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Various Miscellany.

GAZZI AND PAPAIO.

Italian has given two lectures in New York city on the Church. They attracted attention and were listened to by thousands. The daily press regaled sketches of the lectures, both on the moral and political of Pope Pius IX., we present as a specimen of the style of his holiness:

POPE PIUS IX.

Gavazzi delivered the sixth lecture in the Metropolitan last evening before a numerous audience. His subject being the Moral Character of Pope Pius IX. commenced by saying that he had the moral and political character of Pope, as it has been fatal to Italy. Before entering my subject, however, I beg my audience that, having so much to say, I shall not deliver any lecture next week, to Baltimore, I arranged a course of lectures, not think of any other labor which I lay out among my Italian New York, and as this work is, though very pleasant, being the first Italian orator in America, and as I Anthony, who was able to be present places at the same time, my last two lectures in New York delivered on Friday and evenings next, after which I more address a New York audience. The subject of my lecture will be *The Inquisition*, as existing at Rome in 1849, with some observations on the Medici. And the subject of lecture, on Saturday evening, *Present War in Rome* against the present danger, and the present danger, especially in this respect. [Applause.]

All kinds of public and political immoralities are done by him. With the same tongue he blessed the Czar of Russia and the Emperors of France and Austria, and cursed the poor Piedmontese, and put in prison the mothers of the Italian soldiers, because they shed tears over their graves. And this is the Vicar of Christ! O, no! no! He may be the Vicar of the Devil, but not of Christ. [Applause.]

His political character is no better. He is a poor Priest and a bad politician. A good son desires ever to be with his mother—he regards her wishes, and ever desires to please her; and when a man loves his country he is ever desirous of her welfare, and is always ready to defend her. But Pope Pius IX. does not love his country—he is not a good Italian. He has ever worked against the nationality and independence of Italy. He at one time called the cause of the Italians just and right; and afterwards, in a few months, he delivered thousands of these Italian soldiers into the hands of the Austrians and Frenchmen. All our favors and reforms which we received from Pius at any time, were obtained, not by his spontaneous consent, but by flattery and applause. He never would concede any reform which would weaken his spiritual or temporal authority; and, therefore, our liberties in Italy have all been lost by his tyranny and persecutions. He lately condemned to be shot 150 Italians who were engaged in the first revolution in 1848. Now, Americans! if in your country a man counsels some crime against the laws of your country, do you allow him to go free for four years and a half and then punish him? No, no; you immediately give him a trial, and if found guilty, punish him at once. This same Pope also ordered to be shot my dear friend and co-laborer in Italy, Ugo Bassi—a man of rare accomplishments—a fine musician, a beautiful painter, a splendid scholar, understanding Greek, Latin, French, Spanish, and Italian. This man the Pope ordered to be shot, when his poor mother was yet living in Rome. And thus he has ever deceived his people. When he first gave his support to the Republican reforms in England, Germany, France, Portugal, New Grenada, Mexico, Brazil, America, Greece, Turkey, all, all went to Rome to pay obedience to the Pope. But he disappointed all their hopes. But, if Pius IX. had been faithful to his first reform, I should now be a strong Papist, and many other Papists would not now be abandoning their doctrines. And therefore we thank God for the political apostasy of Pius IX.; because, to-day, it is more possible to speak against his temporal and spiritual power. And the Italians know to-day better than ever the great truth spoken by Machiavelli, our great historian, that "while the Pope reigns, Rome and Italy never shall be free." We wish to obtain the independence of Italy; and in order to accomplish this, we swear upon the altar of our native country, before God, and before Christian brethren, to overthrow, to destroy, and to annihilate Pope and Popery. [Great applause.]

Death of the Little Dauphin.

The reader is aware of the vast amount of newspaper and magazine talk, which has been made about a certain Eleazar Williams of this country, being the Dauphin of France, and as such entitled to the throne of France. This talk, however, is only talk. Louis Charles, second son of Louis XVI, and Marie Antoinette, was, we have every reason to believe, the true Dauphin. He was born March 27, 1785, and died June 8, 1795. He was torn from his mother, tender child as he was, and thrown into prison, and died in his tenth year. The poor little fellow suffered most inhuman treatment, was fed principally on boiled beef and beans, and was, when very ill and at all other times, compelled to lie all alone during the night in his dismal dungeon. The following description of the little Dauphin's last days and death, is from the Bourbon Prince, just published by the Harpers. It will affect the reader's heart:

On the morning of the 6th of June, Lasne, an attendant, was the first to reach his room. He applied the usual application to his wrist and knee, and gave a spoonful of his medicine, which he took readily. Lasne, thinking him better, lifted him out of the bed. When Pelletan the physician, arrived, he felt the prince's pulse, and did not prescribe anything more; he merely said to the child, "Do you like this room?" "O, yes, very much," answered the child, in a feeble voice.

About two o'clock Gomin came up with the prince's dinner. He was accompanied by a new commissary for the day, a man by the name of Hebert. The child rose from his pillow, took a little soup, and then laid himself down again, as if fatigued by the effort, while now and then he would put out his little hand to take some cherries he had put upon his bed. The citizen Hebert, addressing himself to Gomin, said, "Where is your order for moving the young whelp? show it to me!" "We have no order but that of the physician; he will tell you himself to-morrow that it was necessary, and that he ordered it." "How long is it since these *saucy bones* have governed the republic? You must get an order, do you understand, from the committee?" When the child heard these harsh words he dropped his cherries, and covered up his head.

On the next day M. Dumangin, another physician, came to the tower to consult with M. Pelletan, according to the request of the latter. They learned, on their arrival, that the little patient had had a fainting fit. They found him very weak, and evidently fast passing away. They could do nothing. They expressed their surprise and indignation that the sick child was left alone during the night. They were, however, told that it was in accordance with the strict orders of the government. The physicians immediately, in their bulletin, insisted upon their patient being supplied with a nurse. The physicians, ordering a little sugar and water for their patient, in case he should be thirsty and desire a drink, took their leave, having no hope for the young prince. M. Pelletan thought the child would not live past the next day. M. Dumangin was of opinion that he would survive some days longer. It was agreed between them that on the next morning, M. Pelletan should visit their patient at nine o'clock, and M. Dumangin at eleven o'clock.

In the evening at supper time, Gomin was agreeably surprised to find the prince somewhat better; his complexion seemed more clear, his eye brighter, and his voice somewhat stronger. "Is it you?" asked the child, with an expression of pleasure, as soon as his guardian entered. "You don't suffer so much?" said Gomin. "Not so much," answered the prince. "It is," continued his guardian, "owing to this room; there is plenty of light and air here, and the physicians have been here and cheered you up." The child remained quiet for a moment, then a tear rolled down his cheek, and he sobbed out, "Always alone, my mother is kept in the other tower!"

Gomin answered, "Yes it is true, you are alone; it is very sad; but you are better here than where you were."

At night, again, the sick child was by the rules of the temple, forced to remain all alone. Lasne again was the first to ascend in the morning to the young prince's quarters. Gomin was fearful of going first, lest he should find the child dead. The physicians arrived at the appointed time. The little patient was sitting up when Pelletan arrived. The visit was a short one. The prince, finding himself exhausted, soon asked to be put to bed again. Lasne thought him better, but the report of the physician undeceived him. Dumangin, the other doctor, arrived at eleven o'clock, and found the child in bed, and though he was much exhausted, he exhibited towards his physician a great deal of gratitude and kind feeling; he was by no means disposed to complain or find fault. The joint bulletin of the two doctors, issued at eleven o'clock, reported the patient in a very dangerous condition.

M. Dumangin having left, Gomin took his place by the bedside of the Dauphin, but did not for a long time speak a word to him, for fear of wearying him. However, at last, Gomin remarked, "How unhappy I am to see you suffering!" "Console yourself," Gomin, who was

A man of strong devotional feeling, kneeling by the prince's bedside and prayed earnestly. The child took his guardian's hand and pressed it to his lips.

Gomin, observing the child calm, motionless and silent, said to him, "I hope you are not suffering at present?" "O, yes, I am suffering, but much less; the music is so sweet!"

There was no music either in the tower or in the neighborhood; no noise from without at this moment reached the chamber where the young prince was dying. Gomin, surprised, asked him, "Where do you hear the music?" "Above!" "How long since?" "Since you have been on your knees. Don't you hear? Listen! listen!" And the child raised his feeble arm, and opened his large eyes lighted up with ecstasy. His poor guardian, not wishing to destroy this sweet and heavenly illusion, set himself to listen also with the pious desire of hearing what could not be heard.

After some moments attention, the child started again, his eyes glistened, and he exclaimed in an inexpressible transport, "In the midst of all the voices I heard my mother's!"

This word mother seemed, as it fell from the orphan's lips, to remove all his pain. His contracted brows expanded, and his countenance brightened up with that ray of serenity which gives assurance of deliverance or victory. With his eye fixed upon a vision, his ear listening to the distant music of one of those concerts that human ear has never heard, there appeared to spring forth in his child's soul another existence.

An instant afterwards, the brilliancy of his eye became extinguished, he crossed his arms upon his breast, and an expression of sinking showed itself upon his face.

Gomin observed him closely, and followed with an anxious eye every movement. His breathing was no longer painful; his eye alone seemed slowly to wander, looking from time to time toward the windows. Gomin asked him what it was he was looking at in that direction. The child looked at his guardian a moment, and although the question was repeated, he seemed not to understand it, and did not answer.

Lasne came up from below to relieve Gomin. The latter went out, his heart oppressed, but not more anxious than on the evening before, for he did not expect an immediate termination. Lasne took his seat near the bed; the prince regarded him for a long time with a fixed and dreamy look. When he made a slight movement, Lasne asked how he was, and if he wanted anything. The child said, "Do you think that my sister has heard the music? how happy it would have made her!" Lasne was unable to answer. The eager and penetrating look, full of anguish, of the dying child darted toward the window. An exclamation of happiness escaped his lips; then, looking toward his guardian, he said, "I have one thing to tell you." Lasne approached and took his hand; the little head of the prisoner fell upon his guardian's breast, who listened to him, but in vain. His last words had been spoken. Lasne put his hand upon the heart of the child: the heart of Louis XVII. had ceased to beat. It was a quarter past two o'clock in the afternoon of the 8th day of June, 1795.

A Christian's Death-Bed.

Br. R— has been lingering for some months with consumption. While in bed, he was constant at our prayer-meetings, diligent in the Sabbath school, and in every respect a supporter of the preaching of the Word. His piety was calm, consistent, intelligent, luminous; and an exception in behalf of J. R. was often made in the sweeping charge of "hypocrisy," which would be brought against Christians by the enemies of the Cross. A few days before his death, I was sent for under the impression that his hour had come. When I spoke to him, he looked up with cheerful face, and spoke of the Great Physician. Then, in short whispers, with great energy of manner, he uttered his dying testimony in these words:

"My hope is not founded on the spirits of this age, but on the Rock of Ages. I want the world to know, that I trust only in the Great Atonement. I am a sinner, but I have perfect confidence in the sufficiency of the Lord Jesus Christ. Do you understand me? I can't speak plainly." I told him I heard every word. Then he said, "Now I am very weary, I can't say any more; you talk to me." After a few words, he fell into a quiet slumber; he died in perfect spiritual and bodily peace; neither struggle nor fears showed when the soul departed. The largest assembly ever convened in our house of worship attended his funeral, with the most affecting signs of respect and grief.

Yet this man, so noble in death, and so honored at his burial, was not wealthy, educated or by any adventitious circumstances exalted. In Scotland, a day laborer as stone mason; in Wisconsin, a plain farmer; he had only this distinction, that he was a Consistent, Godly man.

This day I have seen his widow, with her four little, fatherless children. I trust the affliction is already bringing forth its fruit, in the development of en-

Grandeur of a Man.

How great the solemnity and dignity of the individual life! Granted, the littleness of man, the brevity of his personal sojourn, the limitations of both his sphere and knowledge; yet there is a stupendous largeness impressed upon him. He opens his bosom to the influences that are coming down from generations past; and hardly has he received them, ere he steps into the stream, adding his own power, and floating onward into the boundless future—a recipient of what has preceded him—an agent of what follows—a transition point, where effects acquire the properties of a cause. Thus all humanity is linked to the past, and linked to the future—so linked that no one lives to himself, and no one dies to himself. The past is ours as we are affected by it; the future, ours as we shall shape it, and the present, the great moral eddy where these two ideas meet, deriving its main significance from what has been and what will be.

A Way to do Good.

Another way of doing good is to circulate religious truth. This, all, even the humblest in God's house, may assist in doing. There is no better way to do this, and thus accomplish a great amount of good, than by a religious newspaper. It goes as a silent monitor into the family circle, and there speaks for Christ and his truth, to hearts that might not be reached in any other way. How often, in the experience of many, has the messenger of God spoken to the heart and conscience in the well-selected and well-written articles, and had an influence for good, when, perhaps, the mind was on the point of giving way to the wishes of the tempter; thus silent doing by what no other instrumentality could do. How great the contrast between those families regularly visited with weekly and monthly religious papers, and those that are not thus favored. Intelligence, morality, industry, civility, sobriety and religion, characterize the one, while too frequently, the very opposite distinguishes the other. Seeing then, the great advantage of introducing a religious newspaper into every family, how can this result be accomplished? Simply by all those who know and appreciate its advantages, using their influence with their neighborhood who do not, to subscribe for one, or more, of the well edited religious newspapers with which our land is so greatly blessed. In this way all may receive advantage, and the great objection, urged by many now—too high price—be obviated. When all Christian families take a paper, editors and publishers can afford them for less money. In this way we may expect to see all our worthy religious papers furnished at a lower price. Then would publishers be encouraged—the cause of truth advanced, and then would religious literature be diffused among those families where it is most needed, and true religion be thus made to flourish.—Pres. of the West.

LIVE TO DO GOOD.—What, then, so far as this present life is concerned, should be the end and aim of every young man? I reply—*usefulness—usefulness.* To do good—to communicate the greatest amount of happiness in his power—to strive to resemble that Being who pours his rains and his dews upon all, and whose tender mercies are all over his works. He loves a cheerful giver, and is himself a cheerful giver. On the desert where no man is found he sends his dews—though the arid sands alone drink them up. On the lofty mountain where human footsteps never tread, he hangs his mantle of light, and paints the icy summit with a pencil dipped in his warm sunbeams. In the ocean bed, so deep and so low that no human being has found even a grave there, has he walked, as he arranged the shells, and painted them all in heaven's own colors. In the heart of the lamb and in the heart of the insect has he poured the oil of joy and gladness, and made creatures happy who will never know or praise their Benefactor. In the wilderness he has been and planted the flower, and taught the songster to whistle his wild notes of joy. We might have had a sun lesser in magnitude, and shedding less light and glory, and we could have lived. We might have had no moon to walk the sky at night and pour the soft silver of her light over the earth, and we could have lived. But in all he does, God loves to set us an example, and to teach us not only that he loves a cheerful giver, but that he himself is a cheerful giver. It seems to add to his own happiness—or rather his happiness seems to consist in creating from generation to generation myriads of creatures, over whom he may pour the expressions of his own benevolent heart; and that man who would enter into his joy—the highest joy in the whole creation—must imitate him, and live to do good.—Rev. John Todd.

What Every Sinner Needs.

"God so loved the world, that He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John iii. 16.

You say you cannot believe; you would if you could, but you do not know exactly what to believe. You know you want something. You don't know exactly what.

Christ knew this would be the state of all men, even after he had died for them, and made an atonement for their sins; and he made a provision for it—a special provision.

That provision is the promise of the Holy Spirit: "And he will guide you into all truth."—John xvi. 13.

Do you inquire how I can get the guidance of the Holy Spirit? By asking: "If ye, then, being evil, know how to give good gifts unto your children; how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?"—Luke xi. 13.

Andries Stoffies on the Sabbath.

Many of our readers will remember the Hotentot, Andries Stoffies, one of the greatest natural orators that ever appeared on the British platform. That remarkable man, at the meeting of the Directors of the London Missionary Society, on the eve of his departure for his native land, expressed himself as follows:

"I bless God that I have spent some time among the best friends of my land. I have seen the zeal of British Christians, felt the influence of their love to myself and my countrymen, observed their large solicitude for our welfare seen how the love of Christ has constrained them, and I love to think that with such, myself and multitudes of my restored, ransomed, redeemed countrymen, will sit down together in the company of the Redeemer, from every people, and tribe, and tongue, and that we shall sing the new song together. And now I bid you an affectionate and grateful farewell. I go back with my heart full, more than I speak with my tongue; and I will tell my Hotentot brethren and sisters all that these eyes have beheld of missionary pity for the lost, which dwells so richly among you, in all the cities and towns which, at your request, I have visited: but I will not tell my countrymen of all I have seen on your Sabbaths on your railroads, your steamboats, your tea-gardens, and of the multitudes who deprecate or who keep not God's holy day. O, no! I will not tell them of these, lest they should wonder how it can be that such things are done in Christian England, whilst so many holy and good men, brethren and sisters, have such love for us, and for our soul's salvation. May the blessings of the Lord be ever upon you, my dear sir, and all my dear brethren around this table."

We commend the testimony to those who would relax the "Puritanical rigors" of Sabbath observance.—*British Banner.*

The Sabbath in California.

Efforts have recently been made in California, to rescue the Sabbath from utter secularization and desecration. The Board of Aldermen in San Francisco, have actually passed an ordinance designed "to encourage the observance of Sunday as a day of rest," and forbidding ordinary labor on that day. The Alta California newspaper ridicules the ordinance, and says that no ordinance having this object in view, could succeed there. Perhaps not. But if not, it should not be reckoned among the cities of Protestant Christendom.—*Boston Traveller.*

The London Times a few months ago, told the world that in London there were "100,000 persons who rise every morning without knowing where to get a meal during the day, except from a passing job or crime," and the same state of affairs is reported to exist now.

TAKE ME WHERE GOD IS NOT PRESENT.

William, a boy trained in the fear of God, was asked by another of his own age, to come away from the comrades with whom he was playing, and he would tell him what he wanted with him. The boy suspecting that the other had some evil design in hand, gave him for answer, "I will go with you, but you must take me to some place where we may be safe, and no one may see us." The other then led him to the opening of a dark passage. But William said that spot was not safe enough. They then retreated farther down the passage, but still William repeated that the spot was not what suited him. Proceeding still farther, the two had reached a corner where all was pitch dark, and as lonely as could be conceived; here William stopped, and said to his companion: "I cannot follow you any longer, unless you can take me to some spot where God is not present, and cannot see us; for we cannot be safe anywhere else." His playmate felt the force of William's rebuke, left him, and never ventured a second attempt upon his good principles.—*Children's Missionary Record.*

Every church is by her vows and should be in her life a missionary body. Every Christian should be a missionary and a reformer in the best and highest sense of that term; his heart should melt in tenderness and love for the poor, the sinful, the suffering, be active in all the works of love and mercy, and its "sympathies should gush out in streams that return not to their fountain, till they have swept the entire circle of human want and woe." If then in any county, neighborhood, village or city, there be a Christian church, numbering say 100, or 200, or 300 members, it should be understood, and felt, and expected, and seen, that such a church has at least 80 or 150 or 200 active missionaries in the field, thinking and feeling and talking of Christ and his cause, loving the bodies and souls of men, tenderly awake to the impulses of Christian sympathy and love, and week after week, living, talking, acting as Christians, seeking out the forgotten, gaining an influence over the poor and neglected, trying to bring the power and blessings of the gospel into their sunken hearts and in the hearts of all indeed with whom they associate, preaching Christ Jesus and eternal life.—*Watchman & Obs.*

A GOD—A MOMENT—AN ETERNITY.

How sad it is that an eternity, solemn and ever near us, should impress us so slightly as it does, and be so much forgotten! A Christian traveler tells us that he saw the following religious admonition on the subject of eternity printed on a folio sheet, and hanging in a public room of an inn in Savoy; and it was placed, he understood, in every house in the parish: "Understand well the force of the words—a God, a moment, an eternity; a God who sees thee, a moment which flies from thee, an eternity which awaits thee; a God whom you serve so ill, a moment of which you so little profit, an eternity which you hazard so rashly."

Chemical analysis has demonstrated in New-York, that much of the "fine vinegar" that is sold to and used by families in that city, abounds with poison.

The examination was induced by a previous one in London, made by a commission of eminent chemists and doctors, who report that out of twenty-eight samples, purchased at the houses of various retailers, in different parts of the city, and the productions of almost every maker, only four were free from sulphuric acid or oil of vitriol. Twenty-four were adulterated with that powerful and corrosive mineral acid. In Philadelphia, also, the poisonous liquid is made, and sold in large quantities, and doubtless in all other cities.

A FACT FOR NORTHERN PHILANTHROPISTS.

A spectacle was presented on Sunday last in several of the Protestant Episcopal churches of this city, which should have been witnessed by those who ignorantly slander the institution of slavery, on the pretence that it denies the privileges and ordinances of religion to the slave. On the occasion referred to, kneeling at the same altar, master and servant together, received the rite of confirmation at the hands of the venerable and beloved Bishop of Georgia, the Right Rev. Stephen Elliott. No difference of color or station divided them in the utterance of the same prayers and participation of the same blessings.—*Charleston Mercury.*

EXTRAVAGANCE IN NEW YORK.

We hear of balls the past week in New York, in which diamonds and emeralds were worn worth \$30,000 on the person. Thousand dollar dresses are not uncommon. Dinner parties are spoken of, where ladies appear in cloaks embroidered with pearls, &c. What are we coming to?

Costly houses of \$75,000 and \$100,000, with furniture, mirrors, carpeting, pictures, frescoes, &c., to match, are not uncommon.

What God calls a man to do, he will carry him through. I would undertake to govern half a dozen worlds, if God called me to do it; but I would not undertake to govern half a dozen sheep, unless God called me to it.—*Payson.*

THE BAPTIST.

MONTGOMERY, ALA.: FRIDAY, JUNE 17, 1853.

of the besotted and vicious, without numbering among its victims, the young and the unwary. Let parents take heed when they bring the monster into their families, at least to place it beyond the reach of their children.

Literary Notices.

THE BAPTIST CHURCH MANUAL—Containing the Declaration of Faith, Covenant, Rules of Order, and Brief Form of Church Letters. By Rev. J. NEWTON BROWN.

This is a tract of the American Baptist Publication Society, of 36 pages, and one which we cannot commend too strongly to the attention of our Churches. The Articles of Faith are substantially the same as those which appear in the Encyclopedia of Religious Knowledge, published some years ago by the same author; and of which there have been about 100,000 copies circulated.

LITTLE'S LIVING AGE.—The June number of this Periodical has not come to hand.—The May No. is unusually large. The interest of this work, always attractive, is increasing. The leading articles are: Search for Sir John Franklin, The Bonaparte Family in Florence, a few Statistics of American Slavery, &c.

BLACKWOOD'S MAGAZINE.—The May number received, contains the following articles:—1. Lady Lee's Widowhood, part 5. 2. Count Aversbery, or the Days of Luther. 3. The Circulation of Matter. 4. From Brest to the Island of Bourbon. 5. Lord Wellington in Spain. 6. Dr. Chalmers as a Political Economist. 7. A Tale from the French Stage. Spiritual Manifestations.

Published by Leonard Scott & Co., 74 Fulton Street.

THE BAPTIST MEMORIAL AND CHRISTIAN KEYSER.—A very interesting Religious Periodical. Published by Z. P. Fitch, Nassau Street, New York.

WOODWORTH'S YOUTH'S CABINET.—An Illustrated Dollar Magazine. Published in New York, by D. A. Woodworth, 118 Nassau St.

NORTH BRITISH REVIEW for May contains many interesting articles; among which are International Relations and Results—Memoirs of French Protestantism—Wellington in the Peninsula—Life under an Italian Despotism, &c. &c.

SEMONS by the Rev. JOSIAH FINCH, with a Memoir of his Life. This is a neatly bound volume of about 300 pages, published by the Southern Baptist Publication Society. The author, who died in 1850, in the 36th year of his age, was eminent for his piety and consecration to the work of the Ministry. The volume would make a desirable accession to the Christian's Library.

THE MISSIONARY MAGAZINE for June, is filled with interesting matter from our Missionaries abroad.

Conference Melodies published by Edward H. Fletcher, N. Y.—45000 copies sold.

Gavazzi and the Canada Riots. In the last several numbers of our paper, we have published the Lectures of Gavazzi, to our readers might become more thoroughly apprised of the errors and dangers of Roman Catholicism. It appears that the eloquent Lecturer was recently invited to the cities of Quebec and Montreal, to warn the people there against the absurd practices and demoralizing doctrines of Rome. But he soon found a vast difference between Canada and the United States—between Montreal and New York. He was again taught the painful lesson that wherever the spirit of Popery prevails, free thinking and free speaking are totally denounced; and if the anathemas of the Pope are not sufficient to arrest and chain down liberty of conscience, the uprising and murderous violence of an infuriated mob will be employed to destroy the opponents of His Holiness.

On these particular occasions, it may be that the British troops, in quelling the mob, acted harshly and without proper discrimination; but certainly such an unlawful and destructive riot demanded the prompt action of an armed force. Is it any wonder that we, as Americans, anxious for the perpetual enjoyment of our civil and religious liberties, should watch with vigilant eye, and uneasy hearts, the rapid increase of Roman Catholicism in our land? But how are we to prevent this increase? Not by mobs, or by law, or military force, but by the opposing influence of a pure Gospel, faithfully preached, and the universal diffusion of religious knowledge amongst the people. Let us boldly, but kindly, expose the evils of Popery in our sermons, our writings, our conversations, sacredly maintaining the freedom of the Press and open discussion; and then scattering the Bible, and all good books broadcast over the land.

We give below some account of the Canada proceedings:

Desperate Attack on Father Gavazzi. QUEBEC, Wednesday, June 8, 1853. Father Gavazzi delivered his Second Lecture here last night at the Free Church. In the course of his remarks, happening to say that the inquisition was extended to Ireland by the agency of Roboussin, a man in the body of the Church exclaimed, "That's a lie." This appeared to be a signal for a large party of rowdies which was gathered outside the Church. A shower of stones first came rattling through the windows, and then an infuriated crowd armed with sticks and stones rushed into the Church and attacked Gavazzi in the pulpit, trying to pull him out.

The lecturer defended himself with great coolness and courage, knocking down several of his assailants, first with a chair, and afterward, when deprived of that, with the pulpit bench, which he tore up for that purpose. He was at length thrown from the pulpit by one of the assailants, who got hold of his legs and pitched him over.

A further struggle ensued on the floor under which the lecturer was finally rescued by his friends. Gavazzi's Secretary was also very badly beaten, and will probably die of his wounds.

Several ladies and gentlemen of the audience were likewise knocked down and a party of soldiers were detached to the scene, and on arriving quelled the disturbance and cleared the house.

The mob afterward went to the Parliament House, and called for a member named Brown, who has made himself obnoxious to

the Catholics, and after menacing him with their vengeance left for the Lower Town. A late account informs us that the Secretary of Gavazzi is thought to be in danger. The Padre was not seriously injured.

Father Gavazzi left here quietly to-night. There was some appearance last night of a design to attack the hotel where he was staying, but the precautions of the authorities prevented it. His Secretary is out of danger.

By Telegraph to the N. Y. Tribune. Great Excitement at Montreal! GAVAZZI'S LECTURE!

ATTACK UPON ZION CHURCH. RIOT AND LOSS OF LIFE!!

MONTREAL, Friday, June 10, 1853. The Montreal Herald of this morning contains the following particulars of the riot and melancholy loss of life at Father Gavazzi's Anti-Catholic Lecture, at Zion Church, last evening:

As advertised, Signor Gavazzi met a numerous audience at Zion's Church, at 6 1/2 o'clock P. M., yesterday. Many of our most respectable citizens, with their families, were present.

About 7 1/2 o'clock, we went to the door of the Church, where we found Capt. Ernster with a strong posse of police, some 20 or 30 men. At this time and for about half an hour after groups of wild, ragged looking men were assembled around the door of the Church, and at different points between the Church and McGill-Street. We mixed freely among these people, and conversed with more than one of those who are considered the leaders of the Irish Catholic party. We were assured by them that they had only come to the ground to use their influence to prevent a disturbance, and that we might rest satisfied that the lecture would pass off quietly. We were not, however, satisfied with the aspect of affairs, and remained on the ground.

At about 8 1/2 o'clock, a band of ruffians, we learn, (for although in sight, we were at too great a distance to see more than that a general melee had taken place,) attacked and overpowered the police—Capt. Ernster receiving a severe wound on the head—and proceeded to force their way into the church, from which a body of fifteen or twenty resisted them. Several shots from guns and pistols being fired from both sides.

The assaulting party were effectually routed—two or three of their number were left dead or severely wounded on the ground, but were shortly afterward removed by their friends.

The Montreal Riot. BALTIMORE, June 11. During the riot in Montreal on Thursday night, there were fifty shot, twenty of whom were mortally wounded. The military are severely censured for their conduct on the occasion. Father Gavazzi has left for New York. The city is still paroled by troops.

On Saturday evening an immense meeting was held, at which resolutions were passed denouncing the expediency of the Mayor inviting Father Gavazzi to continue his lectures. It is said, however, that Gavazzi will comply with the invitation. The utmost excitement prevails.

TEXAS DEPARTMENT. THOMAS CHILTON, COR. EDITOR. HOUSTON, June 1, 1853.

The Love of Christ. "Ye are my friends, if ye do whatsoever I command you."—JOHN, 15 c. 14 v.

I assume from all observation and experience, as also from the teachings of the word of God, that the true and only foundation of christian doctrine, or as we might in other words state it, of "practical piety" is the love of Christ. And I incur no risk of running into error, when I assert that, by as much as we love the Saviour, by so much shall we strive to obey his commandments, and honor him in all things. Hence, instead of an effort at the beginning of my labors on the subject of personal piety, to press its importance, indiscriminately, on all within the pale of the Church, I deem it proper to institute a preliminary enquiry; and to address that enquiry to the heart and conscience of every professor of religion whose eye may rest on this article. Are you a Christian? Have you been regenerated, and born into the kingdom of Christ, by the spirit of God—and are you truly, a member of his spiritual family on earth? If so, a treatise on personal holiness, or practical piety, will be appreciated by you, being suited to your case—but if not, the labor, so far as you are concerned, will all be in vain. Unless truly converted, and soundly a christian, you will see no beauty in holiness—not will you give your lives to the service of God "in spirit and in truth." You may sit in the sanctuary, and your name may appear on the records of the Church as a member, but to you, the yoke will not be easy, nor the burden of the gospel light, for the reason that your unregenerated heart is still cherishing a love of the world and its vanities—deceiving itself with the hope, that a mere connexion with the Church will secure an interest and a place in heaven! And this is the sad state of thousands and thousands, who are numbered with God's people here on earth!

You may as well discourse an individual whose eyes never beheld the light of day, or the beauties of creation, in regard to those beauties, in the hope of making a correct impression on his mind—as to spread out before the unconverted man, even if he be a Church member, the practical duties of religion in any hope that he will understand or fulfill them. He may draw near to God with his lips, but his heart will be far from him. He loves him not—and not loving him, he has neither will nor power to obey him.

I deem it therefore best, as I have suggested, that we commence with the inquiry "are you a Christian?" Yes—AM I A CHRISTIAN?—May the Lord help us, and each of us, to ask this question in view of its importance—and to investigate it as for eternity. Everlasting interests are involved in it—and everlasting results hang on it. That inquiry will head my next article.

The Effort to Modernize the Bible. The lovers of the Bible, are not generally aware of the efforts which are being made to extend the circulation of what are called "Revision" papers over the length and breadth of our land. They would move heaven and earth if they could, to carry out their plans. But they should sit still, and do nothing, and adopt a true name. Instead of denouncing their effort to "revise the Scriptures," they should honestly call it, an effort "to modernize the Scriptures." The good old Bible is too unfashionable for them. It

has too many "obsolete words"—some words not so "refined" as their delicate tastes require! In fact, the times have changed since it was translated, and the fashions and tastes of the people have also changed—everything going forward in the way of "improvement" and progress, and the Bible must go forward also.

Religion, which it has been supposed was taught by the Bible, is manifestly modernized already, and become in general a sort of fashionable affair; and the Scriptures must be brought up to the same standard of fashion. The religion of the times, and the Bible of the times, must be made to correspond; and to accomplish this, the change must be made in the Bible. Its old-fashioned dress must be taken off and thrown aside, that it may become more inviting to the gay and fashionable, and learned, and refined. I am in earnest when I say these things of the labors of the "revisionists." But more on this subject hereafter.

Correspondence. For the South-Western Baptist.

At a meeting held with the Providence Church, Marengo county, on Saturday before the 5th Lord's day in May, the members from the different churches present, proceeded by calling Bro. J. REEVES to the chair, and J. B. Vaiden, to act as Secretary, to consider the propriety of organizing a Society for circulating the Holy Scriptures.

The report of the committee appointed at Spring Hill, on the 14th previous, to take into consideration the same subject, being called for, the chairman of said committee proceeded to report—which report, after a few amendments, was unanimously adopted in the form herein presented.

REPORT. Your Committee, appointed at Spring Hill on the 14th inst., to consider the propriety of organizing a Society for the circulation of the Holy Scriptures, to that effect at this time, beg leave to say—That they have had the subject under consideration; and have concluded, in view of the great need of the Scriptures, Sabbath-School Books, and other religious reading among us, to recommend the formation of a Society, called the Bethel Bible and Religious Book Society, upon the accompanying Constitution; and that we proceed forthwith to a complete organization of such society. We recommend that the Depository and Board of Managers, be located at or in the vicinity of—

Respectfully submitted, A. A. CONNELLA, CH'N Com.

CONSTITUTION. Of the Bethel Bible and Religious Book Society. ARTICLE I.—The name of this organization shall be, "The Bethel Bible and Religious Book Society."

ART. II.—The object of this Society shall be to promote the circulation of the Holy Scriptures and other religious books; and the supplying of Sabbath School Libraries within the bounds of the Bethel Baptist Association, and elsewhere, through such societies as the Society may, from time to time, select.

ART. III.—The Society shall be composed of Annual Members, who contribute not less than one dollar annually, to the funds of the Society—of Life Members who contribute ten dollars at any one time—of Life Directors who contribute fifty dollars at any one time—and of Delegates from Auxiliary Societies and Churches, contributing to the funds of this Society as hereafter specified.

ART. IV.—The officers of the Society shall be a President, four Vice Presidents, one from each district in the Association, a Secretary, a Treasurer, and five Managers, who shall be chosen at a regular annual meeting, and shall be members of good standing in some church belonging to the Bethel Baptist Association. The duties of these officers shall be such as usually devolve upon like officers in similar bodies.

ART. V.—The Board of Managers shall have power to establish a Book Depository, and to employ Agents, Solicitors and Collectors, under such regulations as the Society shall prescribe, and shall manage such other business as may be entrusted to them by the Society.

ART. VI.—The Society shall hold Quarterly Meetings at the time and place of the District Meetings, and shall hold its Annual Meeting at the same time and place at which the Bethel Baptist Association meets.

ART. VII.—All Auxiliary Societies and Churches shall be entitled to send delegates to the Annual Meeting for every five dollars contributed to the funds of this Society during the year immediately preceding the Annual Meeting; and to one delegate to the Quarterly Meetings for every two dollars contributed to the funds of the Society since the previous Quarterly Meeting.

ART. VIII.—This Constitution may be amended only by a vote of two-thirds of the members of the Society present at an Annual Meeting.

After a very pleasant debate upon the location of the Board of Managers and Depository, it was Resolved, unanimously, to locate them at Spring Hill.

On motion, a committee was then appointed to nominate the Officers, as required by Article IV, which after voting a short time, reported the following named Brethren as Officers of the Bethel Bible and Religious Book Society:

L. B. LAW, President. Vice Presidents: H. CROFTON, J. G. WILLIAMS, E. BAPTIST, L. L. FOX, W. B. BURDEN, Secretary. Managers: A. A. Connella, R. D. Marshall, N. Smith, E. P. Palmer, J. B. Vaiden;

and unanimously concurred in.

Further Resolved, That Brethren L. L. Fox, E. Baptist and E. G. Baptist, be requested to forward a short address to the Editors of the South-Western Baptist, to be published with the proceedings of this meeting, setting forth the claims of this organization to the churches composing our Association.

J. REEVES, Chairman. J. B. VAIDEN, Sec'y.

BELOVED BRETHREN: In compliance with the request made by the members of the "Bethel Bible and Religious Book Society," as reported above, we now proceed to address you. The object of this Society is fully explained in the 2nd Article of the Constitution; and the bare announcement of it, it seems to us, is sufficient to enlist the liveliest interest in its behalf. Can it be possible that we shall address one—bearing the name of Christ, and admitted to be a follower of Him who went about doing good—who will not recognize at once the importance of such an institu-

tion? We hope not. But brethren, our appeal to you to sustain and carry out the designs of the Society, will be altogether fruitless, if we draw from you an assent simply to the importance of such an organization. Would you have us then to say, plainly, what we would have you respond to our appeal? If so, it is this, I will do all I can to promote it.

Should there be, however, any among you who do not view the subject under consideration in so clear a light as our particular pleasure to furnish such with that information, which we hope, will enlighten the mind and impress the heart.—Supposing there be such, to them we would present the claims of our Society, upon the following considerations:

In the first place, our Society proposes to circulate the Holy Scriptures among us; to cause that book, which, by us who profess it, is so highly prized, to be disseminated throughout our entire bounds. Nor can we recommend too urgently this primary feature of our Society.

Brethren, to appreciate as we should the propriety of such an organization as we now present to you, we have only to consider the state and condition in which we would be, were we destitute of this invaluable book. To tell its worth we have no language. Its preciousness to the humble and pious heart is greater far than all the wealth this world can offer it. Do we hold in estimation that man who is so touched with pity by the infirmities of human nature, as voluntarily to prescribe the necessary remedies for such infirmities? Then how much more Him, who is the Physician of Souls. Nor are we enabled properly to estimate our indebtedness to this Great Physician, except by reckoning the worth of an immortal soul; and when we have done this, let us remember that this remedy for the soul's salvation is found alone in the word of God—the Bible—and oh! let us not forget that this Blessed Bible is not possessed by all, even in the limits of our own Association.

Now, as Christians who desire the salvation of all, can you remain unmoved when called upon to rise and help—to help with all your strength, in order that this precious volume may be placed in the hands of all? O, that we could suitably impress you, beloved brethren, one and all, with the solemn truth, that the salvation of our fellow-men depends upon the zeal and activity of the Church.

In the second place, the religious books which are to accompany the Bible in its circulation, are designed to prepare the church for a still more extensive field of usefulness. We believe the Bible movement will be greatly facilitated and increased by an increase of Bible knowledge. Now the books proposed to be issued by our Society, are of such a character as to draw forth truths and beauties, which, to one not acquainted with the customs and usages of Ancient Nations, the history and geography of Eastern Countries, now remain buried and totally concealed. These truths and beauties thus becoming apparent, an unremitting search will be instituted, which will lead but to others, and thereby, so strong and ardent a love for the Word of God will be imbued, that the necessary result must be to desire its enlarged circulation, and a corresponding effort will consequently be made.

Other works again, will set forth the doctrines of our denomination; and when thoroughly understood, so beautifully will they be seen to conform to the teachings and principles of the Bible, that the Baptist cause will become dearer to our hearts, and an effort to promulgate them must be the consequence, and the happiest results will follow—"Truth is mighty and will prevail."

We cannot speak definitely of every work which will be sent forth by our Society, but can safely say, that such is our confidence in the ability and judgment of our Board, that none but the most approved and wholesome, will be selected by them for distribution.

Then, beloved brethren, one and all, "in view of the great need of the Scriptures, Sabbath School Books, and other religious reading among us," let us put forth our energies, and by filling the Treasury, cause the Board to go immediately to work in this benevolent and christian enterprise; and let us not suffer our industry and zeal to fail, until not only our own Association shall become a wise and intelligent body of Baptists; but the destitute portions of our own and Foreign lands, shall be supplied with the Word of Life!

And now in conclusion, dear brethren, all we ask is, that each one of you reflect seriously upon the thoughts just hinted at in this condensed address, and put the question to yourself, in view of your responsibility to Christ, your duties and responsibilities; and last of all, in view of the judgment, What ought I to do in this matter? And may the Spirit of our Master govern your decision.

L. L. FOX, E. BAPTIST, E. G. BAPTIST.

THE RELIGIOUS ANNIVERSARIES. AMERICAN BAPTIST MISSIONARY UNION.—The Treasurer made his annual report upon which the following table of the expenditures of the Union for the year ending April 1, 1853, were \$114,598 66, and the receipts for the same time were \$113,566 55.

One of the most important subjects of discussion was in relation to the expediency of planting new missions in that part of Burmah recently opened to the gospel by British agents. A report was adopted recommending the Executive Committee to establish four new missions in Southern Burmah. The question which gave rise to debate was not whether it was expedient to occupy this field, but whether this expense should be met by abandoning other stations or by heavier demands on the liberality of the churches. It was proposed to abandon the Telogoo mission as one which afforded less encouraging prospects than the other missions. But the Union were unwilling to adopt this proposition when they remembered that 2,000,000 of souls were looking to that mission for a supply of the bread of life. It was accordingly determined that instead of abandoning the Telogoo mission, it should be reinforced.

notwithstanding the increased demands upon the treasury in consequence of the establishment of new missions in Southern Burmah. To meet these expenses, the Executive Committee were authorized to rely upon the churches for \$160,000 for the ensuing year. "Our ability," says the Register, "to raise \$160,000 or \$200,000 if necessary, was allowed to be ample beyond dispute; but the uncertainty of its accomplishment was still an embarrassment in the minds of many. In the midst of the discussion, Dr. Thomas of New York, well known to our readers, rose up, and announced that whatever might be lacking of the \$160,000 at the end of the year, he would make up. Such a generous pledge of the kind to be sure, filled us all with amazement and for a moment seemed to settle the question. But doubts arising in some minds as to the effect of it on many not very forward in giving; and that there might be an unwarrantable burden on brother T., and in the serious moment—he was requested to withdraw it. This being refused, the hope was expressed, that the effect of the pledge would be to provoke to greater exertion on the part of the churches, and that the result would be to leave no deficiency for the excellent brother to make up. It would seem indeed that such an example could not be otherwise than potent in stimulating the churches to more vigorous liberality. Let us see to it then that this \$160,000 fully raised without one cent from this noble-hearted brother—and then let him make as large an addition to it as he may see fit. This would be a grand winding up of the ensuing year.

Such interest was added to the subject of the German missions by the presence of Rev. J. H. Ocken, Mr. Ocken, it will be remembered, was injured by the late Railroad disaster at Norfolk, Connecticut, but he had recovered sufficiently to attend the meeting of the Missionary Union. On being introduced to the Union the chairman made an address of welcome to him, to which (according to the report of the N. Y. Recorder) he replied as follows:—"The circumstances under which we meet are peculiarly solemn to myself. My health is but partially restored, and I am still suffering from a severe attack of Nervous Prostration, which was injured by the late Railroad disaster at Norfolk, Connecticut, but he had recovered sufficiently to attend the meeting of the Missionary Union. On being introduced to the Union the chairman made an address of welcome to him, to which (according to the report of the N. Y. 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This Institution, which closed the term of the fifth annual session on the 10th inst., and will close the 30th day of June...

EAST ALABAMA FEMALE COLLEGE.

OFFICERS.

Literary Department. HENRY H. BACON, A. M., President, and Professor of Mental and Moral Science. REV. ARCHIBALD J. BATTLE, A. M., Professor of Ancient Languages and Natural Sciences.

Musical Department.

DR. S. M. BARTLETT, Principal, and Professor of Vocal and Instrumental Music. MRS. K. A. BILLINGSLEA, Miss E. F. WATSON, Assistants.

Ornamental Department.

Miss C. M. STURTEVANT, Instructress in Drawing, Painting, WaxWork & Embroidery.

Steward's Department.

Mr. and Mrs. J. M. NEWMAN, Principals. Miss CAROLINE HOBSON, Assistant.

REMARKS.

I. The number of pupils in the College, from the first of January to the first of April, was one hundred and thirty-two. As may be seen above, the Trustees have made ample provision for their instruction, both in regard to the number and character of the Teachers employed.

UNIFORMS.

I. For Summer.—1. On Ordinary Occasions—Dress, Pink calico or gingham; Caps, if worn, of the same material; COLLAR and CUFFS, of the same material; White linen; Apron, for the smaller Misses; White linen or cambric; SUN BONNET, green calico or gingham.

CALENDAR.

Autumn Term, from Sept. 1st to Jan. 31st. Annual Commencement, the last Wednesday in June.

EXPENSES.

PRIMARY CLASS, per term, \$10.00. SECOND CLASS, per term, \$15.00. COLLEGE COURSE, per term, \$25.00.

JUDSON FEMALE INSTITUTE, MARION, ALABAMA.

THE number of Professors, Teachers, &c., constantly engaged in the Institute is fourteen.

DALLAS MALE ACADEMY, Selma, Ala.

JOHN WILMER, A. M., PRINCIPAL. Instructor in Mathematics and Natural Sciences. RICHARD FURMAN, A. M., Instructor in Languages.

THE CHRISTIAN REVIEW.

THIS valuable Quarterly of the Baptist denomination in the United States, is published by COLBY & BALLARD, 122 Nassau Street, New York.

THE GRAND TEMPLE OF ALABAMA.

THE next session of the Grand Temple of this State will be held in the city of Mobile, on Tuesday, the 24th inst.

Trunks! Trunks!

A NEW supply of TRUNKS just received for sale at the fashionable Clothing Store of POMROY & GILGORY.

Late Publications.

NEW PUBLICATIONS OF THE Southern Baptist Publication Society AT CHARLESTON, S. C.

"DUTIES of Churches to their Pastors," a Premium Essay, by Rev. Franklin Wilson, of Baltimore, Md., 1 vol. 16 mo. price 25c.

IN PRESS.

And will be issued on the 13th April, "Mell on Baptism," in reply to Dr. Sumner's Baptism, 1 vol. 16 mo. pages about 350, price 50c.

Way of Salvation, by Dr. Howell, (new edition) 50. Fuller on Baptism and Communion, do 50. Dates of Masters to Servants, (3 Prize Essays) 35.

FREE SLAVES.—Our readers are acquainted with the practical results of emancipation in the British West India Islands, and, in particular, with the various abortive efforts that have been made to substitute new classes of indentured laborers from the East Indies for the liberated blacks, who do not come up to the expectations originally indulged in regard to them.

THE LATEST SCHEME OF THE BRITISH GOVERNMENT TO SATISFY THE CLAMORS OF THE PLANTERS, whose continual cry is for more and better laborers, has been to contract with British houses to procure a supply of Africans. They are, of course, not to be slaves; that is, they are not called so; but the government does not appear to require to know exactly whence they come or how they are obtained.

WALTER SCOTT'S ADVICE TO HIS SON.—"I cannot too much impress upon your mind that labor is the condition that God has imposed on us, in every relation in life. There is nothing worth having that can be had without it, from the bread which the peasant wins by the sweat of his brow, to the sports with which the rich man gets rid of his ennui. The only difference betwixt them is, the poor man labors to get a dinner to appease his appetite—the rich man to get an appetite for his dinner."

MRS. JUDSON'S POEMS, LEWIS COLBY & CO., 122 Nassau-st., New-York.

MRS. JUDSON'S POEMS, (FANNY FORTRESSER) 235 pages, 12mo.; beautifully printed on fine paper, in various styles of binding. Plain cloth, 75 cents; cloth, gilt, extra, \$1.50.

THE HEIR APPARENT TO THE BRITISH THRONE.

The Philadelphia Pennsylvanian, in an article on the subject, says: "It is a fact notorious as day-light, that this heir apparent to the British throne is sadly deficient in his mental development—in other words, that there is something wanting in the upper story; that there are upper apartments to let, unfinished and unfurnished. Yet he blocks head, knave or fool, if his life is spared, he must be King of Great Britain, the Head of the Church, the Defender of the Faith. Such is the law."

AUBURN WATER CURE.

THIS establishment is now open for the reception of patients. The location is pleasant and healthy, being on the great Southern mail route in Eastern Alabama; is about a hundred yards from the depot, immediately adjoining the railroad.

Mrs. Harriet Beecher Stowe's Charity.

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POETRY.

'Tis hard to die—in life's young morn, When all is bright and gay, When sweetest flowers, that boast no thorn, Lie all around our way!

'Tis hard to die—when loving words Are breathing in our ear; 'Tis hard to die—when life's young morn, When all is bright and gay, When sweetest flowers, that boast no thorn, Lie all around our way!

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about this business. Not all on the maker, who gives the delicate flavor; nor on the vender, who displays his tempting array of decanters; nor on the moderate drinker, who makes drinking respectable; nor on the mother who forms the drunkard's appetite in the babe still sleeping at her bosom; nor on the poor victim himself, who struggles to break his bonds; nor yet on the Christian community, who sleep as they have long slept over this giant evil. No, the guilt rests not all on one, but some upon all. Who dare assume even the smallest part of this load? New York Recorder.

EARLY IMPRESSIONS OF THE FRENCH EMPEROR.

In the works written when the present Emperor of the French was a child, some curious facts are related, which may be the springs of his present conduct. The mother of the boy had remained attached to the person and policy of Bonaparte, though her mother had been repudiated by him, and her husband, that is, brother Louis, had quarrelled with him.

Bonaparte, in the midst of his fierce indignation at his brother, her husband, for what he deemed treachery to his cause and that of France, created her second child, then a boy in his fourth year, Grand Duke of Berg and Clives, a title which had become vacant by the elevation of Murat to the throne of Naples. When conferring upon him the title, with the domains which it accompanied, he took the little boy upon his knee, and looking him full in the face, addressed him in the following remarkable speech,—a speech recorded in the *Moniteur* of July 23, 1810.—"Come, my son, I will be your father; you shall lose nothing. The conduct of your father grieves me to the heart; but it is to be explained perhaps by his infirmities. When you become great, you must add his debt to yours; and never forget, that in whatever situation you may be placed by his politics and the interest of my empire, your first duty is towards me, your second towards France; all your other duties, even those towards the people I may confide to you, will rank after those." It would be impossible to surpass in conception even the sublime egotism of this address; and though a boy of four could scarce have understood it, it is said the impression which it made upon him he never has forgotten.

But has the boy become great? The reply to the query forms one of the most remarkable passages in history. The child created Grand Duke of Berg and Clives by Napoleon I., is now Napoleon III., and placed in circumstances fully to discharge the debt laid upon him by his uncle, as due both by himself and his father.

Not in Europe, since at least the times of the first Napoleon, did there ever hang so much in dependence on a single man, as depends at the present time on the character of Napoleon III.; and not since the days of Hannibal, has there ever been a man more strangely set apart in early youth, than he for a definite work, or who has ever thought more incessantly regarding it, or who has ever, by chances so wonderfully fortuitous, been placed in circumstances to attempt so hopefully its accomplishment. With such a sign on the earth as Louis Napoleon, his precedents, his antecedents, and his present position, it would be wise in Britain not to wait, ere she fully prepared herself for the worst, for what would be greatly less significant, even were it vouchsafed to her—a sign in the heavens.—*Edinburgh Witness.*

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Such a fact is a beautiful commentary upon the wisdom of the principle of hereditary succession in Government. We think it highly probable that the statement of the *Pennsylvanian* is correct, as none of the Hanoverian dynasty were ever considered as overstocked with brains, and the third George, the grandfather of the present Queen, was idiotic during the greater portion of his life, and the Government was carried on in the name of his eldest son, Prince Regent. The law forbidding the King or Queen of the Realm to marry with a subject, or any of the Catholic dynasties of Europe, restricts their choice to a few families, and the consequence has been that, within the last century the rulers of Great Britain have frequently intermarried with blood relations, and insanity in their progeny has been the result. It is well known that Victoria and Prince Albert, the parents of this child, are cousins, and we believe in the first degree.—*Cin. Eq.*

Mrs. Harriet Beecher Stowe's Charity.

There was recently a family of thirty slaves in Virginia which the owner offered to sell into freedom at a very small price, and some benevolent parties in Philadelphia undertook to raise the amount by subscription. The facts were presented by letter to Mrs. Sigourney, who immediately enclosed twenty-five dollars for the object. Mrs. Harriet Beecher Stowe was also written to, and of course she responded by sending a very large sum of money for the "glorious purpose." She had just realized an immense fortune by her abolitionism; she

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