

# CHRISTIAN



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"BY PURENESS, BY KNOWLEDGE—BY LOVE UNFEIGNED."—ST. PAUL.

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## LABOUR.

Pause not to dream of the future before us;  
 Pause not to weep the wild cares that come  
 o'er us;  
 Mark how creation's deep musical chorus,  
 Unintermitting goes up into heaven!  
 Never the ocean wave falters in flowing;  
 Never the little seed stops in its growing,  
 More and more richly the rose-heart keeps  
 glowing,  
 Till from its nourishing stem it is riven.

Labour is life!—'Tis the still water faileth;  
 Idleness ever despaireth, bewaileth!  
 Keep the watch wound, for the dark night as-  
 saileth;  
 Flowers droop and die in the stillness of  
 noon.  
 Labour is glory;—the flying cloud lightens;  
 Only the waving wing changes and brightens;  
 Idle hearts only the dark future frightens;  
 Play the sweet keys wouldst thou keep them  
 in tune!

Labour is rest—from the sorrows that greet us;  
 Rest from all petty vexations that meet us,  
 Rest from sin promptings, that ever entreat us,  
 Rest from world-sirens that lure us to ill.  
 Work—and pure slumbers shall wait on thy  
 pillow;  
 Work—thou shalt ride over care's coming  
 billow!  
 Lie not down wearied 'neath woe's weeping  
 willow!  
 Work with a stout heart and resolute will!

Droop not though shame, sin and anguish, are  
 round thee,  
 Bravely fling off the cold chain that hath  
 Look to yon pure heaven smiling beyond thee!  
 bound thee!  
 Rest not content in thy darkness a clod!  
 Work for some good,—be it ever so slowly!  
 Cherish some flower,—be it ever so lowly!  
 Labour! True labour is noble and holy;  
 Let labour follow thy prayers to thy God!

## DEATH OF LOUIS PHILIPPE.

The tendency of men to eulogize success, and to depreciate misfortune, has been shown in the opinions given on the policy and conduct of the deceased King of the French while he was on the throne and since his flight from France. The newspapers and individuals who were his constant eulogists in the day of his power, have condemned him with the greatest severity in the hour of his misfortune.

He was made King by the self-constituted government that took the reins of power after the expulsion of Charles X. He was not chosen by the nation. As a King in any sense he could not satisfy the Republicans. Deriving his title from a revolution, and taking the place of the expelled Bourbon, he could not in any way be deemed a legitimate King by the old noblesse and the adherents of the exiled family. On the Bonapartists he could have no claim, for he was in no way connected with the glories of the Consulate and Empire. Having no other resource, he attached himself to the middle or trading classes, and sought by forwarding the material interests of the nation to connect himself and his family with the great body of the mercantile men. This he did with success. But France is not a mercantile nation. Its policy has never been moulded by the Stock Exchange, and though he identified himself with the interests of this class, it was of little assistance to him in a State so full of revolutionary material, for they were always timid and fearful, ready to make terms with any government that would promise order and protection for property. The attachment of this body however sufficed, by skilful management, to carry him through se-

veral crises, every one of which seemed to give him a firmer seat on his throne. But he had a large family of sons and daughters to provide for. Instead of directing a single eye to the management of the French nation, he sought to found a dynasty by making matrimonial alliances with the various thrones of Europe. In order to effect this he gave himself to the policy of the Jesuits, and became a tool to the old governments of the continent. This course alienated from him the affections of the mercantile class, as their interests were often sacrificed in order to conciliate the crowned heads with whom he sought to ally himself.—It excited the contempt of the Republicans, and united against him the Bonapartists and the Legitimists, who saw in the intermarriage of his sons and daughters with the reigning families of Europe, a guaranty of the dynasty of Orleans to the throne of France. Hence all parties had hopes of gaining something by his downfall. Louis Philippe had retained power by keeping these various parties in the State in collision with each other; but when they all alike saw it to be for their interest that the existing government should be overthrown, the violent of all parties attacked it, while the moderate party stood neutral. Under the attack Louis Philippe fell, and since then the victors have been manoeuvring and quarrelling for the prize—the government of France. What the result will be is known only to God. The adherents of the Count de Chambord are waiting for the time when they shall be able to reinstate him on the throne of St. Louis. The Bonapartists are looking for an opportunity to declare the nephew of Napoleon Emperor of France. The small body of sober Republicans are hoping for the consolidation of a republic which shall secure freedom, while it shall be strong enough to protect property and repress the attempts of insurrectionists and theorizers in their midst. The various sects of Socialists, the Red Republicans, the legitimate descendants of the terrorists of '89, who cry out for the guillotine as the cure for the evils of France, form a motley assemblage mainly without character, without conscience, and without God. With these terrible elements of disorder in her midst, who but God can presume to know the future of France? To the eye of mortals it is gloomy and awful in the extreme. We condense from the *British Banner* the following account of the principal incidents in the life of the late King of the French:—

"Louis Philippe was born October 6, 1773. After a life of exile and affliction, as all the world knows, he was elected King of the French in 1830. He was educated by the celebrated Madame de Genlis. He entered the army at a very early age, but the terrible events which ensued led to his flight from his country. After various events we find him in Zurich, and subsequently at Basle. At the age of two-and-twenty he obtained a professorship in the College of Reichenau, rejoicing in a salary of £58 a year, a sum for which he undertook to teach history, geography, mathematics, and the English language. He sustained this honorable office for a whole year, when in 1794 he received the intelligence of the melancholy death of his father, on which he threw up his appointment, but carried along with him testimonials to the service he had rendered at the College during the period of his professorship. Troubles thickened; he was literally penniless; but through the instrumentality of the Ambassador of the United States, he obtained a free passage to America and an order for £100 to defray his journey to Hamburg. He reached Philadelphia on the 24th of October, 1796, and soon after the three brothers met in the same city, and found in their restoration to each other some consolation for their mutual

sufferings. The hardships through which they were called to pass were considerable; such, indeed, that two out of the three adventurers never recovered. They rambled on, till at length they reached Cuba, from which they were immediately expelled by the Governor General, who barbarously denied them the rights of hospitality. In the hour of their despair, the princes determined to seek shelter in a British colony; and, through the kindness of the Duke of Kent, the father of Her present Majesty, Queen Victoria, then Governor of Nova Scotia, they were enabled to sail for England, which they reached in February, 1800; and obtained thence a passage in an English frigate to Minorca, in the hope of meeting their exiled mother. But, disappointed in this, they returned to England, and took up their abode near Twickenham. Worse things still awaited them. One of the brothers died of consumption, and was buried in Westminster Abbey; and scarcely had the grave closed over him, when the other brother was attacked with the same disease, and, being ordered to Malta, in the hope of improvement or recovery, he was accompanied by Louis Philippe, and just arrived in the island in time to find a long repose in the grave.

"Louis Philippe, now left alone, had still consolation in a faithful sister, whom, after a separation of fifteen years he met at Portsmouth. This was the Princess Adelaide, who had traced the wandering fugitive from country to country, and now, having met, they resolved to part no more,—a resolution which was sacredly kept. After various changes, Louis Philippe married the daughter of Ferdinand, King of Naples—now the widowed Queen; who has proved to him, in all points, a companion worthy of his character, and the better part of his fortunes. For a brief season, subsequently, Louis Philippe lived a life of repose in the society of his mother, his sister, and his wife; but great events were drawing on. Napoleon was defeated, Louis XVIII. was restored, and Louis Philippe started for Paris, rejoicing once more in the prospect of seeing the city of his fathers' sepulchres. But hardly had the restored Bourbon taken his seat upon the throne, and Louis Philippe found a home in the Palais Royal, when Napoleon returned from Elba, a signal for the flight of the Bourbons. Thus, for a moment, all the hopes of Louis Philippe were again defeated. But June, 1815, arrived, and the Duke of Wellington destroyed forever the hopes of the Corsican. On the restoration, the first act of a subservient Parliament was to propose to visit with condign punishment all who had taken part in the revolution, an extreme against which Louis Philippe, in his place in Parliament, lifted up a loud and indignant voice—a fact which redounds, and will redound for ages to come, to the honor of the man who is now no more. In 1830 occurred a revolution that placed Louis Philippe on the throne, which he occupied in peace, and not without honor, for the long period of eighteen years.

"The life of no king, in his own age, or in any other age, for seven centuries past, has been more frequently attempted by the assassin, and yet a special providence seemed still to watch over him, rendering all the methods that were devised for his destruction abortive, so that he whose life seemed never worth twenty-four hours' purchase, reached the extended age of seventy-seven years, which were filled with the extremes of good and evil fortune, prosperity and adversity, such as have rarely fallen to the lot of the rulers of our modern world. He combined in his own person a portion of the vicissitude of some of the most remarkable of modern kings. In some points he may be compared with Charles II., having seen a revolution which issued in the destruc-

tion of his father, and in the temporary abolition of kingship; while, like the same prince in exile, he was recalled to the throne of his ancestors; and, like James II., too, he was again destined to feel his throne rock beneath him, and to be again precipitated into exile. To compare Louis Philippe with both these kings, rather redounds to his advantage. In point of morality, he infinitely surpassed the second Charles, and, if inferior to the second James in learning, he was more liberal, more enlightened, and had more of the sympathies necessary to popular royalty. As a man of business, because a man who had deeply read the book of mankind, he was incomparably superior to either. Louis Philippe, because he was a man, had his infirmities—infirmitie to which he was prompted by his position more than by his character; but, with all his infirmities, he had excellences many and great, and, for the welfare of mankind, beyond all praise. If he loved his family too much, it could not be said that he hated his people.—It was not without reason that the departed King was designated the 'Napoleon of Peace.' He merited the title, and, to his praise we speak it, France and Europe owe him more than the tongue can tell. The value of that peace of which he was the acknowledged conservator, was only known by its loss, and the succession of war and tumult. They who well knew him, most praise his virtues, as a man, a husband, and a father; and it was not in the nature of things that a man who sustained these relations so admirably could be other than, viewed as a whole, a superior king. He lost not by comparison with the best of his contemporaries, and he exceedingly gained by comparison with all his own ancestry. It is attested by those who had the means of knowing, that he was the 'model as well as the idol of his family.' There may be those who will deny that the departed King was either great or good, but sure it is, that the page of history supplies only a small number of kings that were either better or greater. In the latter years of his life he deviated into questionable paths. His policy, in several matters, deserved the severest reprehension; and had he been younger, and had his reign been extended to a dozen or a score more years, it is but too probable the result would have been neither good to France nor to Europe. His conduct in the matter of Tahiti can never be forgotten. It was mean, cruel, and perfidious; and the man who could thus act in small things, required only temptation and impunity to act thus in greater things. But he is gone! and as his star is set in misfortune, far be it from us to blazon his infirmities, for we repeat, the peace he gave to France and to Europe was, in our estimation, efficient to atone a thousand times over for all his short comings."—*N. Y. Recorder.*

## Territory of Utah.

It is impossible to determine with accuracy the extent of the area embraced within the limits of this new territory, as defined by the late bill passed in the Senate. On the west it is bounded by the State of California, on the north by Oregon, on the east by the summit of the Rocky Mountains, and on the south by the 37th parallel of north latitude. The bill provides that the territory may be hereafter divided into two or more States, if Congress shall think it proper, and the question of slavery is left to the free determination of the inhabitants. With the known hostility of the Mormons to slavery, and the nature of the soil and climate, it is morally certain, slavery will never be allowed to pollute and curse the soil. It was well in the Senate to change the unmeaning and ridiculous Mormon word *Deseret* for Utah, the Indian name of the great Salt Valley.