

RELIGIOUS INTELLIGENCE.

(From the London Watchman.)

Advance of Christianity Beyond the Ganges.

The progression of knowledge may be likened to that of light, which on the first day of creation previous to the Spirit of God moving on the face of the deep, was diffused throughout the chaotic mass, but afterwards separated from it, and, on the fourth day, concentrated in that glorious orb, the sun, which by its beams reveals the beauty and harmony of the natural world; so, in like manner, knowledge, natural intellectual light, has, hitherto, been confounded with a chaotic mass of error; a process of separation, however, is begun,—a division is being made between them; and, in the approaching age—the fourth age of God's dispensations towards mankind—knowledge and science, greatly augmented, shall be embodied in a distinct and beautiful form, and shed a light which will discover new and striking evidence of the truth, and inspiration of Scripture. Of this point, the following remark of Baron Humboldt may afford some faint degree of elucidation. "In his work entitled Kosmos, which comprises a general survey of the physical phenomena of the universe, beginning with the remotest fixed stars, and coming down to the terrestrial phenomena of organized beings—plants, animals, and races of mankind—he observes: "we may say, that a picture of the whole of Kosmos is represented in the 104th Psalm. In a lyric poem of so small a compass, we are surprised to find the universe, the heaven and the earth represented with a few grand touches." We proceed, however, with our more immediate subject, the increase of Divine knowledge—the progress of Christianity among the nations and races of Eastern Asia.

In India, caste has, hitherto, been a principal barrier to all intellectual and moral improvement, and a powerful obstacle to the progress of Christianity. The Hindoo tradition regarding this remarkable institution, is as follows:—When man was created the Brahmins proceeded from the mouth of the Deity; the Caberiyas, from his arms; the Vaiyas, from his thighs; and the Sudras from his feet. To the first was committed the instruction of mankind; to the second, their protection; to the third, the care of traffic and agriculture; and to the fourth labour and servitude. The divine sanction, thus given to the various divisions of men, has led the Hindoos to believe, that, as they were born by the Deity, they never remain. Caste, moreover, has also exercised a most baneful influence in many of the native churches, preventing the development of Christian views and feelings in their members, and creating distinctions and arrangements decidedly hostile to the spirit of the Gospel. This subject has, of late, occupied much of the attention of the Missionaries of the different Societies labouring in India, all of whom have unanimously resolved, that, as far as their influence extends, the distinction and observance of caste, shall be, immediately, entirely excluded from the native Churches. This is a measure which will be followed by most beneficial effects—will tend greatly to promote the power of vital religion in these Churches, and afford unto the heathen a fuller manifestation of the true nature of Christianity.

All institutions, be they civil or religious, which oppose or obstruct the development of man's intellectual and moral nature, are at variance with the natural providence and purpose of God—are of the number of those things that "offend," and must therefore be "gathered out of his kingdom." Caste is pre-eminently of this class, and has been the chief cause of that utter stagnation of mind which, for so long a period, has characterized the nations of India. We would here remark, that, by a proper application of the principle just now mentioned, we shall not only be enabled to judge aright respecting this Hindoo institution, which has, for ages, held in a state of deep degradation so great a portion of mankind, but also to arrive at a correct estimate of man's works and man's ways generally, as exhibited in all the great arrangements, civil and religious, in the world around us; and to form some imperfect idea of the "overturnings" which must take place at the introduction of the Messiah's kingdom—when the nations shall be given him for his inheritance." The grand *restoration, regeneration*—the *atonement, restitution*—which, it is predicted, shall then take place, will, in part, consist in bringing all things into accordance with the laws of God's natural providence. Such will be the political wisdom which shall characterize the latter day—constitute the "stability of Messiah's times." Without this, there is no effectual healing for the nations; all political reforms besides are merely palliative—help at a pang, but touch not the fruitful source of national and individual suffering. Then will it be fully manifest, that "man's sovereignty is hid in knowledge"—the knowledge of the natural laws of God's creation—without which it is impossible to solve those great political problems which, at the present time, occupy the attention of almost all mankind. On this part of our subject, however, we shall speak more particularly hereafter.

We now extend our view to those vast regions which lie eastward of the Ganges, inhabited by nations and races differing widely in character and civilization from those of continental India. The first spot our eye rests upon is the fine valley of Assam, enclosed by ranges of undulating hills, and distinguished from all other countries of equal magnitude by the number of its rivers—the majestic Brahmaputra running through its centre, thirty-four rivers flowing from its northern, and twenty-four from its southern mountains—all of which are navigable; with a population of between 600,000 and 700,000 souls. In this beautiful country the American Baptist Board (constituted at Philadelphia in 1814) established a Mission in 1841, and have there, at the present time, three Missionaries and a printing establishment. The Scriptures have been translated and printed in the Assamese language. The people manifest an eager desire to possess books on Christianity, and attentively listen to the preaching of the Gospel. There are, also, in connection with the Mission, flourishing schools, containing between 600 and 700 scholars.

South of Assam lies the country of Arracan, covered with thick woody jungles, and inundated and intersected by rivers, lakes, creeks, and inlets of the sea, so as to form a chain of peninsulas, isthmuses, and islands, completely interrupting the land communication between villages, which can only be reached by water—containing a population of between 200,000 and 300,000. The American Baptist Board commenced a Mission here in 1820, which has been crowned with ample success. The Karens, who inhabit the mountains and forests of Arracan, and the southern and eastern portions of the Burman Empire, have shown a great readiness to embrace the Gospel. In one year, 2,032 of them were received into the Church by baptism. The Karens are an agricultural people, and live under the government of their own chiefs, preserving their peculiar customs, manners, and language; and are rather tributary to, than under the direct dominion of, the Burmans. Some of their traditions are of a very remarkable character, and so much in accordance with Scripture, as to have led some to conclude that they must be a portion of the Jewish race. This is, however, very improbable. They know nothing of letters or books until the Missionaries reduced their language to writing. The Mission of the American Baptist Board in Arracan consists of two Missionaries and twenty-two native assistants or pastors, who have under their care large congregations. Some of these are supported by their own people, who, notwithstanding their poverty, contribute, annually, for this purpose, several hundred rupees.

(To be continued.)

EDUCATION.

Judicious Remarks on Education.

There is a strange and pernicious error prevailing, in regard to what constitutes education. The term has so long been used in a restricted sense, that no small labour is required to restore it to its true meaning, so that, with the use of the term, the true and full idea shall, always, and instantly, be associated.

Education is the true and proper and harmonious development of all the faculties of the human soul—the Conscience—the Heart, and the Understanding. What is man worth, without a Conscience sensitively alive to the distinction between right and wrong? And what, without a Heart, trained promptly to obey the voice of God thus speaking within him? Shall we bestow years of labour, in sharpening the intellect, leaving the Conscience to blindness, and the Heart to hardness, and call it Education? And yet this is what thousands on thousands are doing with their children!

There must be an entire revolution in men's ideas of what education is, and in regard to what should be the leading instrumentality in effecting it. It may sound strange to some ears, to say, that however useful and important are other teachings, the true and proper education of the human soul can only be perfected in the School of Christ. He was a "Teacher sent from God"—from God who made the human soul, who understands its capacities and wants, and who knows, perfectly, the teaching best adapted to them. "The Christian is the highest style of man" and that, not merely in the just development of the conscience and the affections, but of the intelligence also—for, though that may be trained to great acuteness and activity, and be made to "understand all mysteries and all knowledge" pertaining to the material and the intellectual world, around and within us, yet it needs to be carried up to God, by the force of strong affection and confidence, to gain the full expansion, and strength, of which it is susceptible. The experiment of training the intellect alone, without any true and intelligent recognition of God, in the process of the training, has been tried upon a great scale; and yet, upon the experimenters, after ages of labour, did inspiration pronounce the severe, but unerring judgment—*"Professing themselves to be wise,*

they became fools."—and that, because "the world by all its wisdom knew not God." It needs, however, no inspiration, to detect the folly of all attempts to separate, in the matter of education, what nature itself teaches should be joined together. *"To leave God out of view, and shut up the book of his revelation to man, in the matter of man's education, is like blotting out the sun from the heavens and relying upon the light of tapers to sustain the animal and vegetable life."*

It is inexpressibly painful to think how the Bible—the book in which the Supreme and Infinite Intelligence speaks to man, has been, and is thrust aside, in the manner of education. By thousands on thousands it is—if possessed at all—laid upon the shelf or the centre table, to be looked at, as a venerable monument of antiquity, or opened as an elegant and costly specimen of typography; while its intellectual and spiritual riches—its adaptedness to make men truly wise and truly great, are wholly unappreciated. Now the Bible must be made to hold a far different place in this world's estimation. It must be brought out from its quiet resting places, to be *"read and used."* It must be made the *Book—the book in which God shall be recognized as speaking—the text book of His instruction to man—the book made on purpose to develop his powers,—to purify and elevate his affections—to make sensitive and keen his perception of the true, the just and the morally beautiful, and to give breadth and compass and solidity and strength to his intellect: to train him, in short for spiritual union with the Creator, and for an unceasing and unending development, in the right direction, of the noble powers that constitute him Man. When the Bible is thus used—not in the church merely, but in the family and in the school-room, then, and not till then, will men be educated—truly and properly educated.*

The Bible was made for all;—it is adapted to the capacities of all;—it meets the highest wants of all. It should be made as it were a part of the intellectual and moral life of every child. It should be laid open, upon the table of every school room in the world, there to act upon the susceptible mind of childhood and youth, and thus perform its great work of making the human race truly wise and truly good. This is its mission; and every school teacher should be a missionary to aid in bearing it through the world. —From the last Report of the Board of National Popular Education, United States.

Religion in Colleges.

One of the advantages resulting from denominational Colleges is the conversion of young men. Such an event cannot be looked for in the Godless University now established among us. Where the Bible may not be read, where a prayer may not be offered, and where ministers may not occupy some of the prominent offices of the University; where, in a word, unbelief, prayer and the Bible are legally proscribed from the halls of the University, it were madness to suppose that young men would be brought to God. Good young men may be made bad; and bad ones "seven fold more the children of hell," but a change of contrary character will be looked for in vain, if any were absurd enough to look for such a change under the Christianity-blasting influence of the Godless University.

It is otherwise with Colleges where religion is recognized, and where religious denominations have the power and the privilege of educating the young upon religious principles. A recent number of the *New York Presbyterian* furnishes the following:—

"At the concert of prayer for Colleges, held in this city, numerous facts were stated, calculated in the highest degree to encourage the people of God to be earnest at the throne of grace, in behalf of such institutions. One class of these facts has respect to the frequency with which revivals of religion had occurred, in the history of such Colleges as are under Christian influence. It was stated, for example, that the first recorded revival in Yale College occurred in 1711, the second in 1757, and the third in 1773. There was a powerful revival in New Haven in 1723, but the students of the College did not then form a separate congregation. During the present century there have been no less than twenty-three marked seasons of revival in that College, which would be nearly one on an average for every two years.

The doors of the first rude building at Dartmouth College were hardly entered, before the windows of heaven were opened over the infant institution, and an *influxing* revival followed. During a period of sixty-five years in its history, nine extensive revivals were enjoyed, besides intervening seasons of more or less religious interest.

Middlebury College, during one period of forty years in its history, enjoyed ten revivals, some of them of great power. From the foundation of

Amherst College, in 1821, to the year 1846, no less than eight special revivals occurred, and they so occurred that it is believed no class has graduated at that institution without witnessing one or more of them.

Similar facts were stated, in reference to Western Colleges. In the brief history of Illinois College, five marked seasons of revival have been enjoyed; and revivals occurred in Wabash College in 1838, 1840, 1841, 1843, 1846, 1847, 1848, 1849. Marietta College has been blessed with seven revivals; and they have so occurred, that it is believed no class has passed through the institution without witnessing one or more of them. Knox College, which has been in operation but a few years, has been visited with repeated revivals; and the doors of Heloit College, Wisconsin, were scarcely opened, before a precious effusion of the Holy Spirit was experienced.

A President of one of these Western institutions says: "We think God loves this College. When we survey these immense fields, in the midst of which we are planted, such a prospective increase of strong reapers makes our hearts leap for joy."

GENERAL MISCELLANY.

(From Dr. Fitch's Lecture to Gentlemen.)

Bad Effects Produced by a Vicious Position of the Chest.

I have in a former lecture pointed out the pernicious and destructive effects produced upon the lungs, by allowing the basket of the chest to contract around them. But it is not the lungs alone that suffer from this contraction of the chest. The heart lying partly under the breast-bone,—in the large centre of the circulation of the blood. It is a large fleshy organ, and quite under the lungs,—allows no pressure upon it with impunity. I am inclined to think that three-fourths of the cases of heart-disease are produced by pressure of the ribs, or breast-bone upon it, so that the heart has no room to play, and freely perform its function. Pressure upon the heart may produce immediately heart-disease; or, by retarding the circulation of the blood, it may produce dropsy; or, by preventing the return of the blood from the head, will produce apoplexy, or fits. As men advance in life, they nearly all, more or less, increase their flesh, and with it somewhat an enlargement of the heart. Now, if, at the same time, by a stooping, contracted position, the chest is allowed to press upon the heart, distressing consequences are apt to ensue; liver complaint, dyspepsia, palpitation of the heart, shortness of breath, paralytic strokes, &c., may take place, in addition to the diseases I have already named.

Position of the Shoulders.

One great antagonist to perfect symmetry of the chest is often found in the position of the shoulders. When the human figure is in perfect symmetry, the shoulder-blades lay flat against the back of the chest, and the arms hang from the shoulders in such a way that the weight of the arms and shoulders falls behind the chest, and thus drop the front part of the chest upwards and backwards. To keep the shoulders and shoulder-blades behind the chest, and not allow them to press upon it, the great Architect of the frame of man has placed two firm bones, extending from the top of the breast-bone, on each side, outward and backward, to the under-side of the outer and upper point of the shoulder-bone. These are the collar-bones.

These collar-bones are natural shoulder-braces. Now, then, as long as we habituate ourselves to carry the arms and shoulders behind the chest, or in such a manner that the weight falls behind the chest, we shall always preserve its symmetry, and have fine full chests. This is the case with the American Indians, and contributes to bestow upon them their stout, commanding and symmetrical figures. Upon noticing any of your children, who are under three years of age, unless deformed by disease, you will find that their shoulders lay flat upon the back of their chests, and that when walking, standing or sitting, the weight of the shoulders and arms falls behind the chest and not before it. Our children seldom show any indications of round shoulders until after they are sent to school, where, in general, they rapidly learn to contract the chest and round the shoulders. Unfortunately for civilized people, and particularly the citizens of the United States, these great truths are very little known, and of course very little appreciated. At every early period, with scarcely a thought of its bad consequences, either upon health or elegance of figure, at nearly all of our occupations, relaxations, and even

amusements, we commence stooping the shoulders forward upon the chest, and in a moment of the shoulder is pressed, arrested by the natural shoulder collar-bones, but not entirely so.

The pressure upon these bones ceases, in some cases, very considerably, by the pressure of the shoulder transmitted by the collar bones, a very much to press the breast-bone backward, and with it all the ribs attached to it, thus lessening the size of the chest, causing it to press upon the heart during this process, the spine of the chest thrust forward, and the shoulders thrown outward, upward and forward, in proportion to these chest the person hump-backed or round.

This sets the arms permanently forward of hanging perpendicularly a tier behind the chest, so that all the weight of the whole weight of the chest, and drags the chest place of all this, the arms are thrust and forward, obliquely, across the with them all their own weight on the shoulders and shoulder-blades, fishy attachments, forming a very crushing down the chest, contracting it everywhere, especially at the person, in walking, standing, or carrying an absolute pack upon his fatiguing to bear than that of a man that may choose to place upon fully one half of the fatigue of work or of all light occupations, is the weight of the shoulders and chest. This pressure of the spine is extremely apt to produce round shoulders and under the shoulder-blades of exceeding weariness. I am in the bones of the neck, length of the spine, in the small, very frequently arises from this shoulders forward.

The Remedy for Round Shoulders.

The remedy for round shoulders, indicated before, when I directed you to fully expand the chest, is to jerk the shoulders down and off the chest. I also direct the chest perfectly erect and straight, fairly to stoop, and throw the chest standing, walking, riding, or stop whilst writing, studying, or occupations. Now, in addition to this, I also direct the shoulders, a powerful assistant in preventing them; for you will recollect I directed, in order to go forward, to move very much outward. Now, together will almost entirely counteract this position. This leads to your notice.

Shoulder-Braces.

OF TRAMMELS, as they are sometimes called, these instruments of shoulder-braces from spreading them in their natural position, back of the chest, and thus, upward, and falling forward, brace should, at the same time, while spine, and the small of the back do not perform their duty, they fully support the small of the chest, to support the chest, in the small of the back.

Shoulder-braces are very of in the European armies. Rats, who are crowded in the family in their appearance, often braces put upon them, in making them stout, and the head too much forward, or too much, that is made to encircle the neck, and lift up the chest. N. B.—The above braces, for those who may be afflicted with round shoulders, and in all cases where there is distortion, or predisposition, they are serviceable, and are strongly recommended as a substitute for stays.

Heroic Affliction.

The following affliction, appears in the Memoirs of a lady published, will be readily seen with much interest, will be seen with Mr.

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amusements, we commence stooping and throwing the shoulders forward upon the chest. This forward movement of the shoulders is, in some degree, arrested by the natural shoulder-braces, the collar-bones, but not entirely so.

The pressure upon these bones causes them to bend, in some cases, very considerably. The weight of the pressure of the shoulders forward is transmitted by the collar bones, and contributes very much to press the breast-bone downward and backward, and with it all the ribs that are attached to it, thus lessening the size of the chest, and causing it to press upon the heart and lungs. During this process, the spine of the neck is more or less thrust forward, and the shoulder-blades are thrown outward, upward and forward, so as, more or less, in proportion to these changes, to make the person hump-backed or round-shouldered. This sets the arms permanently forward, and instead of hanging perpendicularly at the side, rather behind the chest, so that all their weight, together with the whole weight of the shoulders, is thrown behind, and drags the chest backward. In place of all this, the arms are thrown downward and forward, obliquely, across the chest, carrying with them all their own weight and the weight of the shoulders and shoulder-blades, with all their fleshy attachments, forming a very great weight, crushing down the chest, contracting and lessening it everywhere, especially at its base. Such a person, in walking, standing, or at his occupation, carries an absolute pack upon his back, little less fatiguing to bear than that of any foreign body that he may choose to place upon his shoulders. Fully one-half of the fatigue of walking, standing, or of all light occupations, is produced by the weight of the shoulders and arms upon the chest. This pressure of the shoulders and arms is extremely apt to produce pain between the shoulders and under the shoulder-blades, and a sense of exceeding weariness in the shoulders. Pain in the bones of the neck, down the whole length of the spine, in the small of the back, &c., very frequently arises from this dragging of the shoulders forward.

The Remedy for Round Shoulders.

The remedy for round shoulders I have partly indicated before, when I directed you, in order to form a fine chest, to take long breaths, and in this way to fully expand the chest, and at the same time to jerk the shoulders downward, backward, and off the chest. I also directed you to carry the chest perfectly erect and strait, and never voluntarily to stoop, and throw the chest forward, either in standing, walking, riding, or sitting, nor to stoop whilst writing, studying, or at work at such occupations. Now, in addition to these, I will mention that tying the shoulders together is a powerful assistant in preventing their displacement; for you will recollect that the shoulder-blades, in order to go forward, and upward, also very much outward. Now, tying them firmly together will almost entirely prevent this change in their position. This leads me to introduce to your notice

Shoulder-Braces—

STRAPPELLES, as they are sometimes called. The object of these instruments is to prevent the shoulder-blades from spreading apart, and to keep them in their natural position, flat against the back of the chest, and thus prevent their rising upward, and sliding forward. The shoulder-brace should, at the same time, firmly support the whole spine, and the small of the back. Shoulder-braces do not perform their whole duty, unless they fully support the small of the back, as a distraction to stop the gravity commences by a weakness in the small of the back.

Shoulder-braces are very often worn by officers, in the European armies. Rare recruits in these armies, who are crowded in their person, and usually in their appearance, often have stout shoulder-braces put upon them. This greatly assists in making them strait, and thus gives them a fine, manly, and erect carriage. Should they carry the head too much forward, or bend the neck too much, this is corrected by a wide, stiff, leather strap, that is made to encircle the whole length of the neck, and lift up the chin.

N.B.—The above braces are not only designed for those who may be suffering from disease, but for all Ladies and Gentlemen as a preventive, and in all cases where there is a delicacy of constitution, or predisposition to consumption. Indeed, they are serviceable under all circumstances, and are strongly recommended to the Ladies as a substitute for stays.

Heroic Achievement.

The following affecting narrative, which appears in the Memoirs of Dr. Chalmers, is rendered with much interest. The chief actor, it will be seen, was Mr. John Honey, father

of the present respected minister of Incheur, and of J. M. Honey, Esq., writer, Perth. "One fearful day the intelligence circulated through St. Andrews, that a vessel had been driven on a sand-bank in the bay, to the eastward of the town. A crowd of sailors, citizens and students soon collected on the beach; for the vessel had been cast ashore but a few hundred yards from the houses, and she lay so near that, though the heavy air was darkened by the driving sleet, they could see, at intervals, the figures of the crew clinging to rope or spar, ere each breaker burst upon her side, and shrouded all in surly mist and darkness. In a calm sea a few vigorous strokes would have carried a good swimmer to the vessel's side; but now the hardest 6-h-erman drew back, and dared not face the fearful surge. At last a student of divinity volunteered. Tying a rope round his waist, and struggling through the surf, he threw himself among the waves, forcing his slow way through the raging element, he was nearing the vessel's side when his friends on shore, alarmed at the length of time and the slow rate of recent progress, began to pull him back. Seizing a knife which he carried between his teeth, he cut the rope away, and reaching at last the stranded ship, drew a fresh one from her to the shore; but hungry, weak and wearied, after four days' foodless tossing through the tempest, not one of the crew had strength or courage left to use it. He again rushed into the waves—he boarded the vessel—took them man by man, and bore them to the land. Six men were rescued thus. His seventh charge was a boy, so helpless that twice was the hold let go, and twice had he to dive after him into the deep. Meanwhile in breathless stillness, the crowd had watched each perilous passage, till the double figure was seen to sing landward through the spray. But when the deed was done, and the whole crew saved, a loud cheer of a huzzing triumph rose round the gallant youth. This chivalrous action was performed by Mr. John Honey, one of Mr. Chalmers' early and cherished college friends, afterwards ordained minister of Banchory, in Perthshire. Through his great strength and courage, were him apparently tired through the efforts of that exhausting day, there was reason to believe that, in saving the lives of others, he had sacrificed his own. The seeds of a dreadful malady were sown, which afterwards proved fatal. Mr. Chalmers was asked, and consented to preach his funeral sermon on the thirtieth October, 1814, the Sabbath after the funeral."

BIOGRAPHY.

Obituary of the Rev. Sampson Bushy, of Peabody.

BY THE REV. R. COONLEY, OF ST. JOHN.

REF. AND DEAR BROTHER,—I should be proud to pay for Brother Bushy, were I directed in all our Churches in this City, on Sunday, the 12th inst. The congregations were very large and attentive. The pulpits, communion tables, and chairs were draped in mourning; and are still covered with this silent, but expressive symbol of grief. These outward circumstances had their effect; and one true Christian to improve the death of our beloved Brother appeared to produce a deep and solemn impression upon the people. I read the remark which I now send you, at the close of my sermon in the German Street Chapel, and hoping they will induce some of "The Senior Brethren" to honour the revered subject of them with a more extended notice.—I am, Dear Bro., yours truly, R. COONLEY. St. John, N. B. April 18, 1850.

Our lamented Brother and fellow-labourer, and to whose memory we are paying this posthumous tribute of respect, was born at Rainton, in Yorkshire, England, on the 10th day of February, 1799. This is according to an extract from the the Parish Register, and hence he had just entered upon his 51st year, when it pleased Almighty God that he should cease from his labours, and repose on the bosom of his Lord. His parents, Sampson and Elizabeth Bushy, were members of "The Established Church," and in the firm and principles of that communion, they appeared to have trained up all their children.

During his tender years, and as he grew up to "man's estate," our deceased friend was often the subject of good impressions; and although they did not directly issue in his conversion to God, they tempered his naturally cheerful and lively habits, and prepared him for the reception of "the grace that bringeth salvation." In the state of mind induced by these impressions, and from "an High," he was accustomed to repair to the Wesleyan Chapel, lately opened in his native town, and there, and in a very faithful ministry, he was first made acquainted with a full sense of his "lost condition," and in consequence thereof, he obtained mercy, and was enabled to "renew his creature in Christ Jesus." The happy event took place on the 17th day of February, 1820, and resulted in an early and fervent conversion, and a full and complete surrender to the Lord Jesus Christ. Mr. Bushy's conversion was very clear and scriptural, and he was with the Lord, in the

period, proved that he had been turned from the power of Satan unto God." His profession and his practice accorded; his profiting appeared unto all men, and in a very short time, comparatively speaking, he passed through the several gradations of Prayer Leader, Exhorter, and Local Preacher; and entered through the consecutive doors of "The Quarterly meeting," "The District meeting," and "The Conference," into the regular ministry; and commenced his itinerant labours in Luton, a town situate upon the river Lea, in Bedfordshire. He laboured here with great acceptance for a few months; and was then called up to London, that he might be set apart for the missionary work. After a few days sojourn in that great city, he was fully ordained by Dr. Coke on the 28th of August, in the year of our Lord 1812. His first appointment in the missionary department, was to Nevisone of the British West India Islands; but subsequent arrangements changed this original destination, and he was eventually sent to Newfoundland, whither he arrived about the latter end of April, 1813. His labours in this Island were extended through four years; they were very onerous; they were often attended with great personal risk, and hardship; but they were owned of God, and blest to the salvation of many precious souls.

From this sphere of useful and honourable toil, our beloved Brother was removed to P. E. Island. His stay here was limited to a few months, but during that time he was indefatigable. He was instant in season, and out of season; preaching the word; breaking up the fallow ground; sowing beside all waters; trying to make the waste places fruitful; and "The sabbath to rejoice and blossom as the rose." From P. E. Island he was removed to Nova Scotia, and appointed to the Granville Circuit. The people here, and in all the other settlements in the beautiful valley of the Annapolis river, were greatly attached to him. During the six years that he performed the work of an evangelist in these parts he was very successful in winning souls to Christ; many still remain as the fruits of his ministry; and among those his name and his memory will be always affectionately recalled.

The last twenty-three years of our beloved Brother's life were spent between Nova Scotia and New Brunswick; and during that time he occupied some of the most important stations, and in all of them, left behind him the effects of his amiable disposition, unabated zeal, and genuine piety. Hence, in 1829, writing from Annapolis, to "The Committee," he says—"during the year numbers have experienced the power of saving grace. Great harmony prevails throughout the Circuit; and a prospect of increasing usefulness every where appears." Writing from Fredericton, in 1827, he furnishes the Committee with the following heart-cheering intelligence. "The spirit of deep and ardent piety has increased in the hearts of the members; and some progress has been made in numbers." Westmoreland enjoyed the advantages of his pastoral solicitude and fidelity in 1828, &c. In 1832 we find him at Fredericton again, recording his obligations to the divine goodness, and gratefully acknowledging that the pleasure of the Lord prospered in his hand.—During his stay on the Saint Stephen's Circuit, the same tokens of divine approbation attended his labours, so that the membership increased from 154 to 282, and hence to 300. In the year 1841 he entered, for the third time, upon the superintendency of the Fredericton Circuit.—The Lord gave him favour in the eyes of the people; and when he was removed to another scene of labour, he was enabled to report an accession of 100 church members. In this City, and in Portland, the honoured subject of this notice was greatly beloved for his work's sake, and in both places. "The Host of the Church" gave him many seals to his ministry, and sent his blessing. In the latter place, he finished his career as a good soldier of Christ. There he laid his armour by, and from hence he ascended to "The Church triumphant," to receive "the crown of victors due."

Mr. Bushy was falling for several months prior to his death. This was painfully apparent to his family and friends. In the circle where he was best known, it was frequently a subject of sad and tender comment. His last efforts to minister in holy things, was in weakness, and with much trembling. From this time his debility rapidly increased; he strove against it for a little while, but it obtained the mastery, and ultimately laid him on a bed of languishing, and of death. He was confined to his bed for six months and two days; and although his understanding was partially affected by the nature of his disease, still, in the peculiar hours of his illness, he was able to converse with his friends, and to express his feelings, and to give his views upon the most important points of Christian doctrine. He was very patient, and his last moments were peaceful and happy. He was buried in the Wesleyan Chapel, in the city of Fredericton, on the 17th day of February, 1850, and the funeral services were performed by Mr. R. Coonley, on the 19th inst. His remains were deposited in the Wesleyan Chapel, in the city of Fredericton, on the 19th inst. His memory will be always affectionately recalled.

ed to die—if his soul was happy—if God was with him; and to all these, and similar questions, he invariably returned such answers, as showed that his soul was ripening for immortality and eternal life. One of his family perceiving that he was struggling very hard, said, "Pa! dear Pa—you are suffering a great deal,"—he replied, "Yes dear, but it will soon be rest—yes, everlasting rest."

On the day previous to his translation from this waste howling wilderness, into the celestial Canaan, he requested one of his children to sing this verse—

"When I can read my tale clear,
To mansion in the skies,
I'll bid farewell to every tear,
And wipe my weeping eyes."

During the day on which he died his soul seemed to be very happy; and in the evening as if the light in "the valley" shone brighter and brighter as "the perfect day" approached, he tried to sing—

"My God, the spring of all my joys,
The lot of my delights;
The glory of my brightest days,
And comfort of my nights."

When our departed Brother was dying—while the golden bowl was breaking, and the silver cord giving way—just then, when the spirit was about to leave its "earthly tabernacle;" just then, it was observed that his lips moved repeatedly, and that his countenance was lit up—at last he was heard to say, "I want to speak about Jesus; I want to speak, but I am not able; I can't for the glory of God." In a little while after he said, "They that struggle for the victory shall obtain it."

These were the last words he ever uttered.—THE LAST WORDS. "The last words of an affectionate husband—a kind and indulgent father—a sincere friend—a tender-hearted and benevolent man—and a devoted preacher of the gospel. A few moments elapsed—a few mysterious, solemn moments—awful moments; and then—and then, all was over, and Sampson Bushy was not, for God took him. He fell asleep in Jesus, on Easter Sunday, the 31st ult., a little before midnight, in the 51st year of his age; and in the 23rd of his Ministry. His remains were attended to the grave by several ministers of various denominations; by several divisions of "The Sons of Temperance;" and by a very large concourse of people. The proprietors of the principal stores and warehouses in the line of the funeral procession, evinced at once their respect for his character, and their regret for his loss, by closing their establishments, and suspending their business. But hark! hark! The voice speaks again: it is the sound we heard at the beginning: the voice of God, and it repeats the same consoling and animating truth, "Blessed are the dead which die in the Lord; yea saith the Spirit, they rest from their labours, and their works do follow them."

"Lo! the prisoner is released,
Lightened of his fleshly load;
Where the weary are at rest,
He is gathered unto God.
Lo! the pain of life is past,
All his warfare now is o'er;
Ere the end he'll be laid to rest,
Grief and suffering are no more."

Obituary of Mrs. Valentine Troop, of Granville.

MY DEAR SIR,—It becomes my painful duty to communicate to you the mournful intelligence of the death of Mrs. VALENTINE TROOP of Granville, which sudden and unexpected event took place on the 20th February, in the 66th year of her age.

The disease which terminated her earthly career was very short; it is however a source of great consolation to know that she was fully prepared for it. In infancy Mrs. T. was presented to the Lord in Christian baptism by that eminent servant of God Rev. FREDERICK GARRETTSON. From her pious parents she received a religious education, and, upwards of eighteen years ago, she became the subject of converting grace, and joined the Wesleyan Church, and has ever since been an exemplary and useful Christian. With the Bible our late sister made herself well acquainted, and also with the standard works of the Methodist Connection. She was remarkably familiar with the life and writings of the Venerable WESLEY, and evidently took much pleasure in conversing on the rise and progress of the Methodist Society at home and abroad. Mrs. Troop's natural disposition was good. Being always cheerful, and having a mind well cultivated, her company and conversation invariably proved interesting. Of her sympathy and benevolence to the poor and afflicted, she had many witnesses. The Wesleyan Missionary Society have lost a sincere friend in the death of our beloved sister. They never entered the dwelling without meeting with a cordial reception, and being well contented with other people to make them comfortable and happy.—With reference to the next of course, her conduct was truly commendable. She gave much assistance to the poor, and she loved the name of the Lord, and the people of God. As a wife, she was indeed a help-mate to her husband, and was

God, will abundantly bless them, and cause his work to appear unto his servants and his glory unto their children."

DOMINATIONAL EDUCATION.

"Our Contemporary of Halifax, *The Wesleyan*, is doing good service to the cause of Denominational Education in his Editorials on the subject, and by other means through the columns of his well-conducted Journal." —*Toronto Christian Guardian*, April 10th.

We are gratified at receiving so favourable a notice of our efforts to promote the system of Education in connection with religious principle, from one so competent to form a correct opinion as the Editor of the *Christian Guardian*. The religious Press has now a solemn duty to perform respecting the all important subject of education. Taking the high ground of Scriptural authority, the friends and advocates of Education on a religious basis, have nothing to fear from the opposition of those individuals who are in favour of a purely secular education. Light will increase—truth will extend and prevail—and parents, who have a just regard for the moral as well as intellectual improvement of their children, will instinctively shrink from a system of instruction, which deliberately shuts out from the halls of learning all reference to divine knowledge, and places the *Book of God* itself under public ban. We perceive that EDWARD BAINES, Esq., of the *Leeds Mercury*, has come out with a strong protest against Mr. Fox's Bill on *secular education*, extracts from which we shall give in our next number. Meanwhile we solicit a candid perusal of the excellent articles on the subject of Education which appear on our second page.

New Subscribers.

The Rev. G. W. TUTTLE, of Parrsboro, under date of April 26th, writes—"I have obtained two new subscribers for your excellent periodical, *The Wesleyan*, which I hope will be yet more extensively circulated, and spread its enlightening and cheering influence through the entire circle of our beloved Methodism."

Earnest and continued effort, on the part of our esteemed Agents, would materially assist in realizing the wish of our Correspondent. As the period of the meeting of our Districts is near at hand, we hope that our Brethren will be prepared then to forward a greatly enlarged list of subscribers. We have not yet reached the *ultimatum* at which we are aiming.

Accidents.

We regret to hear that Mr. Charles Foster of the North West Arm, met with an accident, we believe, on Saturday last, by a horse and loaded cart falling on him, whilst he was in the act of holding the animal, which has resulted in his death. The death of Mr. Carman, which is recorded to-day, was occasioned by his falling into the cellar of the American Book Store, on the evening of Friday week. Truly "in the midst of life, we are in death!"

Lectures on Christianity.

We acknowledge the receipt of a Lecture on the Evidences of Christianity, recently delivered in St. John, N. B., by the Rev. R. COONEY. Press of business has prevented us from examining it with that attention which it deserves, and which is necessary for the expression of a correct opinion as to its merits. We shall endeavour to notice it more at large next week. Could our Brethren favour us with the other published Lectures of the Course?

Rev. Dr. Eichry.

This distinguished Wesleyan Minister officiated at the Brunswick Street Church on Tuesday evening last, and delivered an interesting and truly profitable discourse to a large and attentive congregation. The Rev. gentleman left this city in the R. M. Steamer *Canada* for Boston, on Thursday morning en route for Canada.

Expanding Braces.

We direct attention to extracts from Dr. Fitch's Lecture on our third page, under the heading of "General Miscellany." We are happy to hear that Mr. Herbert, the manufacturer of Expanding Braces, in this City, is receiving encouragement in this line of business. Go, friends, and see for yourselves.

Religious Propagandism in Italy.

The executive committee of the American and Foreign Christian Union, under advisement, would respectfully call the attention of the Christian public to the facilities now afforded for the circulating of Bibles, tracts, and other religious works in Italy. Italians who have renounced the Papacy are ready to engage in this work, and, in almost every town of Italy, are now employed in the distribution of fly-sheets, assailing the Papal system with facts, history, and apt quotations of Scripture, which produce a powerful impression on the masses of the people. A specimen of the style of these tracts may be seen in the January number of the organ of this society, (page 12), and another in the New-York Observer of June 30th, 1849.

These fly-sheets will be prepared under the inspection of Evangelical Christians acting under the sanction of the society; and whatever money may be contributed to this object, through the treasury of this society, will be strictly appropriated in accordance therewith.

Already the cities of Italy are thoroughly indoctrinated with anti-Papal sentiments; and her leading patriots are convinced that the country can be emancipated only by a thorough religious reformation. Now is emphatically the seed-time for truth in Italy. The door is widely opened, the agencies are already in existence, the system of espionage, or propagandism, is thoroughly organized, and gratuitously furnished to our hand, and is under the supervision of faithful men. If evangelical Christians do not speedily embrace the spirit of Providence, for the entire renovation of Italy, the time is at hand when that country will be deluged with the publications and emissaries of Communism; and Italy shall be rescued from the grasp of Popery, only to fall into the jaws of infidelity.

The Committee would earnestly appeal to the Christian public to co-operate in a work, the results of which must be so vast and so glorious upon the destinies of Europe and the world.

True Copy from the Minutes.

THEODORE DWIGHT.

The University of Toronto.

The result of the last session in relation to the University of King's College is, naturally enough, engaging much attention. The grants which have hitherto assisted Queen's, Victoria, and Regiopolis Colleges, are to be withdrawn, and these institutions left to maintain a struggle for existence with the largely endowed university at Toronto. The design evident, indeed avowed, is to crush these seats of learning. Will it succeed? Undoubtedly not. There are no questions on which people feel more warily and with more determination than those which involve their religious faith or prejudices—and the hostile smoke of the battle has cleared away, and the leading religious bodies in the province are enabled to see the actual nature of the position in which they are placed by Mr. Baldwin's bill in reference to the education of the youth of the province. The measure introduced by the Hon. John A. McDonald—the only measure ever submitted to the legislature which can be successfully worked out in this country. Neither Queen's, nor Victoria, nor Regiopolis College, will be abandoned. The establishment of another, for the education of the youth of the Church of England, is being upon, and the effort directed to that end must be successful in the determination of the members of that Church that the teaching of their children in secular knowledge shall be transferred by religious influence. These four schools will represent and be sustained by the interests of the fourths of the people of Upper Canada. Mr. Baldwin's monopolized and Godless university may command the support of the remaining fourth—*the article and news.*

Lectures on Christianity.

The Rev. Mr. [Name] delivered a most excellent lecture on

The Communion and Authenticity of Baptism, on last Thursday evening, in the Centenary Chapel. This is the ninth of a most interesting series which is now in the course of being delivered on the evidences of Christianity. The next in order will be delivered by the Rev. Mr. DANIEL, in the same Chapel, at 8 o'clock, p. m. —Subject: *The Character of Christ and His Apostles* —*St. John N. B. Courier*, April 25th.

An Example of Munificence.

Benjamin H. Panchard, Esq., late of Andover, has bequeathed to the town \$50,000 for the endowment of a free public High School. His will provides that it shall be under the direction of trustees, three of whom shall be the pastors of the Episco. Church, South Con. Church, and West Con. Church, and their successors in office. It is to be located in North Andover, and be under a Christian, but not sectarian influence. Mr. Panchard was a manufacturer, holding a prominent place in one of the oldest and most successful woollen manufacturing in Massachusetts. He was distinguished for business talent, true courtesy, and Christian integrity. He has left an estate of \$300,000, making the Epis. Miss. Soc. his residuary legatee.

Free School Questions in New-York.

The free school question is again to be submitted to the decision of the votes of the State. This is consequent upon the loss of the \$800,000 tax bill, so unjust in its provisions to our own citizens, which failed to pass the Senate. By that the city of New-York would have been compelled to pay more than double the amount required for the support of her own schools.

Report of the Star Life Assurance Society.

It is with great pleasure the Directors meet the Proprietors and Privileged Policy-holders, at the Sixth Annual Meeting of the Society. The year ending December 31st, last, was one of prosperity to the Institution, a larger amount of business having been done within that, than in any other year since the Society was established. The very satisfactory progress of the business of the "STAR" will be clearly perceived, by the following statement of the yearly amount of transactions submitted to the Board, and for which Policies were granted.

No. of Policies. Prem. Payable

From September, 1843 to December, 1844	532	26509	8 1
For the Year 1845	414	4112	17 11
" 1846	384	3813	4 7
" 1847	409	3981	1 1
" 1848	405	4096	9 3
" 1849	511	6000	10 7

The number of proposals made to the Directors during the past year has been 641, for an aggregate sum of *Two Hundred and Ten Thousand, Eight Hundred, and Forty-Five Pounds*; the amount insured by the 511 new Policies granted is £172,740, being an increase in the aggregate sums insured over the last year of 34 per cent. Of these new Policies, about Three Hundred are on the lives of members of the Wesleyan Society, a fact which at once shows the decided preference for the Office, by that class of people for whose especial benefit the Institution was founded; and it is, in a high degree, cheering to the Directors to find, that the confidence reposed in them is daily gaining strength, and that there cannot now be a doubt that the "STAR LIFE ASSURANCE SOCIETY" is destined to stand foremost amongst the Institutions of a similar character established in this country.

The Directors have sustained losses on Twenty-two lives, insured for £8,934. 13s. 6d. 4s. These persons assured, however, four fell from Cholera, and one from the late prevailing Diarrhoea.

The total sum insured by the Life Policies, which became claims during the prevalence of the Epidemic, was £1290. It has afforded the Directors great pleasure to find, that in three of the cases, where the parties insured died in the late fearful visitation of Divine Providence, the receipt of the sums insured has been most seasonable and, in the sad moment of domestic bereavement, the benefits derivable from the adoption of the security afforded by Life Assurance have been manifested—means for the present and future wants of distressed families having been secured by the Policies. The number of deaths, however, notwithstanding the excess from the causes alluded to, has not reached that indicated by the rate of mortality assumed in the construction of the Premiums of the Society, by nearly 25 per cent.

The Directors have the painful duty of reporting to the Meeting the death of their lamented and highly respected colleague, W. F. PROCTOR, Esq., by which a vacancy has occurred in the Board; last two Special Meetings of Proprietors and Policy-holders have passed a "By-Law," that, until the number of Directors be reduced to twelve, it shall not be compulsory on the Society to fill up the vacancies. As the Board, as at present constituted, is sufficient for conducting the business of the Society, the Di-

rectors do not recommend the appointment to be filled up, the number now being fourteen.

The Deed of Settlement of the Society requires that, at the Annual Meeting held this day, four of the Directors shall go out of office. The gentlemen determined by lot to go out were Messrs. BUTRESS, MERRY, TRESS, and LINGG, all of whom are eligible for re-election, and the Directors unanimously recommended their re-election accordingly.

It being found necessary, by the Deed of Settlement, for Special Meetings to be held for the purpose of increasing the number of Trustees from Four to Seven, and the number having been reduced to the minimum, when a new Trust Deed would be required, the Directors have great pleasure in informing the Meeting that the new Trust has been formed by the addition of five influential gentlemen, connected with the Wesleyan Methodist Society, namely: R. BEALEY, Esq., of Radcliffe, near Manchester. J. HEALD, Esq., Parr's Wood. J. R. KAY, Esq., Bury. T. FARMER, Esq., Gunnersbury House. G. SMITH, Esq., Camborne.

This Meeting will also have to determine what remuneration shall be given to the Board, for their Services during the year, and the Directors recommend that the sum shall not exceed the amount named in the Deed of Settlement.

In conclusion, the Directors respectfully invite the kind co-operation of the Shareholders and Policy-holders, in forwarding the interests of the Society, by bringing the advantages of the Society before their friends, on all suitable occasions, and pressing upon them the value and nature of Life Assurance.

Star Office, April 6, 1850.

BY THE R. M. STEAMER.

The R. M. Steamer *Canada* arrived on Wednesday, evening at 10 o'clock, bringing dates to the 20th ult.

There is little news of importance to add to accounts given in our last.

GREAT BRITAIN.

Owing to very extensive supplies from abroad, and the favorable accounts of the growing wheat plant, from all parts of the country, Flour had still further declined 6d. per barrel, and Indian Corn 6s. per quarter. The trade and navigation returns prove that the prosperity of the country is undiminished. February and March of the present year show an increase over the corresponding months of '49 of twenty per cent. The exportation of yarns, manufactured cotton, silks, linen goods as well as iron and copper are all steadily increasing.

The Ministry had suffered another defeat on the 5th. The catastrophe arose out of the discussion on the Stamp Duty Bill. On the item charging a duty of 2s. 6d. on bonds for sums under £50, Sir Henry Walloughby moved an amendment reducing the duty to 1s. The division left Ministers in a minority of 29 in a house of 300. The Ministry have thus been outvoted four times within eight days.

A motion to reduce the taxes on knowledge has been negatived by a majority of 101. It would appear that Messrs. Gibson and Bright appeared to great advantage in favour of the proposition; the Premier and his supporters resting their arguments on the question of revenue alone. Sir G. Gray has introduced a measure to regulate indentments in the metropolis. Mr. Fox's bill for giving secular education to the people has been met with coldness on the part of the Premier. Mr. Estlin's measure for the regulation of the Merchant Marine is loudly condemned at the various sea ports.

The Bishop of Exeter has put the Gorham case in suit before a lay tribunal—the Court of Queen's Bench. The Bishop of London is instituting a measure for establishing a court of appeal to decide on all questions of false doctrine; the Bishop of Bath and Wells has come out strongly against the judicial decision.

The differences between England and Greece are considered as settled. An official announcement of facts was duly expected. The reports state that the Greek envoy considers "Pacification" entailed about £700. The question of the claims of the British subjects of Ioman Island is also settled.

IRELAND.

The county of Donegal is in a bad state, in almost every part of it an organized system of robbery prevails.

Several hundred emigrants left the city of Cork on Saturday, by the *Nimrod* and *Albert* steamers for Liverpool, to take passage for America. The deck of the former steamer was densely crowded with men, women, and children, the greater number of them comfortably seated.

The *Limerick Chronicle* states that upwards of 5000 persons have left that district for Liverpool since January last to proceed to America, many of them of a superior

class. Persons of good means are departing, leaving the streets crowded with idle beggars, who distress the inhabitants by perpetual importunities and petty thefts.

Two frightful murders have been committed in the county of Clare. Mr. Arthur O'Donnell was returning from the house of his herdsman, when a party of ruffians met him and killed him with a hatchet. He was a quiet inoffensive gentleman. The herdsman of Mr. Scalan went out to look after some sheep, when a party of ruffians met him and cut his throat.

FRANCE.

The delegates chosen by the Socialist meetings in Paris to recommend a candidate for the representation of the Seine assembled in conclave, and after a discussion which lasted until morning, they elected M. Eugene Sue by 143 votes.

The letters received from Paris commentate the distressing intelligence that while the 11th Regiment of light infantry were crossing the suspension bridge over the Loire, a great portion of the chain work gave way, by which between 200 and 300 fell into the river and were drowned.

The government has received intelligence of some troubles having occurred at Saumur, where a socialist mob had to be driven away by a charge of dragoons.

The Opinions Publiques states that the submarine electric telegraph between Dover and Calais is to be opened to the public on the 4th May, the anniversary of the proclamation of the French Republic by Constituent Assembly.

ROME.

The Pope entered Rome on the 12th inst., at four o'clock in the afternoon. The telegraphic despatch announces that he was received with acclamations by all ranks of the people, vast numbers of whom went out to meet him. It is rumoured that his Holiness will shortly make a tour through his States.

SPAIN.

The letters from Madrid express the greatest anxiety respecting the final result of the pending negotiations for a renewal of friendly relations with England. Some delay is occurring in the arrival of Lord Palmerston's reply to the Spanish Cabinet. M. Isturiz is ready to start from Madrid to resume his post in London, and various diplomatic changes will take place at the other European Courts.

GERMANY, &c.

Germany is in a very unsatisfactory state. While the comedy of accepting the charter of the constitution, as agreed upon at Erfurt, is being enacted, the Russian forces are being concentrated on the Prussian frontiers, 30,000 of which are Buzbirk and Circassian horsemen. And in the event of the agitation in Germany menacing the peace of Europe, Russia is evidently preparing to dictate terms to her neighbours. The Danes are preparing for a renewal of war with the Duchies. The Prussian Ministers are bent upon a rupture of some kind or other. Austria now conspires with England, Russia and France on the question of the Duchies; and it is evident that Prussia, by opposing her more powerful neighbours, is getting into trouble.

INDIA, &c.

We have news from India and China by the *Oxley* Mail, with dates from Bombay to the 16th March, and from Hong Kong to the 27th of February. On the frontiers at Peshawar Sir Colin Campbell has made some trouble with the predatory hordes on the hills, and in the direction of Kohat there seems to have been a good deal of fighting in the past few days, and our men have returned without having done much towards preventing the future incursions of the enemy. In a dangerous defile, of thirteen miles in length, our troops suffered considerably from the constant fire of the matchlock men. Two European officers and 150 privates were killed. The whole of the rest of India is tranquil, but the dominions of the Nizam are fast verging to some political crisis. Every thing appears quiet in the various Chinese ports.

CAPE OF GOOD HOPE.

Caps of Good Hope papers have arrived to the 21st February. The public rejoicings at the departure of the *Neptune* were to take place when the vessel sailed, which was daily expected. The news from Natal is not so encouraging for settlers as the previous accounts.

NINEVEH.

We learn by way of Egypt, that Mr. Layard and his party are carrying on the successive excavations at Nimrod and Nineveh; and a vast number of copper vessels, beautifully engraved; and fine slabs, illustrative of the rule, conquests, domestic life and arts of the ancients, are daily brought to light.

