

"But, then, it is so interesting—and, besides, Julia and Helen read it, and mother made no objections to their doing so," argued Harry.

"And I heard father say, he was one of the best living writers," added Helen.

"But did uncle say he approved of his sentiments?" asked Annie, anxiously.

"No, he said he did not, but that his style was excellent—and he saw me reading this book afterwards, and only said, 'Helen, I think you might be better employed; he did not say I must not read it. But come, cousin Annie, there is no use in standing here to discuss this matter, since all the harm it can do me, it has done me already, and I know, now that Harry has commenced it, he will not lay it down until he has finished it.'"

Annie said no more; but when she was alone in her chamber, adjoining that occupied by her eldest cousins, she felt her heart sink beneath a weight of sad and perplexing feelings.

"How very different every thing here is from what I had imagined it!" she said to herself.

"How can I ever do what is right, or even know what the path of duty is! O! that I were only back again in my own dear home, or had never left it! She checked the thought, as being wrong, since it was her parents' wish that she should accept the invitation so often and earnestly presented by her uncle and aunt, backed by the entreaties of her cousins, that she should pay them a long visit, which domestic circumstances had hitherto prevented. She remembered also the precious promises of strength and guidance made by him who had said, "Trust in the Lord with all thine heart, and lean not to thine own understanding. In all thy ways acknowledge Him, and he will direct thy paths." She referred again to some of those blessed sources of consolation to the Christian pilgrim, when perplexed and "troubled on every side," and then pouring out her heart in prayer, she cast her burden upon the Lord, and with a spirit tranquilized by this happy communion, she laid her head upon her pillow, and soon sunk into a peaceful sleep.—City Cousins.

STRICT CONSCIENTIOUSNESS OF AN INDIAN.

Kusick, chief of Tuscaroras, had served under La Fayette, in the army of the Revolution. It was usual for him, in company with a few of his leading men, to visit, once in every two or three years, the State of North Carolina, whence this tribe originally came, to see [after some claims they had upon that State. In passing through Washington, the old chief would call at my office, for the purpose of submitting his papers, and of counselling with me. On one of these occasions, he made a call before breakfast, at my residence, accompanied by his companions. A neighbour had stepped in to see me, on his way to his office, and our conversation turned to Lady Morgan's France, which had been just then published, and was lying on my table. We spoke of La Fayette. The moment his name was mentioned, Kusick turned quick upon me, his fine black eyes and, with great earnestness—

"Is he yet alive? The same La Fayette that was in the Revolutionary war?"

"Yes, Kusick," I answered, "he is alive; and he is the same La Fayette who was in that war, that book speaks of him as being not only alive, but looking well and hearty."

He said, with deep emphasis, "I'm glad to hear it."

"Then you knew La Fayette, Kusick?"

"O, yes," he answered, "I knew him well; and many a time, in the battle, I threw myself between him and the bullets,—for I loved him."

"Were you in commission?"

"O, yes," he replied, "I was a lieutenant. General Washington gave me a commission."

My friend (who was the late venerable Joseph Nourse, at that time Register of the Treasury) and myself agreed to examine the records, and see if the old chief was not entitled to a pension. We (or rather he) did so. All was found to be as Kusick had reported it; when he was put on the pension list.

Some years after, in 1827, when passing through the Tuscarora reserve, on my way to the wilderness, I stopped opposite his log cabin, and walked up to see the old chief. I found him engaged drying fish. After the usual greeting, I asked if he continued to receive his pension.

"No," said the old chief, "no; Congress passed a law making it necessary for me to wear a coat and live without the pension; and to say I could not would be to lie to the Great Spirit!"

Here was principle, and deep piety; and a lesson for many who advantages had far exceeded those of this poor Indian. In connection with this, I will add another anecdote, in proof of his veneration for the Deity. He breakfasted with me on the morning to which I have referred; and knowing him to be a teacher of the christian religion among his people, and an interpreter for those who occasionally preached to them, I requested him to ask a blessing. He did so, and in a manner so impressive, as to make me feel that he was deeply imbued with the proper spirit. He employed in the ceremony his native Tuscarora. I asked him why, as he spoke very good English, he had asked the blessing in his native tongue? He said, "When I speak English, I am often at a loss for a word. When, therefore, I do not like to be perplexed or have my mind distracted, to look after a word, I must use my own native language. When I use my own language it is like my breath; I am composed." Kusick died an honest man and a Christian; and though an Indian, has doubtless entered into his rest.—McKenney's Indians.

THE FRESHET AT DAYTON, OHIO, ON THE 2ND OF THIS MONTH. From the *Daytonian*.

On Friday afternoon strong evidence of a freshet was exhibited, and many had their fears excited. The water began to approach some of the inhabitants in the lower part of the city. A few families moved their quarters. But no serious injury was apprehended until about 2 o'clock on Saturday morning; when it was ascertained that the waters of Mad river had swollen so as to roll over the levee or embankment thrown up to protect the city from occasional inundations in this river.

We were aroused from our slumbers by some kind persons, who warned us that the embankment had given way, and the waters rising 18 inches to the hour. In ten minutes we were all out, wife and little ones, and took up our line of march for the highest point in the city. The moon up in its full, and doing its utmost to shed light on the scene.

The streets were crowded with men, women and children, some of whom were seeking shelter from the more favoured ones, in the higher part of the town—and others were standing in groups, mutely and sorrowfully watching the furious, swelling current as it rolled down the overflowed banks of the canal, bearing upon its troubled bosom the buoyant

materials deposited on its banks, such as lumber, staves, &c., &c.—others upon horseback, riding their animals at the top of their speed, in different directions, warning the slumbering inhabitants of their danger, taking women and children from those dwellings entirely surrounded by water, and informing persons where their labour would be useful in rescuing property. It was a sad scene. The future was veiled. But comparatively few of the people knew the exact altitude of the bed of Mad river above that of the highest part of the city. The worst fears obtained in the minds of many.

On every hand—East, West, North and South—the sharp, positive and loud roar of the rushing waters tended to inspire the inhabitants with fear, and greatly to augment the solemnity of the scene. At about four o'clock, the bridge over the canal on First street was swept away, and the footbridge by Crawford's last Factory. By five o'clock, the waters had pretty well covered all the city east of the canal and west of it, as far up as Wolff's on the South side to Fourth street; on the West side to Perry, and on the north to First street. As daylight dawned upon us, there was presented to the view, on either hand, a vast expanse of waters, all studded with dwellings, which resisted a rapid southern current, carrying down wrecks and flood-wood.

We have not heard that any lives have been lost—though it is reported by some Germans that a small house upon the flats, in which resided a woman with six children, whose husband had gone to Mexico, had disappeared, and the fear is that all have perished together. The loss of property has been very considerable. Those of our business men upon the line of the canal have suffered very considerably.

At one o'clock this afternoon, our citizens convened, on very short notice, at the City Hall, to take immediate steps to relieve the waifs of those who have been ejected from their homes without an opportunity of taking a change of clothes, bed, or bedding. At 8 o'clock P. M., as this goes to press, the waters have very much receded. By morning, it is to be hoped that many families will be permitted to return to their soaked domiciles.

There was a house with three women, three men, and nine children in the north-west part of the city near the levee, where the current was exceedingly strong, and several unsuccessful attempts had been made to reach it. The water had excavated a culvert under the house, and produced a strong current which threw the skiff upon its transom, at its approach to it. All had given it up.

David Johnson and Joseph Burnet, though much exhausted by their previous labours, resolved to make an effort to save those in the building. They with great difficulty approached near the house, but the danger was so great that they were about to give up in despair, when a little child appeared at the window and begged them not to leave them to their fate.

This appeal inspired them with a new determination, and by an almost superhuman effort they gained the house, and finally succeeded in landing its inmates upon terra firma.

THE PUBLIC AND PRIVATE HISTORY OF THE POPES OF ROME, from the earliest period to the present time: including the history of saints, martyrs, fathers of the Church, religious orders, cardinals, inquisitions, schisms, and the great reformers. By Louis Marie De Cormeille, translated from the French. Philadelphia, James M. Campbell.

We know not how better to commend this important work to the attention of our readers, than by quoting the language of the Translator's preface. Our personal knowledge of the qualifications of the writer and of the pains which he has taken to verify some of the most astonishing disclosures of his author, enable us to endorse his remarks with entire confidence.

"The want of a history of the popes of Rome, at once complete, concise, and written in a popular style, has long been felt as a desideratum in our language. That void is supplied in the following work. At this juncture, when the struggle of the church of Rome for future power has been transferred from the shores of Europe to our own land, it seemed desirable that such a book should be placed within the reach of all.

This work opens to our views a clear exposition of the public history and private practices of the men, who, from the position of simple pastors of a single church, advanced their authority, step by step, until they became not only the ecclesiastical, but in fact the temporal lords of Christendom. It treats with comprehensive minuteness of their onward march to greatness from their first usurpations over the surrounding churches, until, in the zenith of their pride and power, they trampled emperors and kings beneath their feet, absolved nations from their allegiance, took away and bestowed kingdoms, and parcelled out a world to whom they would. The craft of the first Leo—the steady perseverance of the early popes in their settled policy of aggrandizement—the bold daring of Hildebrand, the monk of Cluny, the master spirit of his age, the public infamy and private debaucheries of Borgia, the reckless audacity of the Farnese, and the voluptuous licentiousness and philosophical atheism of the tenth Leo, are painted by a master's hand. The actors in the scenes recounted, live and move and have a being, as they pass in review before us.

A short but spirited review of the political condition of the world until Christianity was placed on the throne of the Roman empire, with the various heresies that have occurred, with their leading doctrines and principal actors, are set forth with great clearness and comprehensiveness. In a word, the reader of this work will find himself, at the close of its perusal, acquainted with all the leading facts connected with the history of the Christian church, and the accompanying political history of the world.

Coming from the pen of a Roman Catholic, but one who is enabled to see that good may be found out of the pale of his own church, it may be read without the suspicion of its truth, naturally attendant on such a production from the pen of one of adverse faith. The vices of the men who claim to be vicars of Christ on earth are not slurred over; the horrors attendant on religious bigotry and fanaticism in the persecution, torture and murder of fellow men, are truthfully portrayed; and the claim for the popes to infallibility best exposed by the record of their ambition, avarice, public dishonesty, and private turpitude.

All are not portrayed as base; for in the long catalogue of the rulers of the church of Rome, it would indeed be strange, if there were not found, as there are, men endowed with noble natures, lofty aspirations, and generous desires for the benefit of their fellows; these shine forth as brilliant lights in the surrounding darkness.

The strong republican feelings of the author have led him to watch with a close and critical eye all movements having a tendency to the concentration of power, either in church or state, in the hands of a single individual, and will meet with a ready response in the only large and powerful nation of the world in which civil and religious freedom may be truly said to exist in a pure form.

His views, however, on any subject treated of, and more especially concerning the so-called philosophers of the eighteenth century, are not, of course, endorsed by the translator. It was his aim to set his author down as he found him, and nothing more. One word of explanation may be necessary. Whenever the words "priest" and "priesthood" occur, they refer exclusively to the ministry of the Roman church, as do the words "church" and "religion" to that church and its tenets.

That some portions of the work are calculated to excite disgust in the minds of the readers can readily be understood. In dealing however with impurity we cannot avoid bringing many things to light which a fastidious taste will deprecate. The horrid corruptions of the Roman church would, however,

The Berean.

QUEBEC, THURSDAY, JAN. 21, 1847.

On the first page of this number we have placed an extract from FICTITIOUS NARRATIVE, with special reference to what are commonly called Religious Novels. We recommend the article for careful perusal. The writer of it speaks modestly—not indiscriminately denouncing or condemning, but examining the tendencies of the human heart to make ill use of that which in itself is lawful, and to feed its corrupt propensities by that which was honestly designed for their mortification. The text which the author recommends that we should apply to that kind of reading, namely, whether it strengthens our taste for the study of God's own holy Book, or whether it creates a reluctance for that study and makes it feel wearisome,—is safe, and easily applicable by him in whom such a taste has once taken its rise and is in exercise.

A class of readers, however, has to be taken into consideration in this matter, which it does not seem to us that the author has had present to his mind: those in whom a taste for the study of the Bible is not yet begotten. Numbers of young and volatile persons of this class, with a craving for something to read, cannot be induced to take in hand the works of the greater number of such authors as our extract enumerates, and yet they will read something. A lively, mirth-loving young man or woman who has never advanced beyond the mere formal observance of religious duties, and has no relish, as yet, for the study of God's word, may be brought to read *Lady Mary or Caleb's search of a wife*, when neither of them could be induced to give attention to the *Rise and Progress of religion in the soul*, and when both the one and the other would be reading the *Waverley Novels*, if Mr. Taylor and Mrs. Hannah More had not provided the fascinating kind of literature just adverted to. If some one of our readers would be-take himself to the task of suggesting the proper mode of dealing, when intelligent and devout Christians have it in their power to furnish reading matter in such cases, we should be thankful—the friend, for instance, who was the medium of transmitting to us the manuscript of the article now under consideration.

It requires to be borne in mind also, in dealing with this matter, that the circulation of fictitious narrative is one of the engines assiduously worked in our days by the romanizing schismatics in our midst. The effectiveness of the engine has been discovered by them, and it is our task to counteract its influence as worked by them, no less than as set in operation by those who supply the ordinary secular press with material for the deterioration of the public mind.

We subjoin an extract of a somewhat severer character, from an article on the same subject, which one of our exchanges credits to the *N. E. Puritan*.

"There is that in the character of fictitious writings, properly called novels, whether the subject be secular or religious, which forms a taste different from historical, didactic, or any of the other classes

never be known unless the linsel covering which gilds it is removed, and the putrid mass of corruption lying beneath the veil of its infallibility can never be exhibited without the removal of that veil. Private vice as well as religious corruption have marked its progress, and to expose the one it is necessary to lay bare the other.

An earnest desire to place the history of this all-aspiring church, and the true character of its infallible heads, before his countrymen, as a beacon and a warning, led him to undertake this task. Should he succeed in this, his object will be accomplished."—*Episcopal Recorder*.

NEW YORK MARINER'S FAMILY INDUSTRIAL SOCIETY.

In New York and its vicinity are one thousand seamen's widows, and upwards of three thousand seamen's families.

Among them are many intelligent respectable females, who in consequence of the smallness of the sailor's wages and the merely nominal remuneration of female labour, are suffering such destitution as must be seen to be believed. Every mail brings intelligence of shipwreck, disaster, and death upon our coast, or out on the face of the great deep, and but few of these occur without carrying desolation and sorrow into some family circle; and fewer still without precipitating the sailor's wife, mother, or daughter, into absolute and entire dependence upon the avails of their own industry. To meet the exigencies of those thus situated, the Mariner's Family Industrial Society, was organized three years since, with the design of furnishing employment for the healthful at fair prices, also alleviating the necessities of the aged, the sick, and those too young to labour.

Upwards of three hundred families have been materially assisted by the Society, and a number of aged women receive monthly, a stipend, that adds greatly to their comfort.—*Prot. Churchman*.

THE TEN-HOURS' BILL.—At a meeting held at Bradford (Yorkshire) on the 13th of November, for the purpose of agreeing upon a petition to the legislature in favour of a limitation of working hours in manufactories, the Rev. Dr. Scoresby, Vicar, delivered an address which contained the following remarks:

"Perhaps it was sometimes of advantage to tell the people that all our minds had not been so luminous as those were who gave their adherence on the first starting of a question; and it was sometimes of advantage to tell the people to endeavour to become enlightened. This was now the eighth year of his ecclesiastical position in the parish of Bradford. On his first arriving amongst them, this question was, very soon after, forced upon his attention. There were two points at that time on which he had considerable misgivings; and the first was, whether (and he spoke plainly) they were going forward in this object in a spirit and in a manner to which a Christian could give his cordial approval; and next whether there was any special virtue in the number of ten hours fixed as the definite and proper time for the people to labour. Now it occurred to his own mind, and he was very free to say it, that, at the outset of this movement, there were those who naturally felt aggrieved at the very hard endurance of factory labour, and it was natural for them to be over-zealous to present these things to the public mind after a manner which he could not (he spoke of times past) perfectly accord. But he could bear witness that, at all the meetings held there (and he thought that he had attended all the meetings that had been held, at least all of which he had been apprized), he had never heard anything that was inconsistent or incompatible with what he thought was a right, manly, and Christian course in pursuit of this great object. He thought it due to state this as a fact of his experience, and he gave them credit for it as working men. And he would say this, that their strength had depended upon their having, under the Divine blessing, pursued a course in a manly, definite, Christian, persevering manner; and by the blessing of God, he was perfectly satisfied the issue would be successful. He might also before he proposed the resolution say a few words with respect to the virtue in the number of hours being fixed at 10. In the first instance, he was not quite sure whether ten or eleven and a half or some other number, might not be the number of hours which ought to be named; but in a short time, he came to this correct conclusion (he considered it a correct, because a natural conclusion); that a period for a man to labour, from the commencement of the labour to the termination of the labour, including proper hours for rest and refreshment during those of labour, was characterized by the length of the day; that daylight from the beginning of labour to the termination of labour seemed to him to be the true period that Providence had drawn for the labouring man, and that he should have reasonable and ample time for refreshment, he had not the shadow of a doubt. The conclusion to which he arrived was, that their decision about the number of hours being ten was very much more rational and very much nearer the period which he believed to be the proper period than he had any idea of, when he thought of the subject for the first time. And, therefore, with all his heart, he wished success to their efforts in the name of the Lord."

On Sunday the 15th of the same month, the Vicar preached to a very numerous congregation, chiefly consisting of female operatives, his intention having been signified of addressing more especially that class of his parishioners, with reference to the measures then in progress for benefitting them in their social, moral, and religious condition. [See *Berean* of Nov. 19.] His text was Numbers x. 29. The following statistics were contained in the opening part of his discourse:

"There were different classes among his parishioners—high and low, rich and poor, masters and servants, employers and operatives, manufacturers and merchants, professional men and mechanics, all filling various departments, whom he desired to remember, both in his public and private ministrations, but among these various grades, there was not one whom he had thought of more for some time past, than the female factory operatives. They might be regarded as a distinct class, and holding a situation of vast importance. As to number even, they claimed the consideration of the nation, amounting as they did to not fewer than 300,000, and 12,000 in Bradford alone. It has recently been ascertained that of these 4,500 are between the ages of 13 and 18, and 6,500 above 18 years; and 2,000 are married women. From 1,000 to 2,000 are living in lodgings, apart from parental guidance. Their class then was of vast importance, as to the influence which they possessed in life and when they became wives and mothers. He had felt a deep concern for them, surrounded, as many of them were, with difficulties and dangers. Many of them might say, 'No man hath cared for my soul,' but he hoped by God's blessing, to be useful to them for time and eternity. He would adopt the words of Moses, and, address-

ing them, one and all, say, 'Come with us and we will do thee good.'"

PROFANATION OF THE SABBATH.—A very important case has been decided on appeal, by the Court of Quarter Sessions of the Home District, now sitting in this city, arising out of the Act, 8th Vic. chap. 45, entitled "An Act to prevent the profanation of the Lord's Day (commonly called Sunday) in Upper Canada." The Act declares it unlawful, among other things, "for any person or persons to tipple, or allow or permit tipping in any inn, tavern, or grocery, or house of public entertainment," &c., on that day.

It appears that one Thomas Smith, of the Township of Etobicoke, was charged on 24th September last before Peter Shaver, Esq., and by him convicted for a violation of the Lord's day, by selling liquor, and allowing drinking in his inn at Etobicoke on Sunday the 23rd August. The sentence of the convicting magistrate was, for Thomas Smith to pay a fine of four pounds, and two pounds nine shillings of costs, or to be imprisoned in the common gaol for three months. Against this decision Smith appealed to the Quarter Sessions. It was argued for the appellant, that should the Court affirm the conviction of the magistrate, no traveller could obtain refreshment at an inn on Sunday; and this being the first case brought before the court, under the statute, great importance was attached to the decision that might be given. The Court in the first instance appeared to be inclined, on a strict application of the wording of the Act, to affirm the conviction of the magistrate appealed against; but was nevertheless desirous of avoiding giving a hasty judgment, and with the consent of counsel the case was postponed from the last November sessions in January, to afford time maturely to consider the evidence in conjunction with the statute, there being other appeals of the same nature depending upon the judgment to be given in the present case.

On Tuesday last the appeal was again taken into consideration, and the conviction of the magistrate, Peter Shaver, Esq., confirmed, whereby the accused party, Thomas Smith, was fined in the sum of four pounds and costs, and in default of payment sentenced to imprisonment for three months for the offence of which he has been found guilty, of selling liquor in his inn on Sunday, contrary to the provisions of the statute. The attention of magistrates, and dealers of every description in the province, is called to the decision just noticed, and to the general provisions of the Sabbath profanation act.

The magistrates of districts, cities, and towns throughout the province, should adopt a similar regulation to that in force in this district, requiring each tavern-keeper to hang up in a conspicuous place in his bar-room, a copy of the act to prevent the profanation of the Sabbath, for public information and guidance.—*British Colonist*.

THE LORD BISHOP OF MONTREAL left town on Monday morning for Montreal, to attend the Quarterly Meeting of the Central Board of the Church Society in that city, on the 29th. His Lordship proposes to proceed some short distance beyond Montreal before his return, which may be looked for about the end of the month.—*Mercury*.

THE LORD BISHOP OF FREDERICTON arrived in town on Saturday evening last, from Head Quarters, and preached twice in Trinity Church on Sunday. We understand that His Lordship will preach in St. Luke's Church, Portland, tomorrow morning, and will consecrate the new Church at Manawagoush, in the Parish of Lancaster, on Tuesday next.—*St. John's Courier*, 9th inst.

DIocese OF INDIANA.—At a meeting of the Standing Committee of the Diocese of Indiana, held in Indianapolis, on the 7th of December, the following testimonial was laid before them:

"To the Standing Committee of the Diocese of Indiana:

We, the Chiefs, head men, and Warriors, of the Onondaga Nation of Illinois, whose names are herewith written, do testify, from evidence satisfactory to us, that Lathrop Wilson Davis, for the space of three years last past, hath lived piously, soberly, and honestly; and hath not, so far as we know, or believe, written, taught, or held any thing contrary to the doctrine or discipline of the Protestant Episcopal Church; and moreover, we believe him a person worthy to be admitted to the sacred office of Deacon. In witness whereof, we have hereunto set our hands, in Council at Duch Puck, in the territory of Wisconsin, this twelfth day of November in the year of our Lord, 1846.

Elijah Scanlan, Peter Webster, Wm. Hill, Aaron Hill, Anthony Otrequette, Isaac Silos, Peter John, John Doshkam, John Hill, Elijah Paulet, S. B. Sherwood, Daniel Daxteler."

Then follows the certificate of the Missionary, testifying that all these are Communicants of Holy Church.

In explanation of the above, it may be useful to give some information on the functions of the "Standing Committee," of which there is one in every Diocese of the Prot. Episc. Church in the United States; it is a body elected by the Convention, and consisting of Clergy and Laity. Canon IV. § 2. enacts that "in every Diocese where there is a Bishop, the Standing Committee shall be a council of advice to the Bishop. They shall be summoned on the requisition of the Bishop, whenever he shall wish for their advice. And they may meet of their own accord, and agreeably to their own rules, when they may be disposed to advise the Bishop." The Canons respecting Candidates for orders provide that no person be ordained deacon or priest, unless he exhibit to the Bishop the following testimonials from the Standing Committee of the Diocese for which he is to be ordained"—which testimonials certify that the Candidate has laid before the Standing Committee satisfactory testimonials, and that the Committee themselves consider him a fit person to be admitted to orders. Now the above document is the testimonial, signed by these converted Indians, with which the individuals whom they recommend presents himself to the Standing Committee; that body, if they feel satisfied of his fitness, furnish him with their testimonials, and with that he presents himself before the Bishop, soliciting orders at his hands, who takes measures for his examination before himself and two or more Presbyters. It cannot fail to strike the readers, how important and responsible the function which the signers have exercised on this occasion, and how creditable to them the state of advancement which they have attained, in becoming fit for the discharge of such a trust.

CONCORD STAM.—In consequence of the appointment of R. D. Chatterton, Esq., to the office of Clerk of the District Court of the Newcastle District, the partnership which had existed between that gentleman and H. J. Rullan, Esq., as Proprietors

of writing; and this taste is as readily formed by holding the child upon religious novels in his younger years, as if he were supplied with secular novels. We do not say that his moral sensibilities and principles will be wasted as far upon religious novel-reading. We allow that he may receive from religious works of fiction many desirable impressions, and much information on religious subjects. But at the same time, he will be cultivating a routine taste which will attract his mind to just that class of books, which the whole Christian community unite in reprobating. The process of improving the mind of the child by such reading is like the process of improving the health of an invalid by ardent spirits, used in a way to engender the diseased appetite of the drunkard. The general health, it may be, is advanced, while the patient has cultivated an irremediable hankering after ardent spirits, which draws him with a force almost irresistible into the ways of the drunkard. So the mind of the child, it may be, is in some respects benefited by the pious novel; but his imagination has received unnatural stimulants, and his taste is wrought to a longing for that which is hurtful, and habits are formed, which, amid the dense circulations of a poisonous literature now afloat, bring him into exceeding peril. By our religious machinery, the child is piously trained to seek his gratifications of mind amid elements of grossest corruption. If the enemy of all good should set himself to devise a scheme to take children out of religious families, and from them to rear a supply of victims of this form of ruin, he could, with all his cunning, hardly contrive a better way to avoid giving alarm and to secure the result."