

Correspondence.

No. 2.

To the Editor of the Colonial Herald.

Sir:—I resume my subject. The next thing demanding attention, on the plan I have proposed, is the consideration of the present general state and circumstances of the country, as illustrative of the duty of our representatives. I do not mean, indeed, to go into every particular which bears on this subject—I have neither sufficient time, abilities or materials. But, nevertheless, there are some leading facts—too prominent for neglect—to which, at least, I shall now claim attention.

The main stay of every country—and particularly of every new country—is Agriculture. The most valuable and indispensable property in a country, therefore, is arable land. The tenure, then, of the lands of a country, more than any other circumstance, affects its interests and prosperity, and excites the concern of its inhabitants. And upon the nature of that tenure depend, not only the pecuniary prosperity, but also the contentment and quiet of a people.

These remarks lead us directly to the true source of the principal grievances and difficulties existing in the circumstances of our population. Depending almost exclusively upon its agricultural resources, the tenure of the soil is the question which particularly affects and interests the people of this Colony; and unfortunately they have been afflicted with a system the most prolific of mischief.

This Island was originally shared away amongst a few individuals. Whether they had merit entitling them to this mark of His Majesty's favour, or not, it was certainly a most stupid and imprudent act thus to lay the foundation of a power which the history of all countries has proved most detrimental to public peace and improvement. Had the terms of the original grants, however, been strictly enforced, the impolicy of this measure would have been much less apparent and glaring; for then the Island would have been speedily settled with a considerable population, and an annual revenue of upwards of £4000 sterling would have been secured from the quit-rents—a sum nearly sufficient to discharge the annual civil list, the principal part of which the already overburdened people of Great Britain have now to bear, and the remainder falls on our own shoulders. But the doubtful policy of granting away the territory of the nation to a few private persons was rendered consummately ridiculous and injurious by the subsequent proceedings in regard to it. Until the year 1816—a term of nearly fifty years from the original granting of the lands—the conditions were never fulfilled, and no means used to enforce them. And then, instead of being enforced, they were, at the urgent and repeated solicitations of the grantees, all merged in a petty quit-rent of two shillings per hundred acres. But even this was never paid; and now, nearly eighty years from the dates of the grants, and long after the term allowed for the fulfilment of the conditions, and even after the expiration of the term given in the subsequent indulgences, and although not a single proprietor, or his heirs or assigns, has complied with the terms of either the original grant or the indulgences, yet, with a very paltry exception, the whole of these forfeited lands are left at the undisputed disposal of the claimants, who are permitted to pursue such measures as they choose towards the settlers.

We are struck with astonishment at such a recital; and did we not know the contrary, it would be natural, on hearing it, to ask, whether there have not been some particular benefits resulting from these things, which have induced the British Government to wink at such barefaced and repeated violations of solemn contract, or whether, at least, it is not a matter of utter indifference. But what are the facts? The consequences of this leniency to the grantees have been most fatal to the interests of the Island, and instead of producing a corresponding feeling towards the tenantry, it has appeared to have excited the very opposite one, for the rents have uniformly increased in amount and rigour of exaction as the terms of Government to the grantees have been modified. The amount of rents at present annually accruing, and mostly collected or well secured, in this Island, together with the annual proceeds of sales, are nearly £20,000; while the whole annual expenses of all the proprietors does not exceed £2,500, leaving in their favour a clear gain of about £17,000 yearly! Were these immense sums likely ever again to become, by expenditure and circulation in the Island, helpful in advancing its prosperity, the system would be less oppressive. But most of the land owners are non-residents. A great part of the rents are therefore completely and perhaps forever abstracted from the Island, to pamper the pride and luxury of men no other way concerned about it than in securing as large a share of its proceeds as possible for themselves. The mercenary spirit in which the whole of these transactions have been conducted has prompted the most rigid exactness in the collection of the rents, and the most relentless severity towards every defaulter. In some instances, the grain which formed the only subsistence for the poor tenant—the cow which should furnish milk to feed his starving children—the oxen which assisted to till his land and procure his firewood—and even the mittens which covered his hands in winter, have been levied upon, to satisfy the demands of merciless landlords! In other cases, families possessing no other means of livelihood, have been ejected from the premises cleared and made valuable by their hard labour, when they could not pay the rents, to make room for some one else, who, from the fruits of their industry, might be able to comply with these unrighteous exactions. And with scarcely an exception, every tenant in the Island has had, at some time, to deny himself the necessities or the comforts of existence, which his industry, unshackled by this horrid incubus, might have procured him, to appease the ceaseless cry of "Give! give!" which proprietary avarice has sent forth.

And their cupidity has not ended here. Not satisfied that the Home Government has remitted to them a debt of upwards of a quarter of a million sterling, due for quit-rents—not content with the permission to levy an annual contribution of £17,000 on the penury-stricken inhabitants of this Colony, to uphold their haughty pomp in a distant land, or the contemptible counterfeit of it by their agents here—these grasping monopolists have seized upon large quantities of land originally reserved in their Grants by the Crown for the use of British subjects as Fishery Reserves, and leased them as their own! They have thus perverted an intended labour into a means of oppression.

As a consequence of these unwise and unrighteous measures, notice the poverty so generally apparent among the tenantry of this fertile Island. It is true that a shallow-brained and "prating fool" has said in our legislature that the payment of rents assists to make the people comfortable and contented. But he might as easily have proved that his extortions from them for tobacco and ardent spirits have advanced their prosperity! Our tenantry, Sir, are battling with severe difficulties and privations. Could we know the many expedients and sacrifices to which they are driven, to raise money to pay their rents—could we experience the deficiency of comfortable houses, clothing, food and rest which they are necessitated to endure—did we frequently read, in their haggard and dejected countenances, the deep wounds which proprietary rapacity has inflicted on their spirits—and were we fully acquainted with the privation of learning, religious instruction, and other blessings of civilization, which so extensively prevail among them, without the means of remedying them, then we should be convinced, though even against our will, of the iniquity of loading these indigent beings with heavy contributions to overflow the luxurious cup of unfeeling voluptuousness. But their poverty is not all. Were they able, by enduring these miseries, to prevent the accumulation of the rents, they might have hope of future improvement. But many of them are in arrears—in some cases to a large amount. Failures of crops, losses, and other adverse circumstances, have rendered them unable to pay the rents when they become due; and now no prospect presents itself, but, after a few more years of laborious indigence, to be driven from their homes.

And the tenantry do not bear this pecuniary depression alone. Every man and every business in the Island suffers from the same cause. It is this which has produced the

universal scarcity of money, which embarrasses all business and paralyses all enterprise, and makes the freeholder, the mechanic, the merchant, and the professional man, common sufferers—though in a much smaller degree—with the oppressed tenant. The cause is, that all the money in circulation is withdrawn to pay rents.

Poverty and pecuniary dependence never fail to beget servility and political subjection; and a powerful landocracy has, in every country where it has existed, been the most effectual means of subverting the independence and freedom of the people. This is its effect in this Island. By keeping the people in ignorance, it has made them the easy dupes of their designing oppressors. But it has operated in a more palpable form by direct coercion. Many of the tenantry dread to entertain a liberal political sentiment, lest it should expose them—as it undoubtedly would—to the persecution of their landlords. From the same cause, they are afraid to sign a petition, either to our local authorities or to the Home Government, for redress of their grievances—to attend a political meeting for the discussion of their rights—or to listen to the representations of those who would assist them to break the fetters of despotism. And to render their vassalage more dreadful, and to make the highest chartered right of a British subject the means of increasing it, they are, at the elections of our legislators, either intimidated from voting for those persons whom they would choose, or forced to vote for the hirelings of their oppressors. What though a venal and prostituted press, in the exuberance of its confidence in the credulity of the inhabitants of the Island, should maintain the contrary, and assert, that "the exercise of the most remote species of proprietary influence, in favour of the most talented person that could be found to offer himself to any of our constituencies, would be the immediate cause of his rejection?" Could he imagine that his mere assertion, unsupported by any reference to corroborating facts, could sustain such a statement? In its refutation I need only point to the First and Third Districts of Queen's County, and ask in which District of the Island such species of influence has not, at one time or another, been exercised with more or less success? Let the history of the last General Election alone decide this point!

The length of this letter admonishes me here to draw to a conclusion, and to reserve the account of the proceedings upon this subject, which I had hoped to embrace in the present, for a future number.

Yours, &c.

CURTUIS.

Prince County, 1843.

To the Editor of the Colonial Herald.

Sir: I have observed a communication in your last paper of the 30th ult., signed by the Rev. CHARLES LLOYD, as a reply to my letter of the 9th ult. I shall forbear entering into any personalities, but shall content myself with remarking, that his explanation does not, in the slightest degree, alter my previous views on the subject. He states, that "they who, as the Representatives of the people, denied them the facilities for instruction under an Established Religion, were those who, if acting under a mistaken impression, should at least have made it their business to see that the 'spoils were applied as the law provided.'" But how unwise was it to leave the interests of the Church in such unfaithful hands! and how much more incumbent on the Clergy (knowing the glaring injustice the parties implicated had already been guilty of) to make a vigorous and open exertion in properly securing those funds, to be applied to Schools under their own immediate charge! No one will believe that if the Clergy (and let me add the communicants) had openly and strongly protested against the unsatisfactory and irregular manner in which the funds are said to have been invested, that immediate redress would not have been obtained. How are abuses of this sort ever remedied? Were such rumours (not whispers) circulated respecting any trust in which we were personally concerned, should we let them pass in silence, month after month, and year after year, as in the present instance? Certainly not. Were there even the mere suspicion of any abuse, we should directly use every exertion to acquaint ourselves with the truth of the matter. And if in our worldly affairs we are thus energetic, how much more is it our duty (especially that of the clergy) to do all in our power towards instituting such public inquiry as that the funds might be safely secured, that schools might be soon erected, and that the children of our poorer brethren might no longer be left destitute of christian education!

It is not sufficient, in days like these we live in, when our Establishment is assailed within and without, merely to regret such things, and calmly to sleep over them, under the prevailing but too fatal error, that the church is fully capable of managing her own internal economy, and that it will become laymen to busy themselves in matters of her keeping. No, I contend that, as faithful upholders of such Institutions, we are become bound, from the valuable benefits to be derived from her doctrines, to do all that may lie in our power in protecting her interests. If advocating the cause of the Established Church constitutes the calumny complained of by Mr. Lloyd, I am perfectly willing to lie under the reproach, though I may be permitted to entertain far different sentiments on that subject.

Oct. 3, 1843.

WHEAT THREE THOUSAND YEARS OLD.—Four years ago, a friend of the Earl of Haddington having occasion to unroll an Egyptian mummy, was surprised to find a few grains of wheat enclosed along with the body; and having made a present to his lordship's Countess of four seeds, it was sent to his lordship's magnificent seat of Tynningham, in East Lothian, and sown in a favourable spot in the kitchen-garden, on the 1st of November of last year. Through the kindness of his lordship's worthy and excellent gardener, Mr. Ford, we have been favoured with a sight of the produce of these highly interesting seeds; and as a rather imperfect account of them has appeared in a contemporary, we venture to lay before our readers the following brief description of them.—Altogether there may be nearly a hundred stalks, ranging in length from nearly five to upwards of six feet. The leaves are broader than usual, and fully an average as to length. The grain is in two rows of triplets, and one or two that we counted contained twenty triplets on a side, or forty on the ear. The ear carries a few barbs or awns on the upper end, and is open and distant between the grains. It flowered nearly a fortnight before any of the varieties sown at the same period in the neighbouring fields. A few grains of the modern Egyptian wheat were sown along with it, and certainly no two articles can be more entirely dissimilar. The modern is dwarf—not more than four feet high—closely set and barbed in every part of the ear, and its general resemblance to its ancient progenitor is not greater than that of barley to wheat. It might be needless to add, that Mr. Ford looks forward to his harvest with infinite anxiety, and it has cost him no little care to protect it from the legions of antiquarian blackbirds which beset it, trying every opening in the netting with which it is enclosed, seemingly determined at all risks to compare the food of the ancient blackbirds in Egypt with that of the modern ones in Tynningham.—*Scotsman.*

Three of the members of Congress just elected in Tennessee are Mechanics. Andrew Johnson is a tailor; J. W. Blackwell is a coppersmith; and W. G. Jones is a saddler. They are said to be men of fine talents, and rose to their present station by industry and their own good character.—*American Paper.*

How TO CHEAT YOUR CREDITORS.—At the bottom of a wood belonging to Mr. Turton, of Knowlton, in Flintshire, is a rill of water which empties itself into the river Dee, which rill, if a debtor (wishing to evade a writ) stride across, he is, at one and the same instant, in England and Wales, and the provinces of Canterbury and York, in the dioceses of Chester, Lichfield, and Coventry, in two townships, and in the grounds of Mr. Turton and his neighbour.

The daily paper of the Duke of Wellington is stated to be £18. 14s. 6d.

A teetotaler, on being told that temperance men were a band of robbers, said—"Yes, they have robbed the poor-house and the state-prison of their victims!"

PERSECUTION OF THE FREE CHURCH OF SCOTLAND.

MINUTE OF THE SPECIAL COMMISSION OF THE FREE CHURCH OF SCOTLAND, HELD AT EDINBURGH, AUG. 8TH, 1843.

The Special Commission of the General Assembly of the Free Church of Scotland, deem it their duty, at this eventful crisis, to call the attention of Landowners in Scotland, and other persons of wealth and influence, to various representations that have been made to them from different parts of the country.

The Commission have learned, on undoubted authority, that in some cases proprietors of land have refused sites for building places of worship; for that part of the population who have avowed their attachment to the principles of the Free Church; that in other cases servants and other dependents have been dismissed from their situations, and thrown on the wide world, on no other ground but that they have seen it their duty to leave the Establishment; that the cottagers in some parishes have been warned, at their peril, not to shelter, even for a night, under their humble roofs, the ministers who have left their manses for conscience' sake; and that in one instance an interdict has been applied for to prevent a minister from preaching on a certain estate, or on the sides of the roads and highways that pass through it. Even in the present heated state of the public mind on Church matters, some of these statements may appear incredible to many, and it is not without some feelings of reluctance and shame that they are now brought under public notice.

The Commission do not, and cannot, dispute the entire right in law of every landowner to do what he wills with his own;—he may level every homestead to the ground; and he may so deteriorate the soil as to render his estate a barren waste. Every man is of course entitled to retain or dismiss his servants on any ground he pleases. The trustees on a highway have unquestionably a legal control over the wayside, so as to hinder a minister from standing on it to preach the gospel, or the people sitting on it to hear him; and the man of wealth, perhaps, infringes on no statute, when he tells the cottagers on his property whom they are to receive, and whom they are to refuse to admit into their dwellings, for they are tenants at will, to whom he may feel himself entitled to prescribe the conditions on which they are to live on his domains. But a man may act within the limits of statutory right, and yet the question may still remain, how far the course he is pursuing is righteous in the sight of God and man.

The Ministers and Members of the Free Church of Scotland have left the Establishment purely on conscientious grounds, and whatever others may think of their prudence in doing so, it is hoped, that at least their sincerity will not be called in question. They desire to live in peace with all men, and they cordially wish for the welfare of all who love the Saviour in sincerity, however they made differ from them in other matters. They are desirous to make all the provision in their power for the religious instruction of that portion of the people of Scotland who hold their principles; and in renouncing all connection with the Establishment, and in every subsequent step they have taken toward forming themselves into a separate communion, they conceive themselves to be only exercising that liberty of conscience which is the gift of God to every man, and which is peculiarly the birthright of every Briton. They ask no special favour; they claim for themselves no other privileges than those which are granted to all other denominations of Christians in this country. They know, indeed, that the Lord of the conscience will reckon with them for all they have recently done; but no man, they conceive, can rightfully attempt to disturb or annoy them in what they regard as the course of present duty; and any attempt to do so would, they submit, be all the more strikingly unjust, if practised under colour of law.

A proprietor of many parishes cannot claim a right so to mould the minds of his tenantry as that they may take the stamp of his religious opinions. Any endeavour on his part to do so would be as hopeless as it would be sinful. They may be as diligent in their callings as he could wish; he may know with heartfelt satisfaction that in their dwellings the Scriptures are often read, and that the duties of the family altar are not forgotten; and yet he may find that they do not agree with him entirely on the most important of all concerns. He may regret this; he may reason with them, but more he cannot with justice venture to do, for his plain reason, that he is not the lord of their consciences. Legally he may remove them from his lands, or refuse them all means of worshipping God in the way and form that they think most scriptural, but his doing so would be an unjust attempt to rob them of a privilege which they have received from heaven. Many of the landowners of Scotland know the value of this privilege for themselves. They are dissenters from the Church established by law in this part of the United Kingdom, and they exhibit in their own persons examples of the right that every man has in his happy land, to worship God according to the dictates of his conscience. Should any of this class control their inferiors in station or their dependents when claiming the same spiritual liberty, will not an impartial world condemn them for such inconsistency and injustice.

Besides, any attempt to check the growth of religious opinions by such means must obviously be unsuccessful. If the most unlettered peasant in our land is to be reclaimed from what we regard as error, it must be by an appeal to his understanding and heart. Any other appliances he justly regards as proclaiming the weakness of the cause that needs to be supported by such instruments; and while he will be alienated in affection from any one who can resort to such expedients, he will be more riveted to the doctrines he has embraced. The history of Scotland has long ago proved, that the mere force of secular power cannot bury a religion, and that every effort to do so always leads to the most fatal results.

This is a view of the subject which the Commission would respectfully press on the attention of those for whom this address is designed. Even man feels that religion is his own business, and even an indirect attempt on the part of the higher classes to interfere with the rights of conscience, will surely lead to a dislocation of the different orders of society. The recent separation of so many ministers and people from the establishment, on conscientious grounds, has already unavoidably created some feelings of alienation among the various classes in the community, which it will be difficult to remove. For this evil we cannot hold ourselves to be responsible, while we deeply deplore it; but we feel bound to state, that any attempt to hinder the people of this country in the free use of their spiritual liberties, must surely tend to aggravate the calamity in a tenfold degree. The inhabitants of Scotland have been long distinguished for their sober, orderly character, and for their attachment to their religious institutions; and no efforts on our part will be wanting to cherish in their hearts feelings of loyalty to their Queen, and due respect for those who occupy the higher walks of life; but if their most sacred rights are in any case disregarded and trampled on, they cannot possibly entertain any feelings of regard to those who do so. It is earnestly hoped that a sense of what they owe to God and their fellow-men, will keep the industrious classes in this country from any of those excesses which have disgraced other parts of the kingdom; but we feel bound to state, that should the measures adopted towards them by some of the higher orders be persevered in, we fear a deep sense of wrong will unavoidably be kindled in their bosoms, and will be transmitted from generation to generation. Such a result every man will surely deprecate, even should it never lead to open outrage, for it will tend to check industry in all its branches, to spread wide a cheerless poverty over the land, and ultimately it may engender a disregard towards all the institutions of religion.

We have deemed it our duty to bring these things calmly and earnestly under the notice of the wealthy and powerful among us, and it is our earnest prayer that they may be received in the spirit that has dictated them, and that they may lead to such an issue as will tend to the growth of true religion throughout the land, and to the promotion of that brotherly kindness, peace, and good-will, among all classes, which are its genuine fruits.

THOMAS CHALMERS, Moderator of the General Assembly. ROBERT GORDON, Moderator of the Special Commission.

FRENCH AGGRESSION ON TAHITI.

A copy of the following interesting letter, in which Queen Pomare, of Tahiti, solicits the protection of the English Government against France, has been received in London: "Tahiti, Jan. 23, 1843."

"My dear Friend and Sister, Queen Victoria, Queen of Great Britain,—

"Health and Peace to you, and saved may you be by Jehovah, the foundation of our power as Queens of our respective countries. We dwell in peace from the arrangements made by our predecessors.

"This is my speech to you, my sister friend. Commiserate me in my affliction, in my helplessness, and in the difficulties in which my nation is involved with France.

"The existing Protectorate Government of France in my dominions I do not acknowledge. I knew nothing of what my Chiefs and the French Consul had done, before I wrote to you by Captain Jones, I being absent at Raiate.

"On the arrival of the French Admiral, A. Du Petit Thouars, the same chiefs who formerly signed the document requesting French protection assembled, viz., the three governors and Paraita, the person who was left in charge at Papeete (Paraita is the root of this great evil), the French Admiral and the French Consul, after having completed their design in signing the document, sent it over to me at Moorea, through the medium of my messengers, Tairapa and Mr. Simpson, for my signature.

"Tairapa said to me, 'Pomare, write your name under this document. If you do not write your name, you must pay a fine of 10,000 dollars—5,000 to-morrow, and 5,000 the following day; and should the first payment be delayed beyond 2 o'clock the first day, hostilities will be commenced and your land taken.'

"On account of this threat, against my will I signed my name. I was compelled to sign it, and because I was afraid, for the British and American subjects residing on my land (in case of hostilities) would have been indiscriminately massacred; no regard would have been paid to parties.

"This is the way my Government has been taken from me, and constituted into a French Government.

"My Government is taken from me by my enemies, Paraita, Hitate, Tahiti, and others connected with them; it was they who combined and entered into agreement with the French. They have banished me, that I should not be sovereign of Tahiti; that they should be Kings, and also their children.

"And now, my friend, think of me, have compassion on me, and assist me; let it be powerful, let it be timely and saving, that I may be reinstated in my government; let it be prompted by the feeling which caused the Messiah to come into our world to save you and me.

"Have compassion on me in my present trouble, in my affliction and great helplessness.

"Do not cast me away; assist me quickly, my friend. I run to you for refuge, to be covered under your great shadow, the same as afforded to my fathers by your fathers, who are now dead, and whose kingdoms have descended to us the weaker vessels.

"I renew that agreement; let it be lasting and for ever. Let its continuance extend not only to ourselves and children, but to our children's children. My friend, do not by any means separate our friendship. This is my true wish.

"I now deliver up to you, my friend, my last effort; my only hope of being restored is in you. Be quick to help me, for I am nearly dead; I am like a captive pursued by a warrior and nearly taken, whose spear is close to me.

"The time is very near when I fear I shall lose my Government and my land.

"My friend, send quickly a large ship of war to assist me. A French ship of war is daily expected here—speedily send a ship of war to protect me, and I shall be saved.

"It is my wish that the Admiral may speedily come to Tahiti. If he cannot speedily come, I wish a large ship of war may come just at this present time. Continually send here your ships of war; let not one month pass away without one, until all my present difficulties are over.

"I have also at this time written a letter to your Admiral on the Spanish coast to come to Tahiti and assist me.

"Health and peace to you; may you be blessed, my sister friend, Queen of Great Britain, &c.

"POMARE, Queen of Tahiti."

THE ACTRESS.

An actress, in one of the English Provincial or country theatres, was one day passing through the streets of the town in which she then resided, when her attention was attracted by the sound of voices, which she heard in a poor cottage before her. Curiosity prompted her to look in at the open door, when she saw a few poor people sitting together, one of whom, at the moment of her observation, was giving out the following hymn, which the others joined in singing:—

'Depth of mercy! can there be Mercy still reserved for me? &c.'

The tune was sweet and simple, but she heeded it not. The words had riveted her attention and she stood motionless, until she was invited to enter by the woman of the house, who had observed her standing at the door. She complied, and remained during a prayer which was offered by one of the little company; and uncouth as the expressions sounded, perhaps, to her ear, they carried with them a conviction of sincerity, on the part of the person then employed. She quitted the cottage, but the words of the hymn followed her. She could not banish them from her mind, and at last she resolved to procure the book which contained it. She did so, and the more she read it, the more decided her serious impressions became. She attended the ministry of the gospel, read her hitherto neglected and despised Bible, and bowed herself in humility and contrition of heart before Him whose mercy she now felt she needed, whose sacrifices are those of a broken and contrite spirit, and who has declared that with such sacrifices he is well pleased.

Her profession she determined at once and forever to renounce; and for some little time excused herself from appearing on the stage, without disclosing her change of sentiments, or making known her resolution finally to leave it.

The manager of the theatre called upon her one morning and requested her to sustain the principal character in a new play, which was to be performed the next week for his benefit. She had frequently performed this character to general admiration; but she now, however, told him her resolution never to appear as an actress again, at the same time giving her reasons. At first he attempted to overcome her scruples by ridicule, but this was unavailing; he then represented the loss he should incur by her refusal, and he concluded his arguments by promising, that if to oblige him she would act on this occasion, it should be the last request of this kind he would ever make. Unable to resist his solicitations, she promised to appear, and on the appointed evening went to the theatre. The character she assumed required her, on her first entrance, to sing a song; and when the curtain drew up, the orchestra immediately began the accompaniment. But she stood as if lost in thought, and as one forgetting all around her, and her own situation. The music ceased, but she did not sing; and supposing her to be overcome with embarrassment, the band again commenced. A second time they paused for her to begin, and still she did not open her lips. A third time the air was played, and then, with clasped hands and eyes suffused with tears, she sang, not the words of the song, but—

'Depth of mercy! can there be Mercy still reserved for me? &c.'

It is almost needless to add, that the performance was suddenly ended; many ridiculed, although some were led from that memorable night to 'consider their ways,' and to reflect on the wonderful power of that religion which could so influence the heart and change the life of one hitherto so vain, and so evidently pursuing the road which leadeth to destruction.

It will be satisfactory to the reader to know, that the change in Miss ——— was as permanent as it was singular; she walked consistently with her profession of religion for many years, and at length became the wife of a minister of the gospel of our Lord Jesus Christ.