished Mr. Thielack and myself to leave our home. We stayed, however, and our Heavenly Guardian protected us so mercifully, that not the least injury was attempted, either upon my own house or person, or upon any one else. My greatest apprehension had been the loss of my library, which I have collected at great expense and during a long period of years for some specific literary purposes. We are in the hands, not of mankind, but of the Lord. He may do with us as he pleases. May He—our only grant us faith in proportion to our trial.—*Evangelical Christianism.*

LE JUGEMENT DES FAUX PROPHETES, ou LES COLPORTEURS JUSTIFIES PAR LEURS ŒUVRES.—(The judgment of the false prophets, or the Colporteurs justified by their works.)—We have received a small pamphlet in French under the above title which, after a short introduction, and with a somewhat longer conclusion, consists of an interrogatory in which a person, who has had personal acquaintance with the Colporteurs who are labouring for the benefit of our Roman Catholic Canadian neighbours, is caused to bear witness to the truthfulness and inoffensive character of their labours. The author of the brochure is, we believe, himself engaged in the same cause; and he has written in a style which reasonably can give no offence to Roman Catholics. With one slight exception, there is nothing in it that would excite the author to be a Non-Episcopalian. The one exception is the passage where he mentions the ambition of metropolitan bishops "who thought themselves more important than the simple country-priest or pastor." Episcopalians of course consider the office of bishops to be more important than that of simple priest or pastor. We hope this pamphlet will be widely circulated and read by those who have been led to look upon Colporteurs as false prophets. The pamphlet is on sale at Mr. Sinclair's bookstore, price 3d. each.

HOME AND COLONIAL SCHOOL SOCIETY.—We find room for the following extract from Mr. Tuffnell's reports upon the Society's labours, mentioned in a preceding column of this page: "The Training Establishment:—The chief aim of the Society in training those who

are sent to them, is to make them good teachers rather than accomplished ones, to instruct them in the art of managing children and imparting knowledge, rather than to fill their minds with information. It is found indispensably necessary to devote some portion of the time they remain in the Institution to acquiring information, yet the Society do not consider themselves responsible so much for the actual knowledge the students acquire, as for the way in which they can bring out what they know for the edification of children. They do give a considerable amount of preliminary instruction."

The Preparatory Schools:—"The chief object in the method of instruction here adopted with the youngest classes, is to cultivate the faculty of observation, that being the first faculty developed in the infant mind. The children are taught to observe closely whatever is brought before them, to discriminate parts, shapes, colours; and whatever information is communicated in this process, is considered as altogether secondary, and comparatively unimportant. The principle is, that the child should first be exercised in forming clear notions, and then taught how to express them."

The Infant School:—"The usual course of instruction in the Model Infant School is to produce to the children the cast or picture of some animal, or mineral, or plant, or some specimen of manufacture, which is made the subject of the lesson. The object, however, is not to make the children zoologists, or mineralogists, or botanists. Scientific information is of course communicated, but it is only incidentally, and is an adjunct to the main object of the lesson. Those infant teachers who make a parade of their scientific knowledge, and delight to show to their visitors how much the children know of paralytic animals, and monocotyledonous plants, absurdities which are often witnessed, caricature the purpose of these lessons in the model schools of the Society."

The Juvenile School:—"The Juvenile school consists of children mostly under ten years of age, all of whom have passed to this department from the infant classes. On them, therefore, the full effect of the system pursued ought to be seen, so far as it can be developed in pupils of so tender an age. I have visited many schools where the pupils acquire more extensive knowledge, but I have never seen children of this class whose minds appeared to have been more thoroughly opened, or who exhibited a more lively intelligence. Their performances in writing, reading, arithmetic, grammar, etymology, geography, were all creditable; and so far as they have been taught, they have been obviously well taught. But what is of far more importance than positive knowledge, and far more pleasing to witness, is the freedom of mind, and intelligent sympathy with the meaning of questions put to them, that was apparent in their mode of answering. The school appears to me to attain the important end of sending the children into the world with well furnished minds, capable of easy development, in whatever direction occasion may call for further progress. They possess a good ground-work of knowledge, and as such, bear testimony to the merits of the system which the teachers trained by this Society are taught to practise."

Of the publications of the Society Mrs. Tuffnell says:—"The Committee have published a series of text-books for the use of infant teachers, obviously drawn up with the utmost care, and in my judgment excellently fitted for the purpose in view."

To CORRESPONDENTS.—Received J. D.; J. O.;—C. B.
PAYMENTS RECEIVED.—Capt. Fitzgerald, 2 copies, No. 157 to 208; Mrs. Boulton, No. 209 to 260; Lieut. Hancock, No. 189 to 203; Capt. Bayfield, 2nd copy, No. 156 to 237; Revs. Herbert Read, 3 copies, No. 189 to 205; H. Cooper, No. 180 to 208; Dr. Wiggins, No. 189 to 208; C. Lloyd, No. 189 to 208; C. Elliott, No. 189 to 208; Messrs. J. Durnford, No. 209 to 260; R. L. Orleans, No. 180 to 208; John Penner, No. 183 to 234; John McDonald, No. 189 to 240; F. C. B. Thomson, No. 209 to 260; Randall Smith, No. 189 to 208.

Local and Political Intelligence.

European intelligence has been received, since our last issue, by the New York papers which have been published since the arrival of the Steamer *United States*, from Liverpool on the 17th ult., on Friday evening the arrival of the Mail Steamer *Niagara* at Boston in the forenoon of that day was reported by telegraph; her letter-bags reached the Quebec Post Office on Sunday evening; and the newspapers on Tuesday afternoon.

The prominent topic in the affairs of the United Kingdom is, of course at this time, IRELAND. The report of Her Majesty's intention to visit the island has been more confidently repeated.—The effect of the recently passed enactment for restraining the seditious and traitors, and the fools whom they use as their instruments, is apparent from the following testimony borne by Mr. Mitchell, Editor of the *United Irishman*, in one of his earliest numbers after the law came into operation:

"We have further to inform our readers that the gagging Bill has already begun to operate upon us in an unexpected manner. This newspaper is printed by the proprietor, at No. 12, Trinity-street, and the press-work is done at a steam-press printing office, Bachelor's walk. On Wednesday evening last, the proprietors of the press sent word to our office that they were advised by eminent counsel that they could not allow the *United Irishman* to be pressed in their establishment any longer without incurring the risk of an indictment; and as it was then too late to make any other arrangement for the present week, we have been obliged to submit to the degradation of having our proofs revised by a lawyer, in order to satisfy the parties, before his number could appear."

"We have most heartily apologized to our readers for this, and can only promise that that no lawyer's pen shall touch our writings a second time."

It has to be regretted that the writer himself had not good sense equal to that displayed by his Printers. As announced by him, he ran into his former strain of seditious writing, &c