

THE BIBLICAL RECORDER.

T. MEREDITH, EDITOR AND PROPRIETOR.

DEVOTED TO RELIGION, MORALITY, LITERATURE, AGRICULTURE AND GENERAL INTELLIGENCE.

New Series

VOL. XIV.—N^o. 28.

RALEIGH, SATURDAY, JULY, 14, 1849.

WHOLE N^o. 681.

From the New Orleans Delta.

To the Right Reverend ANTHONY BLAC, Bishop of Louisiana:

Facts have been misrepresented, and sometimes entirely suppressed, to enlist our feelings in the cause of Pius IX. Even those who, when he first commenced his career, were very cautious and sparing in their praises, now extol him to the skies, and hold him up as a victim of his liberality. There is more policy than truth in all this declamation. To excite prejudice in the public mind against the Roman leaders, is the chief object of these insidious panegyrics. The plain and unvarnished story must therefore be told, that the public may know upon whom to bestow their sympathies. When Pope Pius was elected, the Ecclesiastical States were overflowing with revolutionary elements, prepared and fermented by the misrule of his predecessors. Three different attempts had been made by the Roman people since the fall of Napoleon—in 1822, 1831, and in 1843—to rid themselves of an obnoxious and oppressive government. They could no longer bear their burdens. Even Louis Philippe and Prince Metternich thought that reform was necessary, and in a joint note addressed, in 1832, to the then reigning Pope, warned him against the consequences of a continuance of the old regime. Their admonitions were not heeded. The Papal government rests upon and is propped up by, inveterate abuses. If these are removed, the edifice crumbles to the ground. Such is the true reason of its death-like immobility. Pope Pius had the sagacity—the only credit that is due to him—to see that his times were big with commotions. Unable to breast the storm he resolved to send before it until its first fury was spent. A delusive organization of the administrative department which strengthened the clerical power—liberty of the press, with a censorship of priests, an insulting mockery—the shadow of a legislative assembly, possessing no larger powers than our police juries—no initiative—and further controlled by a Senate of Cardinals and an absolute veto—such were the first tokens of Pius's liberality. The priestly power—the hated feature of the ancient constitution—remained the same in every branch of the new. But if Pius was only experimenting in the science of shifts and expedients, his subjects were in earnest. New and just concessions were successively required and enforced, and he had nearly reached the point, where all would willingly have rested, when a crafty intriguer and servile minion of Louis Philippe—a short time before his ambassador at the Roman Court—insolently stepped between the Pope and his subjects. Rossi became minister, and concluded secret treaties with Austria and Naples; the former of which occupied Ferrara, the village of Bondero, and the Castle of Ponte-di-lago-scuero, to overawe Bologna and the legations, whilst the latter threw an army upon the Roman frontier ready to march to Rome and to dissolve the Assembly by force of arms. We give the public the third article of the treaty with Austria:

"No. 3. The Baron Lieutenant-General Weldon promises that the Austrian troops shall evacuate the Pontifical territory, with the exception of the fortress of Ferrara, of the village of Bondero, and the fortress of Ponte-di-lago-scuero, with seven miles of circumference, which places belong lawfully to the Roman States!"

The precise terms of the Convention with the Lazzaroni of Naples, are not known; but papers found in the cabinet of Rossi, after his tragical end, prove beyond controversy that he had accepted the offer of an invading army, which was then encamped on the Neapolitan frontier. This diabolical and treacherous plot was on the eve of its denouement, when its main contriver received his merited reward, and fell under the poniard of a patriotic trasteverino, only a few yards from the spot.

"Where Brutus made the dagger's edge surpass
The conqueror's sword in bearing fame away."

The enraged and betrayed people then crowded to the Quirinal, and having found all peaceful measures ineffectual, resolved to make compliance a necessity. But they had no sooner left the Vatican, than the Pope fled in the disguise of a servant, and retired to Gaeta under the protection of the most cruel and despicable tyrant of modern times. He who would not join in the war of Italian Independence, because as a priest he could not shed human blood, now calls upon Austria and Naples to shed the blood of his own countrymen to re-instate him. The chief of a religion, he has not hesitated to make a most scandalous and sacrilegious use of spiritual powers, to obtain the most unjust temporal ends.—He has fulminated bulls of excommunication, which remind us of the worst days of ignorance and superstition—he has issued manifestos against his people and their leaders, full of slanders and calumnies, which would have done credit to the well-trained public insulters of ancient Rome. Such is the man, and such his conduct and his merits! The most extravagant praises have been lavished upon him; the most unfounded and unjust aspersions have been cast upon his opponents. You, Right Reverend Sir, and your organ in New Orleans, have been zealously engaged in the work of defamation. It has been the policy of tyrants of all times, and of all descriptions, to slander and disgrace the victims which they had marked out for destruction.—The blood-thirsty Tiberius caused the innocent children of Sejanus to be defouled under the scaffold, before he delivered them to the executioner. These illustrious examples have not been lost upon you and your theologians. The Roman patriots must be stigmatized as base traitors and lawless plunderers, as demagogues and assassins, and robbed of the sympathies which all good men accord to unmerited misfortune, before they are delivered over, with the assistance of American freemen, to the tender mercies of the Sacred College. And who are their accusers? Bigoted and narrow-minded men, who are unac-

quainted with them—ignorant of the circumstances and wants of their country—in capable of appreciating their conduct, their motives, and their measures. It has been my good fortune to know many of them well and intimately; and I can assure you that a more noble, devoted, and well-trying band of patriots never embarked together in a holy cause. Who has ever dared to utter even a word of suspicion against the bold and chivalrous Mazzini—the Bayard of Italian democracy, the man without fear, and without reproach? He has endured the anguish and sufferings of a long exile; he has sacrificed a handsome fortune, and a social position which splended family connections, and his own moral and intellectual worth had secured him, for his country's liberty. What right have you, Sir, and the self-styled religious press, to brand such a man as a "base traitor," and a lawless plunderer?" My heart swells with indignation at the thought, that the learned and virtuous Berti, too, the present minister of foreign affairs, is involved in your wholesale denunciations. I would be basely recreant to the most sacred of all duties—the duty of defending an absent friend—if I suffered your aspersions upon him and his companions to remain unanswered. I have lived under the roof and experienced, in common with other Americans, the kindness and hospitality of that model of Italian farmers. A kind and indulgent landlord, he is beloved and revered by his tenantry; a scientific and practical husbandman, he is the guide and adviser of his neighbors; a public spirited citizen, he is the founder and editor of the most useful and ably conducted journal at Romagna, *Il Felsineo*, devoted to the improvement of agriculture; unblemished in character, cultivated in intellect, hospitable to strangers, his beautiful villa in the vicinity of Bologna is the rendezvous of all the distinguished men of every order and rank in Romagna. But the friend of the patriotic and evangelical father Ventura, must be slandered by an American priest, because he has loved his country more than the Pope! The elegant and quick-witted Galetti, too, another of Bologna's representatives, and the President of the Assembly—a poet, a jurist, and an orator—he, too, is a wanton plunderer!

An American officer, writing from Rome to a friend in New York, says that the impression produced upon him by the soft and persuasive eloquence of the Italian Isocrates, can never fade from his memory—that he can never forget the music of his voice. Galetti is indeed a spoiled child of genius, but not so of the Popes: he knows well at what cost an Italian may love his country to fondly. Many years of his life have been spent in the damp and lonely dungeons of the unforgiving Gregory XVI. But all the devices of monkish hate could not quench the fire which burned within him, and the glorious felon is even now the unrepenting lover of his country. With Mamiani and Sterbini I have no acquaintance: I will therefore only transcribe from a sketch drawn by an American Catholic, who had every opportunity of judging them: "Mamiani, better known, poetically, as the Lamartine of Italy while young, suffered exile as one of the chief leaders of the Italian Revolution of 1831. He escaped from the iron sway of Gregory XVI into France, and remained in Paris till 1846, when awakening of Italy was approaching. While in exile he published several sacred poems and others on national subjects.—One of his most popular poetical works is an ode to the memory of Count Orsini, a martyr of Italy, who died at the Spielberg, in Austria, as a carbonaro of 1821. Mamiani published thereafter his *Dialoghi della Scienza prima*—Dialogues on the primary Science—the work of a great and profound philosopher, as well as of a patriotic and Christian writer. In his philosophical writings he again introduces upon the stage of the world many of the talented martyrs of Italy who perished on the scaffold to satisfy the bloody thirst of their oppressors. Dr. *Pietro Sterbini*, now Minister of Public Works in Rome, was born in the city of the seven hills, where, from the memory of the first glory of ancient Rome, he learned that there could be a better future for the Mother of the World. At an early age he wrote several beautiful poems, studied the medical art, and received the diploma from the Roman University as one of the best scholars of that far-famed academy.—In 1831, he took part in the Revolution of the Roman States, was banished, and the papal government confiscated all his fortune. Sterbini, when retired at Marseilles, was one of the principal members of the Young Italy, and after, having suffered all the horrors and miseries of exile, he was named physician of the city of Marseilles, by the French Government, during the three years of cholera. ***** He is thought to be one of the best poetical and prose writers in Italy. ***** Mamiani and Sterbini both have suffered the hard life of exile and the tyrannical persecutions of an Italian despot."

I might run through the list of Roman Representatives, and show the true character of these much abused and calumniated men. Most of them are known to me, either personally, or by reputation. But there is one among them—a noble and gallant knight of Democracy—whose short, but affecting story, I cannot refrain from relating, though I must hush his name. Not that I expect to soften you by the recital of his misfortunes—for how could you, sir, feel for the suffering "of base traitors and lawless plunderers?"—but to give the public an idea of the severe trials, of all kinds, which some of these good men have traversed. The Marquis of G— was scarcely twenty-two years of age, when he married a beautiful young girl of Forli, of a condition and rank in life much inferior to his own. But what of that? The Marquis had no other pride but that of honor. And then, she loved him—so well—so devotedly. The love of country was hereditary in his family, and as a matter of course, he soon became a Carbo-

naro. In the spring of 1836, he was arrested for that offence, tried, and sentenced to perpetual imprisonment, at hard labor. His wife hastened to Rome to solicit his pardon. But year after year passed on, and the angel of mercy came not. At last, however, towards the close of 1840, the prison gates of the marquis were unbarred, and he was again a free man. His first thought was for the devoted wife to whose prayers and supplications he believed his release was due. He took the way to Rome. How long the journey! How his heart leaped before him? But when he entered the house in which he expected to meet and embrace her, the landlord pointed, in answer to his inquiries, to a funeral procession, that was slowly descending the street, and said:—"Veda, Signor, la se ne va la Poverella!"—"Look, sir, there goes the poor woman!" A letter found in her trunk revealed to the marquis the harrowing mystery.—Having purchased his liberation, through the influence of a court favorite, at the cost of her honor, she had resolved to die! *****

The history of modern Italy is not and cannot now be known. It is to be found in the private memoirs of the best and most respectable families of Italy. No one who has not had access to these sources of information—who has not lived long in the Roman States, and learned their history from eye-witnesses—can form no idea of the sufferings and sacrifices, which the patriots of modern Italy have undergone for the regeneration of their country. One fact, however, may now be mentioned—one which has no parallel—that nearly one-half of the present Assembly are political convicts! ***** If these good men—without resources and without arms to equip an army—must yield again to the fearful odds arrayed against them—to foreign enemies, to a corrupt and avaricious clergy and nobility, and to an ignorant rabble—pray, sir, for the honor and good name of the American Catholics, let it not be said, that the deed of darkness and iniquity was done with our approbation and assistance!

The Rev. Editor of your organ in this city misconceives, or perhaps only affects to misconceive, the character of the elements engaged in the Roman revolution. He speaks of mobs and riots in Rome, as if he had the populace of Paris and London in his mind's eye. Such are not the revolutionists of central Italy. They belong, with very few exceptions, to the middle classes and the inferior noblesse—patient, orderly and industrious citizens, who embark in civil broils and contentions only when galling and accumulated wrongs render longer endurance impossible. Their demands are as moderate as they are just and reasonable. They seek protection for their painfully acquired gains against the rapacity and avarice of the high clergy, and against the arbitrary and ever-increasing exactions of the Fisco. They ask that a portion of the heavy taxes which they pay into the treasury shall be applied to support of an honest and enlightened secular administration—to the improvement of their ports and harbors—to the repairing of old and the opening of new roads, and to other works of public and general utility, instead of being squandered in erecting magnificent churches in the desert—like the new Basilic of St. Paul—or in building up princely fortunes for favorite cardinals and Bishops, and their families. From the top of St. Peter's dome, as far as the eye can reach towards the Pontine marshes, the sea and the mountains of ancient Sabinium and Umbria, they see the spirit of desolation brooding over a once fertile and populous region. They look in vain for the footprints of man along the shores of the beautiful lake of Vico, girl of old with luxuriant fields of wheat, of grape-vines, and of olive and fig trees. The plain of Astura, where Frangipani could raise an army to oppose the progress of the ill-starred Conradino, is now a lonely and pestilential desert! The Roman citizen who surveys these melancholy scenes, is seized with dread at the evils and misfortunes which await him and his posterity. The laws of primogeniture, mischievous every where, but the quick and deadly loss of agricultural states—and all-absorbing over-grown religious corporations, have been pointed out by the writers and economists as the most active causes of this wide-spread ruin. But the high clergy and nobility who feed and grow up upon these abuses—whose power and influence is sustained by them—whose children, nephews, and nieces find wealthy benefices in these misnamed religious associations—will allow no reform. What wonder that the Romans should have sought in a Republic the relief which they could not obtain from the weak, blind and imbecile government. The invidious efforts of the clergy here and elsewhere to connect them with the mob and rabble of Italy, and to represent them as dangerous radicals, who aim at nothing but the entire destruction of society and religion, proceed either from ignorance or bad faith. The rabble and mob of the Roman States—the pennzainoli of large towns, thieves, robbers and murderers, who live at the expense of their fellowmen, are the friends and allies of Pius and the sacred college, as the lazzaroni of Naples are the most zealous supporters of King Bomba. It is equally ridiculous to compare the Roman Revolution—a temperate and regular manifestation of the people's will—to the tremendous and bloody convulsions of the French Revolution. Thanks to the immobility of the theocratic regime of Rome, we must go back to the XII and XIII centuries—to the establishment of the communes or free towns of France—to find the exemplars of the present movements in central Italy. You are, no doubt, well acquainted with that interesting period of history. The style of the liberty-loving priests and Popes of that day, appears much more familiar to you and your theologians, than that of the "Eagle of Meaux," or the amiable Archbishop of Cambrai. You draw largely upon the bulls of excommunication and political manifestos of the mitred lords of that age. George IX called the poor burghers of Rheims ravishers and murder-

ers, precisely for the reason that you now brand the Romans as "traitors and wanton plunderers." The principles for which they contended—the protection of their property, and, in most instances, a secular administration—were declared to be most abominable. "A free town," says an ecclesiastical historian that day, "is a new and detestable thing. The taxable people pay their taxes only once a year. If they commit offences, they are punished by a fixed fine. And as for the levies of money which are generally inflicted upon serfs—*Qua servis infligi solent*—they are entirely exempt from them!" Such an intolerable state of things could not but excite the indignation of the pious narrator. He gives vent to it in curses loud and deep. "*Execrabilis communia, spiritus mali opus!*" "*Execrabilis Republica!*" say you and the Propagateur Catholique, "*res Rome nova et pessima!*" "Destroy these free towns," wrote Boniface VIII to Philippe-le-Bel; "they are hostile to the Church and contrary to the canon law—*Ecclesia dudum enjuriouseum et juri canonico inimicum!*" "Let us pull down the Roman Republic," say you, and the Propagateur Catholique, "it aims at the destruction of Catholicism." You see what a striking resemblance exists between the bad Popes and Bishops of the twelfth and thirteenth centuries, and the bad Popes and Bishops of our time. The same extravagant pretensions, the same misrepresentation of their opponents, the same abuse of religion to cloak their worldly aims! What shall I say of the cruel and merciless vengeance which these dispossessed Bishops exercised when restored by foreign arms? To cut off the legs and hands of their rebellious, but now subdued subjects, to tear out their eyes, to brand them on the forehead with a hot iron, to impale and hang up others, to be devoured by birds of prey—*milcorum, corvorum, et cultorum generalium postum exhibens*—were the gentle means employed by these good shepherds to bring back the strayed sheep to the fold. If you have any taste for the details of such executions, I refer you generally to Guibert de Nogent and the chronicles of Balderens. I mention them to show that the connection of church and state has at all times led to the oppression of mankind and the disgrace of religion. The Popes of Rome always played a prominent part in these transactions. Boniface VIII, the fierce assertor of theocratic supremacy, Gregory IX, Innocent III, and Eugene have the credit of having strangled, almost at their birth, the first-born of freedom in modern times—the free towns of Rheims, Cambrai, Leon, Noyon, Amiens, and Vezelay. After many desperate struggles to preserve the constitutions which they had framed for themselves, they were at last overwhelmed under the united efforts of Popes, Bishops, and ignorant serfs. But the principles for which they contended survived them, and are now the common law of all civilized nations save the Roman. But their turn, too, must soon come; God will not allow a just cause to perish forever. The slime and venom of anointed defamers and calumniators may for a time obscure the fair names of Mazzini, Sterbini, Mamiani, Berti and Galetti—false and unfeeling men may deride and insult them in their misfortunes—their country may sink under the combined pressure of Popes and Austrians, Piazzainoli and French Republicans; but the day of resurrection is not far distant, and I do hope and trust that you and your theologians will live to see it, and, having become better christians and better Americans, to rejoice at it.

From the Watchman of the Prairies.

Baptism a Profession of Religion.

There is, probably, no event more pleasing to God and to angels, than when sinners come out from the world and espouse the cause of Christ. So interesting is this event, that Christ instituted an ordinance for the purpose of impressing its importance and its obligations upon the mind. Men are accustomed to subscribe their names to notes, in which they acknowledge a value received, and give their pledge to an obligation. Such a pledge is baptism, and hence, those who, having been converted, refuse or neglect to make this open profession after their conversion, in the way which Christ has appointed in the Gospel and by his own example, treat God very much as those persons do, who get in debt to others, but never pay or acknowledge the debt in a manner satisfactory to the creditor. The Watchman and Reflector very justly remarks:

In almost all our congregations there are persons outside of the pale of the church, who not only cherish the hope and the belief that they are true Christians, but who furnish to all around them satisfactory evidence that they are so, and yet treat a public profession of religion as a matter of no importance. They say, "profession is nothing, but the possession of religion is a consistent course of living." In this remark, which is so common, there is a degree of truth which often hides from view the error that is tacitly connected with it. While nothing is more certain than that a mere profession of religion is of no avail, yet the truth is too often overlooked, that the existence of vital religion in the heart will naturally lead to that public avowal of it which is enjoined by God's positive command, and which, on that account, becomes an act of acceptable obedience.

In reading the New Testament, nothing appears to be more evident than this, that our Lord has set forth the ordinances of his church as the proper means of expressing our allegiance unto him. They are appointed signs of self-dedication to his service. In the apostolic age all Christians were addressed as those who had received them, as a matter of course. And a matter of course it seemed to be when explicit commands were undisputed, when all understood the force of our Savior's saying, "If a man love me he will keep my words," and when Paul could say to all the Christians of Galatia, "as many of you as have been baptized into Christ have

put on Christ."

And then, it ought to be understood by every one who desires to be accounted a friend of true religion, either here or hereafter, that if he recoll from a profession of Christianity, the world will take him at his word, and will reckon him as on its own side. How can it be otherwise? He neglects a positive command. Profession of religion is not, to be sure, sufficient proof of possessing it, but deliberate non-profession will be regarded by the great majority as presumptive evidence that there is none to profess. For it is the nature of love to a great and glorious object freely to express itself. Is love of country mute when our country's enemies are reviling or opposing, thwarting her plans, diminishing her influence, or boasting of their numbers?

Moreover the imperative obligation of this coming out from the world is enforced by the consideration of its benefits to the individual who performs this duty. These are manifold; but it is worthy of special notice that it strengthens all his moral purposes. Nothing is more obvious than that when any great question is at issue, and strong feeling is elicited of opposite sides, he, who, determining on his own opinion, buries it in his own bosom and hesitates to avow it openly, must, from the nature of the case, become deficient in moral energy, and cannot develop any great strength of character. His feelings will be languid, his purposes will be infirm, much of his influence will be wasted, and he will be comparatively of little worth to the cause to which he is attached. In the great controversy, therefore, which is now going on between truth and error, between God and men, those who are for Him, are called upon by the great Head of the Church as were the Israelites in the days of Moses, to prove it by decisive action: "He that is on the Lord's side, let him come unto me." And who does not perceive, that he who thinks that he has a heart loyal to the cause of Christ, and yet refuses to obey such a summons, if he be not deceiving himself, is thoughtlessly setting at naught his own duties, and interests?

May all those to whom this subject has any relation, soberly consider it; for the hour hastens when all will wish not to be reckoned and ranked with the votaries of this perishing world. Its petty objects of interest may engross us now, its friendship, wealth, and pleasures may charm and fascinate us awhile, but all this cannot last.

The Triumph of Prayer.

Preaching itself—benevolent activity itself—except so far as associated with devotion—shall be passed over to record the triumphs of prayer. Many a Christian who once filled the public eye with his active deeds and burning zeal, shall be comparatively unnoticed; and the man of prayers, the wrestler with God, shall be drawn out from the closet of obscurity, and proclaimed in his stead; and it shall appear that while the one was only moving earth, the other was moving heaven.

Are we ask for proof of this? Brethren a great portion of this world's history is written by the finger of God. The Bible is God's summary of the history of the world, down to the close of the first century of the present era.—What are the deeds—what is the kind of human instrumentality, which I have deemed most worthy of record? Oh! if I did believe you to be sufficiently acquainted with that already, I would say paint them on the walls of sacred places; let those spaces, now left in unadorned simplicity, be occupied with the principal scenes out of God's history of man's instrumentality, and they would soon be peopled with suppliants in all the postures of devotion, crowded with the various forms and attitudes of prayer. In one place Abraham would appear, interceding for Sodom, and Omnipotence waiting till he had done;—tempests of fire suspended in the air, and ready to blow away by the breath of prayer. In another Moses would appear, holding back the arm of God, while Omnipotence is saying, as if hampered and embarrassed, "LET ME ALONE—let me alone that I may destroy them." In one compartment should stand the tempter with the scenes of dedication; a nation at prayer; and clouds of massive glory filling the house; and in another, the same temple, with its high priest occupied in the office of two-fold intercession—prayer with the voice, and prayer by his sacrifice, the prayer by blood—thus justifying the description given in the text, "a house of prayer." Did Jesus pray? Oh! in a sense more than figurative, he saved the world by prayer. Portray a mountain top, and Jesus on it, prostrate, alone, wet with the dews of night, praying to God, "with strong crying and tears;" and next, a garden, Gethsemane, and Jesus there, praying in an agony, which baptizes him in his blood; and next, the "place called Calvary," for "they crucified him;" and Jesus died, offering the sacrificial prayer, which still pleads, still fills the ear of God, and for the sake of which alone, all other prayers are heard. Can the "eleven tongue of fire" be portrayed?—forget not to represent the apostles, on whom they rest, assembled in prayer. Elsewhere let an angel be seen despatched from the divine presence to liberate Peter from prison; but forget not to represent the disciples, in a neighboring house in prayer. But oh! there is a vision no human eye hath seen, which sums up all—"an angel standing at the altar, having a golden censor, and there is given him much incense, that he may offer it with"—mark—"that he may offer it with the prayers of all the saints upon the golden altar, which is before the throne; and the smoke of incense blending with the prayers of the saints, ascends up before God out of the angel's hand." Yes, here is the summing up of man's instrumentality. Of all the various ways in which he employs himself here, look into that censor, and mark which of them it is that reaches heaven. When the clamors of a prayerless zeal have subsided, and the undevout deeds which have dazzled and astonished men, have spent their force, mark that

which is left in the censor; only that which partakes of the nature of prayer. This is all that lives to reach the skies; all that heaven receives from earth; all that is ever permitted to ascend before God.—*Harris.*

THE RECORDER.

RALEIGH, N. C.

SATURDAY, JULY 14, 1849.

TERMS.—Two dollars per annum, payable in all cases in advance. If not paid in 6 months \$3 will be charged.

Indisposition has very much curtailed our editorial labors for the last two or three weeks, for which we trust adequate allowance will be made.

ACKNOWLEDGEMENT.—We are indebted to the kindness of our bro. Trotman, of the Chowan Association, for 18 more new names; making 50 in about a fortnight. The Chowan is one among the oldest, largest, and most influential Associations in the State, and has always been a liberal patronizer of the Recorder. And it is not a little encouraging to receive these renewed demonstrations of her favor. We learn that a similar spirit prevails on this side of the Chowan, the fruits of which we hope to receive before many days. If our friends generally will but imitate the example thus generously set them, we shall not be long in obtaining the additions to our list requisite for our contemplated enlargement.

REVIVAL IN EDENTON. We are informed that an extensive revival of religion is now in progress in Edenton. 28 persons were baptised on the first Sunday in this month.

We learn that a Protracted meeting is now going on in Milton, attended by Dr. Wm. A. Shaw and bro. George M. Thompson of Murfreesboro, N. C. A good deal of excitement prevails on the subject of religion, and some five or six professed on yesterday a life in Christ. The congregations are large and attentive, and remain often until near midnight. The meeting will continue for some five or six days to come.

PROSPECTUS

FOR ENLARGING AND IMPROVING

THE BIBLICAL RECORDER.

The progressive improvement of sundry of our contemporaries has increased the desire, and strengthened the determination of the editor, to improve both the appearance and the value of the Recorder, at the commencement of the ensuing year. To do this, however, considerable expense will have to be incurred in procuring new materials, and in securing additional aid in both the editorial and publication departments. To justify him in making these arrangements, it will be necessary that the list be increased by some three or four hundred new subscribers.

To the Baptists of this state, it is thought to be needless, to speak of the principles by which the Recorder will be governed, or the great objects to which it will be devoted:—further than to say, that it will be, as it ever has been, a fearless, but, we trust, a candid and courteous, advocate of the distinguishing doctrines and usages of the Baptist denomination. It will also support all such measures as are found to promote religion, morality, benevolence, education, harmony, and love among our Churches. The subordinate departments of literature, news, agriculture, &c. &c. will not be neglected. It is designed to make the Recorder in every respect, an interesting, valuable, and cheap family newspaper.

The terms will be, as heretofore, \$2 payable in all cases in advance. Liberal commissions will be allowed to such as procure new names and make a charge for so doing.

Our brethren of the Press, with whom we exchange in this state, will oblige us by giving the above one or two insertions.

July 14. 1849.

EDITOR.

The Senior Editor.

In the last Herald we find our two articles, published in the Recorder two weeks ago, inserted by the Senior editor; the former in accordance with his promise, the latter agreeably to our request. This, although nothing more than an act of tardy justice, viewed under all the circumstances, is to be regarded as an act of candor and magnanimity. We look upon it as an act of personal good will and christian reparation, which, so far as we are concerned, fully restores the friendly relations which have so long subsisted between us, and which, but for the mischievous meddling of a third person, styled the junior editor, would doubtless have remained uninterrupted to the end of our labors.

The readers of the Herald can now, for the first time, learn our sentiments from our own words.—Those not misled by prejudice, can judge for themselves how far the charges of Campbellism, Puseyism, Romanism, baptismal regeneration, efficacious baptism, &c. &c., so often, and for so long a time, repeated by the junior editor, can be excused even on the ground of ignorance. It is our opinion that this gentleman will have a pretty serious account to settle with his readers. And if with his readers, what must be his reckoning with that Being who has pronounced the heaviest woe upon all calumniators, and all who bear false witness against their neighbor. As the point for which we have been contending is now fully gained, we hereby turn the gentleman over to his own comforters, and leave him to wag his way through the world as best he can. If he think proper to continue his calumnies, in view of the documents referred to, he can now go ahead to his heart's content. We

wash our hands both of him and of his cowardly devices.

The following are the remarks of the Senior on the occasion. We had a hope that he would have informed us how far he thought we were capable of fraternizing with the Reformers; and also in what respect we were less a baptist than himself. However, if he will state to what part of our synopsis he finds cause to object, perhaps the same ends may be gained. We have requested this, not for the purpose of discussion—for we contemplate nothing of the kind—but that he may be able to take the exact dimensions of the bug-bear, by which the attention of his associate has been so much engrossed.

"In accordance with our promise, we copy from the Recorder, the Editor's remarks on an editorial article published in the Herald; and in addition at his request, another article published in a subsequent number.—Differing with the editor, it was our purpose to have presented some of our objections to his views, but indisposition the past and present week, has prevented us from writing any article which required labor or careful consideration. Our readers are indebted to the junior editor, for the chief portion of editorial matter."

Death of Mrs. Goodale.

The Watchman and Reflector mentions the death of Mrs. Mary J. K. Goodale, wife of Rev. Hervey Goodale, under appointment as missionary to China of the Southern Baptist Board. Their marriage occurred April 10th, and her death May 12th. She died much lamented, aged 19 years.

REV. J. B. JETER.—We learn from the last Herald, (June 21,) that the Rev. J. B. Jeter, of Richmond, has accepted the call of the Second Baptist Church in St. Louis, lately under the care of the Rev. S. W. Lynd, D. D. We learn also that Rev. Dr. B. Manly of the Ala. University has been unanimously called to the vacant church in Richmond.

WORTHY OF IMITATION.—A Baptist whose income is none of the largest, who, in fact, finds it about as much as he can do "to make both ends meet,"—subscribes to, and pays for, no less than five copies of the Chronicle,—four of them being sent to his personal friends. He has done so, not for one year merely, but his is a standing subscription. We deem this the most flattering recommendation which we have ever received; and could wish that others would imitate an example which indicates a proper estimate of the importance of religious reading.—*So. Chris. Chron.*

REV. E. KINCAID.—This well-known Burman missionary, who has been detained for some time in the United States, on account of his wife's continued feebleness, will, doubtless soon return to his post. A council of physicians have pronounced Mrs. K. so far restored and confirmed in health, as to admit of her return to Burmah with her husband.—*So. Bap. Chronicle.*

Board of N. C. Baptist State Convention.

The Fourth Quarterly Meeting of the Board of Managers of the N. C. Baptist State Convention will be held with the Baptist Church in Milton on Saturday before the third Sabbath in August. A full meeting is desired.

The Agent and Missionaries of the Convention will please make up their reports up to that time, and forward them to Milton so that the Corresponding Secretary may be enabled to make his Annual Report to the Convention.

N. J. PALMER, Rec. Sec.

Milton N. C. July 5th 1849.

Condition of Italy.

We find in the London Christian Times the following sketch of an address recently preached by the Rev. H. Herschell, who has just returned from a tour in Italy. His subject was the religion and political condition of Italy:

The Rev. gentleman chose, as the basis of his observations, the following words contained in Luke 21: 28.—"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." He described the ignorance of the masses of the Italian people as very great. Few of them could read, and those who could, very badly. The priests, and especially, the Jesuits, had kept them in ignorance: the consequence was, that that order of men were now universally execrated at Rome and in several of the Papal States. Notwithstanding the ignorance and degradation of the people, a very remarkable change had taken place. Education was now taken out of the hands of the priests, and entrusted to laymen.—The people were thirsting for knowledge, more especially, the knowledge of the Holy Scriptures. As a proof of this, the Minister for Public Instruction had issued a decree, ordaining that Biblical instruction be given in all public schools in Italy. Repositories for the distribution of the Bible had been opened at Turin, Nice, Genoa and Milan. At Turin alone, 1,000 copies were purchased in a few days. But the good produced had not been confined to the circulation of the Bible; a door was now opened for Protestant places of worship. That was a very remarkable fact; for, before the present time, such a circumstance would have been thought absolutely impossible. After relating one or two facts which had come under his own knowledge in relation to this point, Mr. Herschell proceeded to speak of Rome and its present condition. At that city the feeling against the Pope was very strong. It was common to hear him called a rogue, a rascal, a hypocrite, and other equally opprobrious epithets. He, (Mr. H.,) wishing to learn the feelings of the people regarding the Pope, questioned them on that point; and the one universal desire was, that the Pontiff might never again be King in Rome. So strong was this determination, that they had organized an extraordinary and well-regulated force to defend the city. Every house was turned into a fortress. The streets were systematically barricaded. The Vatican, St. Peter's, and other public buildings were undermined, in order to be exploded, if the Pope should be forced upon them. The nunneries had been converted into barracks.

Even the Pope's linen had been applied to military uses. Their Government, too, was most orderly and systematic in all its proceedings, and a spirit of obedience and subordination prevailed all ranks of society. In concluding his address, Mr. Herschell pointed out the course which Protestants ought to pursue in taking advantage of the present state of affairs. The Pope, he said, might be in jeopardy; but Popery was not destroyed. From what he had seen, it was clear that the adherents of that false religion were preparing for a vigorous struggle. Protestants should, therefore, lay aside all sectarian differences; and prepare themselves for the conflict.

Revivals of Religion.

A letter from Rev. William Bowen, informs us that the Baptist church in Saratoga Springs, N. Y., have for several months enjoyed a gentle refreshing from the Lord. Fifteen have been added to the church by baptism.

Rev. W. F. Parish writes to the Register, that at Mendon, Monroe county, N. Y., the presence of the Spirit has been manifest for some time. "Souls have been hopelessly converted, backsliders reclaimed, discordant feelings harmonized," and thirty to forty by baptism, letter and experience received into the church.

Rev. A. C. Cornwell, of Broadalbin, communicates to the same paper the fact of interesting baptismal scenes in the church in that town. Among the number baptized, is the remarkable instance of an old lady in the one hundredth year of her age.

The Tennessee Baptist has an account of an extensive revival at Lebanon, Tenn., the seat of Cumberland University, an institution sustained by the Cumberland Presbyterian church. From the best information, 130 persons had professed a hope in the blood of Christ; 64 accessions have already been made to the Baptist church, and eight or ten of this number are from the Methodist and Presbyterian Societies."

The South Baptist church, Providence, Rev. S. B. Willis pastor, has recently been much revived. Backsliders have been restored, and sinners converted.—Twenty-five have been baptized since March.

The Mobile Tribune of Tuesday says: "The protracted meeting of the Franklin street Methodist church, which has had no intermission for the past six weeks, will be continued indefinitely at the St. Francis street church. Thus far the labors of the ministers have been attended with the most happy results. More than one hundred and eighty persons have been converted, one hundred and sixty-two of whom have attached themselves to the Methodist churches in this city."

The Christian Chronicle notices an interesting revival at Parksburg, Pa., where, since about the middle of May, thirty-seven have been baptized. The revival commenced under the labors of Rev. E. Andrews.

Rev. F. A. Fleischman writes to the same paper, that the work of the Lord is advancing among the Germans in Lehigh county.

The Creek Indians.

Our readers find, occasionally, in our columns, a communication from the Rev. A. L. Hay, of the Creek Mission. In his report to Col. Jas. Logan, he gives an account of the Creek Indians, the following extracts from which may not be unacceptable:

"The Society have been aiding a few men, mostly natives, for the last few years. Until December, they did not have a white man in the Creek Nation. Great prosperity has attended the churches. The preaching of the natives has interested the tribe, and the different churches have always had large congregations, and at most of the monthly meetings have received members. Six years since, the number of members in the Nation did not exceed 150, with two churches and two or three preaching places.

"At present, there are seven Baptist churches and about ten preaching places, with 550 communicants. The denomination have had superior native assistants. Rev. Joseph Islands, whom every body loved to speak highly of, died last March. He was the first minister of the North Fork Church, and continued their beloved pastor, in labors abundant, until death. The church numbered 172; now it numbers 210. Those added since have been deeply affected by his loss, and no doubt his death has been the means of their conversion."

In regard to schools, he says:

"A day school will not answer the purpose of education for the tribes. The Indian youth should be taught farming, and some of the simple trades, and the girls housekeeping. This is not likely to be done, only in the manual laboring schools. The Government can, to the greatest extent, advance the true interest of the tribes by establishing boarding schools. If the Indians should not recommend this course at the time, a good school will recommend itself to any tribe in a very short time."

"At no time in the history of the Creeks, has such great prosperity attended them as now. Several of the principal chiefs have united with the different churches, and are sending their children to school. Within the last six months, seventy-five have united with the different Baptist churches in the Nation. Congregations are becoming larger, at each meeting. Our Agent, no doubt, will speak of the secular condition of the Creeks. Already the bright light is seen in every direction."—*S. B. Chronicle.*

REVIVAL OF RELIGION AMONG THE JEWS IN HUNGARY.—A very remarkable revival of religion commenced among the Jews at Pesth, the capital of Hungary, just before the breaking out of the recent insurrection in that country. The Rev. Mr. Smith, of the Scotch Free Church, who was labouring at the time among the Jews at Pesth, at a missionary meeting in London, on the 7th ult., related the following particulars of the revival:—The work commenced in a little boy, son of a Jew. Shortly after his elder sister was brought to the knowledge of the truth, and through the instrumentality of these two, God was pleased to bring to himself other members of the same family. These two disciples were in the habit of going to their secret chambers, and there, in earnest prayer, they poured out their petitions to God, and they gave him no rest until their petitions were heard, in the conversion of the father, the mother, the elder sons, and two of the daughters, and also their servant; and to this hour they continue faithful. The work has proceeded so that within a short period we have conversions from every class of society, among merchants, in the medical class, in the divinity class, and among the labouring classes, all brought to the knowledge of Christ.—And these conversions were accompanied with a large outpouring of the spirit of prayer. The young converts were accustomed to spend whole nights in pray-

er. They would divide the nights into watches, one party rising to pray while the other was at rest, and thus they persevered until God poured out his blessing. Such were the effects produced, that people think now very differently of what pure Christianity is to what they did. We were every where well received by the Jews, and heard with attention and respect, so that the sound of the glorious gospel was heard in all parts of Hungary.

American Romanists—Their Sympathies for Despotism.

The editor of the Freeman's Journal, in view of the despotic condition of the cause of the Pope, places his main hopes upon the Autocrat of Prussia. Now it is well known that the Emperor of Russia has become the embodiment and fortress of the despotism of the world—having under him sixty millions of people—every one of whom is virtually his slave—and that to him the falling monarchs are looking as the last hope of despots. We see then the true disposition of American Romanists, when we see them invoking this despot in the following terms:—

The Emperor of Russia has girt on his sword and shouts for the battle. Our sympathies for liberal reforms in Europe have indeed been schooled and chastened, as well as mortified, from what they once were, when we can bring ourselves to look on the grim step of the Autocrat, and to say: Let him forward in the name of God! But if we have little confidence in the word or promises of princes, we have full confidence in the thorough rascality and turpitude of mobs and radicals. They are hopeless, and Europe is overrun with them. The proclamation of the Emperor Nicholas is moderate in temper, and just in its principles and conclusions. He has been fully invited by the Austrian government, to enter the territory of the latter, and help to rid the world of vipers too pestiferous and disgusting to be longer endured in society. Whether by a marvelous conversion from the accursed blackness of his past life, the Czar is indeed coming down to vindicate justice and to maintain the rights of society, or whether, like a second Attila, he is coming as "the Scourge of God," we concede that his presence has become necessary, and we wait to see him accomplish whatever "the Almighty Hand that overrules him shall permit."

Intelligence from Burmah.

A letter from Dr. Judson, dated March 18, and received at the N. Y. Recorder office by overland mail and the last steamer, brings the painful intelligence of Mrs. Judson's failing health and critical condition. "Mrs. J." he says, "has been very ill, and still continues so; and, what is worse, I have serious and dreadful apprehensions that she will never be any better. She appears to me to be in a settled and rapid decline; but the doctor is making every effort, and holding out strong encouragement that she will recover."

"I write with a heavy heart. A dark cloud is gathering over me; and how dark it will become, I know not. But God knows; and he will, I trust, bring light out of darkness. His will be done!"

In a postscript added March 22d, he says: "Mrs. J. is rather better;" but he indicates no abatement of his fears.

Southern Baptist Convention.

The abstracts of the reports of the Boards of the Southern Baptist Convention, will be published entire in the Missionary Journal. We state merely the main points relating to the receipts and expenditures,—having already given lengthy reports of the proceedings of the late session in Charleston.

Foreign Missions.—Balance on hand at the commencement of the year, \$14,863 15. Received from all sources during the year, \$16,927 18, making a total of \$31,791 06. The expenditures during the year amounted to \$26,110, leaving a balance in the treasury of \$5,681 06. The receipts of the year have fallen short of those of the year preceding \$2,576 18, and the necessity is strongly urged of an increase of funds for the year to come. The total amount of receipts during the three years just closed, is \$50,149 72.

Domestic Missions.—Balance on hand at the commencement of the year, \$1,866 08. Receipts for the year, \$12,176 62. Total, \$13,891 90. Expenditures, \$13,741 10. Total receipts for three years, \$33,538 67. In both departments, receipts for the year, \$29,103 80; in three years, \$82,688 39.—*S. W. B. Chron.*

MISSIONARY INTELLIGENCE.—REV. H. G. O. Dwight and family, from Constantinople, and Rev. J. H. Van Lennep, from Smyrna, have recently arrived home. Mrs. Scudder wife of Rev. Wm. Scudder of the Ceylon mission, and daughter of Thomas Hastings, Esq., the eminent musical composer, died of cholera on her return passage from Madras, where they had been on business of the mission, and to visit Mr. Scudders parents. Edward and Thomas two sons of Rev. Edward Webb, died of cholera at Madras, in January last.

OPENING OF THE ROMISH INQUISITION.—Letters from Rome agree in expressing the horror which the opening of the vaults of the Inquisition has produced in that city. The palace was first exposed on Sunday. It was thronged by thousands, old and young, the opulent and the lazzaroni. One writer says he entered a long, low grated building. Its rough walls were covered with charcoal inscription. "Take away oppression, O God." "How much have I suffered here."—"Scipio Goetini—eight years have I been imprisoned here." "Is this the Christian faith?" Such were the ominous and expressive sentences which darkened the walls of that gloomy prison-house. The same writer continues, "In one prison a heavy trap-door was lifted from a dark opening, exposing a deep black vault; below in a corner lay a mass of bedclothes and tattered garments, among which I recognized a worn, dirty strait-waistcoat, apparently intended for a female. In several of the rooms were pipes, through which, probably, food was given to the wretched inmates."

"In another part of the building a dense crowd was assembled around the entrance to a vault which seemed to pass beneath the whole palace. I made my way through the mass and down the rough steps, and recognized, by the light of the torches upon the walls, heaps of human bones scattered over the floor. Others were protruding from the wall of earth at the side, yet un-

touched; and although it was difficult to distinguish in this confused mass, sex, age, or even the different parts of the body, one at least seemed to be that of a female; and the seventeen thigh bones which might be counted here and there, told the story of nine poor victims."

The Oregon Mission.

The last published information from the Baptist missionaries in Oregon was dated March 31st, 1848. A letter has just been received at the Home Mission Rooms, from Rev. Ezra Fisher, dated Clatsop Plains, September 20th, 1848, communicating some encouraging intelligence of the operations of all our missionaries in that territory. An association was organized on the 24th of June, called the Wallametta Baptist Association, consisting of five churches. On that occasion several plans of usefulness were originated, some of which were subsequently more perfectly matured, in the consummation of which we may hope for enlarged usefulness, by those missionaries and the churches with which they are associated.

The gold mania had reached Oregon, and proved, to a considerable extent, a drawback on the hopes of speedily executing some of the most important plans devised, as large numbers of the inhabitants have left the Territory to engage in the all-absorbing scramble in gold gathering.—The missionaries deplore the immediate effects of the discovery of such immense mineral wealth at those far west points; but look with strong faith, on the infinite wisdom of God, to future developments of Divine Providence for the prosperity of Zion there.

In the autumn of 1847, a number of boxes of clothing, books, and other valuable articles were shipped from New York to the missionaries in Oregon. The receipt of them is acknowledged by Mr. Fisher, who says, "The goods and books will afford us great relief, and the donors will be held in grateful, lasting remembrance. We hope soon to have a regular mail established between this and the United States, when we shall feel great satisfaction in addressing a letter to each of those societies and individuals who have so kindly remembered us. May God reward them."—*N. Y. Recorder.*

We would ask the attention of our readers to the following notice. The article will sufficiently explain itself. We will say, however, that the object of bro. Graves is a highly important one, and we trust that the documents called for, will be sent him, to Nashville, Ten., with all convenient dispatch.

Notice to Clerks of Associations.

I want immediately, a copy of the Minutes of every Baptist Association in N. Carolina, for 1848, (and 1849 when published,) for the new Southern Baptist Register and Almanack for 1850. This work is intended to give the perfect statistics of every Association in the whole South, for 1848, which will render it an invaluable, and most acceptable document to every Baptist.

The Register will contain between 50 and 60 pages, 30 or 40 of which will be devoted to doctrinal Essays, on beautiful type and paper, and will be ready for orders by the 20th of September next. They can be sent by mail to any Church in the South, at \$1 per dozen, or \$8 per hundred. Each Clerk sending me a Minute for 1848, (who have not already,) will confer a special favor, and shall receive a copy of the Register in return.

As this is a denominational enterprise, it is to be hoped that every Baptist will cheerfully aid me in making the statistical department as perfect as possible.

J. R. GRAVES.

P. S I have already received the Minutes of the Pee Dee and Chowan.

Nashville, Ten., June 1, 1849.

SUMMARY.

Moral Darkness of Greece.

The Rev. John H. Hill, of the Protestant Episcopal Mission at Athens, wrote, March 7, a cordial letter, recalling the scene, 18 years ago, when, with his pastor Dr. Milnor, he joined in the labors of the American Tract Society.

"When Mrs. Hill and myself," he says "look back to our connection with your Society, which we cannot but consider as our first step in that course of life which we have pursued for the last 18 years and upwards, we cannot doubt that you are ready to aid us in whatever can promote the success of our efforts for the glory of God. Nor is it without gratitude to him who has so long upheld us, that, amidst the changes and vicissitudes to which life is subject who was our helper in the earlier part of our missionary career, holding the same important station in the councils of our great National Evangelical Tract Society."

"Many changes have taken place in Greece, since we first set our feet upon her shores—in the political, moral, and spiritual condition of the country; but I am sorry to be obliged to add, that I see but little improvement in either of these aspects. Three years after our arrival here, a Christian monarch succeeded to the government of this country, which had been for so many centuries under the sway of Mohammedan rule; and yet we find, at this very day, that the restraints which even superstition imposed have been weakened, and immorality is increased; and with the exception of here and there a few who have been privileged with evangelical instruction, the present spiritual condition of this interesting country is worse, (if I may be allowed to say so,) than under its Turkish rule—a general means for the promotion of vital piety."

JOHN KNOX'S HOUSE.—We understand that Mr. Blyth, Inspector of Pavements, lately brought under the notice of the Dean of Guild Court the condition of the house in the Nether Bow, well known as that in which our great Scottish Reformer lived and died, with the view of steps being taken for its removal, on the ground of its being dangerous to the public safety from its dilapidated condition. The Court, after considering the application made by Mr. Blyth, ordered the removal of this ancient edifice; but subsequently, at the instance of Mr. Robert Chambers, and a few other members of the Scottish Society of Antiquaries, and also of parties who take a deep interest in every thing associated with the memory of the illustrious Reformer, a re-hearing of the case was obtained, in the hope that the former decision of the Dean of Guild Court might be reversed. This expectation was, however, disappointed; for we understand that the Court a few days ago, adhering to their former decision, ordered the removal of the building. Many of our readers will recollect, that a few years ago, the premises, and ground on which they stand, were purchased by parties connected with the Free Church, and that in 1846 a movement was set on foot for the purpose of erecting a monument on the spot to the memory of the great Reformer, to consist of a tower and two churches. We hope that in yielding due obedience to the

decision of the Dean of Guild Court, care will be taken to preserve every thing associated with the memory of our great Reformer.—*English Paper.*

PROGRESS OF TRUTH IN AFRICA.—At Cape Coast Castle, and its vicinity, some distance above the Delta of the Niger, the English Wesleyans have for some years been conducting missionary operations. They have twenty-seven schools, about eleven hundred scholars, and nearly one thousand communicants. The Church Missionary Society also have at Badagry, in the same region, several schools.—*The Commission.*

INTERESTING FACT.—In the annual report of the London Missionary Society, for the present year, we have an interesting fact connected with the Christian liberality of converts to the faith. It is stated, that for the last seven years, the amount of contributions raised at several mission stations toward their own support has exceeded \$75,000 annually; being nearly one fifth of the Society income.—*The Commission.*

By the President of the United States. A RECOMMENDATION.

At a season when the providence of God has manifested itself in the visitation of a fearful pestilence which is spreading its ravages throughout the land, it is fitting that a people whose reliance has ever been in His protection should humble themselves before His throne, and, while acknowledging past transgressions, ask a continuance of the Divine Mercy.

It is therefore earnestly recommended that the first Friday in August be observed throughout the United States as a day of fasting, humiliation, and prayer. All business will be suspended in the various branches of the public service on that day; and it is recommended to persons of all religious denominations to abstain as far as practical from secular occupations, and to assemble in their respective places of public worship, to acknowledge the Infinite Goodness which has watched over our existence as a nation, and so long crowned us with manifold blessings, and to implore the Almighty in his own good time to stay the destroying hand which is now lifted up against us.

Z. TAYLOR.

WASHINGTON, July 3, 1849.

Foreign Correspondence.

Threatened Insurrection France—Ledru Rollin French Expedition to Rome—The Cholera.

PARIS, June 13th, 1849.

Mr. Editor.—I had proposed to devote my letter of to-day to the narration of some facts, drawn from the correspondence of our Bible Societies, which, undoubtedly, would have been interesting and edifying to your readers. But how shall I speak to you of any thing else than our general situation, when the whole of Paris is in a state of agitation, which I can compare to nothing but that which preceded the 24th February, 1849?

Since Legislative Assembly opened its sessions, the bitterness of the contest between the radical and the re-actionary party has daily increased, and unhappily, it becomes more and more probable, that the question will not be settled, except in the streets, and by recourse to arms; so greatly are the passions excited, and the provocations violent, on both sides. It is reported, that blood has already, to-day, begun to flow.

The French expedition to Italy continues to form the subject of debates in the chamber.—You recollect that the *Constituent Assembly*, having on the 7th May passed a resolution, that this expedition had deviated from the line of conduct which had been agreed upon between the Assembly and the Government, the Government thereupon despatched to the spot, Mr. Lesseps, on an extraordinary mission, to find, with the consent of General Oudinot and the Roman authorities, some means of reconciling the exigencies of French policy with the aims of the Roman Republic. This problem could not be solved. A first proposal, in regard to which Mr. Lesseps and General Oudinot had agreed, was rejected by the Roman Constituent Assembly. Mr. Lesseps then made a second proposition, more favourable to the Romans; but it was disavowed by General Oudinot, and afterward by our Government, who recalled Mr. Lesseps, and ordered General Oudinot to break off negotiation, and capture Rome. The attack was begun, and from day to day we expect to hear the news that Rome has been taken by our army.

It is this position—a very strange one, it must be owned—which, some days since, formed the subject of the warmest discussions in the National Assembly, from which they threatened to pass down to the public square.

Mr. Ledru Rollin proposed to the Assembly to impeach the President of the Republic, and the ministers who determined on the expedition against Rome, as guilty of having violated the Constitution. He took his stand on the fifth paragraph of the Preamble of the Constitution, which is thus expressed:

"The French Republic respects foreign nationalities, as it would have its own respected; it undertakes not with a view to conquest, and never employs its forces against the liberty of any people;"—and on article fifty-four, of chapter five, of the Constitution, which reads thus: "The President watches for the defence of State; but he can undertake nothing without the consent of the National Assembly."

The majority of the Legislative Assembly rejected Mr. Ledru Rollin's motion, alleging that the expedition was commenced agreeably to the will of the Constituent Assembly, that it was conducted according to the instructions of the Assembly, and that it was made for the advantage, at once of French influence, and of Italian liberty. The opposition having demanded the production of certain documents, which were refused, abstained, in a body, from participating in the vote, which, owing to this, took place with a majority of three hundred and seventy-seven against seven; and Mr. Ledru Rollin declared from the tribune, that whatever was said about the Constitution was violated, and concluded with these threatening words: "The Constitution being violated, we shall defend it by every possible means—even by arms."

When a representative of the people dares employ such language in the national tribune, we cannot be astonished on seeing the cause of insurrection openly defended by the radical journals. Moreover, they do not consider it as an offence.—*Pres.*

SECULAR.

LATEST FROM EUROPE.

Arrival of the Canada.

Great Battle between the Russians and Hungarians—Another Insurrection in France—The French not yet in Rome—The Markets, &c.

Boston, July 5.

Liverpool Market June 23.—The cotton market during the week has been steady, firm and increasingly confident. Fair Upland has been selling at 4 5/8; Mobile 4-34; Orleans 51; good ordinary to middling of each of these descriptions being 1-16 to 1-8 higher.

BREADSTUFFS.—In the corn market there has been more doing, with a slight improvement in prices. Indian corn is quoted at 35 a 36s per qr. for white and yellow—the former heavy at—

FLOUR.—Western Canal and Baltimore Flour 23s-6d; inferior 21s-6d; a 22s, Philadelphia 23s-6d; Ohio 25s per bbl.

Wheat is quoted at 6 a 7s per 70 lbs.

ROME.

Up to the evening of the 21st ultimo, no news had been received in Paris of the entry of the French into Rome. General Oudinot would not make a general attack before the 16th or 17th, when the news of the failure of the 13th in France, would reach that place, and probably induce the triumvir to capitulate.

Great excitement existed in different places, and it was evident that the conspiracy of the Red Republicans of Paris extended to every town in France.

FRANCE.

The attempted insurrection at Paris has been followed by a more formidable resistance to the laws.

At Lyons, a serious engagement took place in the streets between the troops and the mob, in course of which considerable number of lives were lost on both sides. Barricades were thrown up, which were not taken until battered down by cannon. The fighting commenced on the morning of the 15th, and continued until a late hour at night. Telegraphic despatches, however, dated at Lyons on the afternoon of the 16th, announce that the insurgents had been completely routed, the streets cleared, and the city restored to tranquility. There are upwards of fifty thousand troops in and around Lyons. There was no apprehension of any further disturbance.

HUNGARY AND AUSTRIA.

The news from Hungary and Austria is contradictory. Some accounts give the advantage to the Austrians. In the South, two actions had taken place, both terminating in advantage to the imperialists.

The Hungarian General Perczel, from Fortress Warden, attacked some Austrian entrenchment, but was ultimately repulsed, though the Austrians admit their own troops suffered severely. The other battle was fought by Baron Jellachich, and is asserted to have been a brilliant victory. The Austrian accounts, however, are not trustworthy, at least as regards their own losses.

The London Globe of the 22d has intelligence to the 16th of June, giving accounts of a tremendous encounter with the Hungarians. The Austrians and Russians are said to have been completely defeated, and left 23,000 killed on the field. The battle took place on a large plain between Raab and Reiselburg, and lasted 64 hours. The Magyars lost, it is stated, about 8000 men. The Austrians were commanded by Hayman, the Russians by Rudiger, and the Hungarians by Georgy. Although the news of this battle was received by private letters, no public journals allude to it. The Loyde of Vienna contains not the slightest allusion to the battle.

Another affair is mentioned as having taken place at Czorna. A brigade was sent by Schleck from Cravenburg under General Wyss, who was taken prisoner, and Uhlán, Col. Baron Lessner, killed. General Schleck sent his brigade to cover his right flank, and whilst marching to Raab, was beaten on the 13th ult. Some reports represent the whole brigade to have been destroyed, others that 4000 had deserted Schleck and gone to the Magyars. For three days cartloads of woman continued to pour into Presburg and the places around about.

A fresh recruit throughout all Austria is intended.

A letter dated Cracow, 15th, reports an engagement at Era Pass, between the Russian advance guard and the Hungarians, and the former, numbering 6,000, were beaten off.

LATEST FROM FRANCE.

Up to the latest moment all was tranquil. Ledru Rollin had not as yet been arrested.

The Cholera was rapidly declining in Paris.

The news from Italy is to the 18th ultimo, up to which time, the Romans had maintained their position.

From California.

Disastrous and Important Intelligence.—The mail, brought by the steamer Clyde, at Mobile, has been received at New York. The Sun publishes the following important news.

The reports of the troubles between Gen. Smith and his command, and the people at San Francisco, are confirmed. The idea of military rule is repulsed by the people, very decidedly.

Gen. Smith and a few of his troops had been driven on board the vessels of war in the harbor of San Francisco. The rest of the troops had fled to the mines, in consequence of the continued and determined hostility of the people, and the utter impossibility of doing anything by force. Gen. Smith, it is said, would return home by the first opportunity.

San Francisco was completely in the hands of the rowdies, and the streets presented one continued scene of fights. All peaceably disposed persons are said to be in favor of Gen. Smith, and the opinion prevailed that he was not half sustained by the home government.

Affairs at the upper mines are represented as being in a most deplorable condition. Several attacks had been made upon the miners by the Indians, who are described as being most daring, and butchering all who came within their reach.

Many diggers were preparing to return to their homes, and some, disappointed in the search for gold were turning their attention to other pursuits.

Of the population at the mines, one-half are said to be Americans, one-quarter Californians, and the remainder Peruvians and Chilians.

The general opinion among the Americans seems to be, that no foreigners should be allowed to dig gold.—Almost certain difficulties, resulting in bloodshed, must soon occur. The hatred between the Americans and foreigners is most intense.

The average sum collected at the mines scarcely exceeds \$5 a day. It seems to be the general belief that he will be lucky who returns home in good health.—The expenses of living are enormous.

Col. Mason, whose circular is said to have been the foundation of all the bitter feeling between the Americans and foreigners, it is said will be assassinated by foreigners, unless he quits the country.

FROM CANADA.—*Montreal, July 3.* We have received the Queen's answer to McNab's petition. Her Majesty expresses her opinion that the indemnity bill is not intended to compensate the rebels. She supports Lord Elgin, and hopes that McNab will assist in maintaining order. The English Attorney General, however, says that the rebels and loyalists, under the law, are to be paid alike.

AFRICAN GOLD.—Among the entries, in two lots, at the Custom House, New York, on Saturday morning, were one hundred and four ounces virgin gold; and one of eight ounces and ten dwts. The gold was by the brig Laurette, which arrived on Thursday, from the coast of Africa. The total value of the gold was \$2221 17.

THE CALIFORNIA EMIGRATION.—Up to the 2d ult., four thousand four hundred and three wagons had passed Fort Kearney on their way to California, accompanied by about seventeen thousand persons. The last estimate, made several months ago, of the emigrants to California by sea, made the number about thirteen thousand. This makes a total of thirty thousand, but it does not include near all who have gone, and probably forty thousand would be a better estimate.

SIR JOHN FRANKLIN.—Letters from Ft. Simpson, Hudson's Bay Territory, have been received at Montreal, dated October 4th, 1848. An expedition in search of Sir John Franklin had arrived from Fort Confluence, having come round from the mouth of the McKenzie river to the Coppermine. They report that no vestige or word of Sir John Franklin could be found.

DEATH OF A MISSIONARY'S WIFE. A letter dated April 6th, 1849, from Rev. W. W. Scudder, missionary at Oodooval, India, announcing the sudden death of Mrs. Scudder, of cholera, on the 11th of march.

EMBARKMENT OF MISSIONARIES.—On the 18th inst., the following persons sailed from Boston to Smyrna in the barque Ionia:—Rev. George Whitefield Cran, of Byron New York, and Mrs. Coan, of Hudson, New York; Mr. Edward Breath, of the mission to the Nestorians, and Mrs. Sarah A. Breath, of New York city. From Smyrna they are expected to proceed to Oromiah with as little delay as practicable, for the purpose of labouring in connection with the missionaries already in that field under the care of the American Board. Mr. Coan received his academical education at Williams College, and his theological at the Theological Seminary, in New York city.

EXPENSIVE TRIAL.—The trial of Walker, for the murder of his wife in New York, has been an expensive affair. It is said that Mr. Walker's father has expended over \$20,000. Each witness brought from St. Louis, say the Mirror, was paid \$1 300, and one of the counsel employed for the defence received \$200 a day during the trial! The cost to the county must have been about \$12,000.

Receipts.

Dr. G. C. Moore for Mrs. M. J. Perry, to Jan. 50, and for J. R. Powell to June 50. Rev. E. Dodson for Dr. A. G. Yancey to May 50. T. H. Land for self to Nov. 49, for J. A. Robinson to April 50, and for Alex. Robinson to May 50. Rev. C. M. Breaker for Messrs. Eutzmeier, Smith and Love, old accounts, \$20. Wm. Wright for self to May 51. Jos. Knight for Jno. L. Davidson to July 50. Rev. Lewis F. Williams to Jan. 49. Mrs. C. Ivey, for Mrs. M. P. Missillier to Jan. 51. P. M. Morven, for Jno. Flowers to Jan. 50. P. M. Baton Rouge, for Jos. Carter, to May 50. Jno. China for self to June 51. Gov. Graham for Mrs. Graham, to July 50, for Mrs. E. Washington to do., and for Mrs. Washington for Review \$2 00. W. W. Holden Esq., for Jas. S. Mitchell to May 50.

PROSPECTUS

FOR ENLARGING AND OTHERWISE IMPROVING
The Raleigh Register.

THIS long established Whig Journal, having passed permanently into the hands of the present Editor, he has determined (provided sufficient encouragement be given) upon so enlarging its dimensions, as to make it contain nearly EIGHT COLUMNS more matter than it now does, and upon improving its appearance in such manner as to make it one of the

Largest and Handsomest Sheets in the South!

To effect this object, it will require a considerable expenditure in the purchase of a new Press, new Type, and other necessary materials; and as we do not intend making any advance upon the present rates of subscription, we shall have to rely solely for remunerations upon accessions to our list. We have issued this Prospectus with a view to the attainment of this object; and it is desired that our friends will exert themselves in procuring us subscriptions.

TERMS:

For the Semi-Weekly, \$5, or \$4 50, in advance.
" Weekly, \$3, or \$2 50, "

WAKE FOREST COLLEGE.

THE Trustees of the Wake Forest College have the pleasure to announce to the friends and patrons of this Institution that a sufficient amount has been subscribed to pay all the liabilities of the College. Therefore, according to the terms of the several subscriptions they are all now due and payable, and will be chargeable with interest from the time of this notice. Geo. W. Thompson, Esq. Nathaniel J. Palmer, Esq. and the undersigned have been appointed General Agents of the Board of Trustees, with power to collect the subscriptions and to receive such others as may be made for the benefit of the Institution in any way. All are hereby requested to pay as early as practicable their subscriptions to one of the agents or remit them to the undersigned at Forestville, North Carolina, and the receipt of the same will be acknowledged.

JAMES S. PURIFY, Secy.

Forestville, June 15, 1849. 28-31.

Camp Meeting.

Our Camp Meeting at Kendall's Camp ground, will commence on the 24th of August in Sandy County on the Salisbury and Cheraw Road 6 miles north of Albemarle. All Ministering brethren are respectfully invited to attend this Camp Meeting.

Done by order of the Church.

June 30th 1849.

NOTICE.

A Camp-meeting will commence at the Baptist church at Cross Roads, Surry county, on Friday before the third Sabbath in September next. All of our ministering brethren that can make it convenient, are respectfully requested to attend.

Done by order of the church,

N. S. COFFIN, Mod.

Surry county, June, 10th 1849.

NOTICE.

There will be a meeting of days held with the Mineral Spring Baptist Church, commencing on Saturday before the third Sunday in August next. Ministers are invited to attend.

S. BUSHING.

NOTICE.

There will be a Protracted Meeting held with the Pine Grove Church, Richmond County, N. C., commencing on the 4th day of August next. Ministering Brethren are invited to attend.

J. A. FONVILLE.

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J. A. FONVILLE.

MILTON FEMALE ACADEMY.

THE exercises of this Institution will be resumed on Monday the 18th of July next under the direction of Rev. A. McDowell and Lady, who, together with such Assistants as may be needed will devote themselves exclusively to the intellectual and moral culture of the pupils committed to their charge.

Mr. and Mrs. McDowell have spent several years in imparting instruction, and the success with which they have heretofore met and the high commendation they have received, will be a sufficient guarantee to all who may wish to avail themselves of their valuable instruction, that their duties will be ably and faithfully performed.

The course of studies pursued will be extensive and elevated, and those who remain to complete the course will be made thorough and accomplished scholars.

Tuition per Session of five months:

Primary English Branches, \$10
Higher do. do. 15
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Music on the Piano including the use of instrument, 20
Do. Guitar, 20
Drawing and Painting, 10
School room expenses, 1

Pupils received at any time, and charged only from the time of entering to the end of the Session.
No deduction made for absence or removals except in cases of protracted sickness.

Payable in advance on Tuition \$10, remainder at the end of the Session.

JOHN WILSON, Pres.

M. P. HUNTINGTON, Sec.

26-41. Milton, June 18th, 1849.

FORESTVILLE

Female Academy.

THE Second Session of the above Institution, will commence on Monday the 2nd July, and close the last day of November—Mrs. Crenshaw, Principal, aided by a Lady of experience and competency. Tuition payable at the close of each term, \$7 50 to \$12 50 according to the studies pursued. Music on Piano, with use of Instrument \$18; Wood Tax 50 cts. Board, including washing, fuel, &c., in Forestville, \$7 to \$8 per month, and in the neighborhood \$6. Books, Stationery, and all necessary articles can be bought at the place, on usual terms. It is earnestly advised that Pupils be present at the opening of the Session, and let no trivial cause detain them from School a single day of the Term. Forestville is a healthy location and surrounded by a neighborhood proverbial for its intelligence and morality.

JAMES S. PURIFY, Secy.

Forestville, Wake County, }
1st, June 1849, } 25-41.

WANTED,

A person to travel in this State as Agent to collect accounts and procure subscribers for the Recorder.—Liberal commissions will be allowed, if application is made soon.

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TO DR. COTE OF THE GRANDE LIGNE MISSION, AND DR. COTE'S REPLY. An 18mo pamphlet, 50 pages, just published. Price, in stiff covers, 12 1-2 cents single, \$6 a hundred. do. in paper, 10 cents " 5 "

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POETRY.

To Death.

FROM THE GERMAN OF GLUCK.

Methinks it were no pain to die
On such an eve, when such a sky
O'er-canopies the West;
To gaze my fill on yon calm deep,
And, like an infant, fall asleep
On earth, my mother's breast.

There's peace and welcome in yon sea
Of endless blue tranquility;
The clouds are living things;
I trace their veins of liquid gold,
I see them solemnly unfold
Their soft and fleecy wings.

These be the angels that convey
Us weary children of a day,—
Life's tedious nothing o'er,—
Where neither passions come, nor woes,
To vex the genius of repose
On Death's majestic shore.

No darkness here divides the sway
With startling dawn and dazzling day;
But gloriously serene
Are the interminable plains:—
One fixed, eternal sunset reigns
O'er the wide silent scene.

I cannot doff all human fear:
I know thy greeting is severe
To this poor shell of clay;
Yet come, O DEATH! thy freezing kiss
Emancipates! thy rest is bliss!
I would I were away.

The Escorial.

The Escorial is perhaps the most celebrated palace on the continent of Europe. It is situated among the wild sombre scenery of the old Castilian mountains, about twenty-two miles from Madrid. This enormous palace, seven hundred and forty feet in length, by five hundred and eighty feet in breadth, was reared by Philip II. in the middle of the sixteenth century, at an expense of about fifty millions of dollars. Philip, austere, gloomy, fanatical, selected this wild and gloomy mountain fastness as the site of his palace, and reared the regal mansion in the form of a *gridiron*, in commemoration of the instrument of the martyrdom of St. Lawrence. The embellishments of more modern kings, and the luxuriant foliage of trees and shrubbery, have now invested even this uncouth order of architecture, with a kind of venerable beauty. Four towers at the angles, represent the legs of the gridiron. The Spanish description of this structure forms a large quarto volume. It is stated that there are eleven thousand doors. This may be an exaggeration; and yet the enormous edifice, with its cupola, its domes, its towers, its chapel, library, painting-gallery and college, mausoleum, cloisters, regal saloons, apartments for domestics and artisans, its parks, gardens, walks and fountains, constitutes almost a city by itself. A statue of St. Lawrence is over the grand entrance, with a gilt gridiron in his hand.

Spacious reservoirs, constructed upon the neighboring mountains, collect the water, conveyed by aqueducts, to supply ninety-two fountains. A very beautiful road, about one mile in length, fringed with lofty elms and lindens, is the avenue to this magnificent palace; and a subterranean corridor of equal length, arched with stone, connects the edifice with the neighboring village.

Underneath the building is the subterranean chamber called the Pantheon, the burying place of the royal family. It is a very magnificent apartment, circular in its form, thirty-six feet in diameter, its walls incrustured with the most beautiful and highly polished marble. Here repose the mouldering remains of the Spanish monarchs. Their bodies lie in marble tombs, one above another. A long, arched stairway lined with polished marble, beautifully veined, conduits to this mausoleum, far below the surface of the earth. A magnificent chandelier, suspended from the ceiling, is lighted upon extraordinary occasions, and sheds noonday brilliance upon this grand, yet gloomy mansion of the dead. The labor of many years was devoted to the construction of this sepulchre.

For nearly three hundred years the domes and towers of this monument of Spanish grandeur and superstition have withstood the storms which have swept the summer, and wrecked the winter's sky. Many generations of kings, with their accumulated throng of courtiers, have, like ocean tides, ebbed and flowed through these halls. But now the Escorial is but a memorial of the past, neglected and forgotten. Two hundred monks, like the spirits of dead ages, creep noiselessly through its cloisters, and the pensive melody of their matins and vespers, floats mournfully through their deserted halls. Here have been witnessed scenes of revelry, and scenes of fanaticism—the spirit of sincere though misguided piety, and the spirit of reckless and heaven-defying crime, such as few earthly abodes have ever exhibited. The fountains still throw up their beautiful jets, but the haughty cavaliers and the high-born maidens and dames who once thronged them, have disappeared, and the pensive friar, in sack-cloth and hempen girdle, sits in solitude upon the moss-grown stone. The blaze of illuminations once gleamed from those windows and corridors, and night was turned to day as songs and dances resounded through hall and bower, and grove. Now midnight comes with midnight silence, and solitude, and gloom; and naught is to be seen but here and there the glimmer of some faint taper from the cell where some penitent monk keeps his painful vigils. The jewelry, and the flaunting robes of fashion, and the merry peals which have ushered in the bridal party, have passed away, and now the convent bell but calls world-renouncing, joyless hearts to the hour of prayer, or tells the knell, as, in the shades of night, the remains of some departed brother are borne, with twinkling torches and funeral chants, to their burial. Such is now the Escorial. And yet how many are there, weary of the world, with crushed hearts and dead hopes, who would gladly find, in these dim cloisters, a refuge from the storms of life. Here soon, beneath this marble canopy, the body of the hapless Isabella

will moulder to the dust. May God grant that when the trump of the archangel shall awake her from the long sleep of the grave, she may arise to sit upon a more exalted throne, and to wear a brighter crown than mortal mind hath ever conceived.

[Abbott's Kings and Queens.

Miss Maria Edgeworth.

Few persons, in our time, have been permitted to do so much to bless and benefit mankind;—fewer still to persevere in their labors to the end and live so long to witness the good they have done. In every quarter of the world, and here in the United States, more than in other countries beyond the limits of the British Empire, the hearts of many will be saddened by the intelligence of her death as with a sense of personal loss. To many of us she was the friend of our childhood, who took us gently by the hand, and led us in the paths where those, who most loved us most wished we should go. To many of us in our riper years, she has lightened the heavy hours of solitude or sorrow. To all, who have listened to her, she has been a safe counselor, speaking in tones of cheerful encouragement, and urging us to whatever is honorable and good, by precepts full of winning wisdom and by fictions so faithful to life, that they seem to have the force of living example. To all, indeed, who have thus known her—and who can count their number?—her death now comes like a bereavement.

But all who have loved or admired her will be consoled to learn, that her old age was serene and happy; that she enjoyed to the last not only her extraordinary powers, but all the pleasures of life, she had most valued; and that she died on the spot which was always her home, surrounded by those whom she entirely loved and trusted, and followed by the blessings of her suffering countrymen, for whose relief she made her latest literary exertion, and to whom she never ceased freely to devote her substance and her strength.

Under all circumstances, the warm and trusting spirit, that pervades whatever she wrote, was present to sustain and strengthen her. A few years ago, after a dangerous illness, she said, in a letter to a friend: "And now it is all over, I thank God, not only for my recovery, but for my illness. In very truth and without the least exaggeration, or affectation of sentiment, I declare, that on the whole my illness was a source of more pleasure than pain to me, and I would willingly go through all the fever and weakness, to have the delight of the feelings of tender, warm affection, and the consequent unspeakable sensations of gratitude, when I felt that it was more than probable, that I should not recover, with a pulse at 120 and at the entrance of my seventy-six year. I was not alarmed, I felt ready to rise, thankful, from the banquet of life, where I had been a happy guest. I confidently relied upon the goodness of my Creator. And again a few weeks since, she wrote: "Our pleasures in literature do not, I think, decrease with age. The first of last January was my eighty-second birthday, and I think, that, from books I had as much enjoyment last year, as I ever had in any year of my life." And thus she went onward, doing good and enjoying the good she did, until after only a few hours of illness, she was called to close her long and happy life, which to an extraordinary degree, had been given to the cultivation of what was best and gentlest in her own nature and in the hearts of all whom she could reach either by her modest, personal example, or by the manifold influences of her genius.

The Catacombs of Paris.

Professor Durbin, in his work on Europe, gives a sketch of the catacombs of Paris. He states that that portion of the French metropolis which lies upon the lower part of the Seine is the eldest; and that from time immemorial the stone for building was obtained from quarries lying under the city. In 1785 a suggestion was made to convert them into receptacles for the dead; and it was finally decided that the remains of the millions that had passed away from the capital during ten centuries should be removed. Pillars were built up in solid masonry, and particular portions separated from the rest by strong doors, with locks, to serve as receptacles. In 1786, the bones were conveyed in funeral cars, from one of the principal cemeteries, and were precipitated down a perpendicular shaft into the cavern below. The contents of the other cemeteries were soon placed in the catacombs, which were rapidly augmented by the massacres of the revolution.

A little building is erected outside the *Barrière d'Enfer*, in which is the opening of the principal shaft. The professor and his party descended by ninety steps, and found themselves alone in the caverns. They followed their guide about twenty minutes, and came to a strong door, each side of which was ornamented with pillars of Tuscan architecture.—The door was opened, and as the party passed the threshold, the strangers found themselves surrounded by walls of human bones, which the glare of the tapers showed to lie regularly piled up from the floor to the roof of the quarries. The bones of the legs and arms are laid closely with their ends outward; and at regular intervals, skulls are interspersed in three horizontal ranges, disposed so as to present alternate rows of the back and front of the head; and sometimes a single perpendicular range is seen, still further varying the general outline. Passing along what seems to be interminable ranges of these piles of human beings, they came to several apartments arranged like channels with varied dispositions of piles of legs, arms, and grinning skulls. How new, how strange, remarks the author, were the associations of this place! Over our heads was rolling the vast tide of life in the gay and wicked city—its myriads of inhabitants were jostling each other on the roads of business and pleasure—while here were the remains of four times their number, lying in silent and motionless piles in the depths below.

HUMAN PHILOSOPHY.—Philosophy is a proud, sullen detector of the poverty and misery of man. It may turn him from the world with a proud sturdy contempt; but it cannot come forward and say, "Here are rest, grace, peace, strength, consolation!"—*Cecil*

Serious Thoughts.

For many years, I heard the words, sin, temptation, suffering, death, heaven and hell, without realizing my personal connection with them.—But now, since the Divine Spirit has taught me partially, and I have begun to enter into the spiritual kingdom, the deep and solemn meaning of these words is beginning to unfold itself. I am conscious of a law in the flesh, that is constantly warring with the higher and more authoritative law of the mind. One voice within me is constantly calling me downward, while another is inviting me upward. I am sometimes tempted to yield to the voice that comes from below; and then the lightnings and thunderings that are waked up within me, God only knows how terrific they are. I at once see my nakedness, and cry from the depths of my heart.—God clothe me! protect me! smile upon me! save me! Jesus! I cast myself upon thee. And then a voice comes from above, saying, "Be of good cheer;" and I am secure again.

In regard to death: I sometimes put my finger on my pulse, and count its rapid beatings.—As it beats on, I feel a gloomy melancholy creeping over my heart. My mind runs forward and anticipates the last stroke. I feel that I am a dying man. I go out and come in; I have much pleasant intercourse with my family and friends; oftentimes, the richest strains of music fall upon my ear; I retire to rest and I wake up again; but still, I feel I am a dying man. I try to familiarize my mind with death. I fancy the hour come, the coffin ready and myself clad in the shroud, and my friends weeping over me as they bear me to the grave. But after all my attempts at this kind of familiarity, I must confess, I don't succeed well. The thought of death comes over me still, as a strange, mysterious, terrible fact, which can't well be avoided. Jesus, however, comes to my relief in this extremity, and whispers in my ear, "If ye die, ye shall live again." Oh, how that soft whisper cheers my aching heart! Through the belief of the precious truth it embodies, I feel far better prepared for the last conflict, and am persuaded, that if he will only stand by my bedside when the death-sweat breaks upon my brow, and whisper it in my ear, then I shall shout, Victory! Victory! I shall live again! I shall live again! Yes, the I that now writes that often laughs and weeps and that is now on the march to the grave, with millions of others, shall live again. The grave shall not hold me. I shall pass through its portals into another world. What a birth shall that be when I emerge from the darkness of time and the grave, into the blazing light of eternity! In to what new relations shall I suddenly be brought, and with what extraordinary objects will my mind be encircled? Clothed with the spotless robe of evangelical virtue, I will mount up into holy affinity and sympathy with God; or, benighted amidst the dark and turbulent passions of sin, I shall be repulsed by the holiness of God, and sink down beneath a tremendous burden. Ah! my soul! my soul! however others may laugh and mock at it, existence is to me a solemn fact. The towering altitudes of celestial glory that rise up before me, and the broad lake of fire that stretches out beneath, force the conviction upon me, that my existence carries much meaning within it. What it comprehends, I do not now profess fully to understand; but, through the mercy of God, I shall know hereafter.

[N. Y. Obs.

John Bunyan's Silver Mine.

In these days of rushing after gold, there is great danger that Christians will lose their spiritual mindedness, and become worldly in their aspirations, and as a seasonable warning, we copy for their perusal the following passage from Bunyan's *Pilgrim's Progress*:

"At the furthest side of the plain called Ease, was a little hill called Luere, and in that hill a silver mine, which some of them that had formerly gone that way, because of its rarity, had turned aside to see; but going too near the brim of the pit, the ground being deceitful under them, broke, and they were slain. Some, also, had been maimed there, and could not, to their dying day, be their own men again.

Then I saw in my dream, that a little off of the road, over against the silver mines, stood Demas, to call to passengers to come and see; who said to Christians and his fellow—'Ho! turn aside hitherto, and I will show you a thing.'

"What thing so deserving as to turn us from the way?" asked Christian.

"Here is a silver mine, and some digging in it for treasure. If you will come, with a little pains you may richly provide for yourselves."

Then said Hopeful, "Let us go and see."

"Not I," said Christian; "I have before heard of this place, and how many have here been slain; and besides, that treasure is a snare to those that seek it, for it hindereth them in their pilgrimage." Then Christian called to Demas saying—"Is not the place dangerous?"

"Not very dangerous, except to those that are careless." But withal, he blushed as he spoke.

"Then," said Christian to Hopeful, "let us not stir a step, but still keep on our way."

"I will warrant you, when By-ends comes up, if he hath the same invitation as we, he will turn in hither to see."

"No doubt thereof," said Christian, "for his principles lead him that way, and a hundred to one he dies there."

Far Away from Heaven.

I know not what eternal death is. I can tell you some things. It is far away from heaven, those blissful plains where eternal joy dwells.—It is far from hope—hope that here "comes to all." It is the abode of all the abandoned, and profane and vile—the collected guilt and wretchedness of this world. It is a place where no sanctuary like this opens its doors and invites to heaven; where no Sabbath returns to bless the soul; where no message of mercy comes to the suffering and the sad. It is a world unblessed like this with the work of redemption. On no second Calvary is there a Redeemer offered for sin; and from no tomb there does he rise to bless the sufferers with the offer, and to furnish the pledge of heaven. No Spirit strives there to reclaim the lost; and on no zephyr there is the message of mercy borne, whispering peace. No God meets the desponding there with promises and hopes; and from no eye there is the tear of sorrow wiped away. There is no such friend as Jesus; no voice of mercy; no day-star

of hope; no father, mother, daughter, pastor, angel to sympathize; no one to breathe forth the prayer of pardon; no great Intercessor to bear the cry of mercy up to the throne of God. It is death—the dying sorrows prolonged from age to age; onward—onward to eternity—ever lingering, never ending.

I have no power—no heart to attempt to portray these scenes. They are not topics for declamation. For of whom are these things spoken? Of the dwellers in distant worlds? Of those whom we have seen? Alas! of many, many wicked in this house. How many now in despair may have occupied the seats which you now occupy—not suffered now to go and tell their brethren lest they also come into that place of torment! Oh, they are spoken of our kindred and friends—of wives, and husbands, and husbands and parents, and school companions and teachers, and pupils who are out of Christ. They are spoken of those to whom we are bound by every tender tie, and to whom the heart is drawn by all the gushing sympathy of love; but are they less in danger on that account? Oh, is there no danger? Suppose a voice from heaven should be heard in this house, and saying to the living here, "The day is coming in which all that are in their graves shall hear the voice of the Son of man, and shall come forth, they that have done evil, to the resurrection of damnation;" "the wicked shall be turned into hell;" except ye repent ye shall all perish;" is there a heart here that would not feel there was danger?—Should a hand be seen writing on these walls the names of all those here who are in danger of hell, how solemn would be this house! With what anxiety would you trace the record made! How anxiously would you look to see if your name was begun—was recorded—was fixed there! How deep the anguish of the soul! How deep, perhaps, the groans that would be heard in every part of the house!—*Barnes' Practical Sermons.*

What all Must Expect.

Manhood will come, and old age will come, and the dying bed will come, and the very last look you will ever cast on your acquaintances will come, and the agony of the parting breath will come, and the time when you are stretched a lifeless corpse before the eyes of weeping relatives will come, and the coffin that is to enclose you will come, and that hour when the people assemble to carry you to the churchyard will come, and that minute when you are put into the grave will come, and the throwing in of loose earth into the narrow house where you are laid, and the spreading of the green sod over it—all, all will come upon every living creature who now hears me, and in a few little years, the minister who now speaks, and the people who now listen, will be carried to their long homes, and make room for another generation.

Now all this, you know, must and will happen—your common sense and common experience serve to convince you of it.—Perhaps it may have been little thought of in the days of carelessness, and thoughtless and thankless unconcern, which you have spent hitherto; but I call upon you to think of it not, to lay it seriously to heart, and no longer trifle and delay, when the high matters of death and judgment are thus set so evidently before you. And the tidings where-with I am charged—and the blood lieth upon your own head, and not upon mine, if you will not list to them—the object of my coming amongst you, is to let you know what more things are to come: It is to carry you beyond the regions of faith, and to assure you, in the name of Him who cannot lie, that as sure as the hour of laying the body in the grave comes, so surely will also come the hour of the spirit returning to the God who gave it.—Yes, and the day of final reckoning, too, will come, and the appearance of the Son of God in heaven, and His mighty angels around Him, will come, and the opening of the books will come, and the standing of the men of all generations before the judgment-seat will come, and the solemn passing of that sentence which is to fix you for eternity, will come.

Dr. Chalmers' Sermons in Posthumous Works.

Bible Printing Arrested in Florence.

For some time past, Protestant works have been printed at Florence; at last it was determined to print an edition of the Scriptures also in the Italian language. During the time of the Republic, the work was allowed to go on without interruption. When the reaction took place, and a Provisional Government was set up in the name of the Grand Duke, an English gentleman, and one zealous for the cause of Christ, who had taken the chief care of the printing, called upon the Marquis Capponi, one of the heads of that Government, informed him of what was going on, and asked whether it met the approval of the Government, on which the Marquis assured him that the Government fully approved of the printing and circulating of the Word of God, and wished him all success in the undertaking, declaring, at the same time, that he spoke in the name of the Government. The work went forward without interruption, till quite lately, when suddenly a gendarme presented himself at the printing office and at the binder's, with authority from the commissary of police to seize the entire edition. This gentleman's house was also searched, and all the Bibles and Testaments printed in Florence were carried off. He immediately made application to the Marquis Capponi, who acknowledged that all he had formerly said was perfectly true, that the Civil Government highly approved of the circulation of the Bible, but that they could not interfere with the spiritual authorities. It is necessary, however, to add, that while all the Bibles and Testaments printed at Florence were seized, the Italian Bibles, printed by the British and Foreign Bible Society in London, though lying side by side with the others in this gentleman's house, were not touched!

Trusting in God.

"There is that scattereth, yet increaseth."—Bible.

Just after the revolutionary war, the Rev. Jas. Finley, of Westmoreland, Pa.—one of the pioneer clergymen of Western Pennsylvania—determined to cross the Alleghenies, and go to New Jersey on business.

No Home Missionary Society was then in existence in this country, and consequently no such assistance was afforded to feeble and scattered

churches, such as were those of Mr. Finley.—Duty, however, called him to go, and relying on a kind Providence, he set out on his journey, with but a single dollar in his pocket. On his way, he called at an Indian cabin, and found there an Indian woman who could read, and was desirous to procure a Bible.

The Bible Society was not then formed, and the cheapest edition of that sacred book was worth one dollar. What could the preacher do? He was anxious to give her a Bible, yet had none to spare, and she had no money. Should he give her the only dollar in his possession, and penniless pursue his journey? No, that would be imprudent; he would not tempt God. So pointing her to the Savior, he bade her adieu, and started onward. When about half a mile from the house, and still thinking of this poor woman's destitution and desire of God's word, his resolution changed—he turned back and gave her the dollar, telling her where to go to get a Bible.

Cheerful in having done his duty, he resumed his course, and when nearly a mile further on his way, crossing a little stream, he slackened the reins to let his horse drink. Just then another man on horseback met him, and after the usual salutations were exchanged, the stranger (whom Mr. F. never recollected seeing) looking earnestly for a few moments in his face, inquired, "Is your name Finley?" "It is." "The preacher Finley?" "Yes." "Well here, (continued he,) is ten dollars that I have been wishing to give you." The needy minister accepted it, and went on his way, determined more than ever to do good when it was in the power of his hand to do it, and leave it to God to provide.—*Presbyterian.*

THE EVIDENCES OF CHRISTIANITY.—A person discovering the proofs of the Christian religion, is like an heir finding the deeds of his estate. Shall he officially condemn them as counterfeit, or cast them aside without examination?—*Pascal.*

INDISCRETION.—Thus he dalled with his thoughts and with all things, like the lazy sea, that plays with the pebbles on its beach, but under the inspiration of the wind might lift great navies on its outstretched palms, and toss them into the air as playthings.

Singular Case of Suicide.

The body of a man passing by the name of James Shears, was yesterday morning found in the East Miami Canal, says the Cincinnati Chronicle of June 1st. In one of his pockets was found a letter dated the previous evening, in which he requested the person who might find his "unfortunate and miserable body," to take a key, also found in his pocket, and go to Friendship Hall, on East front street, where they would find his carpet bag, and inside of it an account of the causes which led to his death. The letter found in the carpet bag was dated Wednesday, May 30, and stated that his name was not Shears, but William Plater,—that he was born in the Parish of Rugby, Warwick, England,—that he had received a fair education from his parents, and that his mother, of whom he spoke feelingly, had in his early years, impressed upon him the existence of a Supreme Being, and the necessity of a virtuous, correct life, in order to secure happiness hereafter. He says he came to this country in 1844, and that he resided for some time with a clergyman in Louisville, Kentucky; that while there he fell into dissipated habits—afterwards went to New Orleans, where he says his ruin was completed by habits of debauchery and dissipation—that he returned to Louisville, under the assumed name of James Shears—that he suffered severely from disease contracted by lewd habits, keeping it concealed, and telling his employer that he was afflicted with disease of the kidneys. Despairing of recovering his health, he came to this city on Sunday last, on board the Pike No. 9—and that he had for some time meditated upon suicide—that he was perfectly sane, and that he was doubtful about the future condition of men, and whether God would punish as the Scriptures teach.

PROSPECTUS.

The subscriber proposes to issue, commencing in Jan. 1849, a monthly or quarterly publication, to be called the SOUTHERN BAPTIST REVIEW. The object is to supply an obvious and universally admitted want of the denomination in the Southern States, by furnishing a Repository for that form of religious and literary composition, which is not suited to periodicals of a more miscellaneous, and less durable character. It will embrace Reviews, Criticisms, Essays on theological and scientific subjects, Historical and Biographical Sketches, Discussions, Statistical documents, Literary notices, &c. &c. It will consist mainly, or if practicable, entirely, of original articles, the interest of which will depend chiefly on the editor's success in eliciting the efforts of our best Southern writers. It is thought that it should occupy a sort of middle ground between the scholastic diffuseness of our Northern Quarterlies, and the commonplace familiarity of our weekly newspapers. In short, it is designed to be such a publication as will suit the case and capacities of ministers, and the more refined and literary classes of our people in general;—being sufficiently theological to satisfy the pious, and sufficiently scientific to engage the attention of the more literary reader.

The proposed publication will be issued in the usual pamphlet form, printed on good paper, and executed in such manner as shall be creditable to the Southern press. Whether it shall be issued quarterly, or monthly, will depend on the wishes of its readers, as they may be expressed prior to the time of publication. Our own impressions are in favor of a monthly issue—and we presume that this will be the decision of the general voice. If monthly, each number will contain 40 pages and if quarterly, 120 pages;—in either case the number of pages furnished in a year will be 480. The price to subscribers will be two dollars per annum, payable in advance—a reasonable discount being made to local and voluntary agents.

Those who are favorable to the proposed publication will please forward their names with such others as they can conveniently procure, any time prior to January next—the sooner the better. Payment will be exacted on the receipt of the first number. We have no fears, as to the success of the undertaking, provided we can succeed in eliciting such contributions as we know our Southern friends can furnish, and such as may be necessary to make the publication what such a work ought to be.

T. MEREDITH.

P. S. Those who may be induced to subscribe to the above publication, are requested to do so on the condition that they can withdraw on the appearance of the first number, should it not be found to equal their expectations.