

door of the royal closet in the face of the deputation from England, who had come to plead for the Madiai, and who had not the manners to give them a denial without at the same time inflicting an insult. The Emperor of Austria, too, is a weakling, the object of his subjects' contempt quite as much as of their hatred, but idolized and flattered by the priests, who rule him and his kingdom. What work is it that Louis Napoleon begins or ends without the priests? Who are his counsellors? Not his Ministers, certainly. Who write those adroit speeches? Who concoct those innumerable plans, which are so profoundly veiled, till the fitting moment comes to reveal them? Who is it that foresees everything, provides for everything, and imparts such steadiness, compactness, and vigor to the course of affairs in France? It is difficult to believe that all this work is done by one man, and that man the author of the Bologne expedition. We may guess the authors of this policy by observing who most largely share in its fruits.

I'M GLAD HE IS DONE.—So exclaimed one, as the preacher closed his sermon of about half an hour, and that was the usual length of his discourses. In three days of haste, a sermon of forty-five minutes is considered tedious; and an hour is intolerable.

It was not so formerly. Our ancestors had very different notions. Baillie, in describing a meeting held by an assembly of divines in 1643, says:—We spent from nine to five graciously. After Dr. Twisse had begun with a brief prayer, Mr. Marshall prayed *large two hours*, most divinely confessing the sins of the Assembly, in a wonderful, prudent, and pathetic way. After, Mr. Arrowsmith preached *an hour*—then a psalm; thereafter, Mr. Vines prayed *near two hours*, and Mr. Palmer preached *an hour*, and Mr. Seaman prayed *near two hours*—then a psalm; after, Mr. Henderson brought them to a sweet conference of the heat confessed in the assembly, and other faults to be remedied, and the expediency to preach against all sects, especially Anabaptists and Antinomians. Dr. Twisse closed with a short prayer and blessing. "Was any one heard to say, 'I'm glad he is done?'"—*Baptist Observer*.

THE INDIA RUBBER TREE.—The various uses to which caoutchouc is applied in the useful arts, gives the India Rubber tree an importance which promises to be inferior only to that of the cotton plant. Clothing, shoes, hats and caps, umbrellas and gloves, are made of it, so that the human body may be more fully dressed and protected by it, than by cotton. It is impossible to tell to how many others it is already applied, while every day the restless genius of man is finding its utility in some new invention.

The India Rubber, or Caoutchouc tree, is found in the East Indies and Mexico, but no importation of the gum is made to this country from these places, for the reason they are not as rich in gum as the trees of Brazil. Generally they grow to the height of 40 or 50 feet, without branches; then branching out, they run up 15 feet higher. The leaf is about 6 inches long, thin, shaped like that of the peach tree. The number of times they have been tapped is indicated by the bunches or knots made by the operation; and it is a singular fact, that the more they are tapped, the more milk or sap they give. The tapping is done before sunrise. The blacks are first sent through the forest, having a pick-axe and a quantity of soft clay. On coming to a tree, a portion of the clay is formed into a cup, and stuck to the trunk, when the black strikes his pickaxe above the cup, and the sap oozes out slowly, giving out daily about a gill. The black taps in this way about 50 trees in a day, and at evening returns with a jar over the same route, in which he carries the sap home. At this stage the sap resembles milk both in appearance and taste, and is frequently used as drink with perfect safety. If left standing now, it will curdle like milk, and disengage a watery substance like whey.

Shoemakers now arrange themselves to put the gum in shape. Seated in the shade with large pans of milk on one side, and a flagon on the other, in which is burned a nut emitting a dense smoke, the shoemaker having his last or form, held by a long handle, previously beamed with soft clay, in order to slip off the shoe when finished, holds it over the pan, and pouring on the milk till it is covered, sets the coating in the smoke, then giving it a second coat, repeats the smoking, and so on with a third and fourth, until the shoe is of the required thickness, averaging from six to twelve coats. When finished, the shoes on the forms or lasts are put in the sun to dry. The next day they may be finished, as they are so soft that they readily receive any impression, and the impression is indelible. With a quill and a sharp pointed stick they will produce finely lined leaves and flowers, such as we see

been brought up, soon forget their privilege—and, the on shoes, in an incredibly short space of time. After remaining on the lasts two or three days, the shoes are cut open on the top—to allow the last to slip out. The shoes are then tied together, and are ready for the market.

As the gum grows older, it becomes darker in color and more tough. The number of trees is countless. In some parts whole forests exist, and they are frequently cut down for firewood. The word caoutchouc, pronounced edo-shook, belongs, we presume, to the native language of Brazil.

ROMAN CATHOLIC TOLERATION.—The new Edict which the Grand Duke of Tuscany has issued bearing date Nov. 12, 1852, speaks terrible things in the way of vengeance.

"By this the punishment of death, which the Leopoldine laws of the last century had abolished, has been revived; and one class of offences to which it is applicable, is expressly said to be those 'against religion.'"

Others then may have to endure the penalty of death for a similar offence; it will not however be the gallows, for the decree of the Duke specifies the guillotine as the instrument to be employed in taking away life for reading the Bible, which in Tuscany, is an offence against religion. It also states that sentence may be pronounced when the judges are not unanimous on the point.

A gentleman who has taken a lively interest in the sufferings of the persecuted confessors of Tuscany, writes: "Hopes have been expressed by many that Francesco and Rosa Madiai may be speedily set at liberty. I can only say, may the Lord grant this! but I am full of fears. I have learned, from unquestionable authority, that the Grand Duke takes no step in this matter without consulting 'his Holiness,' and he has sent at least twenty times to the Court of Rome for instructions; and that, unless Rome consents, he will not."

If such be the fact, then indeed there is cause for fear. We hope the prayers of millions will go up to God in behalf of their suffering brethren. "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain."

INCREASED AVERAGE DURATION OF LIFE.—Professor Buchman in an interesting lecture before the Mechanics' Institute of Cincinnati, makes the following observation upon the average duration of life, the effect in part of medical science. He says that in the latter part of the sixteenth century one half of all that were born died under five years of age, and the average longevity of the whole population was but eighteen years. In the seventeenth century one half of the population died under twelve. But in the first sixty years of the eighteenth century one half of the population lived over twenty-seven years. In the latter forty years one half exceeded thirty-two years of age. At the beginning of the present century one half exceeded forty years, and from 1838 to 1845 one half exceeded forty-three. The average longevity of these successive periods has been increased from eighteen years in the sixteenth century to forty-four by our last reports. These facts are derived from the medical statistics of Geneva. Applied to this country, such an improvement as is here exhibited from 1500 to 1845, would make a variation in our bills of mortality of more than half a million, or fifteen hundred deaths daily.

Correspondence.

SONGS OF THE CHURCH.

No. 17.

SEXAGESIMA.

With sadden'd hearts the joys we scan,
Before on Eden fell the ban
Of treason and its woes;
Which chang'd the flow'ry scene of earth,
Into a desert land and dearth,
And peopled it with foes.

No more the Garden blooms serene,
No more the face of God is seen,
Within its peaceful bowers:
Sin upon all its blight has shed;
And Death with darkness overspread
Its bright and blissful hours.

One fatal lure, with man prevail'd,
One fatal deed the curse entail'd,
"And dying thou shalt die."
And we must yield; but, in our stead,
The curse has fall'n on Jeau's head,
And brought redemption nigh.

Redeem'd and saved by love divine,
Make us O Christ for ever thine;
To live by faith in Thee:
And wait in patience till the time,
When Earth shall bloom as in the prime,
From sin and sorrow free.

W. B.

No. 18.

THE PRESENTATION OF CHRIST IN THE TEMPLE

Who to the temple comes forlorn,
Lowly, and yet adored?
It is the pure and Virgin-born,
Presented to the Lord.

He comes the helpless child of earth,
In human nature drest;
Hail! favor'd one, who gave Him birth;
Among all women blest.

But rites divine to Thee alone,
O Saviour Christ we raise;
With Thee no mortal shares the throne,
No Angel shares the praise.

O Child of man, in glory seen,
God with our manhood blest;
Our hearts by Thee made "pure and clean"
We, at thy throne present.

W. B.

* John i. 11. † Collect for the day.

FOR THE CHURCH TIMES.

SUGGESTIONS FOR THE EXECUTIVE COMMITTEE OF THE "DIOCESAN CHURCH SOCIETY."

THE approach of the Annual Meeting of the D. C. Society, when resolutions are to be passed, and fresh attempts made for drawing forth the energies of Church people, seems a suitable reason for suggesting to the Executive Committee, some improvements in the system of operation, and some alterations in the Bye Laws, and Constitution of the Society.

The Executive Committee ought to have, much discretionary power, as upon it devolves the entire management of the Society, but in the exercise of that discretion, it should remember, that without the Society at large, and a part from the united efforts of the Church people, it can have no possible existence: the Executive Committee is to act as almoner of the whole Society and, by strict adherence to the objects and laws to satisfy the various members, that no part of the collected funds, is either misapplied or misappropriated. The Society has a right to this impartial performance of duties, which ought to be esteemed by the Executive almost sacred: and it would be an arrangement satisfactory to the Society, if the monthly proceedings of the Executive, were published as duly as those of the parent Societies: we should then be kept aware of the management, and might by means of our delegates be enabled to take an active interest in the various operations, which, now, are only made known to us when control is too late, and remonstrance is useless.

Believing that the Executive has great influence over the laws of the Society, another suggestion arises, relative to that obnoxious clause in the fifth Bye Law, which exacts, "five shillings from the laymen desirous of becoming members of the Incorporated Society," surely, if the Society is to depend upon the good will and generosity of all its members, it is hardly just to debar any, from such privileges as they are entitled to, by being really members of the Church. The original design of the Society was to enrol all the members: a secondary object was to contribute of their substance for certain definite purposes, which would advance the Church in the Colony. But this rule altogether militates against the Society's declared intentions, and will be found to work injury to its general funds: We are tempted to pay five shillings, in expectation of an equivalent specified, a right to vote; we are not told in what manner we can vote, and under present arrangements if we, in the country, could vote, the doing so would have no effect on the management of the Society, or its funds. Since then the exercise of the vote is almost nugatory, let the condition be done away, and the whole energies of the Society drawn forth in the most liberal manner possible!

ANOTHER SUGGESTION to the Executive Committee may have its influence upon other quarters, and its weight in the House of Assembly. I know not with whom, if not upon the Executive Committee, rests the duty of having either a repeal or an amendment of the Law of the Church of England, as it is termed in the Revised Statutes. than which, in the whole of that feeble production there does not exist one more inane, useless, or irritating enactment. A part only of its imperfections have been justly exposed by *Crito*, to whom certainly the thanks of the Church are due for his ably written articles on that subject, it is to be hoped he will continue until those who have the power of amending the Church law, begin earnestly to do so.

Judging from the opinions expressed by the Clergy in New Brunswick against Synodical action—a Clergy trained up to be remembered, in sentiments and opinions consonant with our own Clergy and the former Bishop of Nova Scotia, we may conclude that any proposition similar to that set forth in Mr. Gladstone's Bill, would meet with like fate in this Diocese; instead therefore of any such fallacious scheme, a good law well considered in all its branches, and properly constructed, would give to the Church, the laity, and the Diocesan C. Society, all that would be required for our permanent existence as a Church Missionary in this Province, receiving aid from, and hoping still for the assistance hitherto afforded it by the Church of England. That law should clearly point out, how members of the Church are constituted and known; for at present it is a very difficult matter to ascertain legally what or who is really the Church or a Churchman. There was a time, when to have been baptized and confirmed in the Church, would have been description sufficient, but it is not so now, when Baptized members desert, and those who have,