

Let us, above all things, acknowledge the supremacy of the Holy Spirit in the conversion of souls. The weakest word which he wafts into the soul will carry with it a new-creating power. While we prophesy to the dry bones, let us prophesy to the winds, saying, "Come from the four winds, O breath, and breathe upon the slain, that they may live."—*Tract Journal*.

TERMS AND NOTICES.

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Religious Intelligencer.

SAINT JOHN, N. B., JUNE 27, 1862.

A QUESTION AND ANSWER.

QUESTION.

Mr. Editor.—Will you inform me if there is any Scriptural rule or example for granting a dismission to a church member at his or her request, except in cases for them to join some other church? An answer will oblige several.

ANSWER.

This question is one of some importance, and one also, upon which there is much prevalent error, both of opinion and practice. Some persons become dissatisfied with their religious profession, and wish to be relieved from the obligations of church membership. Others become dissatisfied with some of the brethren in the church, and wish to withdraw in consequence of their dislike to them. Others are dissatisfied with the order of worship, or the discipline of the church, and think they can be happier outside of its fellowship. Another class, whose disorderly walk require the action of the church, wish to avoid the annoyance and disgrace of excommunication, by withdrawing. A great variety of reasons are urged by different persons why their request for dismission should be granted them.

In case of the removal of a church member from one place to another, he or she should have a letter of commendation to the church where they reside; but should never be considered dismissed from the first until such letter is presented to the second, and the party accepted for membership. There are some cases where fellowship may be transferred from one church to another without removal. Parties may be dismissed from one church to form a new one. We think if persons differ in doctrine and practice with the church to which they belong, and there is one of another denomination convenient, with which they are agreed, and where they can worship with more freedom, it is better for them to obtain a dismission from the first, and join where they will be more at home. But dismissions should never be given to dissatisfied persons to join other churches of the same denomination, especially if such churches be so far distant from them that they cannot meet with them regularly every Sabbath for worship.

It is not true that a church member has a right to voluntarily withdraw, and thereby exclude himself from the church. Neither are there any appointed in the Church of Christ to grant permission to any who may desire it, to withdraw and return again to the world. The Scriptures recognize but two ways in which any communicant can ever be removed from the church on earth. The one is by the direct agency of God himself. Death removes one after another, and takes them into eternity. But death does not absolve any one from his solemn vows; he transfers the true Christian to the church in glory, to abide there forever. The other method is by exclusion because of offences. For the preservation of her own purity, the continuance of her own institutions, as well as the discipline and recovery of her own members, the church has been invested with the power of cutting off such as offend and will not be reclaimed. When admonition has failed, and all suitable efforts have been frustrated, then is the church required, in the name of her Lord and Head, to pronounce such excluded from all Christian rights and privileges. Such persons are ever after, unless they repent and return, to be held as heathen men and publicans. Other than the two methods which we have now described—death by the agency of God himself, and exclusion in the manner and for the reasons which have been defined by our Lord himself—there is no way of being disconnected from the church of the living God. In uniting with a church the individual commits himself to the most solemn and responsible vows, and although he may withdraw himself, or obtain a dismission contrary to the law of the Lord, yet there is no retreat, no retirement, no crowd, no cavern, no island of the sea, no spot in all the creation of God to which he may betake himself, where the solemnity and obligation of these vows will not rest upon him. "If any man draw back, my soul shall have no pleasure in him."

NOVA SCOTIA.—A very rich auriferous vein has been discovered in Goldenville.—The fruit crop in all parts of the Province gives promise of being very abundant.—A Society has been formed in Halifax for the purpose of encouraging the study of natural science in all its branches, especially with reference to the productions and resources of the Province. It is called the Nova Scotia Institute.—*Ch. Witness*.

[For the Intelligencer.] COMPLAINT.

How sinful, and yet how common is it for those who profess Christ to complain. We complain of our trials, our barrenness, our poverty, our weakness, as though we were not promised trials, when we started on the Christian pilgrimage. "In this world ye shall have tribulation," is the language of God's word; and instead of it being a subject for complaint, we should hail it with joy as an evidence of our acceptance with God—"for they that live godly in Christ Jesus shall suffer persecution." And we should rather complain that we are not counted worthy to suffer reproach for his name. Should we complain of our leanness when there is bread enough, and to spare? Surely it is our own fault if we bear not "fruit in old age," and are not "fat and flourishing." And why should we be poor and needy? Is not our heavenly Father rich? Is not the storehouse of heaven full? Do we not claim to be his children? And does not that promise still hold good, "Whatsoever ye shall ask the Father in my name, I will give it you"? Why then should a living man complain. It is to be feared that there is often found in the church of God, a disposition to complain unnecessarily; continually croaking of our trials, when we in reality have all the enjoyment we deserve, and all we actually live for. Is it not wrong, does it not discover a lack of faith, of trust, and confidence in God and his promises. Why should the fear of the final result enter the heart of that man who has been purged in the blood of Christ, and his soul accepted before God? The promises are made, and that too, on the authority of God's veracity—and to him. What need he fear from the troubles by the way, if he keep his eye fixed on the leading star, Jesus, and the recompense of reward: he will not see the dangers, nor care for the trials that surround him, but with faith and confidence appropriate the promise, "All things shall work together for good to those that love God."

Christ is our governor, and we can safely trust the management of our souls' affairs to his keeping. He not only notices the falling of stars, but a sparrow, or a hair of our head cannot drop without his notice. And when he does suffer an injury to be inflicted on us, He can overrule it so that it will prove the greatest blessing, and cause the wrath of men to praise him. Let us then be careful, that while we are indulging in complaints, we are not harboring in our hearts a species of unbelief and want of confidence in God, that will rob us not only of our joy and hope, but of that heaven we are seeking.—"Let not your hearts be troubled" is the language of Jesus. We can safely trust in him, and believe, "that we can do all things through Christ that strengthens us."

GAGETOWN BAZAAR.

Mr. Editor.—Allow me a small space in your columns, to notify your numerous readers of our contemplated Bazaar. The need of a Wesleyan Parsonage in Gagetown, has been felt for some time, and the Church has already made an effort to procure one; a choice lot of land has been purchased, and the house is now in course of erection. The ladies being determined to perform their part, have made preparations for a Bazaar, which will be held (D. V.) on Wednesday, the 9th of July. Parties coming from, or by way of St. John, can procure a Return Ticket in the Halifax line of boats, so that the fare up and back again, will only be about *seventy-five cents*. A boat will call for them at Gagetown in the evening, so that they can return the same day. A boat will also leave Fredericton in the morning at 9 o'clock, and return the same evening, for the accommodation of the parties wishing to attend.

We trust that this, our first appeal, will be favorably considered, and that persons wishing to enjoy a little recreation, may feel inclined to pay us a visit at that time, and assist in carrying on a good work.

Your's, &c. JOHN REED.

BRITISH AND FOREIGN BIBLE SOCIETY.

The "News of the Churches," for June, gives the following abstract of the last Report of this Society, which we copy:—

The annual meeting of the British and Foreign Bible Society was held in Exeter Hall. The attendance was very numerous. The Right Hon. the Earl of Shaftesbury took the chair. The following abstract presents the salient points of the report read by Mr. Jackson:—The issues had been 89,000, and an increase in the receipts of £136. At Berlin, the Committee rejoiced that the present King, like his predecessor, had expressed himself favorably disposed to the Society, and as taking a lively interest in its welfare. A large quarto Bible had been presented to the Crown Princess of Prussia, and a gracious reply had been received through the Earl of Shaftesbury. The action of the agents in Denmark had been necessarily limited, but considerable progress had been made in the distribution of the Scriptures, and the issues, which last year amounted to 6,000, were estimated this year to 10,000. No portion of the wide field of the Society's operations had been more blessed than Norway. The people of that country read with eagerness and received with faith the principles of the Gospel. 4,300 copies of the Scriptures had been circulated at Christiania, and at the other depots there were also indications of steady progress. In Sweden, the circulation, which the agent thought last year had reached its maximum, had exceeded it by 19,000 copies, the total issue being 31,000. In Russia the reign of the present Czar was distinguished by events, such as the emancipation of the serfs, which were calculated to give a fresh stimulus to the operations of the Society. In Spain the action of the Society was altogether suspended, in consequence of the opposition to which the recipients of the bibles were exposed. A similar course had been pursued with regard to Portugal. With regard to Italy, it was impossible to take even a hasty glance over that land, so long the scene of moral degradation and spiritual darkness, and to mark the contrast between its present position and its past, without exclaiming, "This is the Lord's doing, and it is marvellous in our eyes!" Wherever the good seed of the Word was sown in that country there were indications of a speedy harvest. In India the work was proceeding with some vigor. In Calcutta, 29,000 copies of the Scriptures had been circulated, missions were multiplied, and the Christian element was being recognized to an extent that has never before been known. In Northern India large numbers of the Bible had been distributed in the vernacular, and a money grant had been made from the Society to encourage colportage. In Madras, 52,000 copies had been circulated, and in Bombay, though the work of distribution had proceeded, in consequence of the ignorance of vast masses of the population, little progress had been made, and the great hope of the Society rested on the spread of vernacular education. In China, among those places where rebellion continued, and where the horrors of war were experienced, all action for good was well-nigh paralyzed; but, in parts where the war had not reached, the good seed was being sown, and there was no doubt of a fruitful season. At Shanghai, the copies circulated were 28,000; at Canton, 7,000; and at Ningpo, 7,000. In the latter town a vernacular

edition of the Scriptures had been published. In New Zealand, the restoration of peace gave hopes of good being effected, and the entire Bible in the Maori dialect had been revised and sent to England to be printed. Madagascar is once more thrown open to missionary enterprise, and the Committee hastening to reprint the Malagasy Scriptures. Looking at the present sad position of affairs in the United States, the Committee, anxious to sympathize with the American brethren, and to co-operate with them in the great work of Bible distribution, had placed at the disposal of the American Bible Society the sum of £2,000. The proffered help, however, had not been needed, and had been declined with every sentiment of gratitude and cordiality.

The receipts of the year, ending March 31, 1862, had exceeded those of any preceding year (excluding the special funds). The amount applicable to the general purposes of the Society is £90,923 8s. 8d., being an increase of £6,668 12s. 4d. over the preceding year; while the amount received for Bibles and Testaments has been £76,760 17s. 8d., or £6,148 17s. 7d. less than in the preceding year. The total receipts from the ordinary sources of income have amounted to £107,684 18s. 4d., being £519 14s. 9d. more than in any former year. To the above must be added the sum of £681 13s. 8d. for the Chinese New Testament Fund, and £128 0s. 5d. for the Special Fund for India; making a grand total of £168,443 15s. 5d. The issues of the Society for the year are as follows:—From the depot at home, 999,957; from depots abroad, 595,291—1,595,248 copies. The total issues of the Society now amount to 40,910,474.

The Earl of Shaftesbury then briefly addressed the meeting, stating that Lord Stratford de Redcliffe had been requested to attend, and take part in the proceedings. That good man when ambushed at Constantinople, gave the weight of his personal character and the dignity of his great office to this Society, and took the chair of the Turkish branch in the capital of Turkey. The noble Earl added: I have also to announce to you a contribution to the funds of the Society of £50 from Lord Palmerston. You may well cheer, for let me tell you that a more patriotic and thorough Englishman never lived. I will give you his own words, which he said to me yesterday. He said, "I am most happy to do anything I can for your admirable institution."

In the course of his speech the Rev. Dr. Turner, from Samoa, said:—"In 1850, you favoured us with an edition of the Samoan Scriptures, which cost you £1,388. We arranged our sales accordingly, and within seven years we had paid you the last instalment of the amount. We sold 7000 copies of the Old Testament, and 25,000 copies of the New. I speak, therefore, with confidence, when I say that we have within seven years been able to repay you your entire outlay on this edition. The simple fact in the past history of the circulation of our Samoan Bible, that these books have been bought and paid for by the natives, will be proof sufficient, to any man's mind, that they are not only valued, but read; and that the truths they contain, blessed by the Divine Spirit, have led many a heart to the Saviour they reveal. But if any be sceptical on that point, I wish you could go to Samoa, and see and judge for yourselves. I frankly admit you would find much there of ungodliness and sin, of various descriptions, over which you would mourn; but you would also see cause to rejoice and to be exceedingly glad. You would find the entire system of heathenism, which prevailed twenty years ago, swept away throughout the whole 250 villages there in the Samoan islands. You would not find ten houses in which there is not at least a copy of the New Testament; you would find that out of a population of 84,000, we have 3000 men and women in full communion with Christ's Church; you would find the Word of God read every day in the houses of the people at family worship; you would find it used also in our day schools, in our Sabbath schools, at our various classes, at our various meetings, and at our services on the Lord's day. Ah, and if you were to go into the cottages of the natives, you would see the Bible also at the bedside of the sick and the infirm, and if you could understand their language, you would find the last whispers of the dying in many cases made up of texts of Scripture, which were their guide and their strength in the dark valley. Seeing these things, you would thank God afresh for the British and Foreign Bible Society, and you would labour, too, with more earnestness than you do at present, that the great object at which it aims might be speedily accomplished."

MUCH IN LITTLE.

It would be difficult to embrace as much good advice in fewer words than that contained in the following excellent rules of Dr. West, which he adopted for the government of his life. If persons would always follow the course here prescribed, how much mental suffering would be saved, which is now produced by indiscretion and envy. We subjoin them, and hope they may be made as general way-marks to some of our readers in their journey of life:—

Never ridicule sacred things, or what others may esteem as such, however absurd they appear to you. Never resent a supposed injury till you know the views and motives of the author of it. On no occasion relate it. Always take the part of an absent person who is censured in company, so far as truth and propriety will allow. Never think worse of another on account of his differing in political and religious subjects. Never dispute with a man who is more than seventy years of age, nor with any enthusiast. Do not just as he does to you, but as you would be done by. Say as little as possible of those with whom you are near to you. Never court the favor of the rich, by flattering either their vanities or their vices.

A new society has been established in Boston, known as the "Boston Methodist Missionary Board." In this Board all the churches in the city and suburbs are represented by laymen and ministers. Hon. Jacob Sleeper is President; Hon. E. F. Porter, Treasurer; J. S. Cary, Esq., Secretary. A writer in *Zion's Herald*, in commenting upon the formation of this association, says:—"We must, if we would live, work among the poor, and work as a Church, steadily, patiently, faithfully, prayerfully. Worshipping in elegant houses, and opening mission chapels and ragged schools for the poor, may do for others, but it will never do for us. Caste, or anything akin to it, is the death of Methodism. The poor must be gathered into our churches with the rich, and when new societies are organized, they must be composed of rich and poor together. We want no churches, no Gospel for paupers; gather them to the same table with those who pay for the feast in gold; for they generally pay in coin which passes better than gold in the New Jerusalem. We want the poor with us. Hath not God chosen them 'rich in faith'?"

PICTURES OF WAR.

The army correspondents to the American papers give numerous affecting incidents, in addition to their glowing descriptions of battles and victories. From a letter to the *Methodist*, written after the battle of Williamsburgh, we make the following extract:—

The next morning I started off, though not without a shudder, in view of what I expected to witness on the battle-field, to look up the wounded of our own regiment who had not been already brought off. Our men had fought in a spot encumbered by fallen trees, and it was necessary to clamber over them to get at the dead and wounded. Most of the latter had been already removed, but the former lay everywhere,

friend and foe often within a few feet of each other. Some had been killed at once, others had evidently lingered for hours before death came to their relief. I will not describe the individual cases, as I prefer to forget as much as possible the details of the scene. There was one case, however, that affected me so deeply I shall never be able to wipe out the strong impression it made upon my memory.

It was that of a young man apparently about nineteen years of age. His complexion was unusually fair for a soldier's, and it was surmounted by flowing locks of dark brown hair. Even in death he was beautiful, and there was an expression of innocence and intelligence in his countenance that, under the strange and exciting circumstances by which I was surrounded, fairly startled me. He was wounded in the breast. He had crawled towards a log, and was leaning against it. His left elbow was upon the top of the log, and his head rested upon his arm. His right hand was pressed upon his wound, yet there was no appearance of suffering in the lines of his countenance. The expression was that of one who had sunk into a quiet slumber, and it was difficult for me to realize that the vital spark had fled. The unmistakable gray uniform marked him as a "rebel soldier," while the scrupulous neatness of his dress and the delicacy of his complexion showed him to be evidently that he was of the better class of society. For every evident reason I did not search him to ascertain his name and residence. There was a small testament by his side, which he had perhaps been trying to read in the dim light of the morning, and I took possession of it, supposing it might contain some clue to the history of the owner. There was a sort of fascination in the presence of this youth, which made it difficult for me to tear myself away. However, looking round to see that I was alone, I knelt down at his side, pressed my hand upon his fine open forehead, still warm, and dropping a tear of sympathy with some bereaved friend, perhaps a widowed mother or only sister, far away in the "sunny South," hastened on to complete my errand of mercy. O war! how dreadful is thy work! How terrible the sin of those who have brought this fearful calamity upon a land so lately the abode of peace and plenty, and domestic happiness.

The permanent barracks of the rebel troops at Williamsburgh were built with a view to comfort. This was also the case at Yorktown. As I passed through these wooden camps I found numbers of huts occupied by their wounded, who had been hurriedly brought off the field. Some were slightly wounded, others mortally. Our men were talking with them, and, as far as possible, trying to make them comfortable. In one instance I passed a small building some little distance from the road which did not seem to have attracted attention. On looking carefully in through the doorway, I saw what seemed to be the body of a man lying near the side of the room. He was covered with a blanket. I drew the blanket down from his face in order to ascertain whether he was dead or only wounded. I soon saw that, though still living, it was a bad case. The poor fellow had received a ball through his lungs, and could speak only in a faint whisper. I asked him where he was shot, and he pointed to the place. The wound was mortal. In answer to my inquiries, he said he was from Florida, that his wound had not been dressed, and that he did not suffer much, except from thirst. I filled my tin-cup with cold coffee from my canteen, and, raising his head with my left hand, assisted him in trying to drink. It was a difficult task, owing either to his extreme weakness or to my want of skill; but I succeeded, I think, in getting a few drops of the liquid down his throat. He saw my anxiety to relieve him, and evidently was concerned at giving me so much trouble. I asked him if I should try again, but he was too weak to make another effort. He thanked me in a very low whisper, but the glance of his eyes toward me was more expressive than words. I could do nothing more for him, so bidding him "good-by," and invoking God's blessing upon him, I left him alone to die.

A St. Louis letter writer, giving an account of a visit to the hospitals occupied by the wounded Confederate prisoners, relates the following touching incident:—

A little drummer boy was evidently dying. A lady spoke to him, asking if he wanted anything. "No," was the feeble answer, but with a wishful look at the kind face over him, he said his mother had sent him from Mississippi to fight and defend her home. He did not regret it, but wanted to see his mother. He gave his name and mother's address, still looking wishfully as if there was something on his mind. At last he said: "My mother is a good woman, too. She would treat a poor sick prisoner kindly, and if she were with you, son she would kiss him." "I will kiss my dear boy for your mother," said she. She kissed him, and in a few minutes he died.

A Richmond letter gives the following, which could not have been other than beautifully touching and solemn:—

A few evenings ago, at sunset, a small party of soldiers bore the body of a beloved comrade to the *post mortem* of Hollywood. They expected to find the chaplain on the grounds, but he had finished his interments for the day and gone home. With heavy hearts, they relinquished the consolation of religious services at the grave, expressing, in sad terms, the bitterness of their disappointment. A lady of Richmond, whom a pious office had carried to the cemetery, overheard them, and, coming forward, she volunteered to recite from memory the solemn and beautiful burial service of the Episcopal church. The offer was gratefully accepted. A more affecting scene had rarely been witnessed than that little body of mourners presented, as beneath the grand old oaks yet leafless, in the waning purple twilight, the gentle sister repeated, in feeble, but clear and musical tones the noble ritual of the common prayer. The rough sons of the camp wept as children.

THE NEWS.

BRITISH AND FOREIGN.

The news by the *Arabia*, which arrived at Halifax on Tuesday, is important. Although there seems to be at present no intention on the part of England to interfere between the North and South, in order to put an end to their inhuman conflict, yet it is evident that American affairs are viewed with the deepest regret, while many things occurring do not tend to promote the most favorable impressions on the side of the North. Lord Lyons, the British Minister at Washington, has gone home, and the American people believe he will correct, in a great degree, the wrong impressions which exist in England with regard to the nature of the struggle, and enlist the sympathy of the Government on the side of the North. We subjoin the principal news by the *Arabia*:—

In the House of Commons, on the 12th, Mr. Clay asked if the attention of Government had been directed to repeated interference of United States cruisers with British vessels in the West Indies, and particularly in the case of steamer *Circassian*, in neutral waters, bound from St. Thomas to Havana, and within twenty miles of port.

Mr. Layard could not give answer at present; the case of the *Circassian* being under consideration of law officers of the Crown.

Lord Dunkellin asked if the Government had considered the memorial of the Atlantic Mail Company,

Galway Line, and if they had determined on renewing postal service between Galway and America.

Lord Palmerston said the subject was still under consideration. It was impossible to say what decision would be, or when it would be given.

During debate on the Sanitary Bill, the course pursued by Government at Lagos towards suppression of slave trade was called in question, but Ministers offered satisfactory explanations and the vote was agreed to.

Exception was also taken to the vote of £40,000 for continuation of North American boundary commission, but upon Government explanations that little more would probably be required, the Boundary having been traced, it was agreed to.

In the House of Lords, on the 13th, Earl Carnarvon called attention to Butler's proclamation relative to the ladies of New Orleans, and condemned it in severe terms as without precedent in annals of war, and asked if Government had information of its authenticity, and if it had protested against it. He also asked if there was any truth of rumors of mediation of France and England. The success of such mediation would depend greatly upon the manner in which, and the time at which, it was offered, but he trusted Government was in a position to give the subject a favorable consideration.

Earl Russell said that from Lord Lyons' despatches Government believed proclamation was authentic, but with respect to any action of United States Government in way of approval or disapproval, they had no information. Lord Lyons had made no representations to American Government on the subject, and he did not appear to have any official information upon proclamation, upon which he could do so. For his own part, he (Russell) hoped the American Government would, for its own sake, refuse its sanction to and disavow the proclamation. It was important to the whole world that usages of war should not be aggravated by proclamations of this character. He then gave the explanation of the treatment the proclamation referred to, but thought such proclamation, addressed to a force which had just captured a hostile town, was likely to lead to great brutality. He therefore thought this explanation was no defence for proclamation, and sincerely hoped American Government would disavow it. With respect to rumors of mediation, he was glad the question had been put, for rumors were likely to lead to much mischief. Her Majesty's Government had not made any proposal to France, and French Government had made no proposal to England. Therefore, there had been no communications of any kind between the two Governments. Without, however, giving any opinion as to the propriety of offering mediation at some future time, if circumstances prove favorable, he must say the present time appeared to him most inopportune.

He conceived that in embittered state of feeling in America, it would not only lead to no good, but retard the time for such offer being favorably made.

Earl Russell also said in reply to Brougham, that now American flag would not likely be used for slaves. Attention of French Government had been called to probability of their resorting to French flag, but no reply had been received.

In the House of Commons on the 13th Lord Dunsford gave notice of his intention to bring position of Galway Company before Parliament, and ask the attention of the Government.

Mr. Harwood asked if there was any truth in the mediation rumors.

Lord Palmerston said no communication had been received from the French Government on the subject, and as to the British Government they had no intention at present to offer mediation.

Sir J. Elphinstone asked if the Government had any information of a Federal Steamer having fired upon an English and French Steamer, killing the captain of the latter, news to that effect having been received at Lloyd's.

Lord Palmerston had no information on the subject.

Sir G. Lewis stated that a 600 pounder Armstrong gun was being constructed and would shortly be experimented with.

Sir J. Walsh made enquiries as to the authenticity of Butler's proclamation, and denounced it as repugnant to the feelings of the 19th century, and moved for any correspondence on the subject.

Mr. Gregory deprecated any fusar or meddling interference in affairs of foreign States, and entirely disapproved of homilies which were continually being read to foreign powers by Her Majesty's Government. This, however, was an exceptional case. A proclamation had been issued by a General of the United States army repugnant to decency, civilization, and humanity, which was to be put in force against people to whom we were connected by every tie of family, language and religion. It was the duty of the Government to protest against such a proclamation, and appeal to the moral sense of the world against an outrage so wicked, so execrable and so useless.

Lord Palmerston thought no man could read the proclamation without feelings of the deepest indignation. (Cheers.) It was a proclamation to which he did not scruple to attach the epithet of infamous. (Cheers.)

An Englishman must blush to think such an act had been committed by a man belonging to the Anglo-Saxon race. If it had sprung from some barbarous people not within the pale of civilization, one might have regretted but might not be surprised, but that such an order should have been issued by a soldier, by a man who had raised his name to the rank of General, was a subject not less of astonishment than of pain. He could not bring himself to believe the Government of the United States would not as soon as they had notice of the order have stamped it with their censure and condemnation. Her Majesty's Government received a despatch yesterday from Lord Lyons enclosing a copy of the proclamation of Beauregard, in which allusion was made to the order, and there was no objection to lay the despatch on the table. With regard to the course the Government might think fit to take, that was a matter for their discretion, but he was persuaded there was no man in England who would not share the feelings so well expressed by Sir J. Walsh and Mr. Gregory. Motion was then agreed to.

The case of Mr. Watson Taylor, who purchased the Island of Monte Christo, and who was very harshly treated by the Sardinian Government, on suspicion that he was in correspondence with the Grand Duke of Tuscany, was debated at some length, and the course of the Italian Government was generally condemned.

Ministers said that they could legally do no more than they had in the matter, but Palmerston had no objection to make friendly representations at Turin on the subject.

The Paris correspondent of the *Daily News*, writing on rumors of mediation, says: You will observe that according to wording of the Patrie's note nothing more is affirmed than that France has determined to ask England to join in mediation, a proposal which in present state of public information as to views of British Government it might be thought would be certainly refused, but Butler's correspondence speaks as if France was already assured of co-operation of England in her schemes for intervention. It says that after two discussions in Ministerial Councils, one of which was held yesterday within a few hours of the Emperor's departure for Fontainebleau, mediation was resolved upon on principle that simultaneous propositions are to be made by England and France at Richmond and Washington, and that in case of refusal, either by North or South, the two Powers will impose peace upon belligerents by force of arms. I believe French Government is capable of proposing this project, but I cannot for a moment suppose it will be accepted in England.

Paris papers state that the approaching journey of Court Persigny to London is exclusively political, and according to *Esprit Public* he will submit to

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