

From the Cincinnati Journal.
CONSECrating A CHURCH WITH GUNPOWDER!!
 The true spirit of Catholicism occasionally breaks forth in this country, especially in sections where it has many votaries. They would not dare to parade troops, and fire cannons in our streets, or in the streets of Philadelphia, New York, or Boston, on the Sabbath; but in St. Louis, they dare to lift up the cover and make an exhibition of their true character.

The cathedral at St. Louis is a new building. Some idea of its splendor may be gathered from the following description in the Telegraph: "The Cathedral is 134 feet long by 84 wide. There are 8 rows of pews, 25 in each row, calculated to contain at least 800 persons. There are two magnificent colonades at opposite sides in the body of the church, consisting of five massive pillars, of brick, elegantly marbled, and such four feet in diameter. The altar is of stone. It is only temporary, and will soon be superseded by a superb marble altar, which is hourly expected from Italy."

In addition to the above, we learn from a gentleman who inspected the whole, that a large number of arched dungeons are constructed beneath the building, like those of the Inquisition, in Spain. They may be appropriated to an honest purpose. The Catholic Telegraph says: "The church, it is said, has already cost \$42,000. It is presumed that about \$18,000 more will be required to finish it, according to the original and magnificent design of its founders; so that the entire cost of the building and its furniture cannot be less than \$60,000."

The consecration took place on the Sabbath, Oct. 26. The Catholic Telegraph says: "At an early hour, 7 A. M. on the day of consecration, four Bishops, twenty-eight Priests, twelve of whom were from twelve different nations—and a considerable number of young aspirants to the holy ministry, making the entire ecclesiastical corps amount to fifty or sixty, were habited in their appropriated dresses. As soon as the procession was organized, the pealing of three large and clear-sounding bells, the thunder of two pieces of artillery, roused all hearts, as well as our own, to the Great Almighty Being."

When the holy relics were moved towards their new habitation, where they shall enjoy anticipated resurrection—the presence of their God in his holy tabernacle, the guns fired a second salute. We felt as if the soul of St. Louis, Christian, Lawgiver and Hero, was in the sound; and that he again led on his victorious armies in the service of the God of Hosts, for the defence of his religion, his sepulchre, and his people.

What a pity that the Catholics have not a modern St. Louis, a hero to lead forth their armies, to convert this half-savage land! They seem to be drilling their forces for the combat. Again the Telegraph says: "The Dedication Sermon was preached by the Bishop of Cincinnati. During the Divine Sacrifice, two of the military stood with drawn swords, one at each side of the altar; they belonged to a guard of honor formed expressly for the occasion. Besides whom, there were detachments from the four militia companies of the city, the Marions, the Greys, the Riflemen, and the Cannoniers from Jefferson Barracks, stationed at convenient distances around the church."

So it seems that the United States troops were summoned for the occasion, and the flag of the United States was made to bow before the altar of Popery.

The Telegraph says: "When the solemn moment of the consecration approached, and the Son of the living God was going to descend for the first time, into the new residence of his glory on earth, the drums beat the reveille, three of the star-spangled banners were lowered over the balustrade of the sanctuary, the artillery gave a deafening discharge.

Disciples of the lowly Jesus, is this the manner to receive your Saviour? Is there no association of bloodshed and rapine around these military exhibitions. Did the Catholics truly abhor the carnage which followed the crusades, the slaughter of the Waldenses, the wailings of St. Bartholomew and the tortures of the Inquisition—would they gather such warlike associations around their religious festivals? If they did not approve of the military despotism of the Pope, would they revive these scenes in this republican land? But again the Catholic Telegraph says:

"Well and eloquently did the Rev. Mr. Abell, pastor of Louisville, observe, in the evening discourse, alluding to his own and the impressions of the clergy and laity who were witnesses to the scene: 'Fellow Christians and fellow-citizens! I have seen the flag of my country proudly floating at the mast-head of our richly freighted merchantmen; I have seen it fluttering in the breeze at the head of our armies, but never, never did my heart exult as when I saw it held up, for the first time, how before its God! Breathing from infancy the air which our artillery had purified from the infectious spirit of bigotry and persecution, it would be the pride of my soul, to take the brave men by the hand, by whom these canons were served. But for these canons, there would be no home for the free, no asylum for the persecuted!'

Well might the priest rejoice to see revived in the United States the scenes which are acted when 'church and State are united; and the flag of the United States, 'for the first time' prostituted at the shrine of popish abominations.

So much from the Catholic papers. Other papers from Missouri speak differently. The Observer says:

"At half past 10, A. M. just after the Christians of St. Louis had assembled in their respective places of worship, to praise, and offer their prayers to the Great Spirit, the cannons' muzzles began to roar, and continued, I should think, for half an hour. It was such an accompaniment, to the songs of Zion, as but few, if any of us, had ever heard before. And when the song had ceased, and the pastor led his flock to a throne of grace; when for a moment, earth was forgotten, and the soul was lifted up to heaven, the loud and discordant sound, as of contending armies, instantly recalled the spirit from its upward flight, reminding the worshipper of the din, the clangor of the battle field. Again when we met for the same purpose in the afternoon, for about the same length of time, the same interruption took place. When the preacher had been discoursing of death and judgement, about 15 or 20 minutes, a band of music proceeded, accompanied and followed by a large number of boys, shouting and hallooing, passed the house and proceeded up the street, playing among their other tunes Yankee Doodle and Hunter's Chorus."

Is it right for Catholics, by their mummery, thus to disturb the worship of other denominations?—Was there ever a scene more outrageous since this country was settled? And yet Catholic editors have been noted for years, in their abuse of protracted meetings, &c., under pretence of their disorderly tendency!

Again the Observer says: "The building is very large, has cost a great deal of money, and is probably the most splendid west of the mountains. Moreover, it was built mainly by contributions from beyond the waters. The soldiers were furnished with a collation and a

glass of wine; and were invited to call the next day also, and drink a glass of wine. The cannon were placed immediately in front of the church, and by their frequent roarings added much, doubtless, to the sanctity of the house. I have heard, that in past days it was a custom to go through the city, on a particular day, and shoot the devil out of town. I thought that this, perhaps, was the reason that made the burning of gunpowder necessary on the occasion."

Our limits will allow us to give no further particulars of this disgusting scene. It is in perfect keeping with the numerous and riotous festivals of the Romish church in Europe, which suspend the labors of industry and invite to universal dissipation, under religious sanctions. The Lord, save this Republic from such abominations.

INFLUENCE OF THE PRESS.

COPIES OF NEWSPAPERS. We do not mean to readers—for it is a trifle to them—four or five cents a week will furnish any one with a good paper as long as he pleases, but to publishers. We speak now particularly of religious newspapers. Three reasons at present occur which may induce one to undertake the publishing of a paper, viz: it may be undertaken, first, as a means of benefiting society, though at a sacrifice; second, as a pleasant occupation; third, as a profitable employment. A good newspaper will always, if circulated and read, accomplish the first object; its importance is not apt to be overrated. In the second expectation, most persons are probably disappointed, if for no other reason, on account of a total failure in regard to the third. The history of the newspaper press shows it to be a bad business in regard to profit. But this history has not been told. Why? The public care but little about it; and there is a variety of reasons why publishers are not, and should not be, forward to narrate the affairs of their neighbors and contemporaries. But these reasons having a little application to us as to any one, we shall attempt, what we believe will be no disservice to the public, to sketch briefly some facts touching this matter, partly stated to the late convention in connexion with the report presented to our readers last week, and partly derived from other sources.

The history of Baptist papers is substantially this: The Christian Watchman, Boston, is the oldest Baptist paper in the United States, having been established in May, 1819. It was at first a small half sheet—has been several times enlarged to its present size—spent several thousand dollars before it paid its way, and though most favorably located in the midst of a reading community, has succeeded only by the wisest management and the strictest economy. Four attempts to sustain religious newspapers in Rhode Island have failed.—The Christian Secretary, Hartford, Conn., after much loss to the convention by which it was first published, as well as to individuals, occasioned \$2,000 loss to a company, and has been sustained up to this time with difficulty. Zion's Advocate, Portland, Me., suffered the loss of no small sum, and was a feeble paper; it is now a good paper but inadequately supported. The Vermont Telegraph labors hard, as it has always done, and is likely to do. The N. H. Baptist Register is obliged to continue a small half sheet. The Lowell (Mass.) Evangelist has stopped. These are the New England papers, besides two or three others which have utterly failed. The New York Baptist Register, Utica, N. Y., is published in the heart of a state numbering seventy thousand Baptists, the most numerous readers to sustain a good enterprise, but the Register sunk a large amount in the getting up, and though now it prints six or seven thousand copies, more than double the number of any other Baptist paper, it affords only \$300 profit annually to the convention, to which it belongs. The Repository, at New York, has sunk thousands of dollars, utterly ruined four brethren, and now affords no profit. Of the two Baptist papers lately published in Philadelphia, one of them occasioned to the publishers a dead loss of \$2000, and the other of \$3000; and the successor is struggling for existence. The Baptist Weekly Journal, and the Cross and Journal, have sunk between three and four thousand dollars to those who have published them, and now it must have a larger circulation, and more prompt payment, before it will sustain itself. A wider circulation it deserves and means to have. This is a specimen of the history of Baptist papers.

A few items respecting Presbyterian and other papers. The STANDARD was published two years and a half in Cincinnati, at a dead loss to the publishers, as they state, of \$4000. The Cincinnati Journal has been the most successful religious paper in the west. Four or five thousand dollars was lost in getting it started, and even now it does not yield one cent of profit to its publishers. At the east. The NEW YORK OBSERVER, now the most extensively circulated and the best Presbyterian paper in the United States, expended \$7000 before it paid its way. The editor of the New York Evangelist, the next largest Presbyterian paper, was quoted last week in our report as saying: "None but those who have tried it, can fully understand the difficulty, loss, and outlay of capital necessary to start a newspaper." The Boston Standard, the oldest, and for a long time at least, the most advantageously situated paper in the country, has for several years, owing to numerous other papers having been started, been sustained with difficulty. It is said that it does not now meet necessary expenses. The following papers have, most of them, recently entirely stopped for want of support, viz: The Observer, Rochester, N. Y.—the Christian Journal, Utica, N. Y.—the Journal and Telegraph, Albany, N. Y.—the Christian Herald, Boston,—the Observer, Lowell, Mass., &c. &c.

The above facts show that those who have engaged in the publication, have often made vast miscalculations with regard to the expense and the practicability of sustaining religious newspapers.—*Baptist Journal.*

CONVENTION OF WESTERN BAPTIST MINISTERIAL EDUCATION.

We have before mentioned the proposal made to sustain a Mission in China by contributions from Western Baptists, as an important measure of late Convention.

Another equally important measure was a proposal for united efforts to promote Ministerial education in the Valley. Every judicious friend of the West must be aware that the evils existing in our churches there have principally arisen from a deficiency in the number and qualifications of ministers; and of course that this deficiency in these respects must depend in a great degree, on the supply of this deficiency.

There cannot be a more preposterous idea entertained, than that the Valley, or any other country, can safely or rationally depend upon immigration or emigration for a competent supply of ministers. According to the order of the Divine economy, the proper men are, in a community already Christian, usually to be sought in the field where their labor is needed, and an obligation rests on the churches to bring them out from their obscurity, properly train them for the service required of them, and then to introduce them into their work and sustain them in it. And this view of the case

is entirely accordant with another, which shows it to be the duty of the more prosperous churches in the better supplied portions of the country, to afford aid both in the training, and in the support of such ministers. From the nature of the case, however, this extraneous aid must be merely temporary, and every such community should as soon as possible provide for the supply of its own wants.

These remarks evince the expediency of early measures for training up in the Valley itself, for usefulness in the ministry, those sons of the church who give evidence that its Great Head designed them for the responsible work. In order to this, two things are obviously necessary. One is, an arrangement, by which those of them who are indigent should receive pecuniary assistance; and for reasons which God has not been pleased to reveal, he sees fit most frequently to call those to this work, who are unable to educate themselves.—This is best done by the combination of the friends of an able as well as a pious and evangelical ministry in Education Societies, by which means, without too heavy a burden on individual effort, provision may be made for the aid of deserving young men, and a proper direction be given to their studies. The other thing is, opportunity for obtaining that part of such an education as is strictly professional, and consists in an ability rightly to understand, intelligibly to explain, and impressively to enforce the doctrines and duties of religion. This knowledge is as obviously necessary to a minister, as that of the principles of law, and of medicine, is to an advocate or a physician.—Now, to this training for the christian ministry in the best and most economical manner, Theological Institutions are found necessary, in which those who are most deeply versed in the system of religious truth may impart to those who are designed by God, and approved by the church for the responsible office of Christian teachers, the results of their studies and experience.

In view of these considerations, it was most gratifying to witness the organization of the "Western Baptist Education Society," the object of which is declared in the second article of the Constitution to be the education of those who give evidence to the churches of which they are members, that God designs them for the christian ministry. With wise counsels and energetic action on the part of the Executive Committee, and the labors of a prudent and active Agent, there is reason to believe that the Society will prove a rich blessing to the churches, and a powerful auxiliary to all the other efforts for promoting the moral interest of the West.

And it was equally gratifying to see that the principle involved in a resolution adopted by the Convention last year, that it was desirable that a Theological Institution of high character should be established in a central position in the Mississippi Valley, was fully recognized this year, in the power given to the Executive Committee of the Society, to take the necessary measures, when they should judge proper, for bringing the contemplated Institution into existence, and settle its fundamental principles, and give it a due organization.

Besides the general principles before suggested, there is a single fact, not generally known, we apprehend, which satisfactorily shows that the time has fully come, when the formation of the Society, and measures for establishing the Institution are necessary, and which indicate that the hand of God is in them, and, of course, that His blessing on them may be confidently anticipated.

The fact alluded to is, that there are more than fifty Baptist young men who feel it to be their duty to enter the ministry, at this time pursuing preparatory studies at different classical schools in the Valley; a fact which, in view of all the circumstances of the case, we certainly deem a remarkable one, and one of a most encouraging character. Beyond doubt, some of these young men now need, and others will soon need, pecuniary assistance. And probably there are many others, in whose hearts love to Christ and to souls, like a fire shut up in their bones, is inciting to imitate so good an example, when proper means shall be used to bring them forward and afford them the necessary facilities. Here then, is ample scope for the operations of an Education Society; and in these classical schools, too, are preparing the proper materials for pupils in a Theological Institution.—*Cin. Jour.*

BAPTIST CONVENTION AT PHILADELPHIA.
 A number of Delegates from Baptist Churches in New Jersey and Pennsylvania, recently assembled in Philadelphia, for the purpose of promoting ministerial education. After a busy and animated session of three days, they agreed to form a Baptist Education Society for the Central States. A resolution was also adopted, that the Board of Directors be instructed to enter into a negotiation with the Trustees of the Philadelphia Association, for the transfer to the Society of the Haddington Institution.

Considerable discussion took place on the question whether the Constitution of the Society should recognize a literary department distinct from the Theological course. It was at length determined, that whilst a Theological Institution should be the prominent object to which the efforts of the Society should be directed, there should also be a Literary Department connected with it.

We have now a Northern Baptist Education Society, a Baptist Education Society for the Central States, and a Western Baptist Education Society. We trust that ere long a Southern Baptist Education Society will also be formed.—*Religious Herald.*

NEW JERSEY BAPTIST CONVENTION.
 Through the polite attention of the Secretary, Elder M. G. Rhees, we have been favoured with a copy of the Minutes of the New Jersey Baptist Convention, held at the M. H. of the Trenton and Lambertown Church, Nov. 5th and 6th, 1834.—The introductory sermon was delivered by Elder Nathaniel Colver.

A resolution was adopted approving of the American Home Mission Society, and commending it to the liberality of the churches, and expressing the determination of the Convention to make an effort to raise the sum of \$500, in aid of its funds in the ensuing year.

Another resolution was passed recommending the Board of the General Convention, to institute a mission to China, which mission the Convention would endeavour to sustain by their prayers and contributions.

The following resolution was also passed: **Resolved**, That this Convention regards with deep interest the operation of Bible Societies, Tract Societies, Temperance Societies, Missionary Societies, and Sunday Schools, the efforts now making by the Colonization Society to colonize the free people of color from our country on the coast of Africa, and the measures for the promotion of Education, as deserving the entire confidence and cordial support of all our churches and the community at large.

The churches were also recommended to observe the 1st Monday in January 1835, as a day of thanksgiving to God, for the success which has attended missionary efforts, and of special prayer for the outpouring of the Holy Spirit, and the conversion of the world.

From the annual report we learn, that the Convention has employed twelve missionaries for all, or part of the year. The number of persons baptized by them during the year, was 132. The missionaries also distributed 23,000 pages of tracts. The receipts amounted to \$1,819.85, the expenditures to \$1,956.41, leaving a balance due the Treasurer of \$136.56.

We are truly gratified to see such an active and liberal spirit evinced by our New Jersey brethren; and we hope that they will continue to abound more and more in every good work, and be an example to their brethren in all things pertaining to the kingdom of God. From the Minutes we learn that there are 63 churches, and 5954 members, connected with our denomination in the State.—*Ibid.*

THE RECORDER.

NEW BERN:
WEDNESDAY, JANUARY 7, 1835.

We have now the satisfaction of presenting our readers with a paper which, we trust, will fully meet their expectations, and be altogether adequate to the demands of the occasion. It has been a just and common ground of complaint, respecting the Interpreter, that it was too small, that it was not issued sufficiently often, and that on these accounts, it did not contain that variety of entertaining matter necessary to give it general interest. For various reasons which might be adduced, these facts have constituted a source of concern to us not less than to others. To the present paper, however, no objections of the kind mentioned can be justly applied. Its dimensions and the frequency of its publication, will enable us to keep our readers well supplied with whatever is new, important, or interesting, in the religious, the moral, the literary, or the political world. Under these circumstances we think that we can promise our patrons a publication which will be not unworthy of their attention, and inferior, in no important respect, to any of its contemporaries. More than this we deem it unnecessary to say.

The readers of the Interpreter, on the discontinuance of that paper, we take it for granted will wish to be readers of the Recorder. We have therefore thought proper to send the present paper to all our former subscribers, except such as have requested a discontinuance. Should any of them feel indifferent, we hope that they will bear in mind that the object proposed is an important one, that it is attended with a very material increase of expense, and that it very much needs their encouragement and support. Should they, however, not think proper to favor us with a continuance of their patronage, we beg that they will inform us so that we may forward the paper to one of our agents or to their Post Master. Those who do not give such notice after receiving two, or at most three numbers, we shall expect to continue through the year.

To those whose time in relation to the Interpreter has not expired, the present arrangement, it is hoped, will occasion no inconvenience; as they will be in all respects as well furnished, and on terms fully as advantageous and accommodating as before.

Our agents and other friends are earnestly requested to do what they conveniently can in the way of enlarging our list, and particularly to furnish early information of all cases of discontinuance.

For the terms see the Prospectus.

MINUTES.—The churches of the Neuse Association are informed, that the minutes of the last session are now ready for distribution. The parcels allotted to the churches at Core Creek, Chinquippin, Hancock's, Red Banks, South West, Greenville, Galloway's, and Trenton, are in possession of Elder W. M. P. Barnes, at Fort Barnwell. Those for the churches at Newbern, North River, Goose Creek, Kit Swamp, Swift Creek, Unity, and Warren's M. H. may be had on application at this office.

On our first page will be found, in part, the Proceedings of the convention at their late session in November. We doubt not that they will be found interesting to our readers. The above proceedings, in pamphlet form, are in the press, and will be finished and distributed as soon as possible.

We have not had it in our power, on the present occasion, to furnish as great a variety of secular matter as comports with our plan. So soon, however, as we can enlarge our list of exchange papers, our secular department shall be better supplied.

DOSSEY'S HYMN BOOK.—The State Convention of N. C. at their late session at Windsor, recommended the above as a *standard work* for the use of our churches. The following is the resolution:

"On motion, *Resolved*, That the Convention recommend the Hymn Book, entitled 'Dossey's Choice,' 4th Edition, to the churches throughout the State as a standard work, and as well adapted to the wants of the denomination."

THE COMPREHENSIVE COMMENTARY.—The Baptist edition of this work has been recommended by the Convention, as better adapted to the wants of our brethren than any other publication of the kind attainable at so low a rate. The following is the resolution referred to.

"Whereas the *Baptist Edition* of the Comprehensive Commentary, edited by Rev. Jos. A. Warne, near Boston, is believed to be better adapted to the wants of our people in this State, than any other work attainable at so low a price, therefore, *Resolved*, That the said work be hereby recommended to the attention and patronage of our brethren."

We learn that Bro. Mills Piland, one of the missionaries appointed at the late meeting of the Convention, is already in the field with considerable prospects of success. The region of country appropriated to this brother is in part very destitute; and from the success that has attended his labors among the same people on former occasions, we are very desirous that he may be encouraged to persevere. We do hope that our brethren will open their hearts and afford him all that assistance which a minister must have to give comfort to his heart and success to his labors. May the Lord attend his way. See his list of appointments.

We learn also that our bro. J. Finley is actively engaged in the discharge of his duties as agent of the Convention. From information received respecting this brother, we regard his services as a valuable accession to the force now in the field of missionary labour. We trust he will be encouraged to perseverance, and that success may attend his efforts. We hope to receive similar intelligence from all our agents and all our missionaries. The present is an important crisis. Laborers are greatly wanted; and we beg that our churches and brethren throughout the State, will lend a helping hand for the encouragement and support of all who have been appointed.

DEATH OF DR. WM. CAREY.—The latest accounts announce the melancholy fact that this eminent servant of God is no more. He expired at Serampore, Bengal, the scene of his labours for many years, on the 9th of June last, in the 74th year of his age. We believe we speak not the language of exaggeration when we say, that Dr. Carey had not an equal in the field of modern missions.—If a man's value is to be estimated by the magnitude of his attainments and the worth of his performances, then this remark is undoubtedly correct.—Having raised himself from one of the obscurest stations in life, to a professor's chair in an Oriental college, having been one among the first to introduce the gospel into India, having translated the Scriptures into all the principal languages of Northern Hindoostan, and having exerted an immense influence on the benevolent operations of the Bengal Government, he has left behind him a reputation which perhaps no other man of the present age has equalled. His trials on earth however, have now been brought to a close. He rests from his labour and his works follow him.
 Editor.

REMARKS ON LUKE II. 24-36.

Some weeks ago we received a request from a worthy correspondent, to give our views on the above passage. As the present is the first opportunity of complying, with which we have been favored, we trust our friend will excuse our delay, and accept of the following as satisfactory. The paragraph in question reads thus: "When the unclean spirit is gone out of a man, he walketh though dry places seeking rest; and finding none, he saith, I will return unto my house, whence I came out. And when he cometh he findeth it swept and garnished. Then goeth he and taketh to him seven other spirits more wicked than himself; and they enter in and dwell there: and the last state of that man is worse than the first."

The principal facts in this statement, it is presumed, are such as were familiar to the Jews at the time at which the statement was made. Particularly, it seems to have been an opinion common among them at that day, that when demons were expelled from a man, he was permitted to return after having been once rejected, and exercising a dominion more fearful on account of their former expulsion. Hence the declaration of the Saviour:—"And the last state of that man shall be worse than the first."

On this last mentioned fact evidently turns the instruction of the whole piece. The application of the lesson, in the narrative before us, is not exactly clear. But Matthew, who relates the same conversion, and who gives the Saviour's application in his own words, removes every obscurity, and places the meaning beyond the reach of a possible doubt. Luke 12. 45.

The application of this passage to the present time, is a matter of great importance. It is intended exclusively for the Jews. They had been highly favored people. Their religious privileges had been greater than those of any other nation. They had been in some respects reformed. They had been, for a season, as it were, possessed. But the evil demon had gone back. Their evil propensities had ragged with a violence unknown on former occasions. Their last state had become worse than the first. All this was true at the time referred to. But it became more literally and fearfully true afterwards, when having murdered their Messiah, they were abandoned to the hardness and impenitency of their hearts.

They who suppose that this passage was designed to apply to individual cases, and that it was intended to teach that temporary reformation might be successful by more excessive wickedness, evidently overlook the scope and application of the author. That temporary reformation is, in many cases, succeeded by a degree of wickedness, rendered aggravated by the exercise and removal of temporary restraints, admits not of a doubt. All that we say is—this is not what is taught in the passage in hand.

MR. CAMPBELL.

We published in the Interpreter of the 20th September last an article from the Millennial Harbinger, in which, as an editor, we were charged with a serious dereliction of duty. We copied this article for the sole purpose of correcting it. Having in our possession all the documents relating to the transactions in question, we were able to show clearly and undeniably by their publication, that, instead of any thing improper attaching to us, every thing dishonorable connected with the occasion, belonged to the opposite party. And, that there might not be even a pretext for accusing us of injustice to Mr. Campbell, besides a promise given at the outset, to correct any misstatements, should such happen to occur, respecting Mr. Campbell or his sentiments, we even agreed to allow him, to a given extent, page for page with ourselves in the Interpreter. In short, besides showing Mr. Campbell that he had done us wrong—intentionally we did not insinuate nor at that time believe—we granted him more than he could justly claim, and, as it appeared to us, left him without a possible ground of complaint. Under these circumstances we did not doubt that Mr. Campbell would either promptly correct his misstatement, or retract the accusations it involved; or else publish our reply, that they who had read the charges might read also their reputation. Nearly four months however have elapsed, and yet, to our surprise, the readers of the Harbinger have not even been informed that we have had a word to say in our defence. These facts require no comment from us. We therefore barely submit them to the reader, and leave him to draw his own conclusions.

We would not have Mr. Campbell nor any one else to suppose, however, that we lay this matter much to heart. It was chiefly for the sake of the editor himself and his readers, that we could have wished to have received other treatment. But as the result has been different from what we expected, and as we have evidently done all that duty demands, we are now quite willing that the affair should continue to repose in that silence for which it has such a manifest predilection.

We would remind our friend of the Harbinger, however, that we shall continue to hold ourselves in readiness to fulfil our promise whenever it shall suit his convenience. And as we are no longer limited to our little, monthly Interpreter, we shall not object to having our promise construed on pretty liberal principles.
 Editor.

Influenza.—As this disease is now raging in town and country, the following cure may be of service to those afflicted. One ounce extract liquorice; one ounce paragogic, and one ounce antimonial wine. Place the liquorice in a pint of water, simmer it down to half a pint, and when cold, add the others—taking a swallow when the cough is troublesome.