

construction, and afterwards familiarized and perfected by conversation. Next they are trained in those military exercises which give dignity and bearing. Another hour is agreeably filled up with the lighter accomplishments of music and dancing. Again the little party assemble in the riding school, where they may be seen deeply interested in the various evolutions of the manege. Thence, while drawing and the further exercise of music and the lighter accomplishments call off the attention of their sisters, the young Princess proceed to busily engage themselves in a carpenter's shop fitted up expressly for them, with tools essential to a perfect knowledge of the craft. They thus early become, not only theoretically but practically acquainted with the useful arts of life: a small laboratory is then occasionally brought into requisition at the instance of their father. This done, the young carpenters and students throw down their saws and axes, unbuckle their philosophy, and shoulder their miniature percussion guns—which they handle with the dexterity of practical sportsmen—for a shooting stroll through the royal gardens. The evening meal, the preparation for the morning-lesson, and brief religious instruction, close the day."

Temperance.

CONSTITUTIONALITY OF THE MAINE LAW.—Mr. T. S. Brown, in recording the Rev. Mr. McLeod's Resolution, at the Anniversary of the Montreal Temperance Society, remarked:—

To hear some people's remarks upon interfering with the liquor trade, one would suppose alcohol a delicate thing that had never been touched by the authorities. Why it had been like a street vagabond, always in the hands of the police, from the beginning. There had been already more acts of Parliament passed for regulating the traffic, than would shingle the largest church on the continent, and yet it was all lotch-work, standing like the roof of a drunkard's barn, only half finished. A roof is good for nothing, unless you put a ridge-board along the top, to hold all tight and close; and this ridge-board was the "Maine Law."

But some cry out, that this is a terrible invasion of private, or individual liberty. Really if men considered but a moment, they would never give utterance to such nonsense. What else is civilization, but the restriction of private liberty? Is not this the price we pay for the great blessing? In savage life, man is at liberty to kill, to waste, and destroy; but in civilized life, especially in cities like ours, we cannot enjoy perfect liberty outside of our own houses; for we find "private liberty" restricted in hundreds of ways; and instead of finding these restrictions too many, people are continually crying out for more—for more city bye-laws, and more police, to prevent people from doing innocently what they please.

The whole question is covered by a principle of English law, as old as the days of Alfred—or so old that the memory of man runneth not to the contrary, who says, that nuisance, may be abated. Let anything be declared a nuisance, by the public voice, and down it must go—private liberty weighs not one straw in the balance. A few days ago, every owner of ground in the suburbs could build as he pleased, but what has become of this "private liberty," when the corporation has declared that no man shall build, or cover with wood? If society, speaking through constituted authorities, can thus dictate how a man owning land, shall build a house on it with his own money, may it not also dictate what traffic shall be carried on in the house, after it is built? If any one has doubts on this point, let him attempt to set up a steam-engine, or commence any trade offensive to the neighborhood. Society has only to declare the liquor trade a nuisance, and like every other nuisance, it must be abolished.—"Private" liberty has no voice against public liberty.

But, we are met with another outcry: "You cannot interfere with the freedom of trade." Without attending to hundreds of existing interferences, I would ask these objectors to think of that now comparatively insignificant article, Gunpowder—which creates a baneful interference with the freedom of trade. If a ship from sea, however valuable her cargo, or however much wanted, is known to have gunpowder on board, she must anchor at the foot of the current, till all is discharged, and then it must be carted clear away from the town, and lodged in magazines far away in the fields, separate from everything, like a small-pox hospital. Then no dealer is allowed by law to have more than twenty-five pounds upon his premises, and any one who refuses to allow a shambles in many cases to carry it, so that the trade is nothing but trouble and vexation. Then if we can enforce all these restrictions, on the freedom of trade in gunpowder, which

has only killed ONE man in Montreal in THIRTY YEARS, may we not impose restrictions on the trade in alcohol which is killing its DOZENS every WEEK.

Self protection is, we all have heard, the first law of nature, it is the natural right of Society, as well as of individuals, and where life and property are at stake, neither gin nor gunpowder can impose barriers to legislative efforts for the general good.

I am asked, "Do you expect to stop liquor selling, and prevent people from getting drunk, by law?"—Another question of the stupids. "The law of Moses, promulgated nearly 4000 years ago, declared thou shalt not steal, thou shalt not kill, thou shalt not bear false witness." Human legislation has added its penalties, and yet all these crimes continue to be committed. We have revenue laws, but do they prevent smuggling? No, but more goods pay twelve and a half per cent duty than if there was no legal compulsion. Law whether Divine or human, does not prevent offences—it only imposes barriers, by which they may be diminished, or remedied. This we expect from the "Maine law," and this is all.

INTEMPERANCE IN GERMANY.—At one of the last meetings of the congress of pastors of the Protestant Church, held in Bremen, to discuss such moral and social questions as come within their sphere of activity, Mr. Wahl, the superintendent of Königsburgh, stated that drunkenness was the greatest vice of the lower classes of Germany. There are annually he says, throughout Germany, 40,000 deaths from *Sclerum tremens*; in the Zollverein alone, 800,000 quarts of brandy are sold and consumed; and in Hesse one-half of the grain produced is used for distillation. "And yet, it is a fact, that intemperance prevails to a much less extent in Germany than in England and America."

BARNUM'S LAST MOVE.—A new project has been suggested by Barnum, which we should like to see tried. In a recent Temperance speech made by him in New York, he stated that there were 7,000 grog-shops in the city, with an average custom in each of probably \$10 a day. He made the following offer to the city, viz: if the city would shut up all its grogeries and give him the amount spent in all of them, he would pay all the city taxes, amounting to \$1,000,000; send every child to a good school, present every family with a library of 100 good books, three barrels of flour, and a silk dress to every female, old or young; a suit of broadcloth to every male citizen, old or young, and give everybody a free ticket to his Museum. We hope it may be done, and soon too.—*American paper.*

Correspondence.

SONGS OF THE CHURCH.

No. 34

FIRST SUNDAY AFTER EASTER.

"Peace be unto you."—St. JOHN xx. 19.

WHEX to Thy presence Lord we near,
Our sorrows quickly cease,
And when Thy gentle voice we hear,
It speaks in tones of peace.

Peace in the Church: the blessed place
Where saints are wont to meet;
Peace faithful souls, for there my face
My chosen ones shall greet.

Peace, at the Board, which I provide,
In Zion's safe retreat,
Peace, festive souls, where I preside
The Spikenard yields its sweet.

Peace to the soul, that sinks distress
When sin is pressing sore,
Peace, wounded soul, with pardon blest,
Go forth and sin no more.

Peace to the house where mourners live
In sickness and in pain;
Peace, troubled souls, for I will give
The balm of health again.

Peace at the grave, where sweetly sleep
The saints from troubles free,
Peace mourning souls, no longer weep
The dead who die in Me.

And when at last O gracious Lord,
From earth we have release,
Once more encouraged by thy word,
"Let us depart in peace."

* Songs of Solomon i. 12.

W. B.

FOR THE CHURCH TIMES.

MARRIAGES LEGAL AND ILLEGAL.

"Marriage is regarded by the English law, as a civil contract, allowed to be good and valid in all cases when the parties at the time of making it were in the first place willing to contract, and did actually contract in the proper forms and solemnities required by Law." This being the case some good may arise from con-

sidering the third part of the above declaration, "the proper forms and solemnities required by Law. In this Province, these forms and solemnities are either altogether disregarded, or else so irreverently attended to, as to be a reproach to civilized society." The Book of Royal Statutes, the present supposed Law of the Province, has two laws relative to this subject directly, and indirectly—the first two of *Marriage and the solemnization thereof*, and of *offences against the Laws of Marriage*, contain all the legal authorities for entering into the contract, with the penalties to which ministers performing the ceremony may be visited—and the other Act of "the Court of Marriage and Divorce," declaring the jurisdiction, the Court intimates that there are certain reasons whereby any marriage may be declared void, viz., adultery, cruelty, pre-contract, or kindred within the degrees prohibited in an Act made in the 22nd year of King Henry 8th: these prohibited degrees are set forth in the Book of Common Prayer, and in some old fashioned Bibles, under the heading "A Table of Kindred and affinity when in whosever are related are forbidden in Scripture and our Laws to marry together." With these provisions, every duly ordained Minister of any congregation of Christians within this Province may solemnize marriage by publication of banns or by license: it is that benefit to him directed. If banns are used, they must be proclaimed publicly during Divine Service at three several meetings at a place of Public Worship, without which publication any person officiating in solemnization of any marriage shall forfeit fifty pounds—while on the other hand if the Minister refuses or neglects to publish after having been requested so to do, he shall forfeit fifty pounds, and be liable to an action for damages. Poor Minister! between these two clauses of the Provincial Law he is in great danger of utter ruin, and his chance of escape is but little bettered when he marries by license, as then he has the burden imposed upon him, of seeking out those lawful prohibitions which may prevent the marriage altogether; he has to advance the fees of the License, fill up the bonds, find a suitable security, incur the risk of his fees and his labor, and finally if anything happen wrong or illegal, bear the blame and pay the penalty.

In the Romish Church however no difficulty arises. There Marriage is a sacrament of the Church, and may be administered at all seasons save Lent, without any civil License, without any fee to the Government officers, and not infrequently without publication: with a scrupulous regard however to the solemnities of the Marriage. If solemnized within any of the prohibited degrees; while on the other hand Dissenters of various kinds take up rejected publications and marry, the anxious parties, without the least possible concern, whether the Law in the matter be observed, and with the greatest indifference to Scripture, to Law, and to some cases even to decency. So far has this evil extended that the House of Assembly in days gone by, has been known to pass certain Acts, to amend illegal marriages. Of which kind especially are those too frequently celebrated in the Province between prohibited parties, such as a widower marrying his former wife's sister, or a brother marrying his sister-in-law, or occasionally a nephew marrying his aunt's sister. Now where such marriages are common of what use is the Law? Scrupulous Episcopal Ministers will not marry such, but immediately upon refusal the parties resort to almost any Dissenting Minister: the ceremony, such as it is, is performed, they are united and live together a respectable couple! admitted into Society and not infrequently received as worthy (?) Communicants in the Church or denomination of the man who joined them together in marriage.—If such things were held up more frequently to public notice, perhaps some of the evils would be remedied, and some pains taken to decide when a marriage is legal or illegal—it seems to be nobody's official business to inquire into and prevent such marriages—all penalties exactable from the Minister are payable into the public Treasury, and so, many illegal marriages go unnoticed, partly from the poverty of the Minister, and partly from the fact that nobody would be a gainer even if the unfortunate man were able to pay, while the marriage having been performed, it would require a whole host of judges, lawyers, and juries, to inquire into a matter confessedly wrong, but which would be justified by some legal quibble, and the parties most guilty escape through some loop hole in the Law.

FOR THE CHURCH TIMES.

MR. EDITOR,—

Will you allow me to ask the question thro' the medium of your paper, whether any person can inform me what the Colonial Church Society is doing in this Province?

I see by the Reports that there is a large machinery for work, and I hope it works well, but I should like to know something about its working. I do not ask these questions because I am unfriendly to the Society; quite the reverse; I like its principles much, so much that I wish to see them actively carried out, and as I am a subscriber to its funds, I think I have the right to know whether my wish is gratified. If I could see occasional notices in the *Church Times*, it would be an encouragement to me and might possibly excite me to do more for its funds, but if it be doing ever so much and I know nothing about its doings, I cannot be expected to promote its interests.—The proceedings of the Committee of the Diocesan Church Society are published after their monthly meetings, why not those of the Colonial Church and School Society after their quarterly meetings? Is the objection on the part of the Editor of the *Church Times*? is it that the transactions of the