

The Vice-Chancellor.—Assuming that to be a tenet, of course, that is a sufficient reason, and you must yield; but suppose I make an order that hereafter this and next Thursday it shall not be done in this case, will the child's salvation be perished by making such an order?

Mr. Bagshawe, sen.—I am told, sir, the mother is in a bad condition of health.

The Vice-Chancellor—The report, you say, makes it an obligation upon her.

Dr. Bagshawe, sen.—Just as I should go with my own children to-morrow morning.

The Vice-Chancellor—It is an obligation; but if this child has been brought up a Protestant, the child hitherto does not feel that obligation.

Mr. Bagnhuice, sen.—The mother finds that she has imperfectly understood her duty, no doubt, and has imperfectly done it.

After much more discussion of a similar nature, the consent of the parties to the following arrangement was reduced to writing:—

"Continues the former undertaking until further order. The Vice-Chancellor will be good enough to see the child. If the child wishes to go to the Roman Catholic church or chapel in the meanwhile, and until Monday week, she is to be at liberty to do so. If she wishes not to go to the Roman Catholic church in the meanwhile, it is ordered that she shall not be taken to any Roman Catholic place of worship until Monday week. In the meantime the child is to be left to say such prayers as she may think fit, the mother undertaking in the meantime not to communicate, either verbally or in writing, nor to allow any one else to do so, on the subject of religion, nor to suggest to the child that she should say any particular prayers."

After seeing the child, the Vice-Chancellor made the following order:—

"I have had the opportunity of seeing this child. I took care to let her understand that the only question now was what was her own personal wish, as to whether she should or should not go to a place of Roman Catholic worship, church or chapel, to-morrow, being Sunday, and the Sunday following, and that that was the only question she had to consider. I need not say that I entirely abstained from any question relating to any other matter than that one. The child seems a very retiring, shy child, but very interesting, and perfectly competent to understand the question which I put to her. She states distinctly, and unhesitatingly, that her wish is *not* to go to the Roman Catholic church to-morrow, and not to go on the following Sunday. She intimated her wish that she should go to the church, which she said was the Hampstead Church—the church to which she had been accustomed to go when at school. Of course, I told her that was not the question, and that that wish could not be complied with now, whatever might be the case hereafter. I put it to her whether her wish was to go, or not to go, to the Roman Catholic church or chapel, to-morrow or the following Sunday? She again deliberately expressed her wish not to go.—Under these circumstances, in conformity with that undertaking you gave, I understand you wish it should be put in the shape of a prohibition or interdiction on the mother. There will be that prohibition. It will be exactly in the very language you have framed it. I hope pains will be taken to impress the mind of the mother with the obligations she incurs when the prohibition is given. Her great anxiety seems to be that the child should not be removed from her, which is more natural, and exactly what it ought to be from the dictates of nature, and, I may add, the child's wish (which she volunteered to express to me), that she should not be removed from her mother. I explained to both of them that there was no such intention at present, whatever might be the ultimate result. It is very desirable the mother should be made distinctly to understand the penalty she would incur if she were to violate this order.

THE LAST MOMENTS OF VERGER:

THE submission of this final judgment to the supreme authority, and the delay or hesitation in sanctioning it, and rejecting the last appeal for mercy to the Emperor, appear to have prevented the order for preparations for the execution arriving at the prison of the Roquette until past midnight. In the course of the same evening Vergor, who was aware that his appeal was pending on that day, is represented as manifesting intense anxiety as to the result, frequently demanding whether any announcement had been forwarded to him from the Palais de Justice, and expressing his hopes, when no intelligence arrived,

either that his appeal had succeeded, or that his position to the Emperor would be listened to. In this doubtful state he went to bed, and, after much restlessness, dropped into a profound sleep at 2 o'clock, the very hour at which, by the glare of torches, the erection of the scaffold for his execution was commencing before the doors of his prison. To English ideas it appears strange, perhaps, that Verger should be allowed to go 'so ignorant not only of his fate, for of that he could scarcely be really doubtful, but of the awfully near approach of the last moment of his existence, and to sleep on unconscious of it until half-past seven o'clock the next morning. It was only at the latter hour, or five minutes earlier, that the governor of the prison and the chaplain entered his cell to arouse him from his last slumber, and announce to him that in half an hour he was to die. The reception he gave to the startling summons is somewhat differently recorded by different authorities. According to the *Univers*, Verger listened at first with *sang froid* to the exhortations of the chaplain, refusing to have anything to do "with men who honored Notre Dame de la Salette," &c.; and when the Abbe Hugon "explained to the bystanders in what these devotions consisted, and defended the practice of them against the attacks of the prisoner," Verger "rejoined and urged them not to allow themselves to be seduced by the chaplain's language, saying he knew the clergy, and had separated himself from them because they did not follow Christ." In short, according to the *Univers*, a sort of theological discussion took place, of which I leave the responsibility and probability to that journal. In the dreadful scene which followed, all accounts, unhappily, agree only too unanimously. The wretched man refused to leave his bed or his cell to proceed to the spot where the *toilette* or last preparations for the execution are usually made. "I will not die," he exclaimed, or rather shrieked; "Give me time to solicit pardon, to receive an answer to my appeal for mercy! If not, you may put an end to me here; but I will not move, I will not stir from hence!"—Two turnkeys at first endeavoured to remove him, but he rolled himself on the floor, and clutched at every obstacle in his way. Four more men were called in to aid, and it is said that it was only when the brawny and terrible *Exécuteur des hautes œuvres* himself joined with them in their efforts, that by the united strength of six or seven men the hapless wretch was dragged, screaming at once and half fainting to his horrible destiny. The only motive or advantage in repeating these shocking details is the strong evidence that they afford of craven sensibility to the miserable fate and punishment awaiting him, unaccompanied and unsupported by any of those feelings of wild enthusiasm and excitement which would be likely to attend the last moments of a maniac. Base and ignoble fear of death, never, perhaps, found utterance in more sane and prosaic accents than when Verger, to exhortations addressed to him to "take courage, and show himself at least a man at the last," replied, "That's all very well for you to say, but I should like to see one of you in my place; big and strong as you are now, we should see whether you would take matters so coolly then!" His external appearance at that moment seems to have presented a living index of such a mind. He is described as "completely changed in physiognomy; his complexion had become livid, his eyes, deeply sunk in their orbits, his forehead wrinkled; in a word, in one quarter of an hour he seemed to have grown older by fifteen years." Never did a criminal advance to his punishment with the fear of death more fully and sensibly before his eyes. When the prison doors opened, he almost fainted at the sight of the scaffold, and ere his head reached the block, life seemed almost to have escaped from the sentence of avenging justice.

This died a *Verger*; certainly one of the most ignominious assassins who was ever proscribed by the envy, hatred, and malice of a bad heart to shed the blood of his superiors in rank and virtue. Some accounts ascribe to the unhappy man greater extent of contrition and repentance, not at the last hour, but at the first moment, than others. The most favourable report says that, when utterly prostrated by his struggles, he suddenly changed his demeanour, declared his desire to die like a Christian, denoted his crime, abjured the errors he had professed, and offered the sacrifice of his life in expiation. He then retired into a corner with the chaplain, knelt down, confessed, and received absolution, showing symptoms of the deepest and sincerest repentance. When the Bishop of Meaux visited *Verger* in his cell, and, on taking leave, made a last appeal to him to display some symptoms of repentance and contrition for the dreadful deed he had committed, all the answer he then vouchsafed was by two words "*Je vous pardonne,*" per- sisting in considering himself too victim of his

diocesan's injustice. It is understood that by special command of the Emperor a commission of three eminent medical men was lately appointed to examine Vorger and decide upon his state of mind, and that the unanimous conviction expressed by them was that, although at that time exhibiting great excitement and even moments of mental hallucination, these symptoms were to be esteemed far more the effects, than the causes, of his previous irregularities of conduct and final crime, and were not such as at any time could place him in the situation of an irresponsible agent. — *London Guardian*.

CHINA.—Private letters from Missionaries at Shanghai, appearing in the *Southern Missionary*, confirm previous advices, with striking additional particulars :—

"Oct. 7, 1856.—Our public news of the last week is very startling, but needs confirmation. It is to the effect that Yang, the Eastern King, who styled himself the Holy Ghost, has been killed by the Northern King, drawn asunder by two buffaloes, and that the insurgents have slaughtered about ten thousand of each other in Nan-Kiang.

“ The report also is, that Hong-sen-seum, the Tui-ping-wang or Emperor of the insurgents, has been dead for two years, and that his son, only seven years old, has succeeded him. This is news which may prove of the utmost importance to the spread of Christianity in China. If these two arch impostors, the one of whom claimed to be the Son of God, the other, the Holy Ghost, are really removed by God's Providence, it may make way for men of less lofty and blasphemous pretensions, and the Scriptures they circulate and make the basis of their public examinations in place of their ancient classics, may receive an interpretation that shall flood China with Divine light, and lead to the knowledge of Christ as the true Son of God, the ‘ Lamb of God, that taketh away the sins of the world.’ ”

"The insurgents have certainly had the best of the strife this season."

Extract from another letter of the same date :
 " Calamities seem to thicken upon China, and we look on and speculate as to what the end is to be.— While we were suffering from drought in all this region this past Summer, they were having floods in the South ; and since we sent off the last mail, I have seen a sight I had only been acquainted with through the description given in books before. This part of China, and all the coast to the north of us, has been visited by a plague of locusts, and for more than a week they were passing over Shanghai, going out to sea. We could sometimes hear the noise they made, and the sky would be dark with them, and they would pass on, day after day, in bands, one long steady stream. One day a swarm came down so low that we feared they were going to alight, but persons acquainted with their habits said that when once they commenced their flight, they never settled down again to feed. So on they passed in countless myriads, and we could only stand and gaze at a sight the oldest inhabitants of Shanghai never seen before. I felt, I confess, quite an awe of the locusts, when I considered them a direct visitation from the Almighty. "

I could not but think of the plagues of Egypt. The Chinese regarded them with the most superstitious feelings, and all kinds of stories were soon spread abroad to warn people not to meddle with them: 'Some 20 or 30 men, women and children, who had gone out into the field to rail at them, were bitten to death by the inviolated locusts;' and so on. We have seen none now for a week or ten days; and I suppose the flight is over, but accounts represent the country as having been left bare by them. One company of licensed beggars—men, women, and children—has already arrived in Shanghai, and, I believe, gone into the foreign settlement. I suppose they will put up a camp near it for the Winter months, and we shall probably have large additions to our part of the population before the contractors in this people are not regular beggars, but fallahs from the villages of the region where the drought and locusts have laid waste the land, and where they had no prospect before them, but starvation, had they remained at home. In such cases, the officers give license to whole companies to go to any part of the country where food can be had, and live upon the charity of their neighbours, in the Bible sense of the word. These people will return to their homes, it is said, when the Winter is over and the new crops are to be planted. Business seems at a stand still here. The currency question is a most difficult one to settle, and the merchants say that with the present rates of exchange it is ruinous to buy tea; they cannot sell it at home for what it costs here; and there are 60 large vessels in port, waiting for cargo."