

were more exposed to the currents of air that swept along and carried up the mists from the Dewna lake. In the Rifle Brigade a few cases only occurred, and the 77th Regiment was spared for several days; nor did the germs of disease declare themselves until after their dislocation from Dewna to Monastir. The 33rd suffered severely. The 88th (Connaught Rangers) too, had serious losses, but the regiments which were most exposed to the poisonous breath of the lake are the 23rd Welsh Fusiliers and the 7th. They were the first to have the disease, and lost the greatest number of men. The first case occurred on the 22nd July, in the 23rd, when two men were attacked with cholera, and died within seven hours after the first symptoms had shown themselves. Those symptoms were almost identical in all cases. There was the pale face, the up-turned eyes, the whitish wrinkled hands, with cramped fingers, and the cramped disposition of the body generally, which those who have seen the malignant forms of cholera know so well, and against which they also know medical aid is of little or no avail. A great many of the patients were in a state of hopeless collapse from first to last; some were quite blue, and the only description which applies to some of them is that they were 'living corpses.' From the 22nd to the 26th July, the 7th Fusiliers lost 18 men; the 23rd Welsh Fusiliers lost 17; the 33rd lost 9; the 88th had 11 deaths; the 77th 1; the 19th 5, and the Rifle Brigade lost 3 men."

A METHODIST CONVERSION.

Had we not read it, in a Methodist journal—"published under the direction of the Wesleyan Church in Canada"—we should not have dared to lay the following absurdly blasphemous rignatole before our readers. It is the account of the conversion of a German, named "Ghost," as given by himself: we copy it verbatim from the Toronto Christian Guardian of the 30th ult. —

(From Finley's Sketches of Western Methodism.)

THE DUTCHMAN'S EXPERIENCE.

When we were travelling the Cross Creek circuit, in 1815, in a region of country which was mostly settled by German Lutherians, and not much regard paid to the Sabbath, or any kind of religion, there lived a German by the name of Ghost. He was one of the principal men of the neighborhood, and had great influence among his German friends. At one of our love feasts we heard him relate his experience, and though it was in very broken English, yet it was told with an unction and a power which melted all hearts, and which thrilled and interested us so much that we have not forgotten it to this day.

There is something peculiar in the German mind and character which shows itself, perhaps, more strikingly in regard to the subject of religion than anything else. They seem to carry out more fully Mr. Wesley's idea of Methodism than even the English brethren themselves. When they sing, "they sing lustily;" when they pray, they pray with all their might; when they speak in class meeting or love feast, they come right to the point of Christian experience without any circumlocution. Such was the case with our good German brother whose experience we are going to relate.

Shortly after the speaking exercises commenced, he arose and said, "Mine dear bruders, ven I comes to dis place dare vas nobody here. Den after, mine freins dey comes too, and we did comes along very good, as ve dot. Ve did drink viskey, and stolic, and dance, and all dot it vas very nice; but binebys der comes along into de neighborhood a Methodist breacher by de name of Jo. Shakelford, and he breaches and breaches, and brays and brays, as you never see de like in all your lives. He says, 'You beeples all goes to hell unless you git converted, and be saved from your zins.'"

"Now, vell den de beeples begins to dink zeri-ously on dis matter, and dey say ve must do better, or, sure enough, de devil vill get us shust as he says. Den dey gits Christen, and begins to bray; and dey valls down, and brays, and croans, and hollers, and I says to my beeples, Dis is de devil; and it goes on till it comes to my neighbor Honnes. Vell, I does not go, and vife and gals do not go, because I said it vas de devil. Vell, however, it gomes so near by mine house, I says I vill go and see vat is dis ting vat makes de beeples so crazy. So von night I goes to Honnes's to see de brayer meeting, and I sets down and sees de beeples come in, and dey all looks shust like dey used to do, and I dot it vas all vell; but dey soon begins to zing and bray, and I dot dis is all right. Den some pegins to croan, and valls down; and I says, 'Dis is de devil, and I vill shust go home; but ven I went to rise up I could not, vor I vas fast to de bench. Den I vas skeered, and I said, 'Dis is de devil sure enough.' I looked round, and I dot de door vas growed up, and I vas fast enough. Vell, vell, den I say, 'Mine Got, de devil vill git me now, by aura!' I looked more for de door, and bresently I sees him, and I makes von spring and out I goes headfirst. Den I gets up, and runs mit all my might till I comes to mine fence; and ven I goes to git over I comes down smack on my pack, and now I says, 'De devil vill git me, py sure!' I lays dare for some time; den I gits up, and climbs de fence, and goes to mine house, and dot I would shust go to bed mitout making any noise; but shust as I vas going in smack down I comes on mine pack upon de floor; and Madalana, mine vife, did shump up and did schream; and Petts and Kate—dat ish my two gals—dey did shump up and schream and holler, and dars I lays, and I says, 'O, mine Got, dis ish de devil!'

Madalana says, 'No matter for you; it shust serves you right; you would go, and now you prings de devil home mit you to your own house.' Petts and Kate dey both cries, and mine vife she scooks, and de devil he shakes me over de hells, and all my sins shust comes up to mine eyes, and I says, 'O mine Got, save me!'

"After a vile I goes to ped, but I not sleeps. I says, 'O mine Got, mine Got, vat vill become of me?' Shust at daylight I gits up and goes down to my parn, and gits under de hoss-trough, and smack I comes on mine pack again. Den I cries, mit all my might, 'O, mine Got, mine Got, hava mercy upon me!' I dot I vas going to de hells. Shust den something say to me 'Di sins pe all vortigen.' Den something comes down all over me at my head, shust like honey, and I hopes mine mont shust so wide ash I can; but it

filled so full it run over, and den O, I vas so happy as never I vas before in all my life! I did shump like a deer, and I hollored, 'Glory, glory, to mine Got!' mit all my might. Mine hosses dey did veel round and shnorted, and I did veel round too, and hollored glory, and I did not know dem, and dey did not know me.— Presently I saw my gray hoss, Pob, and I snatched him round de neck, and he did veel round, and I hollored, 'Glory, glory, and bless de Lort!' I love dish hoss unto dis day so petter than any. I now am on my way to de himmels, and dare I vill bless Got for his pring me down on my pack, and for mine vife and mine gals; for dey now goes mit me to glory; so, mine bruders, ve vill all biney meet in dat goot vorld, to braise de Lort forever and ever."

The Athenæum thus describes the effects of the recent important decision in "Jeffreys v. Boosey":—"This last reversal of judgment was made at one o'clock on Tuesday, the 1st inst, in the House of Lords—a reversal which, among other things, in effect, upsets all American copy-rights—and before six o'clock that day the printers in London were engaged in reprinting cheap editions of American works. Messrs. Low and Co, alarmed for their property in "Sunny Memories of Foreign Lands," rushed to their printers to order a cheap edition—they found them already engaged (on a cheap edition for another house! By aid, however, of the Messrs Clowes, Mr. Low hopes to forestall the reprints. The mails will carry out bad news to America; this decision puts an end to all negotiation between the authors of that country and the publishers here. Mr. Bently, we believe, has just concluded a treaty with Mr. Prescott, the historian, for his "Philip the Second," at a thousand pounds a volume. It is now waste paper. The American historian is now in the same position as regards England as the English author is as regards America."

PROSPECTUS

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R. J. SADLER, S. J.
St. John's College, Fordham, N. Y.,
August 15, 1854.

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