

ake the following, being part of a letter from his own Correspondent...

In Lubeck, too, the attention of the order citizen, no less than of the christian-hearted inhabitant, has been roused...

"I maintain," says the brazen-faced republican, "that the belief in a personal Deity is the chief ground and originating base of our present worn-out social system, and that, so long as mankind clings, with the slenderest fibre, to the idea of a heaven, there is no hope of true happiness on earth."

The public papers announce, that the desecration of the church at St. Thomas, in Leipzig, on account of the musical celebration of Blum's death, was such as to cause the pious superintendent, Dr. Grossman, to relinquish his office, feeling it impossible for him ever again to conduct divine service within a building so grossly polluted.

But the eagerness with which the law is invoked in some particular instances—as in the prosecution against Mr. Shore, who has turned Protestant dissenter, while Newman and his cloud of followers who have succeeded Rome-wards remain undisturbed; and the exercise of the Bishop's power against Mr. Gorham, while Mr. Maskell continues to enjoy His Lordship's confidence—creates a presumption unfavourable to the Church; and the course pursued by the Bishop of Exeter induces, to a lamentable extent, the salutary effect which that wise moderation, observed by the whole bench of Bishops beside, is calculated to produce.

### The Verber.

QUEBEC, THURSDAY, FEB. 8, 1849. To the letter from the Bishop of Exeter, inserted in our last number, we have to subjoin a few remarks which may be introduced by a glance at the course which His Lordship has thought it right to pursue on several occasions noticed in our columns before this, and in one or two to which we have never had occasion to refer. Our readers are aware of the attempt made, some years ago, to require the Clergy in the Diocese of Exeter to wear the surplice in preaching;—the late occurrence at St. Sidwell's which the Bishop wound up by commending the "discretion" of the Clergyman who provoked the disturbance by needlessly insisting upon preaching in the surplice;—the Bishop's refusal to institute Mr. Gorham to the benefice to which he has been lately presented, in consequence of that Clergyman's differing from him on the efficacy of baptism;—a case has for some years been before the public in which the Bishop subjects Mr. Shore, a Clergyman of his Diocese who has seceded from the Church and claims the right of officiating as a dissenting Minister, to expensive and protracted proceedings in the Ecclesiastical Court;—the Rev. Mr. Maskell, one of His Lordship's Chaplains, recently preached a sermon in the Bishop's presence and before the assembled Clergy, against which grave objections have been raised as containing unsound doctrine, and the Bishop himself has partly admitted that it set forth error, but retains him in his confidence, and has only consented to accept that Gentleman's resignation of his Chaplaincy because Mr. Maskell wishes to be entirely free to set forth his opinions in print without involving the Bishop in any responsibility by continuing to hold an office near his person. We specify no farther, nor do we pronounce any opinion upon the course pursued by His Lordship in any of these cases, as they have, not laid before our readers with sufficient fulness to enable them to form their own opinion of their own. We can, however, disgnose the sympathy which has been awakened in us on behalf of a number of Clergymen who addressed to the

Bishop of Exeter a representation upon the subject of his Chaplain's preaching what we cannot help considering grave doctrinal error; and on behalf of a body of Laymen who, at a public meeting held at Plymouth on the 19th of December, resolved upon addressing to the Archbishop of Canterbury a memorial, setting forth the grief which they feel in observing that Tractarianism has obtained "a great ascendancy" in the Diocese of Exeter; attributing that result in a great measure to the countenance given by the Bishop of the Diocese to those Clergymen who hold the views and adopt the practices of the system of error referred to; and praying for relief by His Grace's interposition.

We do not suppose that such a memorial can produce any direct result; because it does not seem to us that a case is made out that could subject the Bishop to legal proceedings; and as to any effect from a mere remonstrance of the Archbishop (supposing that His Grace could see it his duty to apply the weight of his character and office in that manner) we have not found most effectual in staying proceedings like those which have excited alarm in the Plymouth memorialists is the evidence from time to time springing into light, that the cause of dissent is gathering strength, through the repulsive character in which the Church of England is presented under the administration of those who choose Archbishop Laud as their model, and refuse to be instructed by the terrific lessons set to Church-rulers in Laud's death and the events by which it was preceded and followed.

Now we must confess that the Bishop of Exeter seems to us to be following a course calculated, beyond conception, to strengthen the position of those who, like a dissenting Minister whose words we had occasion to quote some time ago, hold that, in proportion as the Bishop is legally right, so is the law which allows his course an egregious wrong, and so does the Church which requires such a law to maintain it become a grievance instead of a blessing. We, on our part, do not for a moment allow the conclusion, because we deny that part of the premises which supposes such a law at all requisite for the maintenance of the Church.

The St. John, New Brunswick, Courier has inserted, from another provincial paper, the following article which we think it instructive to present to our readers, hoping on a future occasion to lay before them some information upon the operations of the Society to whose Anniversary it refers, and of which no detail has as yet reached us:

The Annual General Meeting of the Diocesan Church Society was held on Thursday evening at the Trinity Church School House. The attendance was very large of ladies and gentlemen. His Lordship the Bishop occupied the Chair, surrounded by a goodly number of the Clergy and Lay Deputies from the various parts of His Lordship's Diocese. After several speeches were made, and Resolutions adopted, and upon proposing a vote of thanks to the officers of the Society &c., Dr. Bayard rose, and offered some remarks upon the manner in which a certain book had been found on the shelves of the St. John Depositary, which he conceived had a tendency to injure the Society by its circulation in the community, of Popish principles; he called upon the Rector of the Parish to give his opinion of the book, in order that his congregation might know whether the book had his approval. The Rector rose, and stated the book did not meet his approval; upon which a very animated discussion arose, in which many gentlemen took a prominent part on both sides of the question. The meeting being thrown into confusion, some of the gentlemen present suggested an adjournment; others persisted in remaining, and speedily were elected, and His Lordship, with his feelings evidently hurt at the turn of the proceedings, closed the meeting—a vote of thanks to His Lordship for his kind and patient conduct in the Chair, having first been unanimously passed, His Lordship having on motion left the Chair for this purpose, and been succeeded therein by His Honour the Chief Justice. We are of opinion that no subject should ever have been raised at that meeting, having a tendency to create party feeling among a large and respectable body of ladies and gentlemen who could not, by any possibility, decide upon it by their support or opposition.

We call our insertion of this article "Instructive," because the occurrence described in it is of a kind which may be repeated, with more or less variation, in other Dioceses where Societies of a similar character exist which, providentially, have so far been preserved from disturbance on a similar account. The Church Society in the Diocese of Quebec has been formed, we suppose, with a hope that the members of the Church, though differing in various respects on questions to which they attach more or less importance, may be induced to work together in furtherance of certain leading purposes marked out by such generally approved features as shall unite the co-operation of all, while the objects in which combined action cannot be obtained, on account of difference of opinions, are left for independent management.

The choice of books for circulation under the sanction of the Diocesan Church Society has hitherto, in a great measure, remained in abeyance, with the exception of the formation of a Depository at Montreal, which has hitherto been furnished with only a very small selection of books or tracts, beyond those upon which no difference of opinion exists among Churchmen—the Bible, Prayer Book, and Homilies. Here in Quebec, the occasion for a Depository has not been felt, there being other Societies which keep on hand a supply from which a good selection may be made as would be likely to be supplied by any Depository that the Church Society could establish. Whether, at Montreal, the supply is not already too extensive to keep out a disturbing element, while beyond all doubt it is far too limited to satisfy the wants of those who would like to look to the Church Society for such a supply, would, we think, be a subject for grave consideration.

tion. The English ecclesiastical law is not, indeed, in force in Canada, so as to expose the Right Reverend and Reverend and highly respectable Chairman, movers, and seconders of resolutions at the recent Church Society meeting at Point Levi to a prosecution for "brawling;" but if there were an "inherent and essential impropriety" in the proceeding, it would attach to it in a colonial parish as much as it can be shown to do at home; the conclusion at which men of common sense will arrive on the subject is obvious. Bishops, Priests, and Lay heresee a great convenience and suitableness in opening their church-buildings for such purposes, even as most people see in England; the same thing is, in fact, done there, in many parishes, where the fear of the Bishop of Exeter is not before the Rector's eye, and a sufficiently spacious room to meet in is not to be had.

We have been led to speak at some length on this subject, by the connection which exists between episcopal authority, wielded as it is in the Diocese of Exeter, and the spread of dissent which, through a very different course of proceeding, has been effectually stayed in other portions of the great field occupied by the Church of England. The unwitting promoters of dissent are not unfrequently to be found among those who are most loud in professions of zeal for the Church's prosperity and extension; nor is it to be doubted that in many instances zeal may be ardent, where it acts so strangely as to defeat its own purpose. If a virulent adversary of the Church were engaged in studying plans for bringing her into disrepute, and increasing hatred against her in those without, as well as shaking the attachment towards her still firmly held by millions within her communion, we have no doubt he would light upon some of those which have been resorted to in the Diocese of Exeter, where the intention was to do the Church good service, according to the conceptions there formed of her advantage and prosperity.

The Floating Church at Philadelphia.—The consecration of the "Floating Church of the Redeemer" took place, on Thursday the 11th ulto, the Right Rev. Abner Potter, D. D., Bishop of Pennsylvania, performing the appropriate service, who also preached, and was followed by the Rev. Mr. Parker, Chaplain of the Floating Church at New York, in an interesting statement of the blessing which had been vouchsafed to the efforts in behalf of Seamen in the port where he was labouring.

This Floating Church was built at Bordentown, in the State of New Jersey, upon a platform supported by two boats of 80 tons each, placed 10 feet apart, strongly connected together, it is 85 feet long, including the vestry, by 32 feet wide, and has a spire 70 feet from the deck. The Chaplain, Rev. Mr. Truipier, was formerly a Lieutenant in the Navy. The Church will seat 500 persons, and is supplied with an organ and bell.

On Wednesday, the 27th of December, this remarkable structure was taken in tow by two steamboats, for the purpose of being brought down the Delaware river to her anchoring-place at Philadelphia; the day was, however, so stormy that the voyage could not be completed. The Church was brought to the wharf at Burlington, where Bishop Doane of New Jersey resides; and the students of Burlington College had an opportunity of presenting to Bishop Potter, who, with several Clergymen and a number of the Laity, was on board one of the steamers, a flag for the use of the Floating Church, which was kindly accepted and acknowledged on the behalf of the Association which has set on foot this enterprise. The remainder of the passage down the river was completed as soon as the weather permitted.

THE KING OF PRUSSIA'S WEDDING-DAY.—According to German custom, the twenty-fifth anniversary of their marriage-day was celebrated by their Prussian Majesties, on the 29th of November, at Potsdam; and many were the testimonials of loyal attachment with which the deeply-tied royal pair were gratified on this the most troubled anniversary of their peculiarly happy union. Twenty-eight deputations waited on their Majesties with congratulatory addresses and presents, some of which were singularly appropriate and well-timed. The Protestant and really religious inhabitants of Ellersfeld and Barmen had united in forwarding a gift of much simplicity, but in the present times, of deep meaning, viz. two arm-chairs, covered with white silk damask and bearing on the back-cushion the words "In gold embroidery" "Vox Coelii Gradus" (By the Grace of God,) which, as is well known, the democrats wish to expunge from the titles of all kings, and to substitute therefor, "By the will of the people." The Wittenberg royalists brought a silver salver, with cups, &c., of the same precious material, for the royal pair, with suitable inscriptions; and the deputation declared to the King, "We regard Wittenberg as the strongest bulwark of the kingdom, not indeed in physical but in spiritual defences." To which his Majesty replied, with evident emotion, "That is my full conviction likewise; here is my open palm, let us strike hands upon it!" And the honest Wittenbergers grasped the hand of their beloved and true-hearted, though shamefully-maligned King, with equal cordiality and reverence. It is curious to observe how prominently religion identifies itself in modern Germany with loyalty. While the unbelieving portion of both Catholic and Protestant districts have shown their readiness to aid democracy by obeying the illegal appeal of the refractory parliament, by withholding the payment of taxes, the Protestant Christians of Wupperthal (Ellersfeld and Barmen) have published, in all the newspapers of their locality, their readiness to pay the taxes of 1849 in advance. In truth, there never, perhaps, was a period in German history in which, so much as now, "Fear God," and "honour the King," might be regarded as inseparable concomitants.—Altona Mercury.

THE PEOPLE TO WHOM DANCING DOES GOOD.—From the Report of the Proprietors of the Beauport Lamentic Asylum.—"In the day time, about thirty of the male patients are engaged in fine weather in different outdoor occupations: in the evening, they, and most of the patients, both male and female, amuse themselves in dancing, of which they are passionately fond. We have found dancing as a source of amusement and recreation, to be admirably adapted to the insane: it diverts their minds from their disordered fancies, without unduly exciting them; and it induces many of the patients to take exercise, who can be induced to do so in no other way. In several cases we have found music and dancing of great benefit as remedial agents: In one case they roused a patient from a state of the most abject melancholy, with strong suicidal propensities, to a state of cheerfulness and enjoyment, which still continues, and is likely also to result, in cure. Whatever opinion may be formed of dancing by the sane, it is unquestionably a legitimate and fitting source of amusement for insane persons."

consideration. If the Society, in the circulation of books under its sanction, go beyond those which have the sanction of the Church itself, a limit must be drawn somewhere; and we confess our utter inability to perceive any prospect of its being drawn with such precision as would provide a tolerable supply of books for circulation, and not let in the poisonous cause of discord which disturbed the harmony of the meeting in New Brunswick.

As the "certain book," to which reference is made in the above article, is not mentioned by name, we feel all the better satisfied in being enabled to introduce the subject without even intimating an opinion as to the validity of the objection raised against it, any further than as the disapproval of the book, signified by the Rector of St. John, carries with it a weight from which we cannot relieve our own mind in viewing the matter as regards the New Brunswick Society. And, as regards Societies of this kind any where, here is this simple case presented to us: An Association, assuming the name of THE CHURCH SOCIETY for the Diocese, places upon the shelves of a Depository in a certain parish a book of which the Rector of the parish has publicly to declare his disapproval. It would certainly be a great deal better if Societies, whose working leads to parochial interference such as this, assumed as little as possible the appearance of their representing THE CHURCH in the Diocese.

THE ROMAN CATHOLIC ARCHBISHOP OF TUAM'S SUCCESS AT ROME.—Described by the London Times.—He has seen much and done much in a short time. He has seen the Father and Chief of the Catholic Church driven in the liver of a serving groom from the Apostolic city; he has seen the metropolitan seat of Hildebrand, Sixtus, and Leo desecrated by the parabolic violence of intestine discord; and the authority which struck awe into the souls of barbaric conquerors and invaders set at naught by the fury of a native rabble. He has seen how powerful are the menaces of the Church, how ineffectual its traditions, to curb the injustice and change the misgovernment which unenlightened superstition has fostered and placid obedience allowed.

True to the lessons of his youth, and the practice of his life, he saw nothing, heard nothing, asked nothing, but the precepts of an obsolete fanaticism, and the glory of a tottering Church. He was blind to the tempest which was about to strike the turrets of St. Angelo, and deaf to the murmurs that were even then booming against the Quirinal. From the feeble hand of palsied power, and from the mild voice of unreasoning benevolence, he wrong a last fiat against the peace and happiness of Ireland. Others may remember in after days, with different emotions, the parts they bore, or the scenes they witnessed, previous to the exile of Tuam; but to the Romish Archbishop of Tuam is reserved the pleasing recollection of having turned the stream of Papal charity into poison, and thwarted the best and latest counsels of a well-intentioned, but vacillating Pope. The Rescript, which arrived two months ago, is a monument which no man out of Ireland would have dared or desired to raise to his own memory.

Dr. McHale returns from a land where even a beautiful soil and kindly climate fail to repair the evils of despotic bigotry, to a land still smarting from the wounds of that ignorance which faction and fanaticism have combined to inflict. He comes to a land blasted by the breath of pestilence and famine, and while he looks upon the desolate hamlets, the untenanted cottages, and the barren fields of his native isle, he hugs himself in the thought that, sad as may be the sight, and severe the affliction, yet it would have been worse had the "Goddess Colleges" not been anathematized in time! This is his balsam, this his consolation. Ages may roll on, separating as they have separated, Papist from Protestant, landlord from tenant, employer from employed; handing and consolidating this iron chain of distinction; making the ignorant more ignorant, the bigoted more bigoted, the obstinate more obstinate, and the inflexible more inflexible. But what of that? There are no "Goddess Colleges." That curse is avoided. Irishmen of different creeds shall not be assembled under the same roof and the same teachers, to learn how to till the earth or turn its produce to profit; i. e., if the Irish Propaganda can prevent it. Anything better than that. Come plague, come pestilence, come famine or civil war with its thousand plagues! Better those, all or any of them, than that the worshippers of the same God, and the subjects of the same Queen, and the natives of the same land, should meet together to pursue some objects of practical and practicable good, apart from the heartburnings of sect and the zealotry of proselytism.

ST. JAMES' CHURCH SUNDAY SCHOOLS.— Kingston.—To the Editor of the Kingston Chronicle and News.—Sir—I am desirous of calling your attention to the interesting anniversary of the Sunday schools in connection with St. James Church, Stuarville, which took place on Wednesday last at 2 o'clock. It is but very recently that this church has been established in that populous part of this city, Lot 24. The sacred edifice was erected by private contributions, and was also the parsonage house now nearly ready for occupation. The munificent donors have now the gratification of seeing the fruits of their liberality, a substantial church, a faithful pastor, the Rev. R. V. Rogers, whose fostering care and the blessing of God on his labours is evidenced by a congregation numbering about 400, and two Sabbath schools, one held in the church with 110 scholars, the other at Portsmouth numbering 70 children, and in all 212 members.

The anniversary day proved inauspicious, but the little people came in hordes through snow, well-nigh sufficient to damp the enthusiasm of their older parents. On entering the church, which was tastefully decorated with evergreens, I was not a little surprised to find all the centre pews well filled with I should say 170 children comfortably clad, their little faces beaming with intelligence and delight. The superintendent, though not a permanent resident in the city, having some time since undertaken the charge of the school, through love to his Saviour, and an earnest desire to further the advancement of His kingdom on the earth, was busily engaged arranging the girls in front, and the boys in the rear. The side pews were occupied by a goodly number of spectators, considering the inclemency of the weather. Soon all was order. The proceedings commenced by singing an appropriate hymn, in which the infant voices resounded harmoniously to the praise of the Lamb. After a short prayer by the Rev. Mr. Greig, of St. Paul's church, the children again united in singing. Then commenced the examination by the Rev. Mr. Rogers asking questions on the subjects of their religious instruction. The children vied with each other who should get out the answer first, the confidence of the boys, though more distant, contrasting with the modesty of the girls. This occupied half an hour. The examiners and spectators expressed themselves highly delighted with the proficiency evinced by the pupils—Mr. Greig holding out further inducements to the cultivation of biblical knowledge.

The account proceeds to describe the reception of the children at the Parsonage house, afterwards, where the congregation had provided refreshments for them of which they partook after a hymn and prayer for a blessing. The writer ("a gratified spectator") closes with some general remarks upon the importance of Sunday Schools, which we purpose to transfer to our columns next week.—Ed. B.]

FOR THE BEREAN.—[Continued from last number.] Whether or not the innovations and alterations in the externals of religion, which have lately been introduced into the Church, can be said to be taken from those pure ages of which we speak, the first three centuries of Christianity—which may indeed be called the golden age of the church—or from the subsequent ages, when novelties first began to creep in and pomp and superstition went hand in hand together to destroy the relics of genuine holiness—is a matter yet to be discussed; though

embracing little doubt as to the question in the minds of such as are acquainted with ecclesiastical history. But certainly, as the advocates of all this external reform, the ardent and devoted zeal for God, the consistent piety, the holy and self-denying walk, the spirituality and vitality of the religion by those humble believers—a thing of far greater importance—has been marvellously overlooked; while whatever can add to the pomp, grandeur, and magnificence of the Church, can tend to give an overstrained and unscriptural value and importance to her rites and ceremonies; and especially her sacraments; and serve to elevate her priesthood, to an undue degree, above her lay-members; is eagerly sought upon, and made the "most of." It is a singular fact that those who are the just object of the prevalence of this species of "orthodox religion" in general, the very persons who are the most widely-maligned among their members, who think it "undone" perhaps find it—no hindrance to their spirituality and devotion to mix in the gaieties and frivolities of the day, and frequent the resorts of fashionable and public amusement. In short, it cannot be denied that the whole system is "in every way calculated to subvert all evangelical piety; and establish upon its ruin another; and to them more congenial religion; than that of the Gospel."

Far different is it from what it was in those early ages to which they have alluded. Then, in the eyes of the world, it was a shame and a reproach to have any thing to do with the "poor and afflicted people of God." But now it is exactly the reverse. The terms required of her members are "wealthy"; and the church herself has spread so wide and grown so great, with a corresponding increase of outward show, formality and dignity; that, while in the one case, it is a matter of no difficulty to continue a member of her community, although little burdened with true religion, so in the other it is now, in fact, a mark of worldly distinction to belong to her.

Then, but few of the rich and great condescend to attach themselves to the infant Church. No honour was to be gained by joining her community: the flock of Christ were "a sect every where spoken against."—humble, unostentatious, and unassuming; and for the most part, composed of poor and unknown members, that is, unknown to the great ones of the earth; there was little to attract their admiration or win their favour—nothing but piety itself, without which, as we have already remarked, the peril was too great to risk a hypocritical profession of religion. It is easy then to discover how vastly different, considering all the circumstances, must be the character and condition of the visible church now, and, in many respects, necessarily so;—but—and this is what is most important to note—never can there be any shade of difference between the lives and conduct of true believers in Christ, spiritual members of his Church, at one period of the world, and at another: this cannot be admitted for a moment; for genuine religion is always the same, and, in all ages, the same. What is not deep genuine self-denying and world-denying piety—however it may be interwoven with the formalities, ceremonies, and other constituent parts of the visible structure—belongs not now any more than then to the true, mystical, and only church of Christ.

Within, therefore, the aggregate body of the Church's professing members we must look for the few spiritual worshippers of God; and there, perhaps, we shall find them. These comprise the body of the Church mystical, within that widely extended visible, hypocritical and nominal membership of Christ and children of God, who, by certain distinct marks and tokens, which cannot be mistaken as a general rule; no; not even by the wealthy and the wicked. They have been baptized, but not certainly; and along with the multitude of nominal Christians may be called, as they are in an unangelical sense "regenerate;" but this does not constitute their union with Christ, and membership with his church. They have been confirmed at the proper season, and according to the due and solemn administration of that holy rite; they have been regular attendants at the house of God; they have neglected no available opportunities of public worship; they have lived at the habitable table to receive there the sacred emblems of our Redeemer's body and blood; in short; they have been participants in all the ordinances and observances enjoined by the Church, which, so far, is well; and without which they would be short of performing their duty before God;—but all this avails nothing to prove that they are indeed children of God, for it is evidence which even the greatest hypocrites may claim. Far other testimony have the elect of God to the sincerity of their religion.

THE QUEBEC MAGISTRATES, AND THE CAUSE OF TEMPERANCE.—At a General Meeting of the Magistrates of the city of Quebec, duly convened by notice, and held this 3rd day of February instant, in the Magistrates' Room, in the Court House in this City, to receive the Report of the committee appointed at a General Meeting of the Magistrates, held on the 30th ultimo, to take into consideration and report on the Memorial of Jeffery Hale, Esquire, and others, complaining of the number of Taverns in the City of Quebec.

Where present.—Edward Glackemeyer, Francois Bureau, Daniel McKenzie, Joseph Painchaud, James McCallum, Jean Be. Hardy, Ebenezer Baird, William H. A. Davies, Robert Symes, Edouard Duval, Robert Jellard, James O'Brien, Esqrs., Joseph Robitaille, J. P., Robert Jellard, Esq., in the Chair.

Edouard Glackemeyer, Esq., Chairman of the Committee, submitted the following Report:—

Report of the Committee appointed to take into consideration a Petition presented to the Magistrates for the City and District of Quebec, in relation to the great number of Taverns. Present:—D. McCallum, R. Symes, and W. H. A. Davies, Esqrs., J. P. of the City, and Edouard Glackemeyer, Esq., J. P. of the District. Mr. Glackemeyer in the Chair. Your Committee, to whom was referred the petition from a number of our most worthy fellow citizens, presented yesterday, by a deputation from the signers, to the Bench of Magistrates, desirous of being admitted to law for the qualification of Tavern Keepers; complaining of the facilities afforded for indulging in intemperate habits, by the number of licenses granted for the sale of intoxicating liquors in the city and its neighbourhood; have applied to the consideration of a subject in which the welfare of the community is so deeply concerned, all the attention in their power. The Magistrates, aware that so long as demand for intoxicating drinks existed, it would be impossible to prevent persons from purchasing into this most lamentable propensity; have, not however, remained idle spectators of the dangers arising from the abundance of spirituous liquors, and the great facility existing to procure it at low prices, either in the retail stores, in the licensed Taverns, or in Unlicensed shops, kept without license and in violation of the law. The prevention of this evil has, however, been most seriously attended to, and the most effectual check the beneficial effects of so many sources of