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and show of their rites and ceremonies, they are equalled by the votaries of no other religion, unless it be the Popish. But, said Mr. Kincaid, it is a better religion than the Romish; for the people are above the priests, and not the priests above the people. An instance was mentioned of a priest, for some outrage, being carried by the citizens into the public market of Ava, his robes deliberately taken off, and then he was thoroughly retanned, and cast forever from the priesthood. Their expenditures on their temples and religious ceremonies are enormous, and what is still more remarkable, it is done, not by the decree of Emperor or Pope, but by the voluntary contributions of the people. The number of their temples is almost infinite, and some of them exceed in magnificence anything ever seen in America. They are often built, one temple upon another, to the number of four, the lower one 230 feet square, and each one decreasing in size, leaving the fourth 109 feet square, and varying in height from 70 to 20 feet, making an aggregate of 160 feet. On the corners of each temple are lofty spires, and an immense one crowning the summit of the fourth. Encircling the top of each spire are bells of every size and tone, which, with every breath of heaven, fill the air with the most melodious chimings, impressing upon the people the realities of religion. These temples are built of solid masonry, supported by immense columns. One of them was erected in two years, employing, it was said, during the whole time, in the various departments of labour, 10,000 workmen, of whom two or three thousand were sculptors, employed in carving numberless images, larger than life, from the purest marble, to be arranged throughout the building. At its dedication, an alabaster image was placed in the centre, and millions of the people assembled around the temple, and a week was spent in this sacred feast.

Such are some of the peculiarities of the people in this missionary field. A most interesting account was given of the providential dealings of God, in the conversion of a young noble; his persecutions, and in consequence, of his removal from the influence of the "foreigners' religion;" his appointment as governor of a distant province, where a year before a missionary station had been commenced, and a small church formed, and where he continued to act the Christian, by protecting the persecuted disciples and keeping the Sabbath day.

But I have prolonged my communication further than I intended to already. But how wonderful the preparation of these nations for the Gospel! The Karen, whose songs from infancy have been of the "Unknown God," now beholds the "white man" holding the "good book" in his hand, and bringing back to him the religion which his fathers once possessed. The Buddhist, too,—his new religion already coming to take the place of old rites and ceremonies, truly a more glorious and blessed religion, and brought, too, by the hands of the "man of the western world," of whom his traditions have ever spoken,—he, too, by long-continued custom, is prepared to make free-will offerings for the support of the Christian religion, whose burdens will be far lighter, and yoke far easier, than those he so long has borne.

ITALY—SWITZERLAND.

Dr. Achilli, whose case has called forth so much of the sympathy of the Christian world, occupies a large share of the attention of the Protestant pastors at Paris. It will be recollected that the Christians of England empowered a committee to proceed to Rome, if necessary, to procure the liberation of the Doctor. They had proceeded as far as Lyons, when they were induced to stop by recent intelligence transmitted to them from the capital. Some of the pastors had a free and somewhat satisfactory interview with the Minister of Foreign Affairs, who promised that the subject should receive attention from the French Government. In the meantime he has promised that Dr. Achilli shall not be transferred from the castle of St. Angelo, where he is now a prisoner to the cells of the Inquisition.—The ground, however, upon which the interference of the French Government can alone be hoped for, has not the least reference to any other point than *jealousy of its political honor*. The injustice of the prosecution, or the invasion of religious liberty which the case presents, goes for nothing as a motive of interference.

Dr. Achilli, who, it will be recollected, is

now some forty-three years of age, is charged by the Roman Government with having committed an outrage some sixteen, or as some say, twenty-six years ago. He at that time stood in a clerical relation to the Church; and for a period of at least eight years subsequent to the date of the alleged crime, he continued to enjoy the confidence of his ecclesiastical superiors. He afterwards exercised his clerical functions at Naples as *Superior of Benedictine monks*. He also held the office of *Visitor of Convents*.

But from the moment of his conversion, which was about eight years ago, when he withdrew from the ranks of Popery and interested himself in the circulation of the Bible, he fell under the ban of the Church and fled for his life.

Upon the promulgation of *republicanism* at Rome, he hastened thither with a view to spread the Scriptures among the people.—*Gen. Oudinot* remembers him as one of a deputation that came from Rome to the French camp on an errand of mercy, with regard to a massacre which had been committed in the city. Upon the withdrawal of the republican chiefs, the Doctor was advised also to retreat; but he declined, saying that he could not believe that he had anything to fear, inasmuch as he had not mingled at all in political matters.

It was during the interval that elapsed between the occupation of Rome by the French General, and the arrival of the *Triumviri Cardinals*, while yet Rome was under French sway, that Dr. Achilli was seized and thrown into prison. The dignitaries of the Church then brought against him the dormant and almost forgotten charge of assassination, committed some sixteen or twenty-six years ago, as an apology for his detention.

The fact however that he was apprehended while French sway was absolute, is the only ground upon which the Christian world can hope for the interference of this Government in his behalf; and it was the promise of this interference which rendered it advisable for the Committee to step at Lyons and proceed no further at present in their mission to Rome.

Since writing the above, it has been ascertained that a gentleman connected with the Evangelical Church in Paris has proceeded to Rome on this errand; it being thought the English deputation first named would subject themselves to great personal danger in prosecuting their mission, as some of them were already well known at Rome for their opposition to Popery.

The French at the Sandwich Islands.

The later arrivals from California, have put us in possession of some more items of intelligence from the Sandwich Islands. It seems, that in a dispute about the interpretation of the treaty of 1846, the Frenchman resolved to maintain his own interpretation by force. In doing this, he took possession of the government buildings at Honolulu, and demolished the fort, spiked the guns and destroyed the magazines—the government simply protesting. As to the matter in dispute, relating to the duty on brandy, the following from the *Polynesian* will give some light:—

Spirituous liquors on which duty was paid, imported during the year 1847, 3,270 gallons; 1848, 3,422 gallons; from January to August 21st, 1849, 3,289 gallons, which renders the charge of violation of treaty entirely unfounded, as any man's common sense can readily perceive; and no specious argument can alter the facts, or make that apparent which has no existence. The duty upon all spirits into the United States, is 100 per cent. *ad valorem*. If the United States, with a reciprocity treaty with France, can impose a duty of 100 per cent. upon French spirits, with how much truth or justice can it be said that any duty higher than 50 or 80 per cent. imposed by the Hawaiian government upon French spirits is prohibitory?

The whole number of Frenchmen, (not including the French priests) residing on the Island, is twelve! Of these, one is a merchant, and probably transacts about the one thousandth part of the commercial business of the Islands; one is a hotel keeper, and has about the same proportion in that line of business. The remainder (with the exception of one clerk) are in the employ of Englishmen and Americans.

At least ninety-nine one-hundredths of the spirituous liquors imported into the country have been imported by English and American merchants; and Englishmen and Americans have consumed them, and of course paid the

There has never been but one cargo of goods imported into this country from France; and there has not been, for the last five years, a French merchant ship at these Islands. A few French schooners, &c., have been here, but they have been mostly freighted by English and American merchants.

From 150 to 300 American whale ships touch annually at these Islands, and from five to nine French whalers. The masters of American whale ships have directly and indirectly expressed their gratitude to this government, for allowing them to land \$200 worth of goods, free of duty.

Jewish Items.

The equalization of the Jews in Italy with their Christian brethren, is an act which has come so suddenly that resistance to the measure is still offered by the people, used to the prejudice and arrogance of Catholicism. This is evidenced by the curious petitions which have recently been laid before the Sardinian Chamber of Deputies. One prayed that all Jews should be sent to Jerusalem, and a descendant of King David be placed on the throne. Another, from Acqui, demanded that the people should be permitted to plunder the Jewish Ghetto for three hours.

Recent letters from Rome inform us that a great reaction is manifesting itself regarding the treatment of the Jews. The Cardinal Vicar has just issued an order to the Jews to discharge at once their Catholic servants.—Thus is Jewish emancipation in Italy tottering towards its grave, which was dug by the unjust and mean interference of the French in the affairs of Rome, from which she is now suffering, but as usual, the Jews suffer the most. "I fear," writes one correspondent, "that we shall soon behold again the disgraceful gates of the Ghetto."

The Jews have obtained a firman from the Turkish Government, to admit of their building a temple on Mount Zion, which they pray may equal in splendor that built by Solomon. A sum of £250,000 has been raised in America alone for this purpose. (?)—(*London Jewish Chronicle*).

PROSELYTISM.—In consequence of a representation made by the Minister of Finance, the Emperor of Russia has issued a decree that such Jewish citizens and agriculturists as have been converted to Christianity and have settled in his Majesty's dominions, shall be exempted from the payment of those debts which they incurred by their settlement, and from paying all the balances of debts previously incurred.

Letters from Russia state that the great national railroad between Moscow and St. Petersburg is advancing rapidly under the direction of Major T. S. Brown and the other American engineers who have the direction of the work. At present, one hundred and sixty-two locomotives, averaging twenty-five tons each, have been constructed for this road, and nearly three thousand cars built, of which twenty-five hundred are used for freight, and the remainder are finished in the best style for passengers. The branch railroad is to extend to the ancient city of Novogorod, where the great annual fairs are held, where Chinese, Tartars, Turks and the merchants of Southern Asia, dressed in their respective national costumes, jostle against Birmingham agents, German traders, French travellers and Russian serfs. This branch will, it is believed, largely increase the profits on the national road, which will cost forty millions of dollars.

ADMINISTRATION OF THE SACRAMENT TO MRS. MANNING.—The Rev. Mr. Rowe, chaplain of the Horse-monger Lane Jail, has written a letter to exculpate himself from the charge of giving the communion to Mrs. Manning. It was at her own earnest desire, which he discouraged, and only yielded after insisting with great plainness of speech on every portion of the exhortations in the Communion Service. He adds that the female prisoner always showed herself anxious to receive spiritual instruction, and did not admit that she held the opinions ascribed to her by her husband. He therefore thought he could only warn her solemnly of an act which might be an aggravation of guilt and judgment to the communicant. In reference to this affair the *Patriot* observes,—"Hitherto confession has been insisted upon by the Anglican priesthood as a pre-requisite for absolution, and the *vaticum*. A Catholic priest, writing in the *Times*, declares, that the administration of the communion to the criminals, under the cir-

cumstance, would have been regarded by every priest of his Church as an act of fearful sacrilege. A tardy and exhorting confession, would not however, have very materially lessened the abomination of so perverting the Lord's Supper into a sort of expiatory rite, thereby countenancing the gross superstition which attributes an inherent efficacy to the sacerdotal ceremonial. The question arises, has the chaplain a discretion in the matter, or has he not? Is this a part of the awful ceremonial which the Sheriff is bound to enforce? It is high time that this was looked into."

FRENCH MISSION IN VERMONT.—Large numbers of Canadians and other French people are getting into some of the northern towns of Vermont. The American Protestant Society, now merged in the American and Foreign Christian Union, have a mission among them at Berkshire. The Vermont Baptist Convention also have a mission at Enosburgh, where an interesting revival is now in progress. One of the persons recently baptized had been for eighteen years a Roman Catholic priest, who has resided in the State of New York. The *Christian Watchman and Reflector* says:

"Some months ago he went to Enosburgh to see Mr. Murray, and inquire 'the way of the Lord more perfectly.' While there, he attended meeting on the Sabbath, near the commencement of the present revival. The meeting was one of deep interest, and while the members of the church were holding a conference, a pious lady in the congregation observed the priest and recognized in him her old confessor. She arose, and calling him by name, announced the fact to the congregation, at the same time thanking God for leading him there, and exhorted him to seek the 'pearl of great price.' This deeply affected him. He arose and told the people he had become a Protestant, and requested prayers that he might be a Christian indeed. Soon after, he found peace in believing. The day he was baptized there was 'no small stir,' for there were some forty Catholics in the vicinity who had also formerly confessed to him, while residing in Canada, and they came in crowds to see their old confessor, of whom they had thought much, publicly put on Christ. The impression was most favorable on their minds."

From the Quebec Morning Chronicle.

Our telegraphic report gives the names of a number of gentlemen in Montreal, who have been dismissed from the Commission of the Peace, &c., for the part they have taken in the Annexation movement:—

The following is a list of the discharged Magistrates:—

Jacob Dewitt, of Montreal; Benjamin Holmes, do; Mich. McCulloch, do; Thomas Robert Jones, do; Wm. McGinnis, of St. Athanasie; John Molson, of Montreal; Benj. Hart, do; W. D. Lindsay, of St. Johns; Peter Dunn, of Montreal; Jean Bruneau, Montreal; Benj. Brewster, do; John Mathewson, do; J. G. McKenzie, do; Haviland Lemessier Routh, do; James Henry Lamb, do; Charles Geddes, do; and Jacob H. De Witt, of Chateaugay, Esquires.

His Excellency has been pleased to revoke the appointments of John Molson and Haviland Le Mesurier Routh, Esqrs. as Wardens of the Trinity House of Montreal, and, further, to revoke the appointment of John Gordon McKenzie, Esq. as a Commissioner appointed under the act 12 and 11 Geo. IV. Cap. 28, for the improvement and enlargement of the Harbour of Montreal.

TORONTO, 5th Dec.—His Excellency the Governor General has been pleased to revoke the Commissions appointing John Rose and Francis G. Johnson, Esqrs. Her Majesty's Counsel learned in the Law.

Although we cannot do otherwise than approve of the conduct of the Ministry in dismissing from office under the crown those who signed the Annexation manifesto, still, we feel that there is much force in the remarks of the Montreal Gazette, as will be seen by this extract:—

"And who are the men that now attempt to put down the discussion? The very men who, twelve years ago, instead of discussion resorted to arms, to effect by violence that which it is now sought to do in peace! Out upon such hypocrisy! To men who never were Rebels, and who are not now Annexationists, but who are honest enough to judge between the one and the other, this act of a Ministry, on whose heads a price was set on account of their treason, is most thoroughly contemptible and disgusting."

Does not the Minerve of yesterday contain an account of a meeting at Bellechasse, the 16th June, 1837, at which the people appeared with artillery and muskets? And who addressed them? Messrs. Lafontaine, E. P. Tache, and Morin. For what purpose? To overturn the Queen's Government, and murder the Queen's subjects. And these are the men, who would now choke public opinion, and a *la Française* would send to jail, if they dared, those who express it. We scorn such petty tyranny, and such petty tyrants."