in the morning, and in the afternoon marched onward to the Col du Pis, where they passed the night. A series of martial proceedings followed, in which they gradually gained ground on the Romanist possessors of their homes, who had been intruded as settlers in these valleys.

On the 28th of August the Vaudois first regained possession of one of their Churches at Prali, from which they removed everything Popish, and burned the Romanists' place of worship. This Vaudois temple had been occupied by the martyred M. Laidet; there Arnaud assembled his men, and caused Psalms lxxiv. and cxxix. to be sung by them; afterwards he preached from the latter with much warmth and energy, and the whole band took an oath of fidelity to each other "never to disunite, even though their numbers should be reduced to three or four." The remaining months of autumn were occupied by a sort of guerilla, or mountain-warfare, against strong forces sent by the French and Piedmontese courts, who took possession of all the glens, hunting out the Vaudois wherever they appeared. The latter were often separated; and were reduced to great straits for want of provisions. One thing was in their favour, they had left their wives and children in safety in Switzerland; but the hardships which these poor men underwent, were exceedingly severe. They were often supported by "soup made of violets and wild herbs:" one of them killed and fed upon a young wolf which attacked him.

They were gradually hemmed in and forced to retire, till the last place for which they contended, was the Balsi or Balsille, a steep rock raised by three different terraces above the torrent which dashes beneath. It could only be approached by the side of the stream. This strong position Arnaud fortified with palisades and parapets of trees, adding also the fortifications of a regular entrenchment. Covert ways were constructed, and cabins dug in the ground, surrounded by excavations and such walls as the soil would admit of: these were seventeen in number, so that if driven from one, they might retire to another. Here they entrenched themselves for a whole winter, resisting the enemy, and repelling their often repeated attacks.

The last assaults of the French army were the most violent, yet they were disgraceful to the French assailants, and honourable to the Vaudois. One of the invading officers, being wounded in the thigh and arm, was carried a prisoner to the very spot of ground of which he had boastingly said to his men, "My lads, we must sleep there to-night." After a few days' respite, Catinat having retired, his successor prepared to renew the onset, and the defensive efforts of the Vaudois were in vain. They were surrounded, says Arnaud, on every side by the enemy, who stationed guards over all the passes, and kept up so large fires as to diminish the darkness of the night. At this moment, when death was staring them in the face, the hand of God was once more apparent in their assistance, by enveloping them in the darkness of a mist, which enabled them, with a native of Balsi for a guide, to escape undiscovered. For at length, convinced that their only safety lay in flight, they retreated, on May 15th, under a thick fog, sliding or scrambling down a frightful ravine, and leaving to the enemy nothing but their empty huts and naked rocks. This retreat was indeed almost miraculous.

The disappointment of the French was embittered by the fact, that the day before the attack they had proclaimed that all who wished to witness the end of the Vaudois, should come to Pignerol on the morrow, where the Vaudois would be hanged two by two; but this promised spectacle was changed for the mortifying one of wagons arriving full of their [illegible] Vaudois escape have been thus briefly summed up:—

"Though the blaze of many watchfires
Around the prison set,
And the eyes of watchful sentinels
Seem'd to cut off all retreat,
Down that precipice where no'er
Have trod the feet of men,
And where the mountaineer
Would never tread again,
And up the stormy Guignevert,
Where the foes may fear to climb,
Through the darkness every soldier
Must drag his wearied limb."

Hence they pushed on their way to Angrogna, where they were joyfully surprised by the sight of two messengers, and afterwards by the baron de Palavicino, who came from the duke of Savoy to announce them offers of peace from that prince, between whom and the French monarch a rupture had taken place. He said, "You have but one God and one prince to serve. Serve God and your prince faithfully. Till now we have been enemies, henceforth we must be good friends. Others have been the cause of your misfortunes, but, if now, as ye ought, you expose your lives for my service, I will also expose mine for yours, and while I have a morsel of bread you shall have a share." Here again are we reminded of David's escape.

The Vaudois were now supplied with provisions, and their prospects improved daily. Their part of the compact was well performed, for among their valleys the duke Victor Amadeus II. found shelter, when he was pursued and his life endangered, during his subsequent wars. The cottage to which he retreated is still pointed out in the village of Rora, neither is the permission forgotten, by which he expressed his gratitude to its owner, Durand Canton, —the privilege of using his garden as a place of sepulture! Protestants have long since been forbidden to make use of any Roman Catholic burying grounds. A silver cup used by the prince, and left with the family, was long preserved by them, till they were compelled by destitution to sell it.—*Sketches of the Waldenses, published by the Rel. Tract Society.*

The Berean.

QUEBEC, THURSDAY, SEPT. 9, 1847.

We have to perform another of those painful duties which have been imposed upon us by the prevalence of the malignant disease brought to our shores by this year's emigration from Ireland. While we were scarcely moved with any apprehension respecting our friends in the direction from Montreal towards Lake Champlain, after having heard that the flow of emigrants that way was discouraged by the refusal of steamers to convey that class of passengers, we learnt that the Rev. WILLIAM DAWES, Rector of St. John's, had caught the disease; and by Monday's mail from Montreal we had the melancholy tidings of that useful and devoted Clergyman's death, which took place on Sunday last, at two o'clock. His loss will be severely felt, not only by the parish over which he has for some time presided, but by the Diocese at large, which had the benefit of his services as the disinterested and laborious Secretary of the Incorporated Church Society. We hope that materials will be found, at some future day, for some biographical notes of our friend: at present we have only to report the painful bereavement; and we unite in prayer with those who are concerned about the prosperity of the Church, that our departed friend's place may be supplied by one of equally desirable natural disposition, acquired knowledge, and spiritual attainments.

The Roman Catholic Bishop of Montreal, Monseigneur Ignace Bourget, has addressed a Pastoral Letter to all the faithful of the city of Montreal, under date of August 13, 1847, which we find printed in full in the *Journal de Quebec*, and of which we think it instructive to present to our readers a large portion, translated as near to the letter as the language will admit. We pass over the former part of the document, which is occupied with expressions of mournful but affectionate remembrance of certain members of the Bishop's flock who have lately been removed by death, namely "eight Priests, ten Nuns, and a great number of generous Laymen who had devoted themselves, with a zeal worthy of all praise, to the spiritual and bodily service of the sick." The subject is one which bespeaks our sympathies, and we are unwilling to examine with theological strictness the terms in which their services are stated, and their reward is assigned to them.

We are entitled, however, to express our astonishment at the boast contained in the following paragraph:

"Before they died, they sent many predestinated souls to heaven. They have made religion triumph, by showing to the astonished world, what Catholic charity can do. They have made those prejudices vanish which prevented many of our separated brethren from knowing what the Catholic faith is, which can inspire so many painful sacrifices for the glory of God. They understand now where the true faith is. For by the fruits it is that men perceive whether a tree is good or bad."

We had a very strong notion, before we read this paragraph, that during the present calamity our reformed Church was manifesting quite as fully as any other religious body what faith in her members can effect: and that we might justly expect that our Roman Catholic brethren should part with *their* prejudices, when they hear of deaths, and of dangerous sickness, all but terminating fatally, among the Clergy and Laity of the Church of England, occasioned by attendance upon the sick and dying in our emigrant Sheds and Hospitals. Still, we should not have wondered if the Bishop's strong conviction of the truth of the faith which he inculcates had led him simply to express his *wish* that the prejudices—as he calls them—of Protestants should give way: but to say that they have vanished—upon the strength probably of a certain number of baptisms and extreme unctions administered, on death-beds, the other when they became alarmed, and who then seized upon the prompt mode of quieting an uneasy conscience offered by the Priest, as a drowning man grasps at a straw and perishes in his delusion;—to pretend that Protestants know anything new respecting Romanism that they did not know all along, is such idle talk as we did not expect to meet with in a document which we commenced reading with interest and with a pre-disposition to condole and sympathize with the writer.

The sequel of the Pastoral is not calculated to efface the unfavourable impression made by the paragraph now translated. The Bishop regards the departed in the light of "propitiatory victims which the justice of God selected in order to satisfy itself, being provoked by our crimes; that it may be able afterwards to show favour to the great number of sinners who amongst us continually abuse his great mercies." It ought to be impossible for any well instructed Anglican, even though he were not as yet very seriously impressed with the importance of religion to himself personally, to find such terrific Theology set forth, by one professing to be a Chief Shepherd over the flock of Christ,—without drawing closer to the Church which nurtured him and taught him to abhor every pretence at discovering propitiatory victims subsidiary to the one full, perfect, and sufficient sacrifice which has been offered once for all, and which will not suffer itself to be dealt with as if its virtue required to be aided by the "fond things vainly invented" of man.

The Bishop enjoins upon his flock various duties, the last of which runs thus: "Lastly put yourselves under the protection of Mary; and ask her that she would preserve this city and all this Diocese from the dreadful scourge which is threatening us." The Chief Shepherd himself sets the example to his flock, by renewing his own vow, in an extended prayer, as follows:

"O divine Mary, I humbly prostrate myself at thy feet, to protest, in the sincerity of my soul, that I do not even deserve to bear that glorious name, having hitherto been so little faithful to thee; and never having done any thing that was worthy of thee.

"Acknowledging, however, that thou art a mother full of goodness, and that thou lovest to do good to those who are most poor and most wretched, I conjure thee, with all the confidence which the thought of thy maternal Heart inspires, to cause the calamity to cease which prevails among the clergy and the communities of this Diocese, and to preserve from this awful contagion all the people confided to my care." [Here follow some sentences of confession and promise of a general kind, and then the prayer proceeds thus:]

"I particularly and by vow engage to use all my efforts towards re-establishing the pious pilgrimage of *Our Lady of Bonsecours*, "[good-help]" which, through the misfortune of the times, is no longer what it formerly was; I know that at all times thou hast loved to be called in this city the *Help of christians: Auxilium christianorum*. The miracles which thou hast been pleased to work in that ancient chapel which our fathers built for thee attest that. Those pious ancestors went thither with a tender piety which merited for them thy protection. Alas: we have much degenerated from that devotion which attached them to thy service; and the church which they visited with so much fervour is become as it were waste by our culpable indifference. On this account, no doubt, it is that we have deserved losing that celebrated image which formed the most beautiful ornament of thy sanctuary.

"In order to repair that negligence which must have afflicted thy heart, I undertake to do my best towards establishing, in the place which thou thyself hast been pleased to choose, what I have seen with so much edification in the old world—namely the constant concourse of the pious faithful, visiting a place consecrated to thy honour. There thou shalt receive the homage of pious pilgrims, and shalt preside over all their temporal affairs which shall be transacted under thine eyes. Thou wilt bless them, that they may commit no injustice, and the rich, that they may share* with the poor the good things of this world. In place of that sacred image which our fathers venerated with so much respect, which, in punishment for our want of devotion, has disappeared from thy temple, deign to accept the statue of gilded bronze which I have caused to be made at Paris, and which has been solemnly blessed at the altar of the Archi-fraternity in the church dedicated to thee by the title of *Notre Dame des Victoires*.

"Under an inspiration which evidently came from thee, I have caused to be engraven, on the pedestal, this devout invocation addressed to thee by the Church: *Ora pro nobis, intervni pro clero*, which at this sad time is like the cry of our pain and the exclamation of our heart for thy help in our urgent need. That image shall testify to the remotest posterity that thou hast once more showed thyself to be truly our Mother.

"In order that this signal favour be never effaced from the memory of the inhabitants of this city and diocese, I promise to thee to exhibit in the sanctuary where thou hast fixed thy dwelling-place, *as an ex voto*, a picture representing the *Typhus* seeking to enter our city, but stayed at the gate by thy powerful protection.

"In the face of this whole country, and in the presence of our separated brethren who, alas! know not how good and powerful thou art, I form this engagement. Thy honour and thy glory are concerned to grant so solemn a vow. It is indeed a very favourable opportunity of proving that *one never invokes thee in vain*.

"O Holy Mary, succour thy unfortunate children: help the feeble, warm those who are lukewarm in God's service: pray for the people, employ thyself for the clergy; intercede with thy divine Son for the consecrated communities. May all those who honour thee by their confidence experience the happy effects of thy succour. If new victims are required, conjure him to accept the offering which I present to him of myself wholly. But oh! may He spare his people. *Parce, Domine, populo tuo.*"

The prelate having expressly designed to form this engagement "in the presence of" the brethren "separated" from his flock, there can be no reason to complain if we invite Protestants to share our astonishment at this exhibition of unaltered Rome in the nineteenth century and in the British dominions. The new image of gilded bronze—the inscription given by inspiration of the Virgin—but more especially the intended *ex voto* in the shape of a painted Emigrant fever sent to the right about at the gate of the city of Montreal:—it is too rich for us to withhold the intelligence from the Bishop's separated brethren. We trust that the smile, which involuntarily forms itself at the contemplation, will be repressed by the more evangelical feeling of pity, and of zeal for the deliverance of those who can be beguiled with such delusive puerilities.

MAYNOOTH TRUTHFULNESS.—In our number for July 29th we mentioned the conviction, by an Irish Jury, of the President of Maynooth College, for a libel against the Rev. Mr. Brasbie, contained in a letter to the Bishop of Worcester "in which it was insinuated 'that Mr. Brasbie was a suspended or degraded clergyman, and was not a fit person to be the clergyman of any creed.' The slander was not expressed in direct terms, but a letter was written by the defendant which no man could read without coming to the conclusion that such was the impression intended to be conveyed." The report upon which we founded this condensed statement, and the correctness of which was proved by the verdict and damages found by the Jury, did not give a copy of the President's letter. We find one in the last *Achill Herald* that has come to hand, and really the document is so instructive that we must insert it in full. Surely, the teaching at Maynooth in our days cannot be greatly altered from that in France which, two hundred years ago, caused Blaise Pascal to write his "Provincial Letters."

"MY LORD,—On my return to Maynooth College last evening I was sorry to find that your letter of the 1st instant had remained there for two days. I have now the honour of furnishing the extracts which you required—at least the extracts from the only registry which seems applicable—for there is no name on the books entirely corresponding to that given, but the subject of these extracts is, I presume, the person to whom you refer.

"I would beg leave, my Lord, to add, that I have copied these historical extracts solely at your lordship's request, and that my readiness to do so should not be understood as implying any doubt on my part of Mr. Brasbie's having been justly suspended for misconduct by his bishop, or any opinion that he has been, for some few years past, a fit person to be employed as a minister of the Established Church or any other.

"I have the honour, my lord, to be, your lordship's most obedient servant.

(Signed) "L. F. RENEHAN."

Pascal's fifteenth letter contains the following passage:

"I shall not only show that your writings are full of calumnies; I shall go beyond that. It is very possible to say falsehoods, thinking them true; but the quality of a liar includes the intention of lying. I shall show, then, fathers, that your intention is to lie and to calumniate, and that it is knowingly and designedly that you impute to your enemies crimes of which you know them innocent, because you think you can do so without falling from a state of grace."

It will astonish the reader—or perhaps nothing will astonish him as regards the President of Maynooth—to learn that when Dr. Renehan found that an action would be brought against him, he had the assurance of writing the following paragraph in a second letter addressed to the Bishop of Worcester—who we suppose has learned a lesson with reference to asking the authorities of the Church of Rome for a character of those who have left their communion:

"So little did I imagine that my letter could be *bona fide* interpreted to convey any charge against Mr. Brasbie, that even at the date of my last letter I thought it much more probable that it would become a topic of declamation than a case at law; lest, however, what I wrote in a hurry to overtake that day's mail may not have clearly expressed my meaning, I beg leave, distinctly, to repeat again, that when writing that passage I did not intend to affirm, insinuate, or convey my belief that Mr. Brasbie was suspended, or any other charge against him; nay, it was precisely because I did explicitly intend not to express, or even imply any opinion on the rumours regarding him that I added the passage of which he complains."

It was fortunate that the jury who tried the question had not been trained at Maynooth—else they would not have found a verdict in Mr. Brasbie's favour.

PUBLIC WORSHIP IN EXETER HALL.—The large room was occupied for the first time, on Sunday last, [8th of August] for Divine service. The immense hall was crowded in every part. There must have been present at least 3,000 people. The preacher, the Rev. Dr. Cumming, for whose congregation it has been obtained, during the temporary close of the Scotch Church at covent-garden, preached morning and evening.

DEATH OF PETER G. STUYVESANT, ESQUIRE, OF NEW YORK.—It becomes our painful duty to record the death of Mr. PETER G. STUYVESANT, of New York. Mr. Stuyvesant had been spending some days with his family at Niagara. On Tuesday morning, a telegraphic despatch was received from Buffalo, stating that on the preceding evening [August 16th] at seven o'clock, he was drowned in a cold bath, and that his remains were to be removed to this city by the next train. Intelligence of this unexpected and melancholy kind, could not but occasion a great shock to a community in which the deceased had been so well known and distinguished as a pure, upright, and benevolent citizen, and a zealous and pious member of our Church; whilst the suddenness of the dispensation, at a distance from his home, makes his loss the more severely felt in the wide circle of his friends and connexions. Mr. Stuyvesant was in his 70th year. A Protestant Episcopalian from principle, settled and grounded upon careful examination, he loved and cherished the distinctive features of our communion, and in the providence of God was able to contribute liberally to promote her prosperity. His noble endowment of the Professorship of Ecclesiastical History in the General Seminary, and his recent gift for a new edifice to the corporation of St. George's Church, are proofs of a munificence, which impart, we hope, a lasting blessing to our Zion, and which stewards of ample means should be watchful to imitate. This regard, however, for his own Church, was not permitted to lessen his respect and good will for other denominations. By the death of Mr. Stuyvesant, the American Bible Society loses an efficient Vice-President, and several other institutions, religious and literary, are by this sudden providence deprived of a member, who gladly took part with them in relieving the wants of his fellow-men, or contributing to the advancement of useful public objects. For many years Mr. Stuyvesant had been a communicant, first in the Church of the Ascension, and afterwards in St. Mark's Parish; and long had he so learned Christ, as not to presume to trust in his own righteousness for acceptance, but solely in his Lord's manifold mercies and abounding merit.—*Protestant Churchman.*

ECCLESIASTICAL.

Diocese of Quebec.

QUARANTINE STATION—GROSSE ISLE.—By late accounts received from this Station, we are happy to learn that the Revds. R. ANDERSON and C. MORRIS were in the enjoyment of perfect health, actively engaged in their arduous but interesting duties.

The Revd. WM. KING, Missionary at St. Giles, is lying seriously ill of typhus fever, contracted by his attendance on the sick immigrants at the Quarantine Station. We are thankful, however, to be enabled to state that good hope is entertained of his ultimate recovery. The last advices respecting him were received yesterday, and were favourable.

DIOCESE OF FREDERICTON.—The Lord Bishop of this Diocese delivered his first Charge to his Clergy at the Cathedral Church in Fredericton on Tuesday last.—*New Brunswick Courier, 28th August.*

The Fredericton *Reporter* states, that His Lordship has divided the Diocese into seven Deaneries, for the purpose of giving a more effectual impetus to the labours of the Clergy.

THE CHURCH CHORAL SERVICES.—The *Manchester Courier* states that a correspondence has taken place between the Bishop of Chester and the people of Bollington, and the neighbourhood, on the mode of celebrating the service of the Church. It appears that a petition of the inhabitants of Bollington was sent to the Bishop, expressing astonishment and regret that the Rev. Joseph Hordern, A. M., vicar of Rosthorne, had threatened to cause the withdrawal of the license and the removal of the Rev. Benjamin Jesse Wood, A. B., the curate, unless the people would cease to (what the vicar terms it) "intone the service;" and praying his lordship not to withdraw his license from Mr. Wood.

To this petition the Bishop replies:—"I regret that I cannot comply with the request of the petition, or of your letter which accompanies and supports it. My judgment is altogether opposed to that mode of performing divine service which Mr. Wood has introduced at Bollington. My opinion is, that the usage which prevails in cathedrals was never designed to extend to parish churches; and I cannot give my sanction to an innovation, for which I find no warrant either in the rubric or in reason.

"The rubric points out the parts of the service which are to be read, and the parts which are to be sung. And reason tells us, that the prayer which is most natural must be most acceptable to God; whereas intonation can never be natural, for it must be learned, studied, and maintained with care.

"Accordingly, as I have not the right, so neither have I the inclination, to interfere with Mr. Hordern's directions, as to the mode of worship in his parish. And I sincerely hope that, as he is the lawfully appointed judge in this matter, the inhabitants of Bollington will cheerfully acquiesce in his determination, and be content to worship God after the manner of their fathers. I have the honour to be, sir, your faithful and humble servant,

(Signed) "J. B. CHESTER."

"To Thomas Shaw Peters, Esq.,
Bollington, Altrincham."

PAYMENTS RECEIVED.—Dr. Staunton, 2 copies, No. 180 to 231; Mrs. M. Mason, No. 173 to 224; Messrs. Quiggins, No. 173 to 224; J. Wilson, No. 53 to 156; Thos. Andrews, No. 137 to 188.

TO CORRESPONDENTS.—Received R. V. R;—R. G;—C. Y;—H. A;—W. W. W; Mrs. N.

Local and Political Intelligence.

Last Saturday's mail brought Montreal papers which contained a telegraphic report of the news by the steam ship *Caledonia*, from Liverpool on the 19th ulto., which had been received at Montreal on Thursday night at ten o'clock. The mail reached Quebec on Sunday morning. There was a pressure in the money-market at home, which affected all branches of trade. Bankruptcies had taken place to the amount of 2 millions of pounds. The accounts which came in from all parts, of an abundant harvest actually gathered in, naturally increased the downward tendency of the grain-market. The following were the quotations from Liverpool on the 19th ulto:

Best Canal Flour 26s *a* 26s 6d per barrel; Richmond and Alexandria 25s *a* 25s 6d; Baltimore and Philadelphia 24s *a* 25s; New Orleans and Ohio 22s *a* 23s; Sour 20s.

White and mixed Wheat per 70 lbs, 7s 9d *a* 8s 6d; Red, 6s *a* 7s 6d; Indian Corn, 25s *a* 30s per qr; Corn meal, per brl, 12s *a* 13s 6d; Oats, per 45 lbs, 3s *a* 3s 4d; Barley, per 90 lbs, 3s 9d *a* 4s 3d; Oatmeal, per 240 lbs, 20s *a* 21s; Rye, per 480 lbs, 30s *a* 31s.

PROVISIONS—Prime Mess Beef, per tierce, new, 90s *a* 92s 6d; Ordinary, 42s *a* 48s; Pork, Prime Mess, per brl, 65s *a* 70s; Old, 55s *a* 60s; Mess, 65s *a* 74s; Prime 48s *a* 58s; Bacon, dried and smoked, Old, 35s *a* 40s 6d per cwt; Long Middles, in Salt, 45s *a* 65s; Short ditto, 45s *a* 62s; Cheese, fine, 54s *a* 55s per cwt; middling, 46s *a* 49s; and ordinary, 40s *a* 44s; Hams, smoked or dried in canvass, 40s *a* 54s per cwt; in sacks, salted, 30s *a* 45s.

While regretting the partial inconvenience felt by the mercantile community, it is a solemn duty to cherish feelings of devout gratitude towards that gracious Ruler of events and seasons who has crowned the husbandman's labours with abundant success; and, by removing the scourge of famine, gives us hope that the calamity of pestilence which came in its train will speedily be allayed:—and, with the return of health and plenty, may there appear the fruits of humiliation, gratitude, regard to the divine will, and love towards our fellow-men, manifesting itself in efforts for the good of their souls as well as their bodies.

Our gracious Sovereign, accompanied by her Consort, by the Prince of Wales and the Princess Royal, and attended by her suite, embarked at East Cowes, Isle of Wight, on board the Victoria and Albert Yacht on Wednesday the 11th ulto, to proceed on her voyage to Scotland. The squadron accompanying the yacht consisted of the Black Eagle, Garland, Fairy, Scourge, and Undine steamers. They set out on Thursday, soon after daybreak, passed the Lizard on Friday morning, keeping in shore, so as to afford Her Majesty a good view of the coast. Great preparations were making by Her Majesty's faithful subjects in Scotland, to testify their loyal gratification on the occasion of this repeated visit from their Sovereign.

THE ENGLISH POST-OFFICE.—The Post-office laws, since the introduction of the penny postage, did not allow packets over 16 ounces to pass in the mail bags; it is now the intention of her Majesty's Lords of the Treasury to permit packages above the weight of 16 ounces to pass through the Post-office. The order further says, that "for the present no limit would be set to the weight to be taken;" the object of which is to give the authorities an opportunity of testing the inconvenience or convenience of the new practice. Active measures are in progress for the purpose of furnishing a variety of labels and envelopes representing the progressive rates of value, so that the higher amounts of postage on colonial and foreign letters may be paid under a smaller number of stamps. Other plans of much importance to the public and the service are under consideration, and will be produced without delay. Compulsory pre-payment will, it is expected, speedily take place, and, in fact, the principle is already, to some extent, to be acted upon. The universal introduction of pre-payment in all cases of inland correspondence, to be effected by official envelope and label only, would have the effect of doing away with 3000 daily accounts between receivers and others in London and in its environs alone; and of course there would be no daily postage accounts to be kept between the Post-office nor any of its inland sub-offices, as the revenue would be collected through the machinery of the Stamp-office, in the executive department of which preparations are making for a considerable increase of business. The privileges enjoyed by seamen and soldiers shall extend in future to letters liable to foreign rates of postage, subject to the payment of the foreign postage, if any be chargeable thereon. Official assignees in bankruptcy are to receive and open bankrupts' letters; and the postage of any letter refused is to be paid by the apparent writer.

COLONIAL AND CONSULAR APPOINTMENTS.—Since our last publication of the 4th instant Earl Dalhousie has been appointed Governor General of India, and Sir Henry Pottinger Governor of Madras. Sir Harry Smith succeeds Sir Henry Pottinger as Governor of the Cape of Good Hope. Sir H. E. F. Young will, it is reported, shortly assume the office of Lieutenant-Governor of Australia; and Sir Robert Wilson, now Governor of Gibraltar, is likely to relieve Lord Seaton in the administration of the Ionian Islands.

THE CHANNEL ISLANDS.—The Commissioners appointed to inquire into the state of the Channel Islands have recommended a paid police, an alteration in the criminal and civil courts, the adoption of the English language in all pleadings, to throw open the bar, to establish a Court of Requests, and other minor improvements.

By this mail we learn the death of Dr. Andrew Combe, near Edinburgh, in the forty-ninth year of his age. The physiological works of Dr. Combe had raised him to a high position in the literary world, both in Europe and America.

Lieutenant MUNRO, who killed Col. Fawcett in a duel at Camden Town, in July 1843, and recently surrendered himself, after having kept out of the way during four years, has been tried at the Old Bailey, and found guilty of murder. Sentence of death was recorded against him, but it is expected that a commutation of punishment would be granted by the Crown.

THE GREAT BRITAIN steamship is probably released from her long confinement in Dundrum Bay, before this time: she was, indeed, looked for at Liverpool, at the time the Cunard steamer left; Government had ordered the steam-frigate *Birkenhead* to render her services in towing the unfortunate vessel out of her situation, and confident hope was entertained that the attempt would prove successful.

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* Literally "who share." It has seemed to us that the French "qui partagent" is a misprint for "qu'ils partagent."