

Mr. Adams offered the following resolution, which was unanimously adopted:—

Resolved, That the Committee raised on the subject of the location of the Canal, be directed to meet such general Committee as shall be resolved by the friends of the measure in Canada, and after conferring they be requested to make the said report to the next meeting.

The thanks of the meeting, Mr. Cannon in the chair, were given to General Wool, for the able manner in which he presided.

We understand that the Committee thus appointed to represent the citizens of Troy, are expected in Montreal at an early date; and are certain they will be met with friendship and cordiality.—*Transcript.*

The Confessional.

(From the London Christian Times.)

There are two men, who place their mysterious pantoufles at the door which they enter as a sacred bar to observation: these are the Pasha and the priest. The one acts by the absolute right of marital authority, the other under the plea of the sanctities of religion. He claims a secret intercourse with female mind, which neither the husband nor the father may invade. This is, however, a privilege which true religion neither justifies nor requires. The religion of revelation is the supply of a few essential principles which operate as effective motives in all the variety of human conduct; and, when applied ministerially, under pastoral care and superintendence, they adapt themselves to all the details of temptations and difficulties, and to all the specialties of character, situation, and vice, with a simplicity of power which is felt to be effective, without the necessity of entering into that detail with a fellow-creature. Out of the heart of man wells up, as from a spring, "evil thoughts," and every evil and corrupt affection called out by the many varying circumstances and combinations of life; but the demonstration of the love of God in the cross of Christ, calls for a reciprocal love of God, and a consequent love of man, and, under its influence, conscience and common sense find little difficulty in detecting and condemning whatever is contrary to either. "The love of Christ constraineth us . . . to live not to ourselves, but to Him who died for us, and rose again." And such is the power of the evangelical motive, that, in practice, excepting some few extraordinary cases—and the fewer the better—there is no need whatever for an entrance upon the detailed minutiae of sin and temptation between a minister and any of his people. Years of close and effective ministrations roll on, issuing in sincere and vital conversion of heart to God, in the broad and cheerful paths of the Christian life, without the necessity of entering, even once, upon the joint contemplation of sinful fact, specific temptation, or sinful tendency; and if any such case has occurred, it has worn, more than any other, to both parties, the aspect, at the same time, of impropriety and danger.

This is undoubtedly the sentiment of the great mass of Protestant pastors of all evangelical denominations. They recognise as the peculiar value of the remedy, that it acts with a renewing power on that mysterious deep, the human heart, without the dirty work of a defined dissection, and outward demonstration of its propensities to evil. And it is in the face of this testimony to the powerful economy of grace, that the conspiracy of Romish priestcraft now advocates among us the power of the confessional. They have not the same object with the Christian ministry. They seek not the subjection of the heart to an Omnipotent God by the power of redeeming love; but the enslaving of the heart to the power of the Church through its individual ministers. They have lost sight of the great central power—the constraining love of Christ—and they substitute the infinitely amplified inspection of all minute duty or disobedience at the extremities. The one is the work of God, simple, comprehensive, and effectual—the other is the scheme of man, pretentious, intrusive, endless, and, after all, utterly inefficient. There are depths below depths that no casuists can fathom. Again and again the cunning of even the inexperienced girl, in possession of her own secret, baffles the practised guile of the confessor. The sincerest confession is often, if not always, in some sense, a pretence and a lie. It is a business bargain with conscience, to let out so much, for so much authorised repose.

And this is the system, which, by the cunning of smooth-faced smirking Jesuits, and the treacherous countenance of insincere and Rome-dispensed Protestant pastors, is now to be revived in the midst of us, and pressed, in each vicinity, as an advantage upon Christian families. We are invited to turn aside from the effective dominion of a reigning Saviour, applying by the power of his Spirit one great motive of universal adaptation to the hearts; and, instead of this, we are solicited to surrender the practically pure bosoms of our wives and daughters, to the detailed and privileged questioning, and to the withering touch of a pretended god, who may probe and uncover everything that innate modesty would shrink from even in silence and in darkness. We are to call to our aid, for the moral government of our females, some attractive fascinating celibate, to closet him with the dearest objects of our care, ourselves to place his sacred prohibitory slippers at the door, and then to stand

aloof and call the horrid farce religion. Religion!—A stale, threadbare, immoral, repudiated humbug, against which the insulted feelings of the whole Continent has revolted, and protested in the most plain and unequivocal terms—a scheme for practical impurity, which has made all the men of Romanist nations irritated and scorning infidels, and all the women aliens to the charities of home. This is the system which now spreads its vile birdlime in our thorough streets, and invites, by its little doors of Eusebian secrecy, the approaches of our women. English, what are you about? Fathers, brothers, husbands, what are you to go on slumbering in listless vacuity of thought, while all that endears life, and all that dignified your country with superior virtue, is thus filched from you? The epidemic is all around you. Fever, plague, cholera are nothing to it. They may taint the spring of natural life. But this virus pollutes the fountain head of national and domestic virtue, purity, and peace; and in whatever country it comes and preponderates, it covers with external theatrical pretence at religion, the peace-destroying dominions of celebrate sensuality.

Ask the Romans why they resist to the death.— Ask the high-bred Spanish gentleman what has been the principle of their half century of civil war.— Ask even the frivolous Frenchman, with all his libertinism, where he learned to slight the domestic hearth, and whence came the laxity of his morals. They trace it all to a privileged sanctimonious association which they hate, but have never yet been able to shake off. And shall the repudiated of Europe migrate here, in the day of an extending and almost universal anathema, to start their lost gates afresh, amidst the simplicity and practical innocence of our Scriptural Churches? God forbid! We trust that the phalanx of scriptural female virtue in our land will stand firm and inapt for such prurient intrusion upon the secrets of the heart; and that the combined opposition of the men of all sound religious denominations, will throw round the holy sanctuaries of home, a defence against which no casuistry shall prevail, and into which no serpentine or lubricated Jesuitism shall insinuate. Low as our tone of piety is in many respects, it has secured to us homes which we love, because they are cheered with all the bland and blessed charities of unchecked and unguided affection. It has given us pastors whom we reverence, because, as sharers with us in the common duties, ties, and affections of life, they keep their own place, they understand their own principles, and feel with us naturally in all our tenderness and trials; and, thankful for our own mercies, we would regard the intrusive mystic surveillance of the solitary and

Hungary.

The interest awakened by recent events in Hungary may render the following geographical description acceptable. A reference to any School Atlas will render them intelligible:—

Hungary, with all its legal provinces, Transylvania in the East, Slavonia in the South, Croatia in the South West, and the Military Boundaries (limited to the South of Croatia, Slavonia, and Transylvania), is an area of 130,000 square miles, and a population of nearly 13,000,000, of whom 4,500,000, are Magyars, 4,200,000 Slavonians, 1,800,000 Germans, 1,500,000 Wallachians, 600,000 Greeks, Jews, Italians, Armenians and Zigeuner (gypsies). Boundaries.—At the North, Hungary is divided from Galicia (Poland) by the Carpathian mountains; East, by the Bukovina (the South part of Galicia) and Moldavia; South, by the Turkish provinces of Moldavia, Wallachia, Servia and Bosnia; West, by Styria, Austria and Transylvania.

The Carpathian Mountains bound on the north the vast plains which form the principal part of Hungary, in which the Danube appears to pause the midst of its course. Geologists think that the plain was at the deluvian period a large lake.

Transylvania comprehends three great valleys. On the east of that plain, between the branches of the Carpathian range, Slavonia extends on the west between the Drave and Save (rivers); Croatia, farther west, joins the Julian Alps (mountains).

The Carpathian range extends along a semi-circular line of 200 leagues. It does not form a chain, rather a table land, intersected by small chains of mountains bounded on the north-west and south-east by masses of mountains.

Rivers.—The principal river is the Danube, or Theiss. By this river Hungary proper is divided into four great parts—Lower Hungary in two, Upper Hungary in two. The former on the left side of the Danube, and the latter on the right side of the Danube. The other large rivers are the Drau and Sau (Drave and Save) in the March Waag Gran and Hernath in the north, and the Naros in the East (Transylvania). In the part of Hungary, are the two lakes of Neusiedel and Bolton. These lakes and the Forests of the Carpathians are highly important in a military point of view, in conjunction with the fortress of Carnorn, they form the capital cities of Buda-Pesth on the west side.

The principal cities in West Hungary, on the left side of the Danube, are Oedenburg, Eisenstadt, Moor, Guns, Gran, Wislburg, Paau, Ffick, Gr Kaniecha, Kestelly, Stuhl

left side, Presburg, Carmorn, Neutra, Tyrnau, Kremnitz.

On this side is now the theatre of war.

In the centre of Hungary proper, in a semi-circle, are the large cities of Buda-Pesth, Erlau, Debreczin, and Gross-Wardin. Here are the great battle fields of Azod, Hatwan, Kopolna, Maklar, Jacs, Barany, Solneik, and Saroksar, where the Austrian army was so defeated by Gorgei, Dembinsky, Klapka, and Vetter, that they were forced to retreat to the Hungarian-Austrian boundaries of Oedenburg and Presburg.— In the Siavakey in the North-west, Gorgey earned his first laurels as a military genius.

In the South, where the highly distinguished Hungarian hero Moritz Peczel achieved his triumphs, are the fortresses of Peserwardein, St. Thomas, Esseks the cities Agram, Carlovitz, Panscova, Wersschetz. In the East (Transylvania, where the celebrated General operated with such wonderful success), are the cities of Klausenburg, Maros, Warshahelly, Herrmannstadt, and Cronstadt. The seaport of Fiume on the Adriatic Sea, is the South Western extremity of the country.

Congress at Paris on Peace.

The men engaged in this movement, and the preparations already made for it, on both sides of the Atlantic, are encouraging tokens for good. Some of the master-spirits of the Old World, such as Cobden in England, and Lamartine in France, are not only pledged to it, but at work themselves in preparing for it, and expected to take a leading part in its deliberations. There are many arguings of its success; and the bare fact of such men enlisting in behalf of any enterprise, is proof that it is pretty sure, ere long, to gain a strong, commanding hold on public favor.— The power will of course be only moral; but five hundred or a thousand men, the number expected at this Congress, and among them the Cobdens and Lamartines of the age, cannot assemble in the great focus of Christendom, to deliberate on so vast and vital a question as international peace, without producing an impression for good.

Our own country, we understand, will be numerously represented. Among a large company of delegates, that recently sailed from Boston, we notice the names of the Rev. Josiah Allen, D. D., of Northborough, Mass., and the Rev. William Allen, D. D., formerly President of Bowdoin College. Others of like character had already gone; and we learn that several members of our Congress are expected to attend at Paris as delegates. The whole number from this country, it is said, will exceed fifty.

Every friend of God and man, whether hopeful or sceptical about the result, must wish success to such an enterprise, and every good man must rejoice. We shall await the result in some hope, that it will be the first of a series of effective measures to abate the enormous evils of the war system, and bring it in due time to a perpetual end.

Affairs in Jamaica.

We select the following additional paragraphs, from our files of Kingston (Ja.) papers, received by the Crescent City. They are to the 21st inst.

The General Assembly of the Island of Jamaica having been dissolved, writs were issued and the elections were going on spiritedly, at last accounts. The Kingston Morning Journal of the 9th July, speaking of the closing of the late Assembly says:—

The last fortnight has witnessed the meeting and the dissolution of our Assembly. Readers at a distance are aware that the sitting of the Legislature, in March, terminated unsatisfactorily. The Council had refused to give its assent to the bill, passed by the Assembly, for reducing the salaries of public officers and the latter body had declared its want of confidence, in the former. It had further applied to the Crown, for a reform of that board. The Council had also petitioned her Majesty, complaining of the conduct of the assembly, and justifying the course it had pursued in reference to the measure in question.— Having received her Majesty's determination, upon the question referred to her by the two branches of the Legislature, the Governor summoned the House to meet on the 25th of June, for the discharge of business. To this speech, the House replied very shortly, on the 28th. On the following day, the Governor sent down copies of the despatches from her Majesty's Secretary of State for the Colonies, in reply to the memorial respecting the Council, and his despatches relative to the conduct of the Assembly. There were referred to a special committee, which made a report on the 3d instant, and subsequently passed the following resolution:—

"That as there seems to be no disposition on the part of her Majesty's government to afford the reliefs so urgently prayed for and demanded by the House and the people as set forth in various memorials and petitions, but, on the contrary, every desire as been evinced to continue the present extravagant expenditure, which the impoverished condition of the inhabitants renders it impossible longer to sustain, the House considers that it will best consult the rights and interests of the constituency, by abstaining from any attempt at the farther exercise of legislative functions until the people shall expressed their decision on the course which has been hitherto pursued by the House."

The Irish Convicts.

The following address from Mr. Smith O'Brien and his fellow-prisoners, appears in the Freeman's Journal:—

"Fellow-countrymen—If your efforts to procure a mitigation of the penalties to which we are about to be subjected had been as successful as you desired, we could not have offered to you more sincere and grateful acknowledgments than those which we now tender for the sympathy and solicitude which you have displayed in our behalf.

"At this moment, whilst we are bidding our last sad farewell to our native land, the reflection that our fellow-countrymen have not witnessed with indifference our removal from among them is a sweet source of consolation; and be assured that this remembrance will hereafter be a soothing alleviation to whatever suffering it may be our lot to endure.

"Knowing we address many who do not concur with us in political opinions, we do not feel ourselves at liberty to offer any observations upon the policy by which this country is governed—upon the policy which gave occasion to our resistance to British power—upon the policy which now consigns us to exile. We are compelled to repress even the emotions which we feel in reflecting upon the awful condition in which we leave the land that we have deeply loved; nor is this a fitting occasion to point out the means by which its disasters may be repaired; but we cannot refrain from the expression of a hope that you will not despair of your country; and we may be permitted to offer to our fellow-countrymen a parting exhortation, that they will lay aside those unhappy dissensions which have so long paralysed the intrinsic strength of the Irish nation, and henceforth learn to love and confide in each other.

"We feel that it is not necessary to say anything to you in vindication of our motives. Even those who most condemn our conduct know that we have not been animated by considerations of a personal nature in hazarding all that was dear to us for the sake of our native land; but we owe it to our feelings to declare that, whatever may be the sacrifice we incur by devotion to its interests, our latest aspiration will be a prayer for the prosperity, the honor, and the independence of Ireland.

"WILLIAM S. O'BRIEN,
THOMAS FRANCIS MEAGHER,
TERENCE BELLEW M'MANUS,
PATRICK O'DONOHUE.

"Richmond Prison."

SCHOOLS IN NEW HAMPSHIRE.—We have received from Mr. Rust a copy of his report as School Commissioner. It is a pamphlet of some 200 pages, well written and well filled with useful information and suggestions, connected with our Schools, and the best means for promoting their highest advancement.— Some of the popular faults of our present system are pointed out and remedies suggested.

It appears that during the past year, in 2,137 districts, 80,072 pupils have been taught in our Winter, and 64,026 in our summer Schools. About 2,000 Teachers have been employed and \$160,000 expended.

On the whole, the Commissioner presents rather an encouraging view of the present state of our Schools and shows a very creditable ambition on his part, to perform the responsible official duties imposed upon him according to the best of his information and abilities.—*Lebanon Whig.*

MARRIAGE.—"To honor marriage more yet, or rather to teach the married how to honor one another it is said that the wife was made of the husband's rib; not of his head, for Paul calleth the husband the wife's head; not of his foot, for he must not set her at his foot; the servant is appointed to serve, and his wife to help. If she must not match with the head nor stoop at the foot, where shall he set her then? He must set her at his heart; and therefore she which should lie in his bosom, was made in his bosom, and should be as close to him as his rib, of which she was fashioned."

NEVER BUY WHAT YOU CAN'T PAY FOR.—A correspondent of the Boston Courier, in a notice of the Hon. John R. Adan, recently deceased, relates an anecdote of his conversation with Dr. Bowditch, with whom, though their tastes were different, he was on the most intimate terms:

Dr. Bowditch was desirous that Mr. Adan, should become a stockholder in the institution under his charge, and offered him certain shares, which, by the death of a former stockholder, had become at the disposal of the directors; and he said to Mr. Adan, "You can pay a small part in cash, and the rest may remain on your note, with a pledge of the shares, as long as you please." Mr. Adan replied, "I will take the stock, and call in with my check to-morrow. I never give my note. It is one of my rules never to buy anything which I cannot pay for." Bowditch, (with his usual animated manner when pleased) jumped up and clapped him on the shoulder, exclaiming, "You are a man after my own heart." This expression, Mr. Adan, while living, appreciated as a high eulogy. He would have wished no better epitaph.—*Lowell Courier.*

The Portuguese Exiles.

In the bark Henry Trowbridge, which arrived here yesterday from Trinidad, came passengers 74 of the