THE PROTECTOR
AND CHRISTIAN WITNESS.

"RIGHTEOUSNESS EXALTETH A NATION: BUT SIN IS A REPROACH TO ANY PEOPLE."—Prov. xiv 34.

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JUDGE CRAMPTON ON THE MONSTROUS EVIL OF PUBLIC-HOUSES.

We would call the attention of our readers to the following observations of Mr. Justice Crampton, one of Ireland's gifted sons and learned ornaments, in an address recently delivered by him before the Grand Jury of the City of Dublin, and feel satisfied that its perusal will repay every right-minded man, and well-wisher of his country.—[Ed. Protector.

The learned Judge, after some introductory remarks on the granting of spirit licenses, went on to say:

"What I would now desire to impress upon your minds is the alarming increase of the number of licensed public houses; the frightful consequences arising from the multiplication of these—I will call them poison shops—is matter of daily experience. I may say of them in the well-known words of a great statesman—'They have increased—they are increasing—and they ought be diminished.' Their number is 'legion,' and their office is pretty much the same as that of those who call themselves by that name. On this occasion I shall advert to one only of the many mischiefs growing out of the multiplication of public houses in this country—I mean its results in the multiplication of crime and its baneful consequences. I need not tell you, gentlemen, that the number of public houses in Dublin, and in every town and district in Ireland, far exceeds the number of bakers' and victuallers' shops. It has been computed upon the best authority, that upon an average throughout the United Kingdom there is not less than one place at which intoxicating liquors are sold for every twenty families. A startling position this is. I need not say, therefore, that throughout our own country far greater facilities are afforded for the sale of a poisonous indulgence than for the supply of wholesome food to our poor and excitable population. I have been led to make this last remark by a sad experience in the course of my long circuit duties, that a greater number of crimes of violence and blood are in this country committed on the Lord's Day than on any other day of the week, and that the public-house is generally the scene or the cause of the crime. The reason is obvious. The public-house is most frequented on Sunday—Sunday is, in fact, the publican's harvest-day. I can appeal to my own note-book of assize trials for many years in testimony of this painful fact. I go not now beyond the last assize and a single county. I shall not weary you with details. It was my lot to preside in the county court at the last assizes of the county of Cork. Now, most of you remember, I am sure, that Cork was the first and chief scene of the meritorious and successful labours of the late benevolent Father Matthew. A terrible reaction, I am sorry to say, has taken place there, and drunkenness prevails in that county to an alarming degree. And when I say that county, let me not except other counties in Ireland. I look to my note of trials at the last Cork assizes, and what do I find as bearing upon this particular subject? I take five cases, almost immediately succeeding each other in the pages of my manuscript book; of these four were cases involving charges of murder and homicide, and the fifth was a case of dangerous assault. Some of them involved several prisoners in the trial; there were convictions in all, and of course punishment was awarded in all; but what I want to remark is, that all these crimes were committed on a Sunday, and that they all grew out of drinking in a public-house on that day. I can, from many years' experience, state, with perfect assurance of its truth, the position that two-thirds at least of the crimes with which we have to deal as judges, are directly or indirectly traceable to spirit-drinking and the public-house. Many there are who from interest; many there are who from want of thought, or from love of popularity, are supporters of the system; but the uninterested, and those who can distinguish between innocent refreshment and criminal indulgence, do not hesitate to denominate public-houses as public nuisances. Morally they are such, undoubtedly; and sure I am, gentlemen, that should any grand jury have the boldness to present them as such, there is not a judge in England or in Ireland who would refuse to fiat the presentment. The evil is a parliamentary one, and can be effectually remedied only by act of Parliament. But, though we cannot do everything, we may do something. Magistrates, constabulary officers, and officers of excise, have all some jurisdiction in this matter—a very limited jurisdiction, no doubt. Let, then, that jurisdiction, as far as the law allows, be exercised towards the abatement, and not towards the encouragement of mischief. Let the magistrates set their faces against the multiplication of public-houses. If lotteries, gambling-houses, Sabbath-desecration, and other immoral practices have been put down or restrained by act of parliament, though some of these have contributed to the public revenue, let us not despair of the suppression of the monster mischief of public-houses. Perseverance and united exertion in the cause of truth and justice must ultimately triumph over prejudice and class interests. Of this truth we have a remarkable example in the suppression, by statute law, of slavery and the slave trade. I trust, therefore, that the day will soon arrive when public-houses and spirit revenue will be historically classed with gambling-houses and other pestilential places and practices as abated nuisances, and the whole trade of making and selling liquors for common use will share the fate of slavery and the slave trade. If distillation must still be allowed (as I fear it must), tax all distilleries, both monster distilleries and petty distilleries, to the utmost of your will. If spirits are still to be made and sold, make stringent laws that no intoxicating drinks shall be drunk on the premises where they are sold, save only by travellers and guests in inns and eating-houses. Abolish your public-houses, abolish your beer-shops, which are only provocations to spirit-drinking; and thus, not entering into details, which are delicate and difficult, a law, I think, might be framed which, without trenching upon the revenue of the crown, would largely contribute to the happiness, the morals, and the improvement of our people. We are told that a sturdy Roman concluded his every speech in the Roman Senate by these remarkable words, "*De lenda est Carthago*" (Carthage must be destroyed); and so, gentleman, would I now conclude by saying to you and the British Parliament—Public-houses are nuisances, and they should be suppressed."

Unjust Restrictions on the Colonial Timber Trade.—Our attention has been called to a most singular and unjust anomaly with regard to the transhipment of Colonial wood from Great Britain to Australia or any other of the British possessions. It appears that while foreign timber and deals arriving in England may be bonded or transhipped without being subject to any duty, Colonial timber and deals *must* pay duty, even if bonded or exported. The effect of this discrimination in favour of the foreign article cannot but prove highly injurious to British Colonial interests; and no time should be lost in representing it to the Imperial authorities. As the law now stands, Russian or any other foreign vessels may carry deals to England, enter them in bond, without paying duty, and they may then be transhipped to Australia or any other distant Colony; but not so with deals from the British North American Provinces, which are obliged to pay the Customs' duty of 7s. 6d. stg. per standard even before they can be bonded; and if exported, the duty is not refunded. The consequence is, that Baltic deals receive a bonus of 7s. 6d., which is extorted from the Colonial shipper, and thus the intention of discriminating duties on Colonial and Baltic wood is entirely thwarted, while the foreigner is in a position to save 50 per cent. on the article exported.

CORPUS CHRISTI.

On the 11th of June the festival of this name is observed in the Romish church. As some of your readers may not be acquainted with its origin and nature, the following account of it, from Dowling on Romanism, may not be uninteresting. Yours, &c.,

Philopatris.

"In the year 1264 that celebrated festival, still observed with so much pomp and parade in Popish countries, called the *Feast of Corpus Christi*, or *Body of Christ*, was established by Pope Urban IV. In this feast, the wafer idol is carried through the streets in procession, amidst scenes of merriment, rejoicing and illumination, and upon its approach all fall down on their knees and worship it till it has passed by. The cause of the establishment of this festival of the *holy sacrament*, as it was also called, was as follows: A certain fanatical woman, named Juliana, declared that, as often as she addressed herself to God or to the saints in prayer, she saw the full moon with a breach in it; and that, having long studied to find out the signification of this strange appearance, she was *inwardly* informed by the spirit that the *moon* signified the *church*, and that the defect or breach was the want of an annual festival in honour of the holy *sacrament*. Few gave attention or credit to this pretended vision, whose circumstances were extremely equivocal and absurd, and which would have come to nothing, had it not been supported by Robert, bishop of Liege, who, in the year 1246, published an order for the celebration of this festival throughout the whole province, notwithstanding the opposition he knew would be made to a proposal founded only on an idle dream. After the death of Juliana, one of her friends and companions, whose name was Eve, took up her name with uncommon zeal, and had credit enough with Urban IV. to engage him to publish, in the year 1264, a solemn edict, by which the festival in question was imposed upon all the Christian churches, without exception. Dinetemus, a prior of the Benedictine monks, relates a *miracle* as one cause of the establishment of this senseless, idolatrous festival. He tells us that a certain priest, having some doubts of the real presence of Christ in the sacrament, blood flowed from the consecrated wafer into the cup or chalice, and also upon the *corporale* or linen cloth upon which the host and the chalice are placed. The *corporale* having been brought, all bloody as it was, to Urban, the prior tells us that the pope was convinced of the miracle, and thereupon appointed the solemnity of Corpus Christi to be annually celebrated.

"In all Roman Catholic countries special honors are paid to the wafer idol as it is borne through the streets, either on the festival of Corpus Christi or any other occasion. In Spain, when a priest carries the consecrated wafer to a dying man, a person with a small bell accompanies him. At the sound of the bell, all who hear it are obliged to fall on their knees, and remain in that postion until they hear it no longer."

When the host is carried in procession, "woe be to the man, in any Popish country, who refuses to bend his knee, or, at least, to take off his hat in honor of the idol." Says Professor S. H. B. Morse, in a work published some years ago, and who witnessed the celebration of the festival of Corpus Christi at Rome: "I was a stranger in Rome, and, recovering from the debility of a slight fever, I was walking for air and gentle exercise in the Corso, on the day of the celebration of the Corpus Domini. From the houses on each side of the street were hung [illegible] gold-embroidered damasks, and toward me slowly advanced a long procession, decked out with all the heathenish paraphernalia of this self-styled church. In a part of the procession a lofty baldachino, or canopy, borne by men, was held above the idol, the host, before which, as it passed, all heads were uncovered, and every knee bent but mine. Ignorant of the customs of heathenism, I turned my back to the procession, and close to the side of the houses, (in the crowd, as I supposed, unobserved), I was noting in my tablets the order of the assemblage. I was suddenly aroused from my occupation, and staggered by a blow upon the head from the gun and bayonet of a soldier, which struck off my hat far into the crowd. Upon recovering from the shock, the soldier, with the expression of a demon, and his mouth pouring forth a torrent of Italian oaths, in which *il deavolo* had a prominent place, stood with a bayonet against my breast. I could make no resistance; I could only ask him why he struck me, and receive in answer his fresh volleys of unintelligible imprecations, which having delivered, he resumed his place in the *guard of honor*, by the side of the officiating Cardinal. Such is the manner in which those who refuse to bow the knee to idols are treated in popish countries."

Dr. Dowling adds in a note: "In Cincinatti, Papists have already become sufficiently daring to insult American citizens, and knock off their hats unless they render proper homage to the popish processions, which are already beginning to make the 'Queen City of the West' resemble some of the popish cities of Europe. I have before me a letter from the Hon. Alexander Duncan, at that time a Senator of the State of Ohio, dated January 10th, 1835, giving an account of such an insult offered to him in the public streets of that city, because he did not take off his hat in reverence of a Popish foreign bishop, in a procession to consecrate a Romish chapel. On the arrival of the procession opposite to where he stood, he was requested to uncover his head immediately. The Senator replied that he was in a public street, and, however much he might respect the forms of the Roman Catholic religion, it ill comported with his dignity as an American citizen to offer homage to any man. On saying this he was instantly surrounded by several Papists, his hat was forcibly torn from his head, his clothes torn, and his person abused and beaten. Several other Americans, on the same occasion, who had the hardihood to stand with their hats in the presence of this popish bishop and his idolatrous procession, were treated with the same insult and barbarity as Dr. Duncan."

The Cruelty of Superstition.—One of the relations of the Rajah of Keouthul, a hill state in India, had a child who was seriously ill. This illness was attributed to the sorceries of an old woman upwards of seventy years of age. It was, with the Rajah's full consent and cognizance, determined to try her by the water ordeal. The woman was accordingly bound hand and foot and thrown into a tank. Strange to say, she floated. This was regarded as undoubted confirmation of her witchcraft. She was therefore dragged from the tank to a neighbouring hut, burnt all over the body with red-hot irons, and left for dead. She recovered, managed to crawl to Simla, and laid her case before Lord William Hay. The superintendent found the woman's statement true, and mulcted the Rajah of $5000, $1000 of which were given to the woman for compensation. Measures were taken that the Rajah should not extort the fine from his subjects, and it was intimated that unless he governed better, his state would be resumed by the Company.

Indulgences Cheaper than Bread.—The religious journals are filled with glowing descriptions of the journey of the Pope through his dominions, but they are silent on an incident which occurred at Loretto. The faithful population flocked to meet the Holy Father in that town, and a grand religious ceremony which took place proved most successful. After the ceremony pieces of paper were thrown amongst the crowd and increased the delight of the latter. The good people were under the impression that the papers thrown about with so open a hand were orders for bread or for small sums of money; they consequently struggled and fought for the same with the enthusiasm of crusaders. But, to the infinite horror of the successful individuals, the papers turned out to be nothing but indulgences. The enthusiasm transformed itself into disrespect, and shouts accompanied with hisses assailed the Pope, who speedily withdrew.

GLEANINGS FROM ENGLISH PAPERS.

DEATH OF MR. DOUGLAS JERROLD.

After an illness of about ten days, Mr. Douglas Jerrold died on the 8th, from an attack of rheumatic gout, a disease to which he had long been subjected. The attack was of unusual severity, and on Saturday it began to be seen that there was no hope of his recovery. His sufferings were severe, and his medical attendants could only alleviate in a slight degree the agony he endured. He died surrounded by several members of his family.

Mr. Douglas Jerrold was born in the latter part of the year 1801, and was consequently in the 56th year of his age at the time of his decease. He was in a great measure a self-educated man, and the position to which he rose in life was the result of his own genius and inextinguishable mental energy. His father was manager of the Sheerness theatre, and to the associations of his early life may be attributed that predilection for the stage which forms a leading characteristic of the greater portion of his life. However, his earliest expressed passion, fostered, no doubt, by the scene which Sheerness presented during the height of the war, was for a maritime life, and he obtained a midshipman's appointment through the good offices of Captain Austen, brother of Miss Austen, the novelist. He was then of a weakly constitution, and this, combined with the advent of peace, induced him to abandon the profession. He was apprenticed to a printer in London, and in that position formed his intimacy with Laman Blanchard, which continued through life. His leisure hours were devoted to self-instruction, Shakspeare being his chief author. An essay on the opera of "Der Freischutz," which he dropped into the editorial box of a newspaper on which he was employed as a compositor, is the reported beginning of his literary labours. To his infinite delight, his own anonymous "copy" was handed over to him to put in type, and shortly afterwards appeared an editorial notice soliciting other contributions from the unknown correspondent.

Douglas Jerrold was first known to fame as a writer for the stage. He has written in all some forty plays. "His 'Black-eyed Susan,' and the 'Rent Day,'" says the *Times*, "stamped him at once as the most popular dramatist of his time—as the writer, above all others, who could command the suffrages of the multitude. But, having secured the favour of the many, Mr. Jerrold now appealed to the 'tastes' of the few. His 'Nell Gwynne,' perhaps the most delightful play he ever penned, pre-supposed a familiarity with the artificial tone that prevailed in the reign of Charles II., though here the sympathetic heart of the writer spoke through the sparkling dialogues of his personages. The 'House-keeper,' a quiet picture of female love and devotion, with an historical background from the time of George I., may be ranked next in popularity to 'Black-eyed Susan' and the 'Rent Day,' and fourth in the series we may place the 'Prisoner of War,' in which an anecdote of the English *detenus* at Verdun was dramatised with a display of animal courage in which the author in his later dramatic works was not wont to indulge. Several five-act comedies, among which 'Time Works Wonders' and 'The Bubbles of a Day' were most celebrated, were produced in the latter part of his dramatic career; but none of them obtained that permanent success achieved by his former works."

Shortly after *Punch* was established, Jerrold became one of its regular contributors. One of his earliest contributions, "On the [illegible] army," was so strongly in the interests of the Peace Society, that the "Friends" had it printed and placarded on the walls of several of the large towns. He soon became a leading spirit in that hebdomadal castigator of follies and shams. "Punch's Almanack," too, was indebted to Jerrold for many of its most piquant contents. "The Candle Lectures" will never be an unread book among us. These, and "The Story of a Feather," first appeared in Punch. Of the serial publications started under his own management, we may mention a monthly review, called the "Illuminated Magazine;" in this first appeared his "Clovernook," one of the best written of his works; and another monthly, called "Douglas Jerrold's Shilling Magazine." In this first appeared the tale of "St. Giles's and St. James's."

As a political writer Mr. Jerrold showed his powers in the weekly newspaper which bore his name, and which he started in 1844. Eight, ten, and a dozen sparkling leaders from his pen appeared regularly in its pages; and, one would have thought, would have secured for it a large circulation. Its success, as journalistic success is usually measured, was good; but from some reason or other, it had not answered his expectations, and was discontinued. Shortly after, Mr. Jerrold was announced as the editor of *Lloyd's Weekly Newspaper*, and during the last years of his life this publication has afforded him a medium for the expression, pithily and pointedly, of his views on the political and social questions of the day.

There was one character," adds a writer in the *Times*, "in which Mr. Douglas Jerrold was always pre-eminent, and that was as the social wit. Marmontel said of Diderot that those who had read his works only, and had never heard him speak, could not form an estimate of his merits, and the same may be said of Douglas Jerrold. To conceive a brilliant and elaborate repartee was with him the work of a moment; nay, we could, if we would, cite cases in which the one was barely pronounced before the retort was fired off. The most novel combinations of ideas were effected by him with electric rapidity, even an old pun could become new from his manner of uttering it, and what was most wonderful of all, there was generally a deep truth couched at the bottom of his pleasantry, so that the joke, which had created a roar on its first utterance, actually appared bitter when it became a subject of sober reflection. The sharpness of Mr. Jerrold's satire has caused many persons to attribute to him a character of misanthropic ill-nature; but never was a more egregious mistake committed. The large light blue eye of Douglas Jerrold beamed nothing but benevolence, and to this expression the feeling of his heart fully responded. Like all wits, he lived his joke, and if an opportunity for uttering a repartee presented itself, he was not the man to let the firelock scape his grasp. Hence, some unfortunate personage who obtruded his egotism or his pedantry might chance to get an unlucky 'hit' if Douglas Jerrold was in company, and as the weapon was of first rate quality the mark of the wound might remain unobliterated for years. But to suppose that Douglas Jerrold ever deliberately intended to inflict pain proves a total ignorance of his large and philanthropic nature. Wrong and oppression he hate in the abstract, but he had a friendly grasp for individuals, even among his adversaries."

SIR J. BOWRING'S REPORT ON HONG KONG.

A Parliamentary document relating to Hong Kong has lately been printed which possesses considerable interest, as it describes the exact position and prospects attained by the colony shortly before the breaking out of the war. It consists of a despatch from Sir John Bowring, enclosing a copy of the last annual report made to him by the Colonial Secretary on the progress of the island. It appears that the place has benefited not only by the increase of the Chinese trade during the past few years, but by the effects of the rebellion in promoting immigration from Canton. A consequent improvement was observable in the character of the Chinese population, and many of the natives growing in wealth had also grown in respectability. The increasing disposition to settle on the island was manifested especially among the better class of traders, and the general tendency to prosperity was further stimulated by many of the chief commercial houses in China, both British and American, having lately made Hong Kong their central point of establishment. "The development of steam navigation," it is said, "the rapid extension of trading relations with Australia and California, the increase of trade on the coasts of China, the opening of Siam, and the security which the flag of Great Britain offers against piratical attacks are among the causes which have led to these results." The population, which in 1848 was only 23,998, amounted at the beginning of 1859 to 72,607. Owing to the fact of the absence of any Custom-house there are no means of furnishing statistical details of the imports and exports, but the signs of an active and rapidly increasing trade were everywhere visible, and were corroborated by the rate of interest being as high as 36 per cent., although the latter circumstance is partly to be attributed to the comparatively needy condition of the small Chinese traders. The Government house has just been completed at a cost of £15,318, and many other public improvements were in progress. Although the existing gaol buildings are pronounced totally inadequate, it was only because larcenies and petty offences had increased with the influx of population, crime of the more serious kind being rare. The impression as to the unhealthiness of the colony seems to be disappearing, and notwithstanding the large increase in the number of inhabitants the year 1855 in the town of Victoria was found very favourable for foreigners. The Chinese consider the place not more inimical to health than the towns on the mainland. Many improvements remain to be effected which would doubtless add much to its safety, but the revenue even at its recent rate of increase would admit only of moderate undertakings. To meet all requirements the Colonial Secretary revived a suggestion for the imposition "of a differential duty of—say, 1d. per lb. on teas shipped for England from Hong Kong." Sir John Bowring, however, in harmony with the view now universally established among commercial men, declined to support the recommendation.

THE MUTINY IN THE EAST INDIA COMPANY'S ARMY.

The outbreak of mutiny among the native troops of the East India Company's army in Bengal, which led to the disbandment of one regiment, and the severe punishment of several soldiers in one or two others, is represented, by the last overland mail, to be spreading through the country, and is regarded with considerable alarm, both in India and in England. The movement is altogether confined to the Hindoos—the Mohammedan soldiers taking no part in it. The first cause of the insubordination was the nature of the grease served out to the troops, to make their cartridges slip easily down the barrels of the new Enfield rifles, with which they are armed, in place of the old musket. It appears that, contrary to the government order, which prescribes mutton fat to be employed to grease the cartridges, the contractors used pig's or bullock's fat, because it was cheaper, and more easily procured; and that when this became known, it created the most intense ill feeling, both among the Mohammedans, who have a religious horror of the pig, and consider contact with it in any shape, as pollution; and the Hindoos, who reverence the bullock, and consider the profane use of its body as the greatest possible sacrilege. The Mohammedans were easily quieted; but the Hindoos were not to be appeased. They conspired together for the seizure of the defences of Calcutta and the treasure which is deposited there, and strove to arouse the religious fanaticism of the Brahmin population, by telling them that bullock's fat was used by express order of the English, for the purpose of making them lose caste for having touched it, and then compelling them to become converts to Christianity. Although the Indian Government issued an order to discontinue the use of the objectionable grease, and ordering [illegible] which could not offend any Hindoo or Mohammedan [illegible] were not satisfied. They then refused to touch the cartridge, because they believed that the paper of which it was made contained animal matter. At Barrackpore, Meerut, Lucknow, and Umballa, the soldiers refused to obey the orders of their officers, and in some instances, even went so far as to assault them on parade; and, by the last accounts, the spirit of disaffection was extending "like an epidemic northwards, demoralizing more or less every garrison in India." The most energetic and severe measures are being taken by the Government to arrest the movement and punish the ringleaders; but it is feared that the cartridge is the pretext, and not the cause, of the Hindoo disaffection. The steps which have been taken, by order of the East India Company, to do away with the immolation of widows by the *Suttee*, the slaughter of female infants, and other cruel religious rights of the Hindoos, to which they attach a superstitious importance, and the rapid growth of European improvements and civilization throughout the country, causing the gradual extinction of Hindoo prejudices, are supposed to have aroused the fanatical among the Sepoys to attempt to resist or retard a system of national and social improvement which they are cunning enough to see must ultimately prevail over their ignorance and idolatry.

In a country like India, where the dominant race is but a mere handful of men compared to the millions of the native population, and where the main support of the rule of the foreign minority is the soldiery taken from the native majority, the consequence of disaffection and revolt among those soldiers must necessarily be extremely dangerous. Hitherto, whenever discontent or rebellion showed itself in the ranks of the East India Company's army, it has been easily suppressed, because the army being composed of two antagonistic creeds, the Mohammedan and the Hindoo, the members of one denomination have always aided the Government in punishing and suppressing the turbulence and disobedience of the other; and when, as in the case of the Santal rebellion in 1855, a dispute took place between the two rival religions, the presence of the European troops prevented the native soldiers from taking part in the rebellion. The present troubles being confined altogether to the Hindoo soldiers, it is supposed that the mutiny will be suppressed and further disasters prevented by the fidelity of the Mohammedan troops in aid of the European regiments.

THE ACCIDENT AT THE HAUENSTEIN TUNNEL, IN SWITZERLAND.

The following are some details of this accident, contained in a letter from Basle, of the 4th:—

"The Hauenstein tunnel is on the centre railway which unites Basle to Aarau, Lucerne, Berne, and other towns in the neighbourhood, and is five kilometres (about three miles) in length. The cutting of the tunnel having been commenced at both ends, progressed satisfactorily until only about three hundred metres remained to be pierced. In both sections are several shafts for extracting earth and letting in air, and in the northern one, one of the shafts, bearing No. 1, which is about 860 metres from the spot where the works are going on, was supported by solid wood-work to prevent the fall of earth and stones. In the tunnel a fire was constantly kept up, in order to increase the circulation of air, and at the very bottom of the shaft a forge was established. The wood-work of the shaft became extremely dry, and at last, on the 28th ult., it caught fire. The flames shot up with extraordinary rapidity, and set fire to all the wood-work in the shaft, which was not less than 200 metres deep. A column of flame rose high above the shaft, forming a terrible spectacle. After a while a thick column of smoke succeeded the flames and indicated that the bottom of the shaft had fallen in, and consequently that the retreat of the laborers, whom it had been impossible to warn, was cut off. To describe the scene of anguish which ensued would be impossible. People rushed in crowds to the entrance of the tunnel to render assistance to the victims, and they reached the mass of earth which had fallen in; but a large quantity of coal which had been collected near suddenly caught fire, and it created such volumes of smoke and gas that many were overcome, and had to be dragged away by the others; seven were dead, and a hundred others were got out in a pitiable state. At length something like order was established, the workmen being formed into gangs, who replaced each other every ten minutes. Fire-engines were employed to throw chalk and water into the tunnel, to extinguish the fire and neutralise the noxious gas, and pipes for conveying pure air to the workmen were established. The cutting of a gallery in the mass of fallen earth has been commenced, though the fire is not yet completely extinguished. But no hopes whatever are entertained that any of the men buried will be got out alive, for though they had an open space of about 800 metres, and though in it there is a spring of water, and they had four horses which they might kill for food, it is certain that the noxious gas must have suffocated them. Of the 54 men buried buried, thirty-two are Swiss, four English, and eighteen Germans. The wives of the English workmen who have perished have behaved in the most admirable manner, not only constantly encouraging those who were endeavouring to reach the unfortunate men in the tunnel, but attending carefully to such as suffered from their exertions.

"Since the above account was written intelligence has been received of the extrication of 32 dead bodies, but we regret to learn that 16 of the laborers employed to open the gallery have perished by the poisonous vapours which were collected there, making the total mortality, with the 54 men buried in the first instance, no less than 70."

IRON CHURCHES IN THE METROPOLIS.

The recent erection of iron churches in the city of London, to meet the deficiency in various districts of church accommodation is one of the great mechanical novelties of the age. It would appear, from a correct survey of the metropolitan districts recently made, that upwards of 100 churches are needed to supply the necessities of the case in London, the population of which is increasing at the rate of 45,000 a year. To erect churches on the ordinary principle, by the aid of the architect, the mason, the bricklayer, &c., is a slow and expensive operation; and it has been found in most districts that to raise several thousand dollars for the purpose of erecting a church of the architectural proportions is generally the work of many months, if not years; whilst to collect $500 or so for the immediate construction of a building suitable for Divine worship is a comparatively easy task. The erection of an iron church, large enough to accommodate from 750 to 1000 persons, can now be accomplished within six or seven weeks, at a cost of from $7,50 to $10 per sitting.

All the iron churches erected in the metropolis (most of them, if not all, we understand, constructed by Mr. Hemming of Bow) have fully answered their purpose. These comprise a church at Kensington, erected under the auspices of Archdeacon Sinclair; one at Kentish-town, district of St. Pancras, for the Rev. Carter Smith; one at Newington Butts, for the Rev. W. C. Moore; one in St. George's East, Old Gravel Lane, for the Rev. F. Lowder; and one at Holloway, St. Barnabas district, for the Rev. John Rodgers. In describing the last-named the public will have a tolerably clear conception of what the iron churches are. The Holloway church cost $5000, and is capable of seating 700 people. It was built by Mr. Hemming in five weeks, and has proved, as the Rev. J. Rodgers reports, "a most comfortable place of worship, well ventilated, warm in winter, cool in summer; will endure a hundred years, can be easily and at a small cost taken down when no longer needed in the district, and removed to some other; it is ninety feet long, forty feet wide, and twenty feet in height. It is lined with wood, which is covered with canvass, and papered." The same clergyman remarks, "churches of this character, that can be speedily and cheaply erected, and when unpolasted to some other locality, seem to be exactly adapted to meet the peculiar wants of the present day." "Why not," he adds, "raise $500,000, and at once supply the pressing wants of the Establishment in this metropolis with comfortable temporary churches? They would be found not only to meet a present necessity, but to promote in the most effectual manner the erection of permanent churches."

The church at Aldershott Camp, ordered by the Government, is constructed of iron, and one is now in course of erection in Lambeth for the Rev. J. Bingham. Three or four iron churches, ordered by the Bishop of Melbourne, have also been sent to that populous town, each large enough to accommodate 1000 persons.

Dr. Livingstone in Exeter Hall.—At the May anniversary of the London Missionary Society, Exeter Hall, London, was densely crowded. It was a great occasion, and the scene most animating. Dr. Livingstone, who had not been "lionizing" through the kingdom, but earnestly engaged in preparing his Travels for the press, and the Rev. Mr. Ellis, who had just returned from Madagascar, were to address the meeting. The enthusiasm was very great. Ellis first told how—in spite of martyrdoms numerous as in the worst days of Romish burnings in Europe, and the rehearsal of which, from public documents, seemed almost like chapters from Foxe's Book of Martyrs—a church numbering "many thousands," full of life and love, still exists at Madagascar. The Queen has ceased to persecute, and lavished attentions on Mr. Ellis. The word of God, which had been printed years ago, is still in the Island, and has kept truth alive. The heir to the throne is a Christian, and thus, while "the bush" is "burned with fire," yet "it is not consumed."

At last rose Livingstone, and men and women instantly sprang to their feet, to hail and welcome him. Here was the constituency of the London Missionary Society hailing their own missionary. His speech, like himself, was simple, direct, and practical. It gave a clear and rapid sketch of what he had discovered, and what he proposed, and concluded by an appeal for prayer for himself and the band who are to accompany him, to found a Mission in the very heart of Africa, amid the teeming population who have been discovered in a region where all was hitherto supposed to be a desert, that echoed only to the cry of the jackall, or the roar of beasts of prey.

Our readers will be glad to learn that Exeter Hall continues to be thronged with immense congregations, who listen with deep interest to the earnest messages of mercy delivered to them. It is too soon to expect much fruit from these efforts, although there are numerous indications of great good being already effected. A London paper contains the following:—

The Exeter-hall services appear to have given an impetus to the clergy in various parts of the kingdom, in their endeavors to reach the working-classes. On Sunday evening the Rev. John Knapp, of St. John's, Portsea, preached in the Circus, recently, but now no longer, used for equestrian performances. Long before the appointed hour the place was densely filled by 2,000 persons, mostly working men, hundreds failing to obtain admission. This result was mainly owing to the efforts of thirty or forty young men. Many of those present had not been to Church or chapel for years; one said he had never been since his marriage, thirty years ago. The Mayor of Portsmouth was present. The litany and hymns were used (and previously distributed) as at Exeter-hall. The attention was most marked, and the responding very general; the sermon, from Heb. ii. 3, was listened to with great earnestness. The service is to be continued every Sunday evening, under the sanction of the bishop of the diocese, and the incumbent of the district. Special services have also been held at Rochester and Chatham during the week. Their success is thus reported by the *Record*.—"The attendance at each service has been very large. The most pleasing and remarkable feature of the whole proceedings was, however, the peculiar spirit which manifestly pervaded the congregations. There was no enthusiasm—no undue excitement of a similar character, but the spirit of earnestness, devotion, and attention, which characterised each congregation has forcibly impressed many persons with the belief that the words of the second lesson of the first evening service have been realised, and that not a few have 'worshipped God' and reported 'that God was among' the congregation 'of a truth.' Nothing could exceed the attention of the people and their devotional behaviour.'