

## CHINA.

**CHRISTIANITY.**—It is authentically stated that Keying has memorialised the Emperor on the subject of the Christian religion and accompanied this paper with copies of Christian Tracts and other books in the Chinese language. It appears that these have been minutely examined, and an answer has been received to the effect that the publication of these works proceeded from good motives, for they exhort the people to the practice of virtue; and the religion they contain which has hitherto been interdicted, should be tolerated and allowed.

**REVENUE.**—The Board has finally presented the budget to the Emperor, or rather the now ruling Council. The deficit in 1843, arising from the provinces not paying their quota, was 40,970,000 taels. Of this sum they discharged during 1844, 2,260,000 taels; there remains thus still to be paid 38,710,000 taels, or about £13,000,000 sterling! Such is the financial state of the country. All efforts to obtain money for the repair of the dykes have failed, and the Governors are again and again admonished to endeavour to rouse the people to pour their cash into the treasury. Whatever sums can now be obtained, are to be spent in paying the military.

The new Council, which will transact all important matters, has held its sitting. The principal members are Mahchodgan, the premier; Gankwei, a prince of the blood; Saeshangah, the Mongol; three brothers of Taoukwang, viz., the fourth, fifth, and sixth; seven Kings; the Chinese ministers composing the Cabinet; and several other less known personages, principally Montchoos. The functions of this body have not been published, but the names appear in the *Gazette*.

According to a statement of Keying, 415,000 taels were expended in rebuilding the forts on Canton River,—an inconsiderable amount, when their extent and number are taken into consideration. Of this sum, 286,000 taels were at once contributed by the gentry, who made farther additions afterwards. The Government has suffered no real loss by having its fortifications battered down by foreign cannon. All that now remains to be done is, that the generous contributors should be rewarded by the great Emperor; and for this purpose Keying has forwarded a list of their names, and of the respective subscriptions.

The Governor of the Rivers and Canals gives a fearful account of the ravages occasioned last summer by the floods. Not only had the low lands of Hoonan and Honan been visited by this scourge, but even the farthest west, Kansub, is subject to the same devastation. He complains most bitterly that this is now the third season in which the same calamity has occurred, and alludes to the wretchedness which in consequence has become general throughout the land. The neighbourhood of the capital has likewise suffered from the bursting of dykes; and after a careful estimate, it was found that the damage might be repaired at an outlay of 123,000 taels. But of this sum only 24,000 taels were procurable on the spot, and the hydraulicist therefore trusts that the necessary means may be obtained from other quarters. Money, however, is so scarce, and Government credit so low, that neither voluntary contributions nor loans can be procured.

Great hopes are entertained that under the auspices of the River God some good may be effected.

In order to soothe the waters of the Yellow River, which still continue boisterous, the Governor of Hydraulic Works has proposed sundry sacrifices to the Gods of Streams, in order to engage their co-operation in restraining the inundations.

Tean-kwang has published a gracious edict, remitting a great part of the land tax to numerous districts which suffered last summer by the flood.

## LITERARY REGISTER.

## THE MAN GOD.

(Composed after a perusal of the Gospels.)

## I.

A Man of Sorrows, and with Grief acquainted,  
He bowed his beautious head to the rude hands  
Of Pilate's hireling bands;  
And while beneath their cruel scourge he fainted,  
Yet loved them,—he, the Heaven-descended Dove!  
Even with a Brother's love.

## II.

And when upon the intamous Cross they nailed him,  
With mocking Hatred, and Scorn's bitter smile,  
Even then he cried, the while  
Nature's extremest Agony assailed him,—  
Father, thy Mercy even for These renew!  
They know not what they do.

## III.

And why, thus scorned and shamed, did he then trample,  
Such natural indignation down, as now  
Pains, while we read, our brow?  
That Protherly Love, perfected by example,  
Might crucify that enmity in men,  
Which crucified it then

CHARLES HARPUR.

## STANZES.

Want ground the faces of the Prophets old,  
Our greatest Bards were poor in all but song;  
The golden-minded ever wanted gold,  
And they who wronged not ever suffered wrong.

Such, in this unintelligible World,  
Seems still the Sage's and the Poet's fate:—  
The mountain of its Scorn upon them hurled,  
Or grinds to misery, or constrains to hate.

To hate sometimes!—but with a Godlike will,  
To this superior they should ever prove!  
Though sacrificed, like Jesus, loving still  
Even their murderers with a brother's love.

CHARLES HARPUR.

## BIOGRAPHY.

## PENN.

**WILLIAM PENN** was the only son of Sir William Penn, Vice-Admiral of England, and was born in London in the year 1644. He received his education at the University of Oxford, on leaving which he spent some time in France, where he was introduced at the French Court. On his return to England he entered the navy, and his ship having put into an Irish port, he went by accident into an assembly of Quakers, which led to his becoming a member of that body. On his return to England, he approached his father, hat on head, and saluted him in these terms, "Friend, I am happy to see thee in good health." The Vice-Admiral thought at first his son was mad, but quickly perceived that he had turned Quaker, and used every effort to persuade him to renounce his new profession, but in vain. He then turned him out of his house. Penn became a preacher, and made many proselytes; this raised him up enemies, and he was imprisoned for some time in the Tower. During this confinement

he composed "No Cross, No Crown," one of his principal and most popular works, of which the leading doctrine was, that the way to future happiness and glory lies, in this world, through labour, watchfulness, and self-denial, and continual striving against corrupt passions and inordinate indulgences. This is enforced by copious examples from profane as well as sacred history; and the work gives evidence of an extent of learning very creditable to its author, considering his youth, and the circumstances under which it was composed. He was detained in prison for seven months, and treated with much severity. In 1669 he had the satisfaction of being reconciled to his father.

William Penn was one of the first sufferers by the passing of the Conventicle Act, in 1670. He was imprisoned in Newgate, and tried for preaching to a seditious and riotous assembly in Gracechurch-street; and this trial is remarkable and celebrated in our criminal jurisprudence, for the firmness with which he defended himself, and still more for the admirable courage and constancy with which the jury maintained the verdict of acquittal which they pronounced. He showed on this, and on all other occasion, that he well understood and appreciated the free principles of our constitution, and that he was resolved not to surrender one iota of that liberty of conscience which he claimed for others, as well as for himself. "I am far from thinking it fit," he said, in addressing the House of Commons, "because I exclaim against the injustice of whipping Quakers for Papists, that Papists should be whipped for their consciences. No, for though the hand pretended to be lifted up against them hath lighted heavily upon us, and we complain, yet we do not mean that any should take a fresh aim at them, or that they should come in our room, for we must give the liberty we ask, and would have none suffer for a truly sober and conscientious dissent on any hand." His views of religious toleration and civil liberty he has well and clearly explained in the treatise entitled "England's present Interest, &c.," published in 1674, in which it formed part of his argument that the liberties of Englishmen were anterior to the settlement of the English church, and could not be affected by discrepancies in their religious belief. He maintained that "to live honestly, to do no injury to another, and to give every man his due, was enough to entitle every native to English privileges. It was this, and not his religion, which gave him the great claim to the protection of the government under which he lived. Near three hundred years before Austin set his foot on English ground the inhabitants had a good constitution. This came not in with him. Neither did it come in with Luther; nor was it to go out with Calvin. We were a free people by the creation of God, by the redemption of Christ, and by the careful provision of our never-to-be-forgotten, honourable ancestors: so that our claim to these English privileges, rising higher than Protestantism, could never justly be invalidated on account of non-conformity to any tenet it might describe."

In the same year died Sir William Penn, in perfect harmony with his son, towards whom he no felt the most cordial regard and esteem, and to whom he bequeathed an estate computed at £1500 a-year, a large sum in that age. Towards the end of the year

William Penn was again imprisoned in Newgate for six months, the statutable penalty for refusing to take the oath of allegiance, which was maliciously tendered to him by a magistrate. This appears to have been the last absolute persecution for religion's sake which he endured. Religion in England has generally met with more toleration in proportion as it has been backed by the worldly importance of its professors: and though his poor brethren continued to suffer imprisonment in the stocks, fines, and whipping, as the penalty of their peaceable meetings for Divine worship, the wealthy proprietor, though he travelled largely, both in England and abroad, and laboured both in writing and in preaching, as the missionary of his sect, both escaped injury, and acquired reputation and esteem by his self-devotion. To the favour of the King and the Duke of York he had a hereditary claim, which appears always to have been cheerfully acknowledged; and an instance of the rising consideration in which he was held, appears in his being admitted to plead, before a Committee of the House of Commons, the request of the Quakers that their solemn affirmation should be admitted in the place of an oath. An enactment to this effect passed the Commons in 1678, but was lost, in consequence of a prorogation, before it had passed the Lords. It was on this occasion that he made that appeal in behalf of general toleration, of which a part is quoted in the preceding page.

Penn married in 1672, and took up his abode at Rickmansworth, in Hertfordshire. In 1677 we find him removed to Worminghurst in Sussex, which long continued to be his place of residence. His first engagement in the plantation of America was in 1676, in consequence of being chosen arbitrator in a dispute between two Quakers, who had become jointly concerned in the colony of New Jersey. Though nowise concerned, by interest or proprietorship, (until 1681, when he purchased a share in the eastern district of New Jersey,) he took great pains in this business; he arranged terms, upon which colonists were invited to settle; and he drew up the outline of a simple constitution, reserving to them the right of making all laws by their representatives, of security from imprisonment or fine except by the consent of twelve men of the neighbourhood, and perfect freedom in the exercise of their religion: "regulations," he said, "by an adherence to which they could never be brought into bondage but by their own consent." In these transactions he had the opportunity of contemplating the glorious results which might be hoped from a colony founded with no interested views, but on the principles of universal peace, toleration, and liberty: and he felt an earnest desire to be the instrument in so great a work, more especially as it held out a prospect of deliverance to his persecuted Quaker brethren in England, by giving them a free and happy asylum in a foreign land. Circumstances favoured his wish. The crown was indebted to him £16,000 for money advanced by the late Admiral for the naval service. It was not unusual to grant not only the property, but the right of government, in large districts in the unclaimed part of America, as in the case of New York and New Jersey respectively to the Duke of York and Lord Baltimore: and though it was hopeless to extract money from Charles,

yet he was ready enough, in acquittal of this debt, to bestow on Penn, whom he loved, a tract of land from which he himself could never expect any pecuniary return. Accordingly, Penn received, in 1681, a grant by charter of that extensive province, named Pennsylvania by Charles himself, in honour of the Admiral: by which he was invested with the property in the soil, with the power of ruling and governing the same; of enacting laws, with the advice and approbation of the freemen of the territory assembled for the raising of money for public uses; of appointing judges, and administering justice. He immediately drew up and published "Some Account of Pennsylvania, &c.;" and then "Certain Conditions or Concessions, &c." to be agreed on between himself and those who wished to purchase land in the province. These having been accepted by many persons, he proceeded to frame the rough sketch of a constitution, on which he proposed to base the charter of the province. The price fixed on land was forty shillings, with the annual quit-rent of one shilling, for one hundred acres: and it was provided that no one should, in word or deed, affront or wrong any Indian without incurring the same penalty as if the offence had been committed against a fellow-planter; that strict precautions should be taken against fraud in the quality of goods sold to them, and that all differences between the two nations should be adjudged by twelve men, six of each. And he declares his intention "to leave myself, and my successors no power of doing mischief; that the will of one man may not hinder the good of a whole country."

This constitution, as originally organized by Penn, consisted, says Mr. Clarkson, "of a Governor, a Council, and an Assembly; the two last of which were to be chosen by, and therefore to be the representatives of, the people. The Governor was to be perpetual President, but he was to have but a treble vote. It was the office of the Council to prepare and propose bills, to see that the laws were executed, to take care of the peace and safety of the province, to settle the situation of ports, roads and other public places, to inspect the public treasury, to erect courts of justice, to institute schools for the virtuous education of youth, and to reward the authors of useful discovery. Not less than two-thirds of these were necessary to make a quorum, and the consent of not less than two-thirds of such quorum in all matters of moment. The Assembly were to have no deliberative power, but when bills were brought to them from the Governor and Council, were to pass or reject them by a plain yes or no. They were to present sheriffs and justices of peace to the Governor; a double number, for his choice of half. They were to be chosen annually, and to be chosen by secret ballot." This ground-work was modified by Penn himself at later periods, and especially by removing that restriction which forbade the Assembly to debate, or to originate bills: and it was this, substantially, which Burke, in his "Account of the European Settlements in America" describes as "that noble charter of privileges, by which he made them as free as any people in the world, and which has since drawn such vast numbers of so many different persuasions and such various countries to put themselves under the protection of his laws. He made the most perfect

freedom, both religious and civil, the basis of his establishment; and this has done more towards the settling of it in a strong and permanent manner than the wisest regulations could have done on any other plan."

In 1682 a number of settlers, principally Quakers, having been already sent out, Penn himself embarked for Pennsylvania, leaving his wife and children in England. On occasion of this parting, he addressed to them a long and affectionate letter, which presents a very beautiful picture of his domestic character, and affords a curious insight into the minute regularity of his daily habits. He landed on the banks of the Delaware in Oct., and forthwith summoned an assembly of the freemen of the province, by whom the frame of government, as it had been promulgated in England, was accepted. Penn's principles did not suffer him to consider his title to the land as valid, without the consent of the natural owners of the soil. He had instructed persons to negotiate a treaty of sale with the Indian nations before his own departure from England: and one of his first acts was to hold that memorable Assembly, to which the history of the world offers none alike, at which this bargain was ratified, and a strict league of amity established. We do not find specified the exact date of this meeting, which took place under an enormous elm-tree, near the site of Philadelphia, and of which a few particulars only have been preserved by the uncertain record of tradition. Well and faithfully was that treaty of friendship kept by the wild denizens of the woods: "a friendship," says Proud, the historian of Pennsylvania, "which for the space of more than seventy years was never interrupted, or so long as the Quakers retained power in the government."

Penn remained in America until the middle of 1684. During this time much was done towards bringing the colony into prosperity and order. Twenty townships were established, containing upwards of 7000 Europeans; magistrates were appointed; representatives, as prescribed by the constitution, were chosen, and the necessary public business transacted. In 1683 Penn undertook a journey of discovery into the interior; and he has given an interesting account of the country in its wild state, in a letter written home to the Society of Free Traders to Pennsylvania. He held frequent conferences with the Indians, and contracted treaties of friendship with nineteen distinct tribes. His reasons for returning to England appear to have been twofold; partly the desire to settle a dispute between himself and Lord Baltimore, concerning the boundary of their provinces, but chiefly the hope of being able, by his personal influence, to lighten the sufferings and ameliorate the treatment of the Quakers in England. He reached England in October, 1684. Charles II. died in February, 1685. But this was rather favourable to Penn's credit at court; for besides that James appears to have felt a sincere regard for him, he required for his own church that toleration which Penn wished to see extended to all alike. This credit at court led to the renewal of an old and assuredly most groundless report, that Penn was at heart a Catholic—nay, that he was in priest's orders, and a Jesuit: a report which gave him much uneasiness, and which he took much pains in public and in private to contradict. The same

credit, and the natural and laudable affection and gratitude towards the Stuart family which he never dissembled, caused much trouble to him after the Revolution. He was continually suspected of plotting to restore the exiled dynasty; was four times arrested, and as often discharged in the total absence of all evidence against him. During the years 1691, 1692, and part of 1693, he remained in London, living to avoid offence, in great seclusion: in the latter year he was heard in his own defence before the king and council, and informed that he need apprehend no molestation or injury.

The affairs of Pennsylvania fell into some confusion during Penn's long absence. Even in the peaceful sect of Quakers there were ambitious, bustling and selfish men; and Penn was not satisfied with the conduct either of the representative Assembly, or of those to whom he had delegated his now powers. He changed the latter two or three times, without effecting the restoration of harmony: and these troubles gave a pretext for depriving him of his powers as Governor, in 1693. The real cause was probably the suspicion of his treasonable correspondence with James II. But he was reinstated in August, 1694, by a royal order, in which it was complimentarily expressed that the disorders complained of were produced entirely by his absence. Anxious as he was to return, he did not find an opportunity till 1699: the interval was chiefly employed in religious travel through England and Ireland, and in the labour of controversial writing, from which he seldom had a long respite. His course as a philanthropist on his return to America is honourably marked by an endeavour to ameliorate the condition of Negro slaves. The society of Quakers in Pennsylvania had already come to a resolution, that the buying, selling, and holding men in slavery was inconsistent with the tenets of the Christian religion; and following up this honourable declaration, Penn had no difficulty in obtaining for them free admission into the regular meetings for religious worship, and in procuring that other meetings should be holden for their particular benefit. The Quakers therefore merit our respect as the earliest, as well as some of the most zealous emancipators. Mr. Clarkson says, "When Penn procured the insertion of this resolution in the Monthly Meeting book of Philadelphia, he sealed as assuredly and effectually the Abolition of the Slave Trade, and the Emancipation of the Negroes within his own province, as, when he procured the insertion of the minute relating to the Indians in the same book, he sealed the civilization of the latter; for, from the time the subject became incorporated into the discipline of the Quakers, they never lost sight of it. Several of them began to refuse to purchase negroes at all; and others to emancipate those which they had in their possession, and this of their own accord, and purely from the motives of religion till at length it became a law of the society that no member could be concerned, directly or indirectly, either in buying and selling, or in holding them in bondage; and this law was carried so completely into effect, that in the year 1780, dispersed as the society was over a vast tract of country, there was not a single Negro as a slave in the possession of an acknowledged Quaker. This example,

soon after had begun, was followed by others of other religious denominations."

In labouring to secure kind treatment, to raise the character, and to promote the welfare of the Indians, Penn was active and constant, during this visit to America, as before. The legislative measures which took place while he remained, and the bickerings between the Assembly and himself, we pass over, as belonging rather to a history of Pennsylvania, than to the biography of its founder. For the same reason we omit the charges preferred against him by Dr. Franklin. The union in one person of the rights belonging both to a governor and a proprietor, no doubt is open to objection; but this cannot be urged as a fault upon Penn: and we believe that it would be difficult to name any person who has used power and privilege with more disinterested views. That he was indifferent to his powers, or his emoluments, is not to be supposed, and ought not to have been expected. He spent large sums, he bestowed much pains upon the colony: and he felt and stated it to be a great grievance, that, whereas a provision was voted to the royal governor during the period of his own suspension, not so much as a table was kept for himself, and that instead of contributing towards his expenses, even the trivial quit-rents which he had reserved remained unpaid: nay, it was sought by the Assembly, against all justice, to divert them from him, towards the support of the government. It is to be recollected that Franklin wrote for a political object, to overthrow the privileges which Penn's heirs enjoyed.

The Governor returned to England in 1701, to oppose a scheme agitated in Parliament for abolishing the proprietary governments, and placing the colonies immediately under royal control: the bill, however, was dropped before he arrived. He enjoyed Anne's favour, as he had that of her father and uncle, and resided much in the neighbourhood of the court, at Kensington and Knightsbridge. In his religious labours he continued constant, as heretofore. He was much harassed by a law-suit, the result of too much confidence in a dishonest steward, which being decided against him, he was obliged for a time to reside within the Rules of the Fleet Prison. This, and the expenses in which he had been involved by Pennsylvania, reduced him to distress, and in 1709, he mortgaged the province for £6,600. In 1712 he agreed to sell his rights to the government for £12,000, but was rendered unable to complete the transaction by three apoplectic fits, which followed each other in quick succession. He survived however in a tranquil and happy state, though with his bodily and mental vigour much broken, until July 30, 1718, on which day he died at his seat at Rushcomb, in Berkshire, where he had resided for some years.

His first wife died in 1693. He married a second time 1696; and left a family of children by both wives, by whom he bequeathed his landed property in Europe and America. His rights of government he left in trust to the Earls of Oxford and Powlett, to be disposed of; but no sale being ever made, the government, with the title of Proprietaries, devolved on the surviving sons of the second family.

THE GENTLEMEN OF THE PRESS.

(From Tait's Magazine.)

ONE hears much of the "Gentlemen of the Press," and their "Fourth Estate;" which however, not being an estate of inheritance, some have doubted if they be gentlemen at all. Their occupation certainly is not inconsistent with that character; and in every part of Europe, except Great Britain and Ireland, it is a passport into the very highest circles. Perhaps it may be, in some degree their own fault that their company is not so highly prized or courted here. The French satirist has said—

*C'est un mauvais metier, que celui de mēdire.*

The personalities in which their argument is too often lost, and the small account they seem to set by the plain truth, when the purpose of a party cannot be served by it, have brought an honourable calling into disrepute. Thus they degrade themselves from the rank and dignity of censors, who might command general respect, to that of lictors, prepared to execute the vengeance or gratify the malice of their patrons.

But although writers for the daily press of all political hues and complexions, are unhappily prone thus to pervert an engine which might be, in careful hands, inferior to the pulpit alone as an agent of moral and social improvement; they are as good gentlemen, if not better, than numbers of dainty and conceited prigs who affect to despise them. Your *savant*, who has once in a way been admitted to fill an unreadable corner of a review, tosses the head at a writer of paragraphs, just as Tommy Moore might be supposed to do (but would not do it) at a street ballad singer. The barrister of a term old counts it a brighter thing to draw a declaration on a bill of exchange than to produce the leading article of the *Times*; and your "unco guid Christians," though he will slip a sly paragraph, to answer his own ends, into the letter-box, scowls at an editor, like *Jack Cade* (the comparison is orthodox) frowning at the *Clerk of Chatham*.

Cobbett's sneering attacks upon "the Reporters" tended much to prejudice the world against them; and, truth to say, the tribe who provoked his gall were a strange, impertinent, vulgar crew. They had a club at that time in London which was hermetically sealed against such public writers as could not prove themselves gentlemen by the exhibition of a universal degree. That stamp was indispensable to satisfy them that there could be any *good* in the man; though they should have known—none better—that it is often used to give currency to pinchbeck. Cobbett himself would have been black-balled had he sought admission amongst those "learned Thebans;" and the great Captain (Sterling I mean, not Wellington) would have fared no better.

The graduate gentry, however, form a very small minority of the present effective force of our diurnal press.

One of the evils of riches is, that they enable the possessor to set at nought the suggestions of the different seasons in the choice of food; the artificial habit of using an unvarying diet, which this power affords, forms one "source of both hereditary disease and of enfeebled progeny."

*The Convent of Mount Carmel.*—The history of the convent, as it now stands, is very interesting. I will give you a brief sketch, gleaned from a pamphlet, by Alexander Dumas, which he wrote for the purpose of soliciting subscriptions for the convent. In the year 1819, John Baptista, a Carmelite monk, residing at Rome, received orders to repair to Pelestine, and examine the ruins of the convent upon Mount Carmel, and to see whether they were capable of repair. He found the convent in the state to which the Turks had reduced it, after the departure of Napoleon, plundered, desolated, and the doors and windows destroyed. The fraternity had gradually died off, and only one father was still living, who resided at Caypha, on the northern declivity of the mountain. Father Baptista, who was an architect, soon saw what was to be done, namely, everything; but how to accomplish it was the difficulty, which was the greater, because Pacha Abdallah, who ruled in Syria at this very time, was animated by an hatred towards the Christians. He imagined that the opponents of Islamism might easily convert the convent into a fortress, and he therefore caused the shattered ruins to be undermined and blown up. The Greek war of independence broke out shortly afterwards; the Christians had less security than ever in Syria; and Father Baptista, finding nothing could be undertaken for the present, returned to Rome. But the thought that the holy mountain was no longer to be the abode of peace, compassion, and pious contemplation, no longer a home for pilgrims to the Holy Land: that wild animals, and yet still wilder Bedouins, should house and render it unapproachable to Christians—this thought pained his inmost soul, and left him no peace. More favourable times seemed to dawn upon him in 1826, and he accordingly proceeded to Constantinople, and by means of French interest and intercession, obtained a firman from Sultan Mahmoud, sanctioning the rebuilding of the convent, and he accordingly hastened to Syria. The last monk of Carmel had died in the interim, and John Baptista found himself alone among the ruins, without a counsellor or sympathising friend. He drew the plan of the present building, an oblong square; in the centre of which he placed the church, surrounded by the cells of the monks, and numerous guest chambers, in the upper story; and in the lower by magazines and rooms for stores of all descriptions; a mill, a dispensary, and, in short, all that might be requisite for the use of a convent situated in a barbarous country, and where every means of subsistence or cure must devolve upon itself. The building was constructed sufficiently strong and durable to bid defiance, in some measure to the inclemency of the weather, to the lapse of time, the fury of destruction, and the rapacity of robbers. The plan being completed, he calculated the cost, which amounted to 3500,000 francs, and which he resolved to obtain. The papal see gave him no support in this work, and he was obliged to carry it out himself. In the spirit of St. Theresa, the great reformer of Carmelites, with that confidence which bears within itself the pledge of fulfilment with that calm, indefatigable zeal, which does not for a moment lose sight of its object, he began a pilgrimage through the world, and solicited alms from Damascus to Gibraltar, from Morocco to

Dublin, and whenever he collected a certain sum of money he returned to Carmel, and the poor mendicant monk put forth his skill as an able architect. He, of course, completed his work; for an enterprise undertaken with such perfect devotion to a conceived idea, such entire self-renunciation of all personal objects, must succeed. The convent on Carmel has stood for some years a charitable refuge, ready to receive and provide board and lodging for Jews and Turks, Protestants and Heathens, for three days together, for the sake of God. Invalids are permitted to remain a little longer. It was limited to three days in order that one may make room for another. Besides this, those who stand in need of it, receives provisions for their journey, bread and cheese, and, if requisite, some articles of clothing. The building and fitting up have cost 500,000 francs, the whole of which Father Baptista has obtained by solicitations from high and low, from the prince and from the labouring mechanic. The beautiful marble floor of the church was presented by the Duke of Modena, the bells by the King of Naples, and the organ by his queen. The worthy architect now resides here as one of the six fathers of the convent; but he is unfortunately on a journey to Constantinople, so that I shall not have the pleasure of becoming personally acquainted with him. Is it not delightful—here is a poor monk, with an empty hand, but an energetic mind, and a full heart, and he procures everything, literally everything, the permission, the plan, the workmen, the money! and within ten years he has accomplished his undertaking on a princely scale; and that in our day!—*German Countess.*

*The Immensity of the Universe.*—The space in which the systems composing the universe move is illimitable. Were we to attempt to assign its limits, what could we imagine to be beyond? The number of worlds is infinitely great; it is inexpressible, indeed, by numbers. A ray of light traverses 180,000 miles in a second of time. A year comprises millions of seconds, yet there are fixed stars so immeasurably distant, that their light would require billions of years to reach our eyes. We are acquainted with animals possessing teeth, and organs of motion and digestion, which are wholly invisible to the naked eye. Other animals exist, which, if measurable, would be found many thousands of times smaller, which, nevertheless possess the same apparatus. These creatures, in the same manner as the larger animals, take nourishment, and are propagated by means of ova, which must, consequently, be again many hundreds of times smaller than their own bodies. It is only because our organs of vision are imperfect, that we do not perceive creatures a million times smaller than these. What variety and what infinite gradations do the constituents of our globe present to us in their properties and their conditions! There are bodies which are twenty times heavier than an equal volume of water; there are others which are ten thousand times lighter, the ultimate particles which cannot be known by the most powerful microscopes. Finally, we have starlight—that wonderful messenger which brings us daily intelligence of the continued existence of numberless worlds, the expression of the immaterial essence which no longer obeys the laws of gravitation, and yet manifests itself to our senses by innumerable

effects. Even the light of the sun—with the arrival of which upon the earth inanimate nature receives life and motion—we cleave asunder into rays, which, without any power of illumination, produces the most important alterations and decompositions in organic nature. We separate from light certain rays, which exhibit among themselves a diversity as great as exists amongst colours. But nowhere do we observe either a beginning or an end.—*Liebig's Lecture on Chymistry.*

*The Thames Tunnel Surpassed.*—We find the following extraordinary account set forth in a letter from Marseilles in the *Débats*:—“There has been long known, or believed to exist, at Marseilles, a tunnel or submarine passage, passing from the ancient Abbé of St. Victoire, running under the arm of the sea, which is covered with ships, and coming out under a tower of Fort St. Nicholas. Many projects for exploring this passage have been entertained, but hitherto no one has been found sufficiently bold to persevere in it. M. Joyland of the Ponts-et-Chaussées, and M. Matayas, an architect, have however not only undertaken but accomplished this task. Accompanied by some friends and a number of labourers, they went, a few days ago, to the Abbey, and descended the numerous steps that led to the entrance of the passage. Here they were the first day stopped by heaps of the ruins of the Abbey. Two days afterwards, however, they were able to clear their way to the other end, and came out at Fort St. Nicholas, after working two hours and twenty minutes. The structure, which is considered to be Roman, is in such excellent condition that in order to put it into complete repair, a cost of no more than 500,000*fr.* will be required; but a much larger outlay will be wanted to render it serviceable for modern purposes. This tunnel is deemed much finer than that of London, being formed of one single vault of sixty feet span, and one-fourth longer.

*College of both Sexes.*—The Oberlin (Ohio) Institute embraces both sexes. In theology it has 32 students; in the college department 141, of whom 29 are females. In the female department there are 148; they have altogether 292 males and 188 females. Ten professorships, one assistant principal, and one assistant principal for females. The girls are said to be quite proficient and ready in Latin and Greek. A majority of the students pay their board by manual labour. All the expenses of the institution are small, compared with other institutions of the same standing.—*American Paper.*

*The Crater of Vesuvius as it is at present.*—The crater is a vast circular pit, with nearly perpendicular walls, about two miles in circumference, and 200 feet deep. Its bottom consists of waves of black lava or scorix, and in the crater of it rises a cone of scorix to the height of 150 or 200 feet. This cone has two openings on its summit, from which a continual emission of white vapour takes place; and about once in five minutes there is an explosion heard far within the mountain, and which is followed in a few seconds by the ejection of a vast quantity of fumes and fragments of melted lava, which by day-light have the color of blood, but after sunset are of a dazzling white heat, while the vapour is brilliantly illuminated, so as to appear like flames. Lava escapes in abundance from the base of the cone, and