

those rose above smoke, and steam, and dust, ascending upwards amidst the screams and shrieks of men, women, and children, who rushed, howling with pain, from these places of danger and death, to steep their senses in more of the monster's blood that had just hurt them. Every appearance of humanity had vanished. Legs, and arms, and bodies, scorched and blackened with grime and smoke, moved through these scenes of death—but they were scarcely human. Langdale's extensive concern was one pile of fire—for many of the rioters, a grave. Every well disposed man had fled when the military, too late to be of use, were at last brought out. The drunken mob jeered and abused them—threw burning brands upon their heads, and persons—pulled their noses—and heaped upon them every insult and injury they could at the moment devise. They knew well that the men dare not act without the authority of the civil magistrate, and he, with all his class, was not to be found. Fear seized upon the well-disposed. The same feeling seemed to have riveted its chains upon every man who would have been useful in putting an end to the riots, and the mob laughed at the very name of law!

The Politician.

From the London Times.
RETIREMENT OF MEHEMET ALI.

Since the Emperor Charles V. retired to the monastery of St. Just, the world has scarcely witnessed so singular and unexpected an act of voluntary abdication as that of Mehemet Ali, which has just been announced by the French telegraph. Although the retirement of the Pasha of Egypt from public affairs to the precincts of the Holy Cities cannot be compared, in political importance, to the seclusion of the august head of the House of Austria in the 16th century, yet as an instance of individual force of character, it is not less remarkable; and it would seem as if the most signal renunciations of political greatness were to crown the lives of those men who had been most eager in the pursuit of it. Mehemet Ali will occupy a conspicuous position in the history of Oriental nations, as one of the greatest, and probably the last, of those men who rose by the sole energy of their natures and the capricious influences of Asiatic manners from the lowest orders of society to all but the supreme dignity of Mussulman empire. Like Hyder Ali, or the low-born heroes who, in past ages and in various countries, disputed the ascendancy of the cross over the crescent, Mehemet Ali found within himself resources equal to the pressure of the most eventful times, and superior to the declining tendencies of his race and of his creed. But, unlike any of the other heroes of Mahomedan history, he was resolute without fanaticism; and he combined to a remarkable degree the habitual exercise of arbitrary and absolute power with a true respect for more civilized countries, and a practical tolerance of other forms of religion. If we attempted to sum up his character in one word, it would be in that of "self-possession." The most cruel and violent acts of his life such as the destruction of the Mamelukes, were performed with a coolness and design quite distinct from the ordinary excess of Oriental vengeance. The administration of Egypt was conducted with the same stern indifference to all but the steady growth of that power which the Pasha was labouring to establish. During the events of 1840, when a less prudent or a more timorous man might have compromised his existence by an act either of defiance or of submission, he kept his temper, and therefore he kept his pashalik. To his immortal honour, he sent the British mails to India whilst our fleet was attacking Syria and menacing Alexandria; and on no subsequent occasion has he betrayed the smallest resentment for conduct which, on the part of certain high servants of the Crown of England, was harsh, impolitic, and unjust. Indeed we may here allude with peculiar satisfaction to the very marked reception given by the Pasha to the present Governor-General of India when he passed through Egypt a few weeks ago; and we trust that the treaty which was rapidly negotiated at that interview will afford a permanent and effectual protection to our overland communications with India.

Lastly, as if even death itself was not to find him unprepared, or as one who is anxious to witness at least the commencement of his own posterity, the old man retires from the shores of the Nile, which he has once more opened to life and to a second greatness; and betakes himself in meditation, if not in devotion, to the consecrated City of the Prophet. It is, however, premature to assume that his career is already closed. His life is probably even now better than that of Ibrahim; and in the vicissitudes

which are now crowded on the surviving members of the Ottoman empire, it is impossible to foresee any secure repose but in the grave. Some uncertainty, indeed, still hangs about the actual fulfilment of this great and sudden determination. Within a few weeks, and by the last accounts from Egypt, the Pasha was in all his usual vigour of body and mind—full of projects and active designs which seem calculated rather to prolong the duration of his life and power, than to forestal the close of them; and at no time was the abrupt cessation of his interest in public affairs more unforeseen.

The personal remarks arising out of this singular event are not unconnected with other and more general considerations. It is impossible for any one who takes an enlarged view of the condition of the countries contiguous to Europe, whether in the south or in the east, not to perceive the same universal symptoms of decrepitude, wherever the Mussulman rule and Mahomedan institutions still maintain their ground. From Persia to Morocco, and throughout the whole expanse of the Turkish dominions, the same results obtrude themselves on our notice; the causes are probably different—sometimes foreign aggression, as in Algeria, or foreign intrigue, as at Constantinople—more frequently a bad internal policy, and a corrupt and depraved class of public servants, most unfit to be the organs of absolute power; but the results are the same. Every part of these Mahomedan countries is more or less insecure; none of them are in a condition to defend their independence, if it were seriously attacked; and since they owe their present political existence to the protection or forbearance of the Christian Powers, they are little more than tenants at the will of these whom they still persecute and condemn. The inevitable consequence is, that rights so ill-defended are peculiarly liable to encroachment; and that the resistance to such encroachment proceeds, not from the power directly affected by it, but from the indirect consequences it might produce on the European states.

The Government of Mehemet Ali has furnished a solitary instance in our time of a Mahomedan state sufficiently enlightened as to its true position, and interested with a sufficient control over its own resources, to will what it thought expedient and to accomplish what it willed. The use of absolute power in the hands of the Pasha has doubtless created anew the land of Egypt, and restored the valley of the Nile to the importance which it justly held in the ancient world; but he leaves behind him no tradition of his system of government; that system has called into existence no other men capable of fulfilling his designs; and as far as the descendants of his own house are concerned, it may be apprehended that they will relapse into all the vices of that fatal system of misgovernment which he either entirely shook off or adapted to the objects of a wiser administration. The retirement of the Pasha of Egypt cannot but be regarded as an event of the more importance, since it will show what expectations or apprehensions we may entertain of the fate of that country under his successor; and the permanent establishment of the overland route to India has rendered this subject one of the greatest interest to the British possessions both in Europe and in Asia.

Communications.

Mr. Editor,

On Monday morning last, the Gleaner of the preceding week was handed to me by one of your subscribers; with a request that I would peruse the proceedings of the Synod of New Brunswick, as printed in that paper, and give him my opinions on them when I had done so. I accordingly did so, and handed him the following remarks, which he said met his views entirely; and he further stated, that he felt satisfied they would meet the approval of a large proportion of Presbyterians on this River.

First, as respects Mr. Hannay's series of Resolutions.

The first Resolution, in my humble opinion, ought to have been, not only a Resolution of adherence to the Parent Church as the Church of our Fathers, but an uncompromising and fearlessly expressed attachment, and a strong and ardent sympathy for her, in all her late, and present struggles and troubles, as a persecuted Church of Christ.

The second Resolution.—I look on this Resolution as "blinking the question," and as altogether incompatible with the

character of an independant Church Court.

The third Resolution.—The latter part of this Resolution, is in direct violation of the Law of the Church—vide 2d William 4th, chapter 4th, section 6th, page 572, "Provincial Statutes of New Brunswick."

As to Mr. M'Master's Resolution, in amendment of the second Resolution, as proposed by Mr. Hannay, it is evidently the production of a sympathizer with the disruptive party calling itself the "Free Church," and as sympathizers the minority (whoever they may be) should have had firmness to withdraw from the Synod of a Church, of which they cannot be looked on as adherents.

Mr Hallett's Overture.—I look on this as a most proper one. It is surely not right that Ministers having no Presbyterial certificate, and no release from their charges in the Colonies, should be admitted into the pastoral charge of parishes at home, or into responsible offices in connection with the Church.

On the subject of "King's College, Fredericton," I have already expressed my opinions elsewhere, which is not in accordance with the doings of the Synod now, and heretofore.

On the other matters I shall not express my opinion at present; but I cannot help expressing sincere sorrow and deep regret, that the "Synod of New Brunswick" should have met and not done anything to promote the "peace and unity" of the Church of our Fathers, as established in this province.

AN ADHERENT OF THE CHURCH OF SCOTLAND.

Miramichi, Sept. 18, 1844.

A Lay Sermon.

MAN'S PROGRESS—MECHANICALLY AND PHYSICALLY.

TEXT—How fast the World advances—How little Man improves!

My Hearers—the world is advancing with railroad speed along the path of science and civilization; but the question is whether its progress is directed towards heaven or the diggins of the damned. Man, morally speaking, has not gained a single step towards the summit of holiness, since he was kicked out of Eden, and left to wander alone and unbefriended in the wilds of want and wretchedness. He improves intellectually, mechanically, but not morally; but I am determined to persevere through patience and the aid of faith—and either preach people into pious practices, or into the pit of perdition.—They shall not sit wholly unmoved under such rough and raking eloquence as mine. The pure waters of the heart shall not be allowed to stagnate for the want of occasional stirring up, so long as I have physical strength to keep my moral muddler in operation.

My friends—the world has advanced most wonderfully since the beginning. Splendid and costly garments have taken the place of fig leaf aprons—instead of the rude and clumsy ark, constructed by Noah, we have the magnificent steamboat devised by Fulton—where the wheels of lumbering vehicles once rolled lazily along, now rushes the steam locomotive with meteoric speed, using up time and annihilating space—and the hand is relieved of many a tedious and irksome task by the marvellous power of machinery. Yes, my friends, almost everything is done by machinery now a-days, even to the making of pills and poetry; and I shouldn't be much surprised, if we soon relied upon its aid for the propagation of our species. From the vast field of science we have culled some beautiful flowers and places, once desolate now bloom like the gardens of the east. Man almost splits his pantaloons in taking such long strides towards the climax of perfection; but he need not exert himself—for but a few centuries will slide away at best, ere he will have reached the summit, and then back he will fall into primitive ignorance and degradation—that if he grow not purer and better, in proportion as he progresses in knowledge. All the fancy-work the lovely damsel improvement has wrought for herself is destined to be torn from her by the rude fingers of Fate, and she will be left to commence her task anew, even as the spider's evening labor is lost by the morning broom of some obtruding house maid.

My hearers—if you had all improved internally as you have outwardly and externally, where would you be by this time? Sitting upon the step stones of heaven's high porch sipping the sweets of happiness. You, men, would be demou-

gods, and you, ladies, beautiful wingless angels, with bosoms as pure as you are bright gems of virtue—infants' faces, would no longer suck the poison of depravity from your breasts, and the stains of sin cast upon you by the errors of grandmother Eve, would wash out easily as common dirt from a towel.

My dear friends—I must be allowed to remark that all outside improvements are of but little real use to man, and of no benefit to the world unless the moral, internal arrangements are proportionately improved. In speaking of internal improvements, I have no reference to such as are brought about in indulging in roast beef, plumpuddings, wines, and other etceteras—for these are but wicked outlays for the stomach; but refer to such only as spring from a proper culture of the heart. It is the garden of the mind that needs attending to; because there are planted our characters, our honours, and it is there that are sown the seeds of our everlasting happiness. If we neglect it, vicious weeds will soon o'ertop every virtuous flower, and then when we come to gather in the harvest of our hopes we shall reap nothing but the wild mustard of misery. It is foolish in the extreme to take pride in advancing without improving—to pay so much attention to the worthless, perishable portion of humanity while the intellect remains a sink for the filth of sin.

My friends—the heart is a depository for both good and evil; but it ought to be the home of piety alone. There is no necessity for having quite so much trash deposited as there is. Skim off the scum that swims upon the surface of depraved humane nature, as often as once a week at least; and allow my moral physic to purify the inner man every Sunday. Then if you should be unfortunate enough to go to destruction at last, I shall have the satisfaction of knowing that I pulled at your coat-tails till you slipped the garments of mortality.

Endeavor to improve as you advance in the world, else you lose more than you gain; and you will finally become convinced that, with all your advancement you have only been growing more wicked, and the worse for wear. The time will soon come when the timbers of your carnal dwelling shall become rotten—its windows broken—its doors closed—and its fires extinguished in the dust and ashes. So mote it be.

Editor's Department.

MIRAMICHI.

CHATHAM, SATURDAY, SEPT. 21, 1844.

EUROPEAN NEWS.—The British mail was obtained here yesterday morning. The Royal Mail Steamer Britannia arrived at Halifax on Sunday last, after a short passage of 10 1/2 days.

We have obtained our regular files of papers to the 4th of this month, and devote a large portion of our sheet to-day to extracts, which comprise news that eventually, may have considerable influence on the peace and tranquility of Europe, and perhaps of the whole civilized world.

We clip the following paragraphs from Charles Willmet's American News Letter, to whose admirable miscellany we are indebted for a large portion of our European news:—

"The chief topic of the day is the rumour of intention of Her Majesty to visit Ireland, preparatory to an amnesty, remitting to Mr O'Connell and his fellow prisoners, the remaining term of their imprisonment. Whether true or not, the mere rumour has created great excitement among all parties. The Conservatives profess to disbelieve that Ministers will make the Queen a party to such a proceeding, while the Repeal organs openly declare that an amnesty would neither be received as a favour, nor turn the Irish people from their purpose."

"The Judges delivered their opinions on the O'Connell case before the House of Lords on Monday. It will be seen, from the report we have furnished, that they are unanimous in their decision, that the Judgment cannot be reversed by a writ of error, though their Lordships take a somewhat different view of parts of the question."

"The account of the capture and occupation of Magador, by the French, is the only piece of intelligence of importance received in the past week. The town and its batteries have been destroyed, and the island invested with a French garrison. A very considerable loss, however, was sustained by the assailants—much greater, as is usually the case, than that returned in the official report. It is impossible to predict what may be the final issue of this struggle, as the Emperor of Morocco is