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The Bazaar.

THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO.—Acts xvii. 11.

VOLUME V.—No. 17.]

QUEBEC, THURSDAY, JULY 20, 1848.

[WHOLE NUMBER 225]

EARLY EDUCATION.

Though the voice of instruction waiteth for the ear of reason, yet with his mother's milk the young child drinketh education. Patience is the first great lesson; he may learn it at the breast; and the habit of obedience and trust may be grafted on his mind in the cradle; hold the little hands in prayer, teach the weak knees their kneeling; let him see thee speaking to thy God; he will not forget it afterward. When old and grey will he feelingly remember a mother's tender piety. And the teaching recollection of her prayers shall arrest the strong man in his sin. *Upper's Protestant Philosophy.*

ON WORLDLY CONFORMITY.

A PASTORAL LETTER.

Addressed to the Members of the Protestant Episcopal Church in the Diocese of Ohio. BY CHARLES PLETIT M'ILVANE, Bishop of the Diocese.

Dear Brethren,—At the last Convention of this Diocese, your Bishop was requested, by a resolution of that body, to address a Pastoral Letter to the congregations of the Protestant Episcopal Church in Ohio, on the subject of worldly conformity, with particular reference to "worldly amusements." The immediate cause of that request was the belief that conformity to the world, in certain social indulgences of a peculiarly worldly character, is a very growing evil, in some parts of our Zion; and is a potent cause, as well as a sure sign, of that sad want of fruitfulness under the means of grace, which is certainly an alarming feature of these days. Fully participating in that view, I proceed to comply with the request of that Convention; and I therefore, most affectionately and respectfully, beg your serious, kind, and patient attention, while I set before you certain views of Christian duty which seem to me of very serious importance.

In a Pastoral Letter addressed, last year, by my most respected and beloved brother, Bishop Meade, to the Diocese of Virginia, the following passage occurs; and I quote it as expressing my own mind: "The present, by general consent of all true Christians in our land, is a season of languor and deadness, of worldliness, and especially of great lightness among some professors of religion. The ministers of God take up the old lament with too much truth: 'Who hath believed our report, and to whom is the arm of the Lord revealed?' For over how few can they rejoice, as those whom they have been the happy instruments of turning to righteousness!"

Whoever has paid any attention to the expressions, which, for some time past, have proceeded from various denominations of Christians as to the state of religion, must have been impressed with the fact that this languor and deadness among its professors, and this want of increase in the number of persons turned to the Lord under the ministry of his word, are subjects of universal complaint. Now unquestionably the root of all this evil is worldliness of mind. Worldliness of mind is simply a spirit of alienation from God and of cleaving to things of time and sense; it is the heart looking for its portion to the "things that are seen and temporal," instead of to those "which are unseen and eternal." As to the nature of this worldliness, which is causing so sad an effect on the Christian Church in our land, you will greatly misunderstand me, my Brethren, if you imagine that I regard the vanities and amusements which the present address is particularly concerned with as comprising the whole or even its most serious part. The power and citadel of worldliness are in the hearts; wherever you find the affections supremely set upon things that are on the earth, instead of "things above, where Christ sitteth at the right hand of God," you find essential conformity to the world. Those earthly things may be matters of personal and trifling vanity, or of grave and rightful business; pursued in the pride and pomp of show or in the quiet retirement to which all show is distasteful; but whatever they be, if they become our reliance for the satisfaction of our hearts, if they are allowed to stand in the way of the fixing of our affections supremely on him who claims to be loved and trusted in, and earnestly sought after, as our satisfying portion, we are "of the world" and "not of God." Hence, I am very far from regarding a participation in amusements distinctively worldly, however injurious, as so identified with all worldly conformity that where the former is not seen, the latter may not be found in the highest degree. The man whose heart is engrossed and kept down from God by the pursuit of worldly wealth, and who is thus, in the view of the Scriptures, an idolater, his God being of his own creation, may look upon the modes in which worldliness is indicated in others, such as frivolities of dress, the lightness and expensiveness of fashionable companies and amusements, with aversion. He may be exceedingly plain in manners, and dress, and life; very grave and retired; while that which makes him all this, may be just the intensity of his worldliness. Some men are too proud to be vain. That man may be too worldly to be fashionable; too deep in the current of worldly interests ever to be seen where the froth of worldliness floats. Your line must take soundings far beneath the depth of worldly amusements, if you would measure the depth of his worldliness.

But, my Brethren, while I thus endeavour to guard my views from being misunderstood on the one side, as if I supposed that the mere removal of any social indulgences or

amusements of a distinctly worldly kind would be the cure of worldly conformity, I must take care, on the other side, lest I should seem to regard such things as of small importance.—They are not the whole nor the heart of worldliness. They are its expressions; its manifestations; its exercise. They are the heart, working itself out in the life. But, like all other workings of the heart in the outer life, they strengthen what they exercise; they stimulate what they induce; they propagate what they manifest; they add example before man to an inward existence before God. They deform the rightful influence of the professing Christian. They spoil the force of his character as one of God's "peculiar people." They hinder and grieve the strivings of the Holy Spirit with his heart. Though not the root of worldliness, they are wide-spreading branches of the tree by which it bears many of its poisonous fruits, by which it spreads much of its evil shadow, and elaborates much of its own vital nourishment. We do not suppose that their removal from worldly persons would kill the deadly root which is planted so deep in the heart of fallen man, and has wrapped its fibres about his every affection; but it would do much that way. It would submit a great deal of that which keeps the root in vigour; it would remove a vast deal of that which now hinders the efficacy of the word of God in the sanctification of men; it would remove a great deal of evil example by which professing Christians are led astray, the weak stumbled, the true nature of religion misunderstood, and the influence of the Church, as composed of those who are not "of the world" materially sacrificed.

In addressing you, dear Brethren, on the particular subject assigned me, namely, worldly amusements, I take it for granted that there is at least so much correctness of mind among you that I need say nothing upon two heads, which in times past, in some parts of our Church, did not permit entire silence with regard to them. I mean the amusements of the horse-race and the card-table. But why are these so universally regarded among us as unbecoming the proper example of a Christian? Is there anything essentially sinful in the mere use of a spotted paper according to a certain rule, or a mere trial of the comparative speed of horses in the presence of spectators? No; but the facility of most hurtful abuses in the one thing, and the certainty of most grievous evils arising out of the indulgence as a matter of popular amusement in the other, are such that I trust there is a universal sentiment among us, that professors of religion should have nothing to do with either. The abuse, you will mark, is considered a sufficient argument against their use; and it is so considered, simply because the use and the abuse are so intimately allied. Bear this in mind while I proceed to other matters which are considered, by many, to be compatible with Christian consistency.

I suppose that one of the evils which the Convention embraced under the general subject on which I was requested to address you, and one which, though it has passed only in a few of the more prominent parishes in the Diocese, must not be neglected, is the giving, and attendance upon, large, expensive, fashionable entertainments, in which the thing aimed at is the promotion of the benefits of real social intercourse, or the fulfilment of the claims of hospitality.

Under this head I am conscious of the difficulty of drawing a precise line between what is consistent and what is inconsistent with a Christian's duty. There is unquestionably a measure of social intercourse, of neighbourly assembling of friends at each other's houses, and partaking of each other's bounties, which is good and useful, and in the direct line of Christian duty. And there are other modes of assembling people together, professedly for social pleasures, in which a real social benefit is not in the least an object, and the necessary influence of which is directly opposed to the reality of a social spirit. The company is so large and so miscellaneous, and the object aimed at is so purely the being conformed to the fashions of worldly society, and the expense involved is so disproportionate to the value of the object, and the interruption of domestic habits and the keeping of late hours are so large an item in the account, and the frame of mind intended to be promoted is so precisely that sort of worldly gaiety which wars against the spirit of soberness and watchfulness we are bound to cultivate, that while there is no good professedly aimed at, which may not be much more surely and safely attained by other modes, there are evils in such assemblies, of no little detriment to the community. Where the line runs which shall decide, in each particular instance, how far we may go, and where we should stop, in matters of social intercourse, must be left to every individual, under the guidance of sound general principles, and the honest, prayerful desire to know and do the will of God in all things. Such general principles will be given in the remaining part of this letter, in connection with other points of worldly conformity. But before leaving this, I would earnestly press upon those brethren who live where such entertainments find their congenial atmosphere, a much more serious consideration of duty with regard to them than is often found. There are many who would not give or attend upon a ball, who will give, and go to, entertainments quite as worldly in spirit, in mode, and in influence. Because there is no dancing, they flatter themselves there is

no harm. I would affectionately remind them that there is many a door besides that of the ball-room, over which it would be well if they could read, before they enter, the Apostle's injunction: "Be not conformed to this world; but be transformed by the renewing of your mind." And I would suggest that the difficulty of any one's drawing a precise line which may guide in all cases, as to what entertainments he may unite in, so far from being an excuse of looseness of practice in this particular, is the very reason why all conscientious persons should be the more on their guard, should feel the more responsibility for the course they adopt, and should, for the greater safety, keep the further within the known territory of Christian consistency.

Let me now turn to two subjects, in which there is no difficulty of discrimination—the theatre and the dance. The only line I would draw in regard to these, is that of entire exclusion.

To be concluded in our next.

MASTERY OVER THE MIND.

From Dr. Abercrombie's "Culture and Discipline of the Mind."

Among the phenomena presented by human character, none will strike you as more remarkable than the various objects which men propose to themselves in life. In all, a certain vision of happiness seems to float over the scene; but how various are the courses by which the phantom is pursued,—and how many enter upon the pursuit without proposing to themselves any definite course at all. They never seem distinctly to put to themselves the question, in what the imagined enjoyment consists, and what are the elements by which it is constituted. One expects to find it in wealth,—another in power,—a third in rank,—a fourth in fame, while not a few are found to seek it in a mere round of excitement, perishing with the hour which gave it birth. Thus a large proportion of mankind pass through life, pursuing an imagined good which too often eludes their grasp,—or which, even after it has been attained, is found incapable of giving satisfaction. They live upon the opinions of other men, and are thus left at the mercy of a thousand external circumstances, by which the good they had so long pursued is blasted in the enjoyment. They enter upon life, without forming any definite conception of what the great business of life ought to be,—and, when they perceive that it is drawing to a close, they look back with astonishment to find that it has passed over them like a dream,—that they cannot say for what purpose they have lived,—or perhaps are compelled to acknowledge that they have lived in vain.

But life presents another aspect, when we view it as a scene of moral discipline;—when we look not at its pains and its pleasures, but its high duties and its solemn responsibilities,—and at the discipline of the heart, from which springs a true and solid happiness which external circumstances cannot destroy. All, then, is defined and clear. The object is definite, and the way to it is marked as by a light from heaven. Each step that is gained is felt to be a real and solid acquirement; and each imparts a sense of moral health, which strengthens every principle within for further progress. I know that I carry your best feelings along with me, when I thus call your attention to that course of life, which alone is adapted to its real and solemn importance,—which alone is worthy of those powers of our intellectual and moral nature, with which we have been endowed by Him who formed us. In the culture of these is involved not only a duty and a responsibility, but a source of the purest and the most refined enjoyment. For there is a power which is calculated to carry a man through life, without being the sport and the victim of every change that flits across the scene;—this power resides in a sound moral discipline, and a well-regulated mind.

The foundation of all mental discipline, in the words of an eminent writer, "consists in the power of mastering the mind." It is in having the intellectual processes under due regulation and control,—and being thus able to direct them, upon sound and steady principles, to the acquisition of useful knowledge, and the discovery of truth. Here we are, in the first place, reminded of that remarkable power which we possess over the succession of our thoughts. We can direct the thoughts to any subject we please, and can keep them directed to it with steady and continuous attention. In the due culture of this power consists a point in mental discipline, of primary and essential importance. By the neglect of such culture, the mind is allowed to run to waste amid the trifles of the passing hour, or is left the sport of waking dreams and vain delusions, entirely unworthy of its high destiny. There is not a greater source of difference between one man and another, than in the manner in which they exercise this power over the succession of the thoughts, and in the subjects to which these are habitually directed. It is a mental exercise which lies at the foundation of the whole moral condition. He who, in early life, seriously enters upon it, under a sense of its supreme importance; who trains himself to habits of close and connected thinking,—and exerts a strict control over the subjects to which his thoughts are habitually directed,—leading them to such as are really worthy of his re-

gard, and banishing all such as are of a frivolous, impure, or degraded character,—this is he who is pursuing the highest of all earthly acquirements, the culture of the understanding, and the discipline of the heart. This due regulation, and stern control of the processes of the mind, is, indeed, the foundation of all that is high and excellent in the formation of character. He who does not earnestly exercise it,—but who allows his mind to wander, as it may be led by its own incidental images or casual associations, or by the influence of external things to which he is continually exposed, enlarges his highest interests both as an intellectual and a moral being. "Keep thy heart with all diligence," says the sacred writer, "for out of it are the issues of life."

Now, it cannot be too anxiously borne in mind, that this great attainment is, in a remarkable degree, under the influence of habit. Each step that we take in the prosecution of it will facilitate our further progress,—and, every day that passes over us, without making it the object of earnest attention, the acquirement becomes the more difficult and the more uncertain;—and a period of length arrives, when no power exists in the mind, capable of correcting the disorder which habit has fixed in the mental economy. The frivolous mind may then continue frivolous to the last, amusing itself with trifles, or creating for itself fictions of the fancy, no better than dreams, and as unprofitable: The distorted mind may continue to the last eagerly pursuing some favourite dogma, while it is departing farther and farther from truth: And the vitiated and corrupted mind may continue to the last the slave of its impure and degrading passions. Such is the power and such the result of mental habits,—and let us ever bear in mind how such habits are formed. They arise out of individual acts of the mind; and we have not the means of detaching what number of such acts are necessary for forming the habits,—and at what period these may acquire a mastery, which shall pervert the highest interests of the mind. We cannot determine how many instances of frivolity may constitute the permanently corrupted mind; or what degree of inattention to the diligent culture of the powers within, may be fatal to the best interests of the man, both as an intellectual and a moral being. Hence, the supreme importance of cultivating in early life, the mastery of the mind,—and of watching with earnest attention the trains of thought which we encourage there, as we cannot determine at what period a habit may be formed, the influence of which shall be permanent and irremediable.

When we take this extended view of that which constitutes sound intellectual culture, we perceive that it does not consist in the mere acquirement of knowledge, however extensive that knowledge may be; for this may be an exercise of memory alone. We feel that there is a culture of the higher powers of the mind, of greater difficulty, of greater importance far, without which knowledge is vain. This is a due regulation of the various mental faculties themselves, so that each may perform its proper office upon the knowledge we have acquired; that the various powers within may observe a healthy relation towards each other; and that from the whole may result a due influence upon our motives and principles of action, as moral and responsible beings. Without attention to these considerations, a man may accumulate a mass of knowledge, which yields him no real advantage;—he may have gone the round of the sciences, commonly so called, while he has made no progress in that higher department, the knowledge of himself.

The great principle of self-government, therefore, consists in calling ourselves to account, both for what we know, and for what we do, and for the discipline which we exercise over the processes of our minds. It consists in questioning ourselves rigidly, what progress we are making in important acquirements,—what are the subjects which chiefly occupy our attention,—whether these are such as are really of adequate value, or whether, amid undue devotedness to some favourite pursuit, others of higher importance are overlooked and forgotten; or whether, under a habit of listless vacuity, and inactivity of mind, we may be allowing the best of our days to creep on, without eager attention to any solid acquirement at all. It consists in questioning ourselves, in the same manner, what opinions we have formed, and upon what grounds we have formed them, whether they have been received from others without examining for ourselves, or after a slight and partial examination, directed, it may be, by some previously formed prejudice,—or whether they have been deduced from a full and fair examination of all the facts which ought to be taken into the inquiry. It consists, finally, in scrutinizing our mental habits, our moral feelings, and our principles of action;—what are the subjects to which our thoughts are most habitually directed; what the motives which chiefly influence our conduct;—what the great objects which we propose to ourselves in life; what place among these have the principles of selfish indulgence, personal distinction, or mere human applause;—and what place have those exalted principles which spring from a higher source, and rise to that elevation from which they spring,—a spirit of devotedness to Him who made us,—and views and feelings which point to an existence beyond the grave.

SELF-INSPECTION.

From the above.

In regard to the discipline of the mind, as well as the external conduct, the rule proposed by Bishop Butler is of high efficacy and universal application. It consists in simply asking ourselves, before proceeding to any act, or any course of action,—is this I am going to do right, or is it wrong,—is it good, or is it evil? This rule is so simple, and so obvious, that most people, probably, think they act upon it;—but this they will find has been done in a very loose and inefficient manner, when they come, in every instance, distinctly to put the question and distinctly to answer it. The practice of doing so, in every step of life, will grow into a habit of mental discipline, of vital importance to the highest interests of the moral being. It ought to be exercised, not in regard to our actions alone, but also in regard to the processes of the mind,—the direction of the attention, and the regulation of the thoughts. These will be found to be as much under the influence of a voluntary power, as is our external conduct;—and the due and habitual exercise of this power, is, in both cases, of equal and indispensable importance to a sound moral condition.

A leading defect in many characters, and one which lies at the foundation of much and serious imperfection, both intellectual and moral, is the want of this habit of self-inspection and self-interrogation. This deficiency is not confined to the listless and vacant mind, which allows life to glide over it and frivolties and waking dreams. It may be found in those who are intensely and actively occupied with external things. It may be found alike in the laborious student, who is eager in the pursuit of knowledge,—and in the active man of the world, who, engrossed with the affairs of the living scene, which is moving around him, has neglected the wondrous scene that is passing within,—has never cultivated the rigid scrutiny of his own intellectual and moral condition. The truth, indeed, seems to be, that after a certain period of life, few have the habit of thus sternly to look within. For, a high degree of moral courage is required, to free the disclosure which awaits the mind, when it is thus turned towards upon itself;—a disclosure, it may be, of the result of years and years that have passed over it in listless inactivity, which yields nothing to reflection but an empty void, or in the eager pursuit of objects which are seen to be worthless; or in the acquirement of habits which are felt to be destructive to the health of the mind;—the disclosure, it may be, of important duties neglected, and important pursuits overlooked; and the conviction that life is drawing to a close, while its great business is yet to begin. Few have moral courage to meet this disclosure; and when it is met, with an attention in some degree adequate to its supreme interest, the impressions which it yields are encountered by the force of confirmed moral habits, which seem to claim every faculty and feeling of the mind as theirs by hopeless bondage. Hence the supreme importance of cultivating in early life the habit of looking within; the practice of rigidly questioning ourselves as to what we are, and what we are doing,—what are our leading pursuits, and what our mental habits; what are our plans and prospects for life, and what influence, over the whole of our moral discipline, have the solemn realities of a life which is to come. What I have called the power of mastering the mind, consists, if I may use a strong mode of expression, in compelling it to listen to such a course of interrogation as this, and compelling it to return distinct and definite answers. Each hour that, in early life, is spent in such an exercise, is fraught with results of greater value than all that the world can give. The exercise is gradually confirmed into mental habit; and, under the influence of a power from on high, the consequences are likely to be such as reach beyond the narrow limits of time, and extend into eternal existence.

HINTS TO MOTHERS.

Concluded.

Look at facts.—What first led the pious and eminently useful John Newton to the knowledge of the truth? The instructions of his mother, given at the early period of four years, fastened upon his conscience, and led him to a Saviour.

Can you estimate the effect of his labour? Not till you can compute the usefulness of Buchanan and Scott, who were converted by his instrumentality—till you can see the full blaze of that light which the former carried into the heart of heathen India, and witness the domestic comfort and brightening hopes occasioned by the labours of the latter. Who taught young Timothy, an early labourer in the vineyard of Jesus Christ, the first lessons of religious truth? Who led Samuel, a prophet and a judge in Israel, while he was yet going, to the house of the Lord, and dedicated him to the service of the God of heaven? A praying mother.

Though the seed thus sown in childhood may not spring up and bring forth fruit while under the maternal eye, yet we must not conclude that it is lost. A Clergyman recently met a seaman in the street of a neighbouring city, and pressed upon him the duty of attending to the concerns of his soul. The hardy mariner burst into tears and exclaimed, "Stop, stop, don't talk to me so; it is just as mother talked to me when I was a boy." A mother's counsel had followed him through all his wanderings, and still the words of her who prayed

for him retained their hold on his conscience. The time has come when it is esteemed a greater honour to be the mother of a Brainard or a Martyn, than of a Cesar or a Napoleon. And suppose the mothers of these men, whose characters, though so widely different, are so universally known, should, from their unchanging state, look upon those sons whom they have nourished; what would be the view presented to them? Who would not choose to have given birth to the Christian heroes? It is not for this short state of existence only that you are to train your children. The little group that now cluster around you are destined for immortality. When the world on which they stand shall have passed away, and its pleasures and its honours shall be forgotten, then they whom you have introduced to this state of being will begin to live. Their characters are now forming for eternity, and you are aiding to form them.

Though you may not design it, though you may quiet yourself, that if you can do them no good, you will not do them injury; yet you exert an influence which is felt, and will be felt when your head is laid in the dust. Let, then, this appeal to a mother's feelings be heard, let it come to your own bosom, and ponder it in your heart.

Do you know the way to a throne of mercy; and can you kneel before it, and forget the children of your love? Can you watch their closing eyes, and not commit them to your God? Can you labour that they may enjoy the good things of this fleeting world, and not pray that God would prepare them for that upon which they will soon enter? You see them growing up around you without hope and without God in the world; though you may be unable to do more, can you refuse to pray, that he who in a peculiar manner extends the arms of mercy to those in the morning of life, would take them to his embrace, and prepare them for his kingdom?

You have seen the hand of disease fasten upon them, and have passed days of anxious toil, and nights of sleepless solicitude, to arrest their malady; and have cried from a bursting heart, "Oh, spare my child!" You have seen the object of your tenderest affection sinking in the arms of death, and with a heart rent with anguish have said with the nobleman, "Come down ere my child die." And when the last duties of parental affection were performed, and the grave had closed over the child; of your bosom, you have perhaps looked back to the time when it was under your care, and mourned that you thought no more of its immortal part, that you prayed no more for its precious soul.

If you have passed through scenes like these; if you have thus felt; then remember those now in life and health, and improve the opportunity now given you.

The time of your exertion is very short. Soon your children will arrive at that period of life when a mother's influence will be very feebly felt, unless it has been early exerted. Would you find in them a rich source of consolation when your head shall become white with years, and your body be bending to the grave; then you will now commit them to him who can sanctify and save the soul. Should you go down to the grave, and leave these objects of your love in a cold, unfeeling world, what better can you do for them than to secure the friendship of one who stetheth closer than a brother, and whose love is stronger than death? The tender tie which now binds you to them will soon be dissolved; you can not resist the stroke which shall tear them from your bosom. You may have felt the pang—your heart may have been filled with sorrow. O then, if you ever pray, if your soul ever went out to your Father and your God, in humble petitions; tell him of your children who know him not: when you know what it is to wrestle in secret with the God of Jacob, give him back in faith your children. Then you may hope, through grace, to say, in that other world to which you are going, "Lord, here am I, and the children thou hast given me."

Should this little tract fall into the hands of a mother who has never prayed for those to whom she has given life: Prayerless mother! spare, oh, spare your child; stop where you now are, on the threshold of eternity, and remember, as you gaze on that countenance which smiles in your bosom, that you have never prayed for its soul, which will live for ever. Have you a mother's feelings, and can you still neglect it?

Oh! give me poverty, give me pain; leave me friendless and forsaken by the world—but leave me not to the embrace of a prayerless mother—leave not my soul to the care of one who never raised her weeping eyes to heaven, to implore its blessings on my head.

Are you a mother, and can you close your eyes upon the scenes of earth, and remember that you never raised, even in your silent breathings, the desires of your heart to heaven for a child, perhaps your only darling?

In some lonely hour when the labours of the day are ended, and you have reformed the last net of kindness for your sleeping babes; kneel, if you never have before, kneel before Him who seeth your heart in that silent hour, and utter one short prayer; "one broken petition of penitence, faith, and love to the Saviour of sinners, for your dear children."—Tract published by the Cork Religious Tract and Book Society.

means seem so strong as to promise their continuance in office, if there were a leader to command...

The affairs of the West Indies have come largely under discussion in debating a measure respecting the sugar duties, which remains incomplete...

THE CANADIAN STEAMERS.—The Royal Mail Steam Ship Niagara, Captain Rytel, arrived in the harbor at an early hour on Sunday morning...

The United Service Gazette states, that it is in contemplation to discontinue immediately the blue frock coats worn by military officers in dress, and to substitute a shell jacket...

The preparations for Her Majesty's visit to Ireland are spoken of with increased confidence. Accounts of a return of peace and quietness in that country encourage the hope that nothing will occur to prevent the accomplishment of that purpose...

It is very plain, that if the League of the Old and Young Irelanders should be eventually established, which is still doubtful, that it cannot long hold together. Mr. John O'Connell has addressed one of his ponderous lectures, full of a dreary waste of words, to the Irish people, in which he announces his withdrawal from the League...

FRANCE.—We have before referred to the article on our fourth page. The following carries on the history of this unhappy country.

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M. Martin, late member of the Executive Government, was elected President of the Assembly. There was a strong feeling in favour of appointing General Cavaignac Dictator...

The events which have happened in Paris have cast into the shade almost all our other continental intelligence. The King of the Belgians opened his Parliament on the 25th ult. The speech contained assurances of economy and retrenchment.

In Denmark and the Duchies affairs have not materially changed. The Danes are entreaching themselves between Hadersleben and Christianfeld.

In Berlin, the Ministry just appointed, with M. Camphorant at the head, has resigned. It was found impossible to conduct the public business satisfactorily, so they threw up their post-bills. The alarm of a Russian invasion has been instilled into the minds of the people of Berlin, and the King is suspected of being in communication with the Emperor of Russia...

In Spain the civil war has not made great progress. Decisive battles have taken place, but nothing to affect materially the success of the cause. The Americans appear to be preparing to invade the Venetian territories. It is said that Austria has, against the wishes of the Emperor, requested the assistance of the French Republic...

In Spain the civil war continues, and threatens results far more serious than the vague rumors we have constantly of the progress of the war. The national papers relative to the Spanish Ministers, instead of representing him, only make the charges preferred against him more absurd and untenable.

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PORTUGAL.—We have advices from Lisbon to the 19th ult. All remains quiet there; all commerce is stagnant, and every thing in a state of collapse; but revolutionary thoughts and feelings are at work, and from the visits of police agents to private houses in a domiciliary way, as well as the many arrests of parties known to be hostile to the Status quo Government...

The latest news from Europe was received yesterday in the shape of the New York Journals of Commerce intelligence by express and telegraph to Liverpool on the 1st instant. It says: It is rumoured in London that the Queen has come to a determination of giving up a portion of the royal allowance, and that a petition to that effect will be shortly laid before the House of Commons.

It is also reported in the vicinity of the Rhine (Paris), that additional government reporters were about to start for Dublin, with the view of bringing to condign punishment all who would dare to violate the crown and government security bill.

IMPORTANT FROM MEXICO.—Advices from Vera Cruz to the 25th ultimo, and from the capital to the 22nd, have been received in New Orleans. On the 15th, Paredes took possession of the city of Guanajuato with some 400 men. The garrison went over to him after a show of resistance, and he immediately dissolved the State Congress and deposed the government. The motives of Paredes are explained in a plan promulgated by Juarez in his manifesto...

As soon as intelligence was received of the capture of Guanajuato, the government took prompt measures to quell the insurrection. General St. Patrick was despatched against the insurgents. The number of government troops in the field amounted to about 2500.

Three new screw-propeller ships (Spray and Talon, intended to convey H. M. Mails between Halifax and Newfoundland, and Halifax and Bermuda, have been advertised to leave the City for this Port, the former on or about the 1st day, and the latter about the 10th August.

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vy sacrifice which would be entailed by forcing their securities at once on the market.

The Directors purpose to pay 20 per cent on the amount of all Deposits now in the Bank, in the following manner:—On sums of £50 and under, on and after this day, the 15th July.

On sums of £100 and under, on and after the 25th July.

On sums of £200 and under, on and after the 1st August.

On sums of £300 and under, on and after the 15th August.

On sums of £500 and all over, on and after the 1st September.

The smaller Depositors, being the most numerous, are to be paid off first in order.

All Deposits made since the commencement of the run on the Bank, as well as such as hereafter may be made, will be kept apart from the General Deposits, and be paid in full on demand.

The Directors have given their unwearied attention to the affairs of the Bank, in the hope of being able to restore it to public confidence, but they deeply regret without success. They cannot close this notification without repeating their former expressed opinion, that but for the severe and continued pressure on the Institution, there was nothing in its position to prevent its being carried on with perfect safety and advantage to the public.

MEXICO.—Yesterday morning, a few minutes after six o'clock, a Private of the 19th Regiment, quartered in the Quebec Gate Barracks, shot a Corporal of the same Corps, under circumstances which are detailed on the papers, having no reason to doubt but that the crime was wilful and premeditated.

The coroner's Jury returned a verdict of Willful Murder.

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GAUSSIE ISLE Quarantine Station.—Total sick, last Saturday, 60, of which number only one of Typhus fever; 25 had been discharged during the week, 6 had died, 4 new cases admitted.

FIRST ARRIVAL AT QUEBEC FROM THE FAR WEST.—About 2 o'clock this afternoon, the steamer Free Trader arrived at this port from Michigan City, at the head of Lake Michigan, with a cargo of 6,134 bushels of Indian Corn for H. J. Noad & Co. The Free Trader is the first vessel direct from the Far West to Quebec; she has made a very fair voyage. She left Michigan on Friday the 7th instant, making the voyage—2,300 miles—in 11 days.—Tuesday's Mercury.

MARRIED.—A Sperry, Tuesday morning, Mrs. Henry Leitch, daughter of Mr. Leitch, of Woodstock, Kent, the only daughter of the Rev. Henry Horwood, of a daughter.

MARRIED.—Last Thursday, by the Rev. John Torrance, Mr. W. Thos. Teacher, to Ann, eldest daughter of Mr. Thomas Savitt, Point Levi.

MARRIED.—At Chongou, on the 10th inst., by the Ven. the Archdeacon of York, J. W. R. Beck, of Chongou, to Elizabeth, second daughter of the Hon. G. S. G. G. G.

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RECEIVING FOR SALE PATENT SHOT, assorted, Sheet Lead, Dry Red and White Leads, Paints, assorted colours, Red Ochre, Rose Pink, Putty, in bladders, Best Black Lead, Nos. 1 & 2. C. & W. WURTELE, St. Paul Street, Quebec, 21st May, 1848.

WANTED, by a young person of respectable ability, a situation as NURSERY GOVERNESS, or Companion to a Lady, or to make herself useful in any way. Respectable references can be given. Application to be made at the office of this paper. Quebec, 1st June, 1848.

NOTICE.—The Subscriber, having leased one-half of a large and extensive LUMBERING ESTABLISHMENT, known as HEBERNA COVE, is prepared to make advances on Timber, Deals and Staves placed therein for sale. FRANCIS BOWEN, Broker, St. Peter Street, Quebec, 4th May, 1848.

THE CANADA LIFE ASSURANCE COMPANY. Established 21st August, 1817. CAPITAL, £50,000.

HUGH C. BAKER, PRESIDENT. JOHN YOUNG, VICE PRESIDENT. BURTON & SADDLER, SOLICITORS. PHYSICIANS: G. O'REILLY & W. G. DICKINSON.

THIS COMPANY is prepared to effect ASSURANCE UPON LIVES and transact any business dependent upon the value or duration of Human Life; to grant or purchase Annuities or Reversions of all kinds, as also Survivorships and Endowments.

In addition to the various advantages offered by other Companies, the Directors of this Company are enabled, from the investment of the Premiums in the Province at a rate of compound interest much beyond that which can be obtained in Britain, to promise a most material reduction of costs; guaranteeing Assurances, Survivorships or Endowments for a smaller present payment, or yearly premium, and granting increased ANNUITIES whether immediate or deferred, for any sum of money invested with them. They can also point to the local position of the Company as of peculiar importance to intending Assurers, as it enables such Assurers to exercise control over the Company, and facilitates the acceptance of healthy risks, as well as the prompt settlement of claims.

Assurances can be effected either with or without participation in the profits of the Company; the premiums may be paid in half yearly or quarterly instalments; and the HALF CREDIT SYSTEM having been adopted by the Board, credit will be given for one half of the first seven premiums, secured upon the Policy alone. Annual Premium to Assure £100, Whole Term of Life.

Table with 4 columns: Age, With Profits, Without Profits, Half Credit. Rows for ages 15 to 60.

THE BRITANNIA LIFE ASSURANCE COMPANY has reduced their rate of Premiums, and the subscriber is prepared to receive Deposits according to the new scale. R. PENISTON, Agent, India Wharf, Quebec, 18th July, 1848.

BOOK AND TRACT DEPOSITORY OF THE Church Society, AT MRS. WALTON'S, OLD FELLOWS' HALL, GREAT SAINT JAMES STREET, MONTREAL.

WHERE PRAYER BOOKS, TESTAMENTS, RELIGIOUS BOOKS and TRACTS, are on SALE. Montreal, May 26, 1848.

A YOUNG LADY, engaged in tuition, who has a few leisure-hours, would be glad to devote them to the instruction of pupils. Inquire at the Publ. Schs. Quebec, 8th June, 1848.

BELMONT SPERM CANDLES. Used for light, per 100 lbs. from London. Price a small lot of the above CELEBRATED CANDLES, and first by M. G. MOUNTAIN, Quebec, 7th June, 1848.

BEED & MEAKINS, Cabinet Makers, ST. DENIS STREET, MONTREAL.

FOR SALE BY THE SUBSCRIBERS: RIGGING, CHAIN, PATENT CORDAGE, Chain Cables and Anchors. C. & W. WURTELE, St. Paul Street, Quebec, 21st May, 1848.

FALL AND WINTER CLOTHING. THE Subscriber begs to thank the Military and Gentry of Quebec and the public generally, for their very liberal support with which he has been favoured since he commenced business, and he confidently hopes by a constant attention to his business, to meet with a continuance of their patronage.

The Subscriber also invites an inspection of his stock of Double Milled West of England KERSEY CLOTHS, BEAVERS, DOES, KINS, CASSIMERES, VESTINGS, &c. &c. from London, a general assortment of those articles, all of the very best quality and latest fashion, which he will make up in his usual style, at moderate charge.

H. KNIGHT, 22, Palace Street, Quebec, 13th Oct., 1847.

ON SALE. WINDOW GLASS, in Half-Panels, assorted sizes, 6 1/2 x 7 1/2, to 30 x 40. Best English Fire Bricks. C. & W. WURTELE, St. Paul Street, Quebec, May, 24th 1848.

South's Corner.

VACATION JOURNEY From Ulm to Augsburg, in 1841. Continued.

The omnibus, which started with only four or five passengers, became full, true to its name which signifies that it is intended for ALL, provided they pay the fare. A mixed company it was: peasant, cook, horse-dealer, collegian, miller, merchant, major, trumpeter, attorney; and others who did not proclaim their rank in society. Conversation had to be carried on by hawking and screaming, to overcome the rattling and rumbling of the long box on wheels which enclosed us. It seemed strange enough to me, at first, to find myself in company with persons from whom, in other circumstances, I would have kept my distance; but during the journey, I discovered that rank and education do not always ensure the best manners. The major and the merchant were men who had seen good society, but both of them used profane language. The peasant and the miller had only moved in the lower walks of life, but they made a good many sensible remarks with perfect propriety of expression.

Our road led through the small town of Gunzburg, which, as early as the days of the Roman occupation of this territory under the name of *Tudicium*, was known as *Guntia*; in later times it acquired some importance as the capital of the margravate of Burgau, whence it can still boast of a palace for the accommodation of the Emperor of Germany to whom it belonged. It contains only about four thousand inhabitants now, and is of no great note, but has its schools, from the alphabet-classes up to a Gymnasium, that is a Grammar School at which boys are prepared to enter College.

At Gunzburg, the road turns aside from the Danube, and it leads over a region celebrated in the history of fierce warfare. The village of Blonheim is not far off, where the Duke of Marlborough, at the head of the English, and Prince Eugene, commanding the allied forces, won a decisive victory over the French army under Marshal Tallard, in the year 1704. If men were as valiant for the truth of God as they are for earthly glory and distinction among men, we should hear more of triumphs over superstition, unbelief, hardness of heart, and viciousness of life.

And, thanks be to God, the river Danube might testify of the valour of Christian missionaries, even as of the prowess of military heroes, if it had a tongue to speak. And whereas the din of battle and the conqueror's triumph have called forth the wailings of widows and orphans, the citizen's groan, and the husbandman's lamentation;—the conquering march of Christianity has made glad the wilderness and the solitary place; the desert blossoms and rejoices with joy and singing.

When the Romans sent their legions to conquer the Germans, it was not their design to carry to them the Christian faith; but God so ordered it that, from the dominions of Rome, missionaries went to those parts of Germany which the Roman conquests had opened; and before three centuries had elapsed, we read of martyrs in this part of Germany, and the number of believers was multiplying.

The worship of idols at last fell prostrate before the spreading light of the Gospel: I wish I could say that it never was restored. But in course of time, men changed the pure doctrine of the Gospel into an occasion for setting up images, and they are bowing down again to the work of their own hands. Yet, scattered here and there is the Saviour's little flock; and the Scriptures are open before thousands; and souls are feeding upon God's word in retirement, even where the public preaching in the churches puts man's invention instead of heavenly truth.

The omnibus rolls finely along, and there is no time to be lost, for we have some passengers who intend to be at the rail-way station, in Augsburg, in time to set out at once for Munich and take their supper there, before they retire to rest for the night. The driver also seems to be in good earnest about it, for he will have to take care of his horses, after he gets in, and he wishes to spend a pleasant evening yet with his companions or family. So then he urges his horses on with a good will; but just as we are all rejoicing at our rapid progress, one of the hind wheels of our omnibus comes off, the rear part of the vehicle plunges deep into the sandy road, and we are suddenly brought to a stand. Now, oh, what a change in the faces and tempers of those passengers who are bound to Munich! But ugly faces and ill tempers never yet lifted a carriage out of the mud: so our driver, who is a prompt and resolute man, calls upon every one who feels delay a grievous thing, to put his shoulder to the wheel:—at least to the place where the wheel has come off.

The cook, who has been silently sitting all the time just over the wheel which has parted company, with some gravity observes, that our shoulders might not be in a state to be put to the wheel, if we had been travelling in a high stage-coach, instead of the omnibus which is hung low and does not upset from the accident. This remark restores good humour—the vehicle is raised, the wheel put on, a spare pin put in for the one which has proved treacherous—now take your seats; the horses themselves do not take any pleasure in standing still—off they go in a gallop, and soon we roll over the Augsburg pavement, from its western entrance to the Moor's head tavern at the opposite end, which is the part nearest to the rail-way station.

It is said that Sir Robert Peel, on looking up and down the long and wide Maximilian-Street, exclaimed: "Surely, Augsburg must be the most magnificent city in all Germany." If every part of the city were equal to that particular street with its large houses, splendid churches, its handsome fountains, he would have judged correctly. But there are some portions of Augsburg which present but a poor appearance, compared with its main street, though none is quite so bad as those parts of London where, in the rear of palaces, one meets with those habitations

which furnish the pupils of the "Ragged Schools," lately brought into working in the English capital. Augsburg has preserved some of its present magnificence from the time when, together with Nuremberg, it was the centre of commerce for Germany. Its merchants were like princes; they found plenty employment for skilful workmen; arts and trades were encouraged; and the city increased in ornaments and population.

A change has come over it, since then; the course of commerce has taken a different direction, and the merchants in Germany look to the sea-ports, for supplies, rather than to Augsburg which lies far away from the sea, and not even on the banks of a river, convenient for the transport of goods. The Lech, which waters the city-walls, is so rapid that it allows no navigation against the stream; goods, therefore, have to be carried to Augsburg by land-conveyance which is expensive; and more are not carried there than what are required for the inhabitants of the city and neighbouring country. Still, the industry and skill of the Augsburg merchants have opened to them new sources of wealth: they now carry on a great deal of banking business for various parts of Germany; advancing money to some, investing the spare funds of others; collecting debts in all parts of Europe, or making remittances by means of bills of exchange. Some manufactures also are carried on there with good success, and a vast number of engravings for popular use—such as battles, likenesses, landscapes, and so on—are designed and struck off by Augsburg artists, and circulated all over Germany.

But it has greater interest than what arises from all this, in the eyes of him who knows the history of the Christian Church. You are aware that the "Augsburg Confession" bears its name from this city, where the Diet of the German Empire was assembled in the year 1530, and the Princes who had embraced the reformed faith presented that noble declaration of their faith, purged from Romish corruption, and founded upon the pure word of God, so that Doctor Baier, the Elector of Saxony's Chancellor, after reading it loud and distinctly, said to the Emperor, in handing the Manuscript to him: "I deliver to your Imperial Majesty a confession which shall stand, though the gates of hell were to assail it."

To be continued.

CHRISTIANITY AND INFIDELITY.—To a young infidel, who scoffed at Christianity on account of the misconduct of some of its professors, Dr. Mason said, "Did you ever know an upstart made because an infidel went astray from the path of morality?" The infidel admitted he had not. "Then," said the Doctor, "don't you see that you admit Christianity is a holy religion, by expecting its professors to be holy; and that thus, by your very objection, you pay it the highest compliment in your power?"

THE ELEPHANT "RAJAH." On Saturday 17th ult., "Rajah" the elephant belonging to Mr. Atkins, at the Zoological Gardens, Liverpool, was shot. The facts of the occurrence were these:—On Saturday morning the keeper of the elephant was in the den with Rajah. One of the holiday visitors from some of the neighbouring towns was in the house watching the manoeuvres of the animal, who, having in some way or other displeased his keeper, was struck by him. Rajah resented the blow, struck the man to the ground, and, crushing him with one of his feet, broke almost every rib in his body. The stranger immediately gave the alarm, but it was too late, the keeper had ceased to live. It was instantly determined that the animal should be destroyed. The commanding officer of the district, at the request of Mr. Atkins, immediately despatched a company of Rifles from the barracks for the purpose of destroying the elephant. In the mean time two ounces of prussic acid and twenty-five grains of aconite (monk's-hood) were administered in buns and treacle. For a few minutes Rajah betrayed symptoms of sickness, but no other effect was visible, and he appeared soon after to recover his usual health and activity. After the lapse of three-quarters of an hour it was deemed advisable to despatch him by shooting him. The house was ordered to be cleared of all save the soldiers, twelve of whom presented their arms. Rajah turned round when he saw the rifles presented at him, but on again presenting a fair view for a shot, the pieces were discharged, and he reeled, uttering at the same time a loud growl. Twelve other soldiers immediately took the places of those who had fired, and presenting their pieces, fired at the first opportunity. Another body of soldiers entered the house, but it was found a vital place had been touched, and that the elephant was dead. After the melancholy accident the elephant betrayed no symptoms of restlessness. He had been for about a dozen years in the possession of Mr. Atkins, who paid £2500 for him when he was shot must have considerably exceeded £1,000.—Liverpool Paper.

DEATH OF A KEEPER AT WOMBWELL'S MENAGERIE.—At Stafford, recently, a lion and lioness were added to the menagerie, and W. Wombwell, the proprietor's nephew, entered the den where they were placed, in the morning, when they displayed no symptoms of ferocity. In the evening he entered again for the purpose of showing the spectators the command he had over these rulers of the forest; but on lying down with them, the lioness suddenly seized him by the neck, tearing the scalp off the back part of his head, and frightfully lacerating his neck with her fangs. The lion threw himself over the unfortunate man's body as if to overpower him. Another keeper entered into the den with a piece of iron and struck the two brutes over the head, with such effect that they rushed from the wounded keeper, who was then removed from the den, but there was no hope of his life being preserved.

BEAUFORT LUNATIC ASYLUM. By A. H. DAVID, M.D., MONTREAL. We avail ourselves of the opportunity afforded by our attendance at the meeting of the College of Physicians and Surgeons

held at Quebec, the other day, to visit this excellent Institution, and are happy to be able to add our testimony to all we have ever heard in its favour. The building is well adapted for an Asylum—it is of the shape of the letter L—its wards are capacious, lofty, and well ventilated, and are heated by a hot air apparatus, and are remarkable for their perfect cleanliness. The situation of the building is that exactly to be desired for such an Institution; it stands on an elevated rock, about four miles from Quebec, commanding in front a view of the St. Lawrence; and on the other sides a view of the magnificent scenery for which the country surrounding Quebec is proverbial, and which is, unquestionably, calculated to give pleasure to every mind, whether sane or insane. The building is of stone, but the wood work in the interior is very coarse and common, from the fact that it was not originally intended for any such noble purpose as that to which it is now put.

At present there are about 130 patients receiving the benefit of this excellent Institution, all of whom seemed to be happy and contented—several were occupied digging in the garden attached to the building—some engaged in washing, others sewing, some writing, and one amused several by playing a violin; indeed all were engaged or amusing themselves as their wayward fancies inclined. And here we must observe how much we were struck with the kind and affectionate manner, towards his poor patients, of the friend (one of the attending physicians who accompanied us—the hearty shake of the hand—the pinch of snuff from his box—the pleasing answer to one or two who asked for their discharges—the promise to attend to the little requests of others—all show the zealous and enlightened Physician reaping the reward of his kind treatment, by the confidence reposed in him by his patients, and the influence he has over them. He silently admitted us into each ward with his own little key, and it was with much emotion we beheld the inmates, although taken by surprise, jump with delight bearing in their maniacal countenances at his approach—as he was not attending at the time, his visit was unlooked for—giving the result of good management, for "cleanliness, hope, and satisfaction" prevailed. All the locks in the establishment are similar, and each attendant has but one small brass key which fits every lock, so there is no jangling of keys, and the doors open and shut without any noise, thereby preventing any patient being alarmed or agitated by these noises, as we have observed in other similar institutions. The resident Physician was attending to his duties as Secretary to the College of Physicians and Surgeons at the time of our visit. His house is at a short distance from the Asylum, but in the grounds, which are very extensive. The Medical Board consists of Drs. Morrin, Douglas, and Fremont, one of whom visits daily for three months, and all three meet there twice a week, by which means they are not only perfectly conversant with all that transpires, but become intimately acquainted with the peculiarities of each case. The mode of dieting is well arranged, it is plain and simple, and similar on similar days of each week. The only punishment, if we may so term it, allowed for any patient who may become violent or refractory, is the cold water douche. The males occupy one side of the building, and the females the other, and the idiotic are separated from the maniacal: both sexes meet at the meals, but at different sides of the large dining room, and also, once a week, when the tables are removed from this room, the inmates dance to the music of the fiddle before alluded to, under the watchful care of the attendants. Our stay was so limited, we were not able to obtain any statistical information with sufficient accuracy for publication; but we do express a hope, to have from the Medical attendants themselves, the full details of the number admitted and discharged, relieved or cured, with all particulars since the opening of this valuable Institution.—Montreal, May, 1843.—Br. V. Am. Journal of Medical Science.

THE PARIS INSURRECTION. From the *Evangelical Times*, of the 13th inst. In our last number we mentioned that the labouring classes were assembling in great numbers in the eastern part of Paris, and that some were proceeding to the National Assembly. A detachment of five officers having waited upon M. Marie, at the Luxembourg, he listened to their grievances, but observing that their spokesman had been an active party in the affair of the 15th May, said to the men, "You are not the slaves of this man—you can state your own grievances." This expression was distorted amongst the workmen, that Marie had called them "slaves" and seems to have been the signal for the conspirators, who had organised a vast movement, to commence their operations. On Thursday night, the 22nd inst., the first barricades were raised, and the troops and the National Guards called out. On Friday, the insurgents, for by that time the movement had assumed all the character of an open insurrection, possessed themselves of all that portion of the right bank of the river Seine, stretching from the Faubourg St. Antoine to the river, whilst on the left bank they occupied all that populous portion called the Cité, the Faubourg St. Marcel, St. Victor, and the lower quarter of St. Jacques. The communications of the insurgents between the two banks of the river were maintained by the possession of the Church St. Gervais, a part of the quarter of the Temple, the approaches of Notre Dame, and the Bridge St. Michel. They who are familiar with Paris will see, by a glance at the map, that these extensive lines of operations, the insurgents occupied a vast portion of the most defensible parts of the city, and actually threatened the Hôtel de Ville, which, if they had succeeded in taking, might have secured the final victory on their side. On the Friday there were partial conflicts, but the insurgents seemed to be occupied more at fortifying their positions than in actually fighting; but whatever successes the Government troops may have had in various quarters, where conflicts took place, as at St. Denis and St. Martin, it now appears that the enthusiastic courage of the insurgents repulsed them, and even beat them in other parts of the city. Lamentable role with the staff of Cavagnac, having Paris to quell the insurrection; but it was evident that nothing but the power of arms could compel the insurgents to yield. The Government forces were divided into three divisions; and large masses of troops were brought to bear with artillery upon the positions of the insurgents; but still Friday passed and the insurrection had evidently gathered strength. On Saturday the National Assembly declared itself in permanence, and Paris was placed in a state of siege. The Executive power was delegated absolutely to General Cavagnac; and at half-past ten the members of the Executive Government resigned. They declared that they should have been wanting in their duties and honour had they withdrawn before a session or a public peril. They only withdrew before a vote of the Assembly. Reports poured in every hour to the Assembly; and as the intelligence arrived of the slaughter of the National Guards, and the fall of one general after another, who was killed or wounded by the insurgents, the sensation became deep and alarming. Various proclamations were issued by Gen. Cavagnac to induce the insurgents to lay down their arms, but to no effect. The whole of Saturday was employed in desperate fighting on both sides. Except a halt during a faithful thunder-storm in the afternoon of Friday, the conflicts were without intermission. On Saturday, however, the carnage and battles on the south of the river were terrible. During the whole of Friday night, and until three o'clock on Saturday, the roar of the artillery, and the noise of musketry, were incessant. In this frightful state of things the Assembly betrayed not a little alarm. Deputations from the Assembly were proposed to go and entreat the combatants to cease this fratricidal strife; but all the successive reports proved that the insurgents were bent upon only yielding up the struggle with their lives; and their valour was only surpassed by their desperate resolution. On Saturday night, at eight o'clock, the capital was in an awful state. Fighting continued with unabated fury. Large masses of troops poured in from all the neighbouring departments; but still the insurgents, having rendered their positions almost impregnable, resisted, more or less effectually, all the forces which could be brought against them. The "red flag," the banner of the *Republique Démocratique et Sociale*, was hoisted by the insurgents.

On the Sunday morning, at the Meeting of the National Assembly, the President announced that the Government forces had completely succeeded in suppressing the insurrection on the left bank of the river, after a frightful sacrifice of human life; and that General Cavagnac had given the insurgents, on the right bank, till ten o'clock to surrender; when, if they did not lay down their arms, he would storm their entrenchments in the Faubourg St. Antoine, where they were now driven, and put the whole to the sword. The heaviest artillery had been brought to bear upon them, and little doubt could be entertained that the insurrection would be put down. The hope thus held out of the termination of the insurrection

was not, however, realised. The fighting continued the whole of Sunday, with a fearful loss of life, especially to the National Guards. On Monday the reinforcements General Lamoricière had received from General Cavagnac enabled him to hem in the insurgents in the eastern part of the city; but, although reduced to extremities, they still fought with incredible valour. It was thought, on Monday morning early, that they would surrender; but again the hope thus held out of the termination of the insurrection was not immediately realised. At half-past ten on Monday the fighting was resumed; and it was only after a frightful struggle of about two more hours that the Government troops everywhere prevailed; and the heart of the insurrection being broken, the insurgents were either shot, taken prisoners, or fled into the country, in the direction towards Valenciennes. The eastern quarters, comprising the Faubourg St. Antoine, du Temple, Montmartre, and Peperonnet, and the celebrated cemetery of Père La Chaise, but the Garde Mobile hunted them even from this sanctuary, and they were scattered in the neighbouring fields. On Tuesday the insurrection was definitively quelled.

THE LOSS OF LIFE IN THIS MOST UNEXAMPLED CONFLICT has been terrific. We are afraid that the predominant loss will be found to be far greater on the side of the soldiery than of the insurgents. No fewer than fourteen general officers have been put hors de combat, a greater loss than in the most splendid engagements of Napoleon. Amongst those who fell are General Nazriet and Generals Deat and Bred; General Custonnet and Renault, and others, severely wounded. Four or five members of the National Assembly are amongst the killed, and as many more wounded. But perhaps the most touching death is that of the Archbishop of Paris. The venerable prelate, on Sunday, volunteered to go to the insurgents as a messenger of peace. Cavagnac said that such a step was full of danger, but this Christian pastor persisted. He advanced, attended by his two vicars, towards the barricades, with an olive branch in one hand, when he was ruthlessly shot in his groin, and fell mortally wounded. The venerable patient was carried by the insurgents to the nearest hospital in St. Antoine, where he received the last sacraments, lay on his side, and since died. The editor of the *Paris Dispatch*, Mr. Loeche, the translator of *St. Water* Scott's works, was shot in the head at the barricade Richelieu, where in the days of a *corvée*, he was fighting, with unflinching valour at the head of a party of insurgents. It will probably be never correctly ascertained to what extent the sacrifice of human life in this fearful struggle has reached.

INDIA.—The late murder of three Englishmen (see last number of the *Berean*).—Moulton, the scene of the disturbance, is a city standing a little to the east of the river Ghaghra, in the south-west angle of the Punjab. It was an acquisition made by old Ranjot Singh from the Afghans, after the break up of the Dostane Kingdom, and during his lifetime it was kept in due subordination by the strength of the central power. During the anarchy which followed upon his death it was, of course, held by a very precarious tenure; but that the population of the district was particularly ill-affected to the Court of Lahore, but the Nizam or Dewana who was governing the city and territory as representative of the Maharajah, was naturally unwilling to lose so favourable an opportunity of asserting his independence. At the time of our conquest this Governor, Moolraj, was, in fact, in open rebellion against his liege lord, and as it had now become part of our duty to secure the tranquillity as well as to guarantee the territories of our new protectorate, we took upon ourselves the adjustment of the differences between the Durbar and its refractory Lieutenant. The chief point of the dispute, as usual, had relation to money matters, as large arrears of tribute were due from Moulton to the Royal Treasury, which there seemed no great probability of recovering. However, by a due admixture of abstraction and inducement, the British authorities succeeded in reconciling the two parties, and the last occasion on which Moolraj was introduced to our readers, was that of an interview to which he had been invited or summoned by his Sovereign, and after the ordinary compliments and professions of which he returned to his benightedness in all apparent good faith. It now seems, however, that he has not relinquished all hopes of throwing off his yoke of subjection—at least, such is the construction we should put upon the intelligence announced.

PUNISHMENT ON BOARD THE PRINCE REGENT.—This remarkably fine two-decker (92 guns) was the scene on Friday 15th ult. of a rather unusual piece of retributive justice on the part of her captain (Captain W. F. Martin). On that day, Mr. Davis, one of the clerks of the ship, was called upon the quarter-deck, and compelled to read aloud, so that the whole of the officers and crew (about 900 in all) could hear distinctly, a series of letters, in which he had slandered the captain, officers, and the ship in very unmeasured terms; these letters were addressed to a friend on shore, but having quarrelled with the officer, sent the letters of the latter to Capt. Martin, who reprimanded the author in the above manner.

FOOTMEN OUTHINKING THEIR MASTERS.—The Lord Mayor of London, accompanied by the sheriffs and several of the aldermen, all attired in court dresses, the other day, went in state carriages to visit the Chinese junk, Keying, which is now exhibited at Blackwall. The Chinese at first mistook the footmen, who were splendid liveries, covered with gold lace, for the little-loving dignitaries of the corporation, and accordingly made deep salaams to them, until the interpreters explained which were the masters and which the servants.

COMMENTS OF THE OBERHEIM INDIANS ON THEIR FIRST RANGEL IN MANCHESTER.—They expressed great satisfaction at the kind manner in which they had been entertained by the mayor, understanding that he was the head man of the town of Manchester—chief of that village, as they called him; they saw him and his square, and many other beautiful squaws, all drinking; and they saw many people through the windows, and in the doors, as they passed along the streets, who were drinking; and they saw several persons in the streets who were quite drunk, and two or three lying down in the streets, like pigs; and they thought the people of Manchester loved much to drink liquor. They saw a great deal of smoke and thought the prairies were on fire; they saw many fine-looking squaws walking in the streets, and some of them holding on to men's arms, and didn't look sick neither. They saw a great many large houses, which it seemed as if nobody lived in. They saw a great many people in the streets, who appeared very poor, and looked as if they had nothing to eat. They had seen many thousands, and almost all looked so poor that they thought it would do no good for us to stay in Manchester.—*Cullin's Eight Years Travels.*

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