The Church.

"Her Foundations are upon the holy hills."

"Stand ye in the ways and see, and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls."

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Poetry

THE HEAVENLY CUP.

From the Southern Episcopalian.

"The Cup which Thou hast given me to drink, shall I not drink it?"

This cup, though shadows in it lie,
Comes from a heavenly land;
Father, in resignation I
Receive it from thy hand.
Not to dash down in mad despair,
But holding firm, I drink it here.

I ask not why this cup was sent
Thus dusk'd by sorrow's wings:
I quaff it not as punishment,
I've "need of all these things:"
And as I drink this potion up,
I'll bless the hand that sent the cup.

I know that these dark shades of night
Hide many a glittering gem—
Bright jewels on the shores of light—
A glorious diadem.
And Faith shall lift her trusting eyes,
To pierce the light beyond the skies.

And this dark cup shall lustrous glow
Filled with a light divine;
For every drop that there doth flow,
With God's own love shall shine.
And He will raise in gladness up,
The head that bows to drink His cup.

—:o:—

QUOTATION FOR A QUIET MOMENT.

From Calvert's Wife's Manual.

Teach me, with mind unruffled and serene,
To meet the hourly accidents of life;
And let the tones of gentle patience lend
Their soft sweet music to my lightest word.
O! may I bear in mind, that from the roots
Of withered and neglected duties spring
The rankest sin weeds that infest the heart;
That wisdom infinite has placed me here
To work Thy will, watch'd o'er by angels' eyes,
Cherished and cared for, not alone by those
Whom Thou hast given to tread life's path with me,
But with a love beyond all human ken,
By Thee on whom my hopes of heaven depend.
My Lord, my God, my Saviour, and my friend.

—:o:—

HARVEST SONG.

BY ELIZA COOK.

I love, I love to see
Bright steel gleam through the land;
'Tis a goodly sight, but it must be
In the reapers tawny hand

The helmet and the spear
Are twined with laurel wreath,
But the trophy is wet with the orphan's tear,
And blood spots rest beneath.

I love to see the field
That is moist with purple stain;
But not where bullet, sword and shield
Lie strewn with the gory slain.

No, no; 'Tis where the sun
Shoots down his cloudless beams,
I'll rich and bursting juice-drops run
On the vineyard earth in streams

My glowing heart beats high,
At the sight of shining gold;
But it is not that which the miser's eye
Delighteth to behold.

A brighter wealth, by far,
Than the deep mine's yellow vein,
Is seen around in the fair hills crown'd
With sheaves of burnished grain.

Look forth thou thoughtless one,
Whose proud knee never bends;
Take thou the bread that's daily spread,
But think on him who sends.

Look forth, ye toiling men;
Though little ye possess,
Be glad that dearth is not on earth,
To leave that little less.

Let the song of praise be poured,
In gratitude and joy.
By the rich man, with his garner stored
And the ragged gleaner boy.

The feast that nature gives
Is not for one alone—
'Tis shared by the meanest slave that lives,
And the tenant of a throne.

Then, glory to the steel
That shines in the reaper's hand;
And thanks to a God who has blessed the sod
And crown'd the harvest land!

MEMOIR OF DAMASCUS.

Continued from our Last.

STORY OF NAAMAN OF DAMASCUS, THE SYRIAN GENERAL

In the time of Solomon, the Syrians revolted against the Hebrew government under an adventurer named Rezon, and re-established their independence; and thenceforward there were frequent wars between the Syrians of Damascus and the princes of the Hebrew line. From time to time were intervals of peace, and it was during one of these periods, when a friendly intercourse was prevailing between the two kingdoms that Naaman, a Syrian general, the commander-in-chief of the armies of the Syrian king, went to Elisha, the Hebrew prophet, to be cured of the leprosy. The circumstances connected with this transaction are very curious, and strikingly illustrative of the manners and habits of the times They were as follows:

Naaman had in his family a captive maiden, who had been taken prisoner from some one of the Hebrew villages, in former wars, and according to the custom of the times, had been made a slave. She served in the family as waiting maid to Naaman's wife.—Although a slave, she seems to have felt a strong interest in the welfare of her master, and have heard, while in her native land, of the wonderful powers which had sometimes been exercised there by the prophet Elisha, said one day to her mistress, 'Would God, my Lord were with the prophet which is in Samaria, for he would recover him of his leprosy.' Some one reported this story of the maiden to Naaman. Naaman was greatly interested in it. At length it came to the knowledge of Benhadad, the king, and the king determined immediately to send the distinguished patient to the land of Israel to be healed.

Kings in making communications with foreign kingdoms, always act through kings, and thus Naaman was sent by the Syrian monarch, not directly to Elisha, but to Joram, who was then the King of Israel. He took with him from Damascus, for presents to the King of Israel, large sums of money both in gold and silver coin, and various other valuable gifts; and bore also a letter to him from Benhadad of the following purport.

'Benhadad, King of Syria, to Joram, King of Israel. With this letter I send my servant Naaman to thee, that thou mayest heal him of his leprosy.'

Whether in addressing the king himself, as the one by whom he expected the leper was to be healed Benhadad meant merely to compliment the monarch by assuming that it was through his power, and not through that of any of his subjects, that so great a boon was to be obtained, or whether he had not taken pains to understand precisely what the captive maiden had said, does not fully appear How ever this may be, Joram was greatly alarmed when he read the letter. He uttered loud exclamations of astonishment and indignation. 'Am I God,' said he, 'to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me.' His apprehensions were, however, soon quieted by a message from the prophet Elisha, who on being informed what had occurred, sent word to the king requesting that the Syrian stranger might come to him. Naaman proceeded accordingly to the house of Elisha with his chariot his horses, and his retinue, and stood there in great state before the door.

Elisha sent out a message to him, directing him to go and wash seven times in the river Jordan, saying, that by this means he should be healed.

We have already stated that the city of Damascus is situated upon a very rich and fertile plain, which is watered, and was perhaps originally formed, or at least covered with its fertile soil, by streams descending from the Lebanon Mountains. These streams in meandering across the plain form a complicated net-work of channels, irrigating, the land in every part as they traverse it, and losing themselves finally in a large lake lying to the eastward of the city. The lake has no outlet, so that the waters which descend from the mountains are all absorbed by the land on their passage across the plain, or are evaporated from the surface of the lake where they finally repose. Of these streams, the two principal, in the days of Naaman, were called Abana and Pharpa, and the people of Damascus like all other inhabitants of alluvial plains that owe their fertility to the inundations of rivers entertained very high ideas of the virtues and dignity of the streams or which they saw that their wealth and prosperity so plainly depended. Naaman was accordingly indignant to find that he had made a journey of hundreds of miles away from such magnificent and salubrious streams as those by which Damascus was encircled and adorned, only to be told at last, to bathe in such a river as the Jordan.

'Behold I thought,' said he, 'he will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpa, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean?' So he turned and went away in a rage.

His anger, however, soon subsided, and on being expostulated with by some of his attendants, he allowed himself to be appeased. Finally, he concluded to follow the prophet's directions and was healed.

ELISHA'S VISIT TO DAMASCUS

The history of the kingdom of Damascus, under the name of Syria, during the period of which we are writing, is closely involved with that of the kingdoms of Judah and Israel for several successive reigns, and the international intercourse with these powers—sometimes warlike and sometimes peaceful—gives rise to some of the most dramatic and striking incidents and narratives which occur in the Old Testament history. On one occasion in the course of this period, during an interval of peace, the prophet Elisha made a visit to Damascus, and resided for some time in that city; and the house where he is said to have lived, forms, as we shall see in the sequel, one of the special objects of attraction and interest to modern travelers who visit the city. It seems that Elisha's power and authority as a prophet where fully recognized by the people of Damascus while he remained in the city. This might have been owing, perhaps, in part to the fame of the healing of Naaman, an occurrence which must have been extensively known throughout the whole kingdom of Damascus, and must have awakened among the people a sentiment of wonder and awe. Besides, the pagan nations of the earth were in those days far less exclusive in their religious ideas than they are now. The gods which each man believed in were national gods, as it were, not divinities of supreme and universal away; so that the people of one country having one set of deities and one established mode of worship of their own, could still entertain a high veneration and respect for the apostles and prophets of other systems pertaining to other lands.—A great many incidents might be adduced from ancient history, both sacred and profane, illustrating this fact For example, when, on a former occasion, Benhadad the King of Syria had invaded the land of Israel and had been defeated in a great battle in the hill country of Samaria, by numbers far inferior to his own, his counselors in attempting to account for the fact, alleged that the gods of the Hebrews were gods of *the hills*, and that thus so long as the war waged among the hills, the cause of the Hebrews was effectually sustained by the Divine protection. They proposed, therefore, that in the next campaign the seat of war should be transferred to the valleys and plains, where, as they maintained, the Hebrew deities would be comparatively powerless. This shows that, notwithstanding that they were pagans, they were in a sense believers in the Hebrew religion, though they conceived the object of the Hebrew worship to be a set of local divinities whose power, though supernatural and real, was confined by physical limits and restrictions so that it might be circumvented and evaded by the ingenuity and the stratagems of men.

Thus Elisha on his visit to Damascus, although the prophet and the minister of a foreign religion, was looked upon with great respect and veneration. Benhadad the king was sick. He was anxious in respect to the issue of his sickness, and he sent Hazael, one of his ministers of state, to Elisha, to inquire of him what the result of it was to be. The light in which Elisha's character and claims as a divine prophet were regarded in Damascus, is shown by the fact that Hazael took with him, when he came to consult him on the part of the king, *forty camels' burden* of costly presents, products, probably, of the arts and manufactures of Damascus, and commenced the announciation of his errand in the language,' *Thy son Benhadad*, King of Syria, hath sent me to the.' It was at this interview that Elisha uttered the career of Hazael, which was afterward so signally fulfilled.

The account of the forty camels' loads of presents, and other similar allusions continually occurring in the histories of those times, indicate very clearly the high rank which Damascus had attained in arts and manufactures, even at that distant day. The genius of the people displayed itself too, apparently in the ornamental as well as in the useful arts. It is mentioned on one occasion that a king of Israel when on a visit to Damascus, was so much pleased with the richness and beauty of an altar which he saw there, that he sent a model and pattern of it to Jerusalem, in order that one similar to it might be constructed in that city. This was a very strong testimonial in favor of the taste and skill of the Damascene designers, especially considering the peculiar circumstances under which the King of Israel was then visiting Damascus. Wearied out with his long and hopeless contests with Hazael, he had sent to Tiglath-Pileser, King of Assyria to come to his rescue. Tiglath-Pileser had accordingly advanced at the head of an army, and after defeating Hazael in various battles, had finally made himself master of Damascus, and Ahaz, rejoicing in the subjugation of his enemy, had gone to Damascus to join him in triumphing there over the conquered city. If he had sent the altar itself to Jerusalem, it might, perhaps, be supposed that he regarded it in the light of a trophy of victory. But as he sent only the pattern of it, the act stands simply as a strong and disinterested testimonial to the beauty of the structure as a work of art.

DAMASCUS IN THE TIME OF THE GREEKS AND ROMANS.

After passing through various revolutions and being held in succession by various powers, the Damascene territory became at length a Roman province, and remained in that condition during the time of Christ and his apostles. It was in this condition, at the period of Paul's celebrated expedition to the city, which has already been described.—During the interval which elapsed between the era of the ancient Hebrew monarchs and the time of Christ, the country passed through many changes, having been possessed successively by the Assyrians, Persians, Greeks and Romans, the city becoming, of course, at each change of mastership the scene of an exciting revolution. As it wos, however, a city of arts, industry, and commerce, and was devoted wholly to peaceful pursuits, and inasmuch as from the exposed position which it occupied in the midst of a plain, with the sources of its wealth spread very widely over the fertile region which surround it, it was almost impossible to hope to defend it against any powerful invading force, it generally made little resistance to these changes, and, accordingly, suffered much less from the devastating influence of wars than such great strongholds as Acre, Tyre, and Jerusalem, which being strongly fortified, garrisoned, and armed, usually resisted their conquerors to the last extremity, and were in consequence besieged, stormed, sacked, burned, and devastated again and again, under an endless succession of calamities. Damascus, however, seldom made any vigorous resistance to the power of the various conquerors that in turn made themselves masters of Asia; and thus the thrift and prosperity for which it was always so greatly famed was subject to very little interruption or change.

THE SURRENDER OF DARIUS'S TREASURES.

Sometimes, however, these revolutions made the city the scene of very stirring and exciting events. When Alexander, with his small but terrible force of Macedonians and Greeks, commenced his march into Asia, to invade the immense empire of Darius, Damascus was a province of that empire, and was ruled by a governor whom Darius had placed in command there. As soon as Darius was informed of the Macedonian invasion, he assembled an immense army—an army which formed one of the most enormous military organizations which the world has ever seen. Pomp and parade were the characteristics of the Persian monarchy in those days, and Darius, besides fitting out his troops with the most magnificent and costly equipments and trappings, so as to give the immense column more the air of a triumphal procession than of an army of fighting men, determined also to take with him his whole court, and a vast store, likewise, of the treasures of his palaces. Whether it was because he did not dare to leave these riches in his capital, for fear of some insurrectionary or rebellious movement there during his absence, or whether he took them with him purely for the purpose of ostentation and display, is, perhaps, uncertain.—However this may be, he determined to leave nothing behind, and the vast cavalcade, when the march commenced, exhibited the spectacle of a court and capital, as it were, as well as an army, in motion.

All the nobles of the Persian court were in the train of the army, with queens, princesses, and ladies of honor without number. Great stores of food were carried too, comprising every possible luxury, together with utensils of every name, and cooks in great numbers, and services of plate both of gold and silver for the tables, and every thing else necessary for the most sumptuous feasts. There were also large companies of men and women connected with the public entertainments of the court—singers, dancers, actors, stage-managers, harlequins, and over three hundred singing girls, personal companions and favorites of the monarch. The train contained also immense treasures, consisting of costly equipages, vases of gold and silver, rich clothing, and sumptuous trappings and paraphernalia of every description—together with immense sums of gold and silver coin for the pay of the army. The treasures were laden in wagons and upon beasts of burden, and they followed in the train of the army protected by a powerful guard. When at length this immense host reached the confines of Asia Minor, where the small but compact body of Greeks and Macedonians were advancing to meet it, Darius choose Damascus as the place of rendezvous and deposite for his court and his treasures, while he went forward with his troops to meet the invader. The ladies of the court, accordingly, the young princesses, the dancing girls, and the the whole train of treasures were sent to Damascus, and intrusted to the charge of the governor of the city there.—That they could be in any possible danger by being so placed was an idea that no one for a moment entertained; for so great and overwhelming, as they supposed, was the force that Darius commanded, and so contemptible was the opinion which they had formed of the power of the youthful Alexander, and of the small band of Greeks which he led, that they did not conceive of the possibility even of a battle. Darius was going forward, they thought, rather to arrest a prisoner, than to conquer a foe.

It was not long, however, before the gay and careless throngs that were assembled at Damascus were thunderstruck with the tidings that a general battle had been fought at Issus, that the Persian army had been entirely overthrown, that Darius himself had barely escaped with his life, having fled from the field of battle and made his escape to the mountains, almost alone, and that Alexander was preparing to advance into the heart of Asia, with nothing to oppose his progress. Under these circumstances the governor of Damascus, either knowing that resistance on his part would be hopeless, or else acting on the general principle that the policy of non-resistance was the true policy for a city so exclusively industrial in its pursuits, sent a letter to Alexander, informing him that the treasures of Darius were under his charge at Damascus, and that he was ready to surrender them at any time to whomsoever Alexander might appoint to receive them.

Still, however, the governor of Damascus did not dare to act quite openly in thus betraying the trust which had been committed to his charge; so he stipulated in his letter to Alexander that he should surrender the treasures in a covert manner, as if against his will. He could not be sure that Darius would not regain his lost ascendancy, and conquer the invaders after all; in which case he knew full well that any voluntary agency which might be proved against him of having betrayed his trust would have brought upon him all the awful penalties which in those days were the customary reward of treason. So he agreed that Parmenio, one of the chief generals of Alexander's army, should come to Damascus on a designated day, and that in the mean time he would pretend that he was going to remove the treasures to some place of safety, and would accordingly issue with them from the gates, on the day of Parmenio's arrival so that he might appear to be surprised by sudden onset of the Greek detachment, and thus seem to lose the treasures by the unavoidable fortune of war, and not by any open and designed betrayal.

This plan was carried into full execution. On the appointed day the governor issued from the gate of the city with all the treasures in his train. The treasures were borne on the backs of men and of beasts of burden, and were accompanied by a guard—all the arrangements being, however, hurried and confused, as if the governor had been induced by some alarming information which he had received, to determine on a sudden flight. The escort had reached but a short distance from the city, when Parmenio and his troop came suddenly upon them. The guard, perceiving at once that resistance would be vain, took to flight.—The porters who were bearing the treasures threw down their burdens and followed them. The roads being bordered by gardens and orchards were inclosed with walls, over which the fugitives leaped with disorder and confusion, abandoning every thing that could impede their flight. The roadsides were covered in every direction with the rich spoils thus thrown aside. Bags of gold and silver coin, rich caparisons and trappings, costly and highly ornamented arms and accoutrements, vases, utensils, goblets, embroidered dresses, caskets of jewels and every other imaginable symbol of wealth and luxury, strewed the ground in every direction, and were overturned and trampled upon by the pressure of horses and men that were rushing hither and thither, regardless of every thing but safety, in the wild precipitancy of their flight. Parmenio and his troop gathered up the spoils, and carried them back to the city. They took captive the princesses, the nobles, the ladies of the court, and all the innumerable members and attendants of the royal household, and placed a garrison in charge of the city. Thus Damascus, with all its wealth and industry, its commerce, its arts, its manufactures, its orchards, and gardens, and its broad and fertile fields and plains, became an integral portion of the great Macedonian empire.

Two or three centuries later, in the year sixty-five before Christ, Damascus fell into the hands of the Romans more easily still, having yielded at once to the summons of a Roman general, whom Pompey, then in command of the Roman forces in the quarter of world, sent to invest it. It remained a Roman dependency until the time of Paul.

THE SARACENS.

After the period of the Christian era, years and centuries rolled on, and many revolutions both political and social occurred in the Eastern world, until at length a nominal Christianity prevailed over almost the whole of the vast territory which was comprised within the limits of the Roman Empire. After a considerable period of comparative peace and prosperity, there at length suddenly arose a power that was destined to a long career of conquest, and a very widely extended dominion—that of the Saracens, a dynasty of chieftains, half soldiers and half priests, who, by mingling the most sublime religious enthusiasm with the fiercest military daring in the character of their troops soon raised up a power which nothing could withstand. The Prophet Mohammed was the founder of the line. Mohammed himself, however, did not commence the career of military conquest. He prepared the way for what was afterward accomplished by his successors. His immediate successor was Abubeker, who at once organized a military force, and after establishing his authority in Arabia by suppressing every appearance of opposition to his power which manifested itself there, and enlarging his dominion in the east by making considerable conquests in Persia, resolved on moving westward, and spreading the Moslem faith and power over the Christian countries of Syria and Palestine. Jesus Christ had strictly enjoined upon his followers the policy of peace. Mohammed, on the other hand, had directed his disciples to spread his religion by force of arms. In obedience to this injunction, therefore, Abubeker, when his government was established and settled at home, sent a proclamation to the various Arabian tribes, summoning all who were disposed to obey the injunction of the Prophet, to come to Medina, and join his standard with a view of entering at once upon the solemn duty of compelling mankind to receive the true religion.

This celebrated proclamation was expressed substantially as follows:

'In the name of the most merciful God, to all true believers

Health and happiness and the mercy and blessing of God be upon you. I praise the most high God, and pray for the prosperity of the cause of his prophet Mohammed.—This is to inform you that I am about to lead the true believers into Syria to wrest that land from the hands of the infidels, and I trust you will remember that fighting for the spread of religion is obedience to the command of God.'

This proclamation awakened the utmost enthusiasm and ardor among all the wild tribes to whom it was sent. Men came in great numbers from every quarter, and assembled in a vast concourse, pitching their tents around the gates of Medina. An army was organized. It was placed under the command of Kaled, the lieutenant of Abubeker, a soldier of great personal strength and bravery, and of the most exalted devotion. He assumed the command of the army, with the loftiest ideas of the solemnity and religious grandeur of the work which he was commissioned to perform.

'When the army was ready to commence its march, the Kaliph Abubeker came out to the summit, of a hill overlooking the plain where the forces were encamped; to review the troops, the horses, and arms; and there in connection with other appropriate religious services, he offered a long and fervent prayer to God for his blessing on the enterprise which they were about to undertake in his name. When at length the order to march was given, Abubeker accompanied the army for the first day, in person, traveling on foot in token of his humility and of his reverence for the holy cause in which the expedition was engaged. Some of the officers of the army who rode on horseback were embarrassed at seeing their supreme ruler on foot, and would have dismounted to accompany him, but he forbade them, saying that in serving the Almighty God they who rode and they who walked were all on the same level When at length he was about to leave the army and return, he gave the officers who commanded it their parting instructions in the following extraordinary terms:

Remember soldiers, that whatever you do, and wherever you go, you are always in the presence of God, on the verge of death, in certainty of judgement, and in hope of heaven. Never be guilty of any injustice or oppression. Confer with one another and agree together in respect to all your measures, and study to deserve and retain the love and confidence of your troops. When you fight the battles of the Lord, aquit yourselves like men, and never turn your backs upon the enemy. Be humane, and never let your victories be stained by the blood of helpless women and children. Destroy no palmtrees nor burn any fields of corn.—Cut down no fruit trees, nor do any injury to flocks or herds, except so far as you actually require them for food. When you make any compact or covenant, stand firmly to it, and be as good as your word. If you find religious people living alone in retirement, in hermitages or monasteries; choosing to serve God by thus secluding themselves from the world, do not molest them; but wherever you encounter Christian priests with shaven crowns, cut them down. They are of the synagogue of Satan. Be sure that you give them no quarter unless they will become tributaries or converts to the Mohammedan faith.'

The army marched on, governed apparently by the spirit and principles which those instructions enjoined. All profane and frivolous conversation was forbidden.—The services and duties of religion, as enjoined by the Prophet, were regularly observed in the camp. The intervals of active duty were employed in prayer, in meditation, and in the study of the Koran. In a word, the vast army went forward to its work with the zeal, the resolution, and the solemn and sublime exaltation of spirit that animated the souls of Joshua, and Gideon and David, in going into battle with the conviction upon their minds that they were commanding the armies and sustaining the cause of Almighty God, against his human foes.

(To be Continued.)

NEW PUBLICATIONS.—*Wise Saws or Sam Slick in Search of a Wife.—Memoirs of James Gordon Bennet and his Times.*—These two works have just been laid on our table from the Publishing House of Messrs Stringer & Townsend, New York, and are for sale at George Barnes & Co., Hamilton. The writer of the former is so well known that it requires no comment of ours to recommend the work;—and as regards the latter we have not yet looked over it, so that we cannot say whether it will receive our praise or censure.

PASSING EVENTS

Although the European news by Steamship *Baltic*, is not of the importance we would wish it, we necessarily give it a large share of our sheet, the war spirit being as strong in the Canadas with people of all classes, as it is at this present in Great Britain,—albeit our efforts have been remarkable for, and alone characterized by incompetency, mismanagement, and a prodigal waste of money; the only redeeming trait throughout, being the bravery of the troops, which never has yet been exceeded. Our failure to be sure may be attributed to a divided command,—many things occurring to show its evils, independent of an admitted fact that the best tempered and mildest men in the world could not always get on well together, situated as the varied Allied Generals are.—Instance, poor Omer Pacha, the hero of full many a bloody fight, who in virtue of being the leader of barbarian troops, has been compelled since the attempt upon Sebastopol to act under advice—now emanating from the French, and now the English; bewildered so far, that throwing the French over-board, he has now surrendered himself bodily to English influence—of course there can be no cordiality between him and our lively Allies, and on the whole he is very much in the position of the old man and his ass. To say the least there are two pregnant and very palpable wants with the Western Powers,—the one is want of co-operation,—the other is want of that brilliancy of conception which ever wields a victorious sword. Lord Lyndhurst's speech on the irresolute and sneaking policy of Austria was every way worthy of the venerable statesman; and the answer of Lord Clarendon, though guarded by a sense of official responsibility, was satisfactory, inasmuch as it afforded assurance that the honor and interests of England are safe in his keeping. The Ex Chancellor was severe in his criticisms of the conduct of Prussia, who had, he said, by her subserviency to Russia, forfeited all right to be considered an independant power. From Austria better things might have been expected, on the accession to the throne of a young and chivalrous sovereign, but she has been from the first vacillating, if not treacherous. Austria entered the Danubian Principalities as the ally of Turkey, when the Russians had raised the siege of Selistria and were in full retreat to the Pruth, pursed by the victorious army of Omar Pacha, and her first act was to interpose between the pursuers and the pursued, by which means the Russian army was preserved from utter annihiliation and ultimately enabled to meet the allies at the battle of Inkermann. Recently, after professing her readiness to co-operate with England and France in enforcing the terms of peace mutually agreed upon, and assembling a large force upon her frontier, as a counterpoise to the Russian troops in Polish fortresses, she has suddenly withdrawn her army of observation, thus liberating thousands of the elite of the Russian soldiery who already are on their march for the Crimea. While the bearing of Austria in the presence of her formidable foe has been spiritless and utterly unworthy of a great nation, in the Principalities she has established a military despotism—proclaimed martial law, and outraged all right, justice, and morality, by the unbridled license she has given to her savage and licentious legions.

We cannot give any very favourable accounts from the Crimea. Sickness is on the decrease; our approaches are being strengthened and advanced—the spirit of the army is buoyant and able now with the accession of 70,000 men to accomplish telling events, if the men are only properly led, but that's the question—Our former miscarriage at the attack of the Malakoff and Redan is mainly attributable to the broadsides of the Russian ships pouring a murderous flank fire upon our advance. This however will be remedied in future by a commanding battery of the heaviest artillery which of a necessity must check or utterly annihilate any endeavour on the part of the Russian fleet to co-operate in the defence of the fortress.—*Hamilton Gazette.*

MEDICAL TREATMENT.—On Monday last a labouring man named John Blackie, residing up York street, Toronto died under such circumstances as required investigation. It appeared from the evidence already taken that the man took a drink of cold water, while working in a field which caused him to get very ill, he went home and a Dr. Phillbrick was sent for, whose treatment of the case is supposed by some not to have been judicious, and that in consequence the patient died. The Inquest was held on Tuesday and Wednesday last, and then adjourned over to the following Tuesday, for the purpose of getting the evidence of Professor Crofts, who had been employed to analyze *the contents* of the stomach

EUROPEAN NEWS.

NEWS BY THE STEAMSHIP "BALTIC."

FUNERAL OF LORD RAGLAN.

BRISTOL, TUESDAY, July 24.

The Caradoc, bearing the mortal remains of the Commander-in-Chief, arrived safely in Cumberland-basin to-day, shortly after one o'clock. She was tugged up the river Avon from Kingroad by the Atlas steamer, the sharp turnings of the channel rendering it rather dangerous for her to proceed alone. Captain Price, the principal naval officer here, with the present Lord Raglan, Colonel Bagot, and Colonel Kingscote went on board on the way up, and the funeral arrangements connected with the funeral were rapidly made.

It was first proposed that the body should be conveyed along the floating harbour to Quay-head, Prince's street, in the Star steamer, the width of the lock not permitting the Caradoc herself to enter. That plan, however, is now likely to be modified, it being considered better in every way that the launch of the Caradoc should be used instead. The boat procession will be made much more imposing by the change

At 12 o'clock the final *cortege* sets out from Prince's street. It is expected to reach the Fishpond at 3 o'clock, and Badminton before 6 There the interment takes place on Thursday, in strict privacy, at two o'clock, none but the relatives and immediate friends of the deceased Field Marshall being present. The close proximity of the mansion to the church would render it impossible to get any great amount of ceremonial crowded within such a limited space, and it is not only conformable with good taste, but with the convenience of the case, that the public demonstration of regret should take place on the route through Bristol. To render that as telling and marked as possible, no effort on the part of the Mayor and citizens will be spared. Balconies and platforms are springing up in great numbers along the line of the procession. Many of the house fronts are hung with black cloth set off by reaths of laurels and appropriate inscriptions. From the different public buildings and from the shipping the national colours were hung out hoisted half mast high. As the Caradoc moved up the Avon, a gun, placed on Brandon hill, fired at intervals; and in Kingroad she was received with a salute of 19 guns from the battery of a private gentleman residing there The Horse Artillery were to have performed this duty, and for some days past have been on the Downs for the purpose, but from some unexplained cause they did not turn out to-day.

The delay in the arrival of the Caradoc has not been due to any want of exertion on the part of the spirited commander, Captain Derriman, but to the state of the ship's bottom, and the accumulation of filth upon it contracted chiefly in Balaklava harbor. She has been compelled on her way here to touch at Malaga, Gibraltar, and Vigo for coals of which she is able to carry only a limited supply. Abreast of Ushart, very thick foggy weather was encountered, which did not clear off until the Land's-end was reached. It was raining very heavily as the Caradoc took up her station to-day in Cumberland basin, but nevertheless, several thousands of spectators were present to witness her arrival.

The body of the late Field Marshal is at present enclosed in no less than three coffins, of which one is lead. That prepared by Messrs Hooper, who have the management of the funeral here, will therefore make the fourth.

BRISTOL, Wednesday.

The spectacle which this old city presented to day was one which well symbolized the feelings of the country, and which reflected credit upon the citizens. Nothing could have been more decorous or appropriate than the reception given to the remains of the late Field-Marshall; and not only his immediate friends, but the nation at large will be gratified to learn that an event so full of interest has passed off so satisfactorily To the warmest admirers of Lord Raglan's military reputation there could appear no coldness or want of heart in the honours paid to his memory; and even to those who measure his fame by the severest standards, there was little that could have seemed overwrought or exaggerated. It may well be doubted whether any other city in the kingdom could have gone through a duty of the kind more successfully. Certainly none was better qualified to discharge it. Bristol, at least, has not become so modernized as to be indifferent to those local and family influences, to that consideration for the aristocracy, and that respect for existing institutions, which have been long preserved in our military system, and of which the late Lord Raglan was a conscientious supporter. She has been content to see in him nothing but the brave and simple-minded old soldier, after a life of incessant devotion, fairly worn out in the service of his country. She has felt, too, and found means to express to-day, a generous solicitude for the reputation of the deceased in which she will at least have the sympathy of the nation; for it will be recognized as the especial duty of Bristol to honour the high virtues and noble qualities of Lord Raglan, developed as they were in him, a Gloucestershire man and a scion of the illustrious house of Beaufort At the graves of those who have served the State all questions are set aside, except where their service was faithfully rendered and to the best of their ability. His cotemporaries are not at present qualified to go beyond that point with Lord Raglan, and thus far no one can dispute the high claims which his memory and fame possess upon a grateful country. Having died in command, and in the midst of a great war, the responsibilities of which, there was too much reason to believe, were beyond his shattered strength and declining years, it was natural that these simple facts, addressing themselves so powerfully to the feelings of the people, should have predisposed them to pay extraordinary homage to the remains of the Field-Marshal As will be gathered from the following detail of the funeral procession through Bristol, its inhabitants appear to have been strongly and properly under the influence of these considerations.

As early as 6 o'clock in the morning transfer of the body from the Caradoc to the deck of the Star steamer took place. This was at once announced to