

These facts, together with the earnestness manifested by so many distinguished laymen at the recent public religious meetings in Boston, are among the cheering signs of the times.—V. Y. Observer.

POPULAR MOVEMENTS IN EUROPE—THEIR RESULTS.

It seems reserved for the propagandists of the Manchester School to repeat a series of protests against the character of the times in which they live and the circumstances by which they are surrounded. Every axiom which they propound is met by some startling confutation. Every appeal they make to contemporary history is rebuked by some singular condemnation of the hypothesis from which it proceeded. Do they inaugurate an era of peace and proclaim the cessation of war?—Forthwith all Europe is in a blaze of martial conflagration. Do they celebrate the termination of dynastic struggles, and the burial of national sectarianism in a wide and comprehensive philanthropy? Straightway hail the kingdoms of Europe are at loggerheads for nothing else but the vindication of nationalities and the revival of old traditions. Do they herald the approximation of a commercial era in which all men and all nations are to merge their distinctive characters of history, race, ambition—all their memories of the past, all yearnings after the future—in the relation of buyers and sellers? Immediately we hear from the popular leaders of a German movement a loud cry for protection to German industry, and a clamorous jealousy of English commerce. Worse than this; while the example of the great Transatlantic Republic is appealed to as the incomparable example of the most rational liberty and the most popular government, its capital city is disgraced by a riot not only as unaccountable and dangerous in its character, but more unreasonable in its origin than any of those which have involved Baden, Berlin, and Dresden in terror and bloodshed during the last two years. They have hardly emanated a single principle of national policy or of individual action against which there has not started forth some remarkable antagonism of fact.

This should be a warning both to them and their followers. It is not safe to propound new theories of human conduct. Nature resents this as an impertinence, and punishes the offenders by means of their own theories. To cry "Peace" when there is no peace—to stimulate a security which does not exist, is simply to exhibit a foolish credulity or double an apparent danger.—Human nature is very nearly the same in all ages. The same passions, the same follies, the same vices recur, though they may recur in different forms. To argue that because such and such conduct has heretofore been attended by such and such misfortunes, communities of men will not commit the same errors as formerly, and that in proportion as the popular voice gains power in a nation the wisdom of its policy and its knowledge of its own interests increase likewise, is to shut one's eyes to the concurrent testimony of all history in all ages. Nations do not know their own interests better than the individuals of whom they are composed. Neither, when they do know them, are they a whit more likely to frame their conduct in accordance with their dictates. Passion, jealousy, self-love, whim, warp the intentions and pervert the intellects of the wisest and discreetest men.—They no less cloud the understandings and thwart the policy of the ablest and honestest national councils. We know it is unfashionable now-a-days to refer to history, but all history is full of the examples which the most democratic States and the most popular assemblies afford of a high position abandoned, great opportunities lost, ancient traditions disregarded, even national independence sacrificed, to gratify a wanton spite or a foolish fear. The free States of ancient Greece concentrated in the smallest area the greatest activity of human thought, and the greatest freedom of popular will. Combined among themselves, they might have remained for ages the home of liberty and arts, and might have retained the mid-day brightness of that glorious light which posterity has only known through the medium of reflection. But they flung away the shield which might have protected them; they abandoned the ark of their safety and their independence. Rushing into one war under the impulse of suicidal ambition, they eventually disabled themselves from co-operating in another which was necessary to repel barbaric aggression and insult. They sinned through jealousy, through corruption, through fear, and tremendous was the expiation of their sins. But they sinned with their eyes open, or in voluntary blindness. It was not owing to dullness; for the world may be ransacked again and again for a type of intellect equal to that of the Greek, and ransacked in vain. It was not for want of warning; for they had the lively oracles of the clear-sighted statesmen, of the most thoughtful historians, of the most powerful orators, to consult and to obey. But national forwardness was too much for personal sagacity; national temerity for individual caution; the passions of mobs and the animosities of parties were beyond being controlled by the treasured lore of Thucydides as their patriotism was insensible to the inspiration of Demosthenes.

Let him who vaunts the correctness of national observation and the sagacity of popular constitutions mark the fate which befell the most intelligent of ancient nations, and the most independent of ancient politics. Nor do the Grecian States, though they stand prominent, stand alone. Republics which equalled them in their love of liberty, and almost equalled them in the lustre of renown—Republics Grecian in type and Roman by association—Republics which, when all Europe besides was groveling in darkness or crouching in chains, had given to the world the highest conceptions of kindred arts, and had opened to Europe the gates of commerce and of law—these Republics imitated their illustrious prototypes no less in the manner and rapidity of their fall than in the tenour of their previous fortunes. In a passion for the name of liberty could have insured its preservation, or if clearness of intellect could have guaranteed the promotion of self-interest, or national feeling the perpetuity of

independence, why was Pisa despoiled by Florence?—why was Florence subjected by the Medici, and Milan by the Visconti? Why did Italian arms abet the fatal League of Cambray in striking the first heavy blow against the freedom of Italian cities? What opened a passage across the Alps to the cohorts of MAXIMILIAN, and Rome to the banditti of the Bourbons? The historian of the Italian Republics, indeed, is never tired of lauding the courage, the patriotism, and the public spirit of Italian citizens; but the best commentary on this reiterated panegyric is the alternate of treachery and vindictiveness which preceded the coronation of Charles V. at Bologna. Italy fell, not because her citizens had been blinded by ignorance or crushed by despotism, but because, having knowledge and freedom, they sacrificed both to foolish jealousies and to national revenge. With such an example before us, who shall say that the sense of the people is always unclouded, and their conduct always sagacious.

And what do the examples of the last year teach us? The people have had it all their own way; and what is the result? They have thrown up barricades, beaten regular troops, and dictated constitutions. And what are the fruits thereof? Germany convulsed; Italy upheaving with a threatened war; France again committed to a conflict of balanced parties; traffic checked, commerce hampered, and mutilated; and Europe filled with new projects of social change, which exclude the idea of property! It is only a day or two since the Chamber of Universal Suffrage in Paris held its first meeting under the protective auspices of horse, foot, and artillery. It is only a few weeks since New York was perilled by a violent rabble indignant at the "aristocratic" pretensions of kid gloves, and the "aristocratic" prescription of reserved seats. The same feeling which in America exploded in vehement abuse of Mr. Macrae and the British would, if it had the power, annihilate all property, all order, and all distinction whatsoever between man and man. In America the unexhausted resources of nature preclude the realization of these savage theories. They will not be tolerated there, because there is not even the pretext of a necessity for them. But at this moment Europe is the battle-field of opinions more violent and desperate than ever raged before. It is not only against dynasties and ministries or classes, but against the ideas and consciences of mankind that war is waging. The men who shouted *Vive l'Amistie* at the gates of the Legislative Assembly intend a reign of plunder and confusion, just as the Bowery boys who cheered for Mr. Forrest would substitute a state of Jack Cadeism for the present order of things in America. Mr. Cobden and his followers may say that such are the natural fruits of revolutions, and that—great evils as they are—nations would only have encountered them, in order to escape far greater ones. This is not so. The nations of Europe have voluntarily substituted a worse for a better order of things—disquiet, turbulence, uncertainty, wreck of fortune, for order and stability. It is of no use to say that they have been fighting for liberal institutions. Many of them had constitutions. Saxony had—Baden had—Prussia was guaranteed one. Those very cities which have been signalized by the most desperate carnage were practically in the enjoyment of civil liberty. Besides, we know now that it was not for free institutions that the barricades of February or of June were raised in Paris. We know that there is in France, as in Germany, and as in Rome, a party reckless of institutions, regardless of law, hostile to all order and all peace; loving tumult, lust after pillage, thirsting after blood. This party though fierce is still small. True, but it—as the Manchester School affirms—great communities always know their own interests and how to promote them, let us ask, would whole nations have tamely succumbed to minorities so wicked and worthless as these? And what—let us further ask—what are to be the criteria of popular wisdom, or the just limits of popular power?—London Times, May 31.

COLONIAL NEWS.

KING'S COLLEGE ENCARNIA.—The annual sermon before the University was preached at the Cathedral on Sunday June 24th, by the Rev. W. E. Seovil, Rector of Kingston, on the spirit characteristic of the Christian Religion, "from the days of John the Baptist until now"—when the birth of the Messiah's forerunner was commemorated, with special application to the Students of the College and the Church Society of the Diocese. To the funds of the latter institution the contributions at the Oleratory were on this occasion devoted.

The examination of the Collegiate School had taken place during the preceding week, when gratifying evidence was furnished of the progress of the several classes. The scholars whose names are subjoined were rewarded with appropriate prizes:

- Thomas Johnston—a scholarship in King's College, together with the Douglas Medal for classical superiority, and a prize for translation.
William Murray—for Mathem'cal superiority.
Backwith Hart—for the best English Essay.
Charles Perley—the prizes presented by the Lord Bishop of Fredericton, for superiority in History and Geography.

On Tuesday, June 26, the examination commenced at the College, and continued until Wednesday afternoon, when every Student was found to have satisfactorily kept the terms of the year, while three had entitled themselves to places in the Honorary Class, and the prizes of Books appointed by the Statutes. The Students thus distinguished were:—

- Joseph R. Hea,
Hugh M. Johnston,
Neville G. D. Parker.

The public act in commemoration of the foundation of the college was celebrated in the Chapel on Thursday, June 28, when His Excellency the Lieutenant Governor presided in his visitatorial capacity, supported by the Right Reverend the President and the Reverend the Principal.

The Professor and other Graduates composed the convocation, while members of the Council with a highly respectable attendance of guests occupied the arena. The festival was also graced with the presence of Lady Head and an assembly of ladies from the first families of the Province.

The convocation having been duly opened, the oration in praise of the Founders and objects of the College was delivered by Professor Robb. The excellence of this animated and encouraging oration was warmly acknowledged by the President, who farther expressed his hope that it might be printed for general perusal.

The Essays on the peculiar value and claims of Agriculture, for each of which a Douglas Gold Medal has been awarded, were read by the authors:—

- William P. Dole.
Huro Peters.

The merits of these Essays had been considered equally high, although they were remarkably dissimilar in style, method, and a large amount of matter.

The following Students, having kept the requisite terms, and passed the examinations, were presented by Professors Robb and Jacob, and Mr. Edwin Jacob, and admitted to their Degrees:—

MASTERS OF ARTS.

- Charles Costor, A. B., Master in the Collegiate School, late Student in Divinity.
Charles P. Bliss, A. B., Curate of Fredericton, late Student in Divinity.
William G. Ketchum, Curate of Fredericton, Chaplain to the House of Assembly, and Secretary of the Church Society, and a Scholar on the University Foundation.

BACHELORS OF ARTS.

- William P. Dole, Student of Law, late Scholar on the University Foundation.
Huro Peters, Student of Law.
Beverly Robinson, Student of Law.
Edward DuVernet, Student of Divinity.
Joseph R. Hea, Tutor in the Sackville Academy.
Donald M. Bliss, Student of Divinity.

In delivering the prizes to the several Students, the President addressed them with appropriate commendation and encouragement, and the solemnity concluded by his Lordship proposing in the name of the Chancellor, for the subject of the Gold Medal of the ensuing year, "Ancient and Modern Colonization compared."

The following notice has been issued:—
Michaelmas Term begins on Thursday, September 6, when the scholars elected at the several Grammar Schools are requested to present themselves for Matriculation, at 10 a. m.; and all Students intending to keep the Term will attend Divine Service in the Chapel at 11 a. m.

E. JACOB, Principal.
Head Quarters.

PROVINCIAL APPOINTMENT.—Lewis Peter Fisher, Esq. to be Surrogate and Judge of Probates for the County of Carleton, in the room of B. C. Beardsley, Esq., who has left the Province.

The destruction of Woodland property in this County by the recent extensive fires, has been unprecedentedly severe.

In the single Parish of Penfield it has been very great. From Knight's, or Crow-Harbour Stream to the Popolgan, and from Big and Little New River to Lepreaux—if not to Mashquash—embracing, in the previous case, a coast line of 9 miles; and away into the interior, up to the very sources of the several streams,—a distance varying from 12 to 15 miles—where the flames spread until they met those which burst from the Neropis,—all this fine and plentifully timbered tract of country, we are told, is now one blackened scene of destruction.

Two individuals, Messrs. Hunter and Mealy, alone, had, at the least, 1100 acres of their best growth of Timber, which they had reserved for their Mills, destroyed in this way. Their Mills escaped, but what are Mills without logs?

In St. Patrick great damage was also sustained; but of the extent we have no authentic information. In Mr. Charles Carson's case, we learn, the whole of his timber land was run over, and the greater part of his neighbours.

From the other Parishes the accounts are so vague, that no estimate can be formed of the extent to which they have suffered in the general calamity; but that they also suffered severely no doubt can be entertained.—Charlotte Gazette.

TWO FIRES IN THE FOREST—east and west—still appear to rage with almost unabated fury. On Sabbath morning we were favoured with several pretty heavy showers sufficient partially to revive the drooping vegetation, and for a short time to stay the progress of the flames. Since that time, however, the smoke and effluvia of burning trees has again been wafted to the city, and from all quarters we hear the most melancholy details of the ravages of the destructive element. To the Eastward, report says that it has swept away parts of villages—farm houses, barns, fences—with a rapidity truly terrific. From the Westward we hear no more cheering tidings on Windsor road, the danger to some of the most valuable homesteads and farms is imminent, and in the vicinity of Liverpool and Barrington the loss in many instances is irreparable, many acres a few days ago covered with the best of timber present nothing now but blackened stumps, and the crisped soil where formerly trees flourished. On Monday evening, the alarm was given for the firemen to assemble, word having arrived in the city of the danger of several places near the tower, owing to an ember or spark having been blown from the western side of the N. W. A. igniting the woods in that direction. Several engines immediately left for the place, succeeded in a short time in all appearances in quenching the fire, and returned home; but on the following afternoon the members of the Engine Company were again called together, at the request of the commanding officer of the Garrison, who had ordered several bodies of the military to repair to the same place, to