

ENERAL INTELLIGENCE.

REV. I. E. BILL,

to God in the highest, and on earth Peace, good will toward Men.'

EDITOR AND PROPRIETOR.

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Written for the Christian Visitor. The Reviewer Reviewed;

the Reply of the Rev. Charles Mackay to the Review of his Pamphlet on Capital Punishment by the Edutor of the Morning News. Having in the two last papers presented in consecutive form arguments from Scripture Its intrinsic enormity, and its dreadful consen support of the death penalty for murder, which in our opinion, can never be overthrown or successfully opposed; we might now safely nounced by Jehovah, nor at the penalty of leave the question to the decision of our readers without further proof or illustration. We shall, however, in this article present the invariably, without any exception in any case subject in other lights, under headings and illustrations selected from the admirable and unanswerable work of Dr. Cheever. We do authority to human law. There ought to be this, because our own time is now wholly en-grossed in making preparations for our Euro-mark this crime in its retribution, as it stands pean tour. Had it been otherwise, we should in its guilt, paramount to every other. The have liked to have shown in our own way conscience of society should be educated in that it is in accordance with the natural in- the view of such a penalty; and if it were stinct of universal humanity, that the murderer not, or when it is not, poor and cheap indeed should not be permitted to live, that it is in is the estimate placed upon the sacredness of accordance with the voice of providence, that human life. the murder should not be permitted to live; that it is in accordance with the imperative claims of justice that the murderer should not to prevent crime by supporting law. The be permitted to live; that it is in accordance with the royal law of love, that the murderer

should not be permitted to live; and that it is in accordance with the spirit of mercy to the criminal himself that the murderer should not be permitted to live. We the less regret this crimes in passion, and that there is seldom however, as some of these points will be found this balancing of motives and considerations? strikingly and impressively illustrated in what I answer, this may possibly be true in regard THE ARGUMENT FROM GOVERNMENT VIEWED argument for having n the case of murder MERELY AS A VOLUNTARY CIVIL COMPACT so terrific, strong, overbearing a penalty, that Admitting the assumption of the voluntary that it may stem the torrent of passion, that compact for the sake of argument, we the criminal may hear a voice am dst the roar are met with the assertion, than which there of the tempest of passion commanding him

inasmuch as government derives its rights INJUSTICE AND INHUMANITY OF THE ABOLITION from the delegated rights of individuals, and men cannot delegate that which they do not ·I have shown that this penalty is recessary possess, and no man has a right to take away his own life, therefore, no man can give this for the restraint of crime and the protection ight to another, and consequently, no govern. of society. I shall now show that the pro-

by nature the right of self-defence. If a man's ment of inhumanity into the very education of wife and children be set upon by a murderer, society. Your jurisprudence is a most imhe has a right to kill the murderer .- portant part of your education for the com-Now this right of self-defence, which every munity. It trains the common conscience.man possesses in a state of nature, he gives But in the abolition of this penalty, you occaup, to a certain degree, in the compact of sion a general degradation of the moral sense; society; it is in part the business of the go- you teach that there is no difference between vernment to protect and defend individuals, the guilt of murder, and that of mere forgery and the privilege so delegated, gives to the and stealing. You lessen men's estimate of government the right to take away life. But, the sacredness of human life, and you are Second; the falseness of this reasoning unconsciously training men's passions for the may be shown by the reductio ad absurdum. It proves too much. For, no man has the subject and science of morals; for this is at right to imprison himself for life, in a solitary the foundation of it, involving all its princicell, an outcast from society, a contemner of ling, bloody riots, and private revenge. What in himself, he cannot give it to others, and you refuse as a government to do for the consequently no human government can have family and friends of the murdered man, and the right to imprison a man for life. Taking for the interests of the community, you may this course of reasoning, we are brought in-evitably to this result. Either way we are not fail to accomplish. You take away the forced to the conclusion that a government strong security of your police, and you exmust have the power of life and death lodged pose the lives of your jail-keepers to immi-TENOR OF THE GRECIAN POETS ON THIS POINT, AND ILLUSTRATIONS OF THE JUDGMENT OF The voice of the Grecian poets es-pecially recognizes the proverb that "Mur-has been, "There is no fear of that in these

THE HUMAN MIND, IN THE CASE OF THE IN-HABITANTS OF MELITA WITH PAUL.

with it for the purposes of human society.

CONSIDERED.

The falseness of this reasoning may

der will out;" and is an echo of that days." The police officer added, that if the deep utterance, which God himself interpreted of inanimate nature, "the voice of thy brother's blood crieth unto me from the ground." You may find in the Greek poets a constant reverberation of that voice which in this city or in London, would dare plunge into the book of Proverbs comes from heaven: the recesses of crime to ferret out the villain, "A man that doth violence to the blood of if the strong fear of this penalty did not go any person, shall flee to the pit; let no man before him? stay him." It seems to be a law of the human mind, in the natural, social state, to OBJECTION CONSIDERED OF THE DANGER OF sleep not, to rest not, until the spirit of the murdered victim is answered in this appeal. There is an instinct for the punishment of may be the zeal of love, but it is the logic and murder by the death of the murderer; Cain philanthropy of cruelty and murder. It is a himself manifested its power when he said, most inhuman neglect of the interests of "Every man that seeth me will slay me."— the ignocent, to save the forfeited lives.

The inhabitants of Melita manifested its power of abandoned villains, the example of when they said, in the very spirit of a chorus whos security will sharpen the appetite of God itself, as they saw the viper fastening themselves murder again, if they can get out upon Paul's hand, "No doubt this man is a of prison. It is a philanthropy that pays no sea, yet vengeance suffereth not to live."— thousands of murders have been prevented by this penalty, thousands of innocent men as the invisible, Divine Avenger—the ever- saved, and innocent families preserved from watchful Deity of Justice. This is one of the stab of the assassin, but with a morbid, the most remarkable expressions to be found diseased, pseudo-benevolence it rakes the re-on record, of the sense in the minds of the cords of crime for those mistakes to which heathen, of the existence and providence of human imperfection necessarily exposes husuch a power. I may add, also, that this is man legislation, and if in one hundred cases an equally signal development of the innate idea of right, as applied to punishment.—

These men did not think of the good of society or the necessity of punishment for its protection; but they said, This man is a murpersons killed by mistake in two hundred dever; he ought to have been put to death: rer; he ought to have been put to death; innate feeling of right—the inward sentence of the soul, to which every soul responds.—
It is right that the murderer should die.—
There was nothing vindictive—nothing rever geful in this feeling. It is the constitution of our nature to make us feel that crime developed the soul, the murderer should die.—
Now that I have met this objection of the soul, the single process of mistaking the innocent for the guilty state.

There is no computing the enormity of the

guilt of murder. It stands alone, and unapproached by any other crime in its atrocity: quences are such that we need not wonder at the language in which it is described and dedeath affixed to it. It is right, it is benevolent, it is necessary, that such a crime should whatever, be punished with the extremest penalty of which heaven has annexed the

The object of all punishment is benevolent, it is the well-being of the community. It is penalty of the law must be an evil, which the man intending crime will balance against the good he proposes to himself by the crime.-He must fear the evil more than he desires the good. Do you say that men commit to all minor penalties, and this is one strong it shall break down all other considerations. was never a weaker piece of sophistry, that to refrain.

OF THE PENALTY OF DEATH FOR MURDER.

ment can have the right to take away life in posed abolition of it is unjust and inhuman in the last degree. It is a policy, the cruelty be and barbarism of which is susceptible of a hown in two ways. First; every man has perfect demonstration. It introduces the elenent hazard. A most faithful and vigilant police officer, since the abolition of capital punishment has been spoken of as a probable thing, has had his own life threatened, and the lives of others in his presence, and when he has told the villain that his own life must

MISTAKING THE INNOCENT FOR THE GUILTY. Your zeal for the abolition of this penalty n the Greek Tragedies, and of the word of all other murderers, and who will certainly aurderer, whom, though he hath escaped the regard whatever to the unquestioned fact that years, are more than a balance against the justice required it, and now justice bath over-taken him. In this they simply uttered the would have been killed by the murderer, had

ands punishment; it is not merely a sug-danger of mistaking the innocent for the guilty, stion of expediency—it is an instinct of our it is best to demolish it more fully. There is the same danger against all punishments.—

over bis wife's bead, and told her that nothing a sug-danger of mistaking the innocent for the guilty, from a near relative of the monster concerned by those who receive knowledge ed. The creature in his passion held an axe over bis wife's bead, and told her that nothing a sug-danger of mistaking the innocent for the guilty, from a near relative of the monster concerned by those who receive knowledge ed.

The creature in his passion held an axe over bis wife's bead, and told her that nothing a sug-danger of mistaking the innocent for the guilty, ed.

directing a set of circumstances so as to im- sequence of his intended crime ? murderer, in addition to the murder already CRIMINAL IN HIS SINS.—THE ANSWER OF committed, has made use of an institution of justice, instead of the assassin's knife, to per- Some men argue that the punishment of additional murder committed, not by the law, immortal soul unprepared into eternity. This nor by its ministers, nor yet by the State, is a very so'emn consideration. But let us which gave them their authority, but by the place it in the right light, and we shall find wretch, who has brough upon himself the guilt that it bears more in favour of punishment one. There may therefore occur now and in taking away this sanction from the majesty then, with extreme rarity, an instance in which of law, we have deprived our criminal jurisa murderer will seize upon this law to commit prudence of its highest regenerating and sananother murder, for the purpose of screening ative influence, and have left it more likely the one already committed.' But if on this account, you abolish the penalty of death to avoid these cases of murder in the second instance, you at once increase the number of murders in the first instance. You relinquish murders in the first instance. You relinquish the second instance in the first instance. You relinquish the second instance in the first instance. You relinquish the second instance in the first instance in the second instance in the first instance. You relinquish the second instance in the second instance. You relinquish the second instance in the se the reality of justice to snatch at its shadow. longest life, to rouse up the conscience of a though it is of use in enjoining the utmost nestly for mercy from his God; and if that carefulness in criminal trials; but still we does not do it, it is almost certain that nothing must keep the law, because we are certain else will. A man is not sentenced and hurthat the abrogation of the penalty would lead ried instantly to the gallows, but space is given to tenfold more murders, than an possibly for repentance, and if, under such circum-be committed through the abuse of it. The stances, the criminal is not awakened, it is example of our Saviour is in point in a case little likely that he ever would be. The senlaw and its penalties for their purposes of criminal with a sense of the exceeding enorprivate revenge. Did he on this account abro- mity of his guilt; but in the case of the sen-

DEMONSTRATION CONTINUED OF THE INHUMAN-ITY AND INJUSTICE OF THE ABOLITION OF

forbade the abuse of them.

ceed now to prove more fully the injustice cape. The time is long; there are many and inhum mity of the effort for the abolition things that may happen; a pardon is possible; of this penalty. You are unjust, if you do there are precedents that greatly favour the not give to society the same means of self- idea; a studied good behaviour may procure detence against assassins, which they relin- a mitigation of the sentence; at all events, quish for the protection of the government. the long indulged and powerful habit of reli-Men do not wear arms—but why? Because gious procrastination need not be so has ily of the solemn assurance that the government and violently broken up; there will be time will protect life in the same way, if need be, enough for repentance. in which weapons of death protect it;—benow it is precisely the grant of time action becomes weakened; the will becomes
cause of the knowledge that the criminal is enough for repentance, that is likely to keep almost useless, the most opposite opinions are aware, if he takes life, that his own will be the individual from repenting at all; it is taken. Now to take away this penalty is in likely to fix in solitude that habit of procrasfact to take away from the community the tination, which has become so strong in active means of self-defence. It is to make cow-ards of the innocent, but brave men of the ture by crime. The sacred declaration applies guilty; for what man, for example, will dare with great power " Because sentence against defend his property, if a villain sets upon it, an evil work is not executed speedily, there-when the very defence may make the villain fore the heart of the sons of men is fully set murder him, you having taken away from the in them to do evil." In view of these truths villain himself all fear of death, no m tier we turn this argument back upon its prowhat crime he commits. If a man breaks pounders; believing that the practice of iminto your house at midnight, with the know- prisonment for life, should it prevail to the exledge that the punishment for murder is death, clusion of the punishment of death, would though that for housebreaking is not, you sometimes seal men for perdition in eternity, might be ready to confront him, and defend when the sentence of death might have provyour property; but if you take away this ed the salvation of their souls. penalty, you paralyse your own arm, and you A striking confirmation of this is present-nerve that of the house-breaker with tenfold ed in Mr. Edward Gibbon Wakefield's expedesperation, since he may finish his villainy rience in Newgate, detailed in his "Facts rewith success if he murders you; and if he be caught, the punishment for murder, at all events, is no greater than that for house-breaking, and if he does not murder you the jail for more than a dozen years, has when you have confronted him, he is in dan- often acknowledged to him, that he does not your property by the security of your adver- cept in prisoners who were executed. A very sary's life; or if at all events you do attempt great show of religious tervour is often made to defend your property, and discover or drive by prisoners, even from the moment of their away the villain, you are almost sure to be entrance into Newgate, still more after they murdered, if he can murder you, for his life enter the cells. But in such cases, when the necessary to his success. He bears a charm- tuan death, the prisoner invariably behaves as ed life, the consciousness of which unnerves if all his religion had been hypocrisy." you, but nerves him. Just so, if your person be assaulted, and you resist, your very defence is likely to procure your murder, for the latelless one your assailant has the beloless one your assailant has you are the helpless one, your assailant has all the advantage; the assassin cannot be The direct action of religious truth is upon killed, he is secure by law; but if he kills the morals, and as the other powers are beneyou, he may escape completely. To abolish fitted by the expansion of these, a settled taith this penalty would therefore be gross injustice in religious truth has a ben ficial effect upon and inhumanity both to the innocent who are the whole man. murdered, and to the innocent living. It is posing the community to death by the hand

ENORMITY OF THE GUILT OF MURDER, AND NE- False imprisonments occur, and are not dis- but the law saved her life. "I would kill CESSITY OF A PENALTY THAT SHALL MAKE COVERED till many years have elapsed. Is that you in a moment," said he, "if I did not an argument against imprisonment for crime? know that I would have to swing for it." I Suppose you could be assured that there had appeal to the good sense and humanity of our been one hundred cases of false imprison- audience, is not that a benevolent statute, ment for life in the course of English juris- which extends over that lonely and wretched prudence, would you deem that a justifiable mother the only protection for herself and ground for the abolition of imprisonment for children? And is not that a most inhuman life? But let us grapple a little closer with effort which seeks to take away from before these cases. They are given, most of them, that brutal husband the fear of death, which, in a former edition of Phillip's Treatise on as he himself says, is all that now restrains Evidence, and they constitute, it has been him? Which is the spirit of Christ? the said, the stock in trade of he prisoner's coun- spirit that vindicates the law, and protects the sel in all murder trials. "Whoever will ex- community, or the spirit that takes away at amine these cases, will find that in almost once the dreaded penalty of the law, and the every instance, except those in which the cor- protection of the innocent? Which is the pus delicti was not found, and it appeared benevolent effort? that which throws its shield afterwards that no murder had been commit- over the murderer's life, but gives up the unted, the real culprit has taken away the life protected victim to his ma ice, or that which of the innocent prisoner by perjury, or, which binds and holds back the arm of the murderamounts to the same thing, by arraying and er, by making his own death the certain con-

petra:e another. There is, in such cases, an death cannot be right, because it sends an of a double murder to prevent the detection of by death than against it. We shall find that This objection is not good against the penalty, hardened sinner, and set him to crying earanalogous. The Jews in his day abused the tence of death tends powerfully to impress the gate the law, or take away the penalties?—

Not at all, but confirmed them both, while he

which the hand of death had laid upon the man's conscience is lightened; the power that brought him so near to the face of God is broken, and he shrinks back; the grasp of conviction is relaxed, the soul is again thrown upon its own resources, and its ingenuity is Having disposed of this o'jection, I pro- exercised in revolving the possibilities of es-

ger of discovery at any rate. You are there- remember an instance of what he considered fore rendered defenceless in an attack upon sincere conversion to religious sentiments, exis safe, while the taking of yours is perhaps punishment is finally settled at something less

Written for the Christian Visitor.

The direct action of religious truth is upon

A settled faith tends to increase a love of securing the murderer against death, but ex- truth. Of the many motives to intellectual labour, this seems the best in every respect. of any villain, who, knowing that his own It not only tends to the acquisition of knowlite is protected by statute, chooses to kill.— ledge, but strengthens and enobles the mind. It is, in fact, a premium on murder, as the Gain, love of power or of applause may prompt safest of crimes. It you commit any lower to labour, but besides the limit which bounds crime, you may be punished for it too much. them, they are unworthy motives. But the if you commit this crime, you are sure of a love of truth bounds not the student's progress; punishment less than the evil you inflict upon leaves no disgust. It sweetens the toil, makes others. The glaring injustice and inhuman- pleasant the rugged path of science points to

faith excites. It points out the beauty of truth. beautiful ideas, the sublime thoughts, which All created things whether matter or mind are they contain. But faith in religious truth is connected with each other and with the Creasuggestive of ideas far more beautiful, far tor; and in the pursuit of knowledge, at every more sublime than the boldest or most faithstep exhibitions the most charming fill the ful imaginations ever conceived unassisted by mind with wonder and admiration. We find divinity. In Homer we have Olympus shaknature one grand whole. Over invriads and ing at the nod of the immortal Jove; but myriads of ndiv dials, of all orders, the what is that compared with the Lord God Alnicest government is observed; everything mighty thundering on Sinai, the foundations showing one vast design, the exhibition of one of the world appearing at the blast of the grand thought. But it is by settled faith in breath of his nostrils, or the terrific sublimireligious truth ihat we can thus look, from na- ties of the final judgment. Philosophy carture up to nature's God. By this faith we can ries us into the minds depths, but Philosophy trace the hand of the Governor, guiding and itself is lost in the contemplation of religious controlling all the past, directing all things truth-It gazes at the Deity, the Infinite, is plicate him. The amount of it is, that the objection considered, of curting off the through apparent confusion, barbuity and lost in light ineffable, and in silence adoresdarkness to a glorious consummation; making In religious truth, the reason may find its the wrath of man to praise him, and the re- widest, loftiest range, but reason becomes mainder of their wrath restraining. These soon circumscribed by the infinitude of powimpress us with the splendours of truth. - er and glory blazing around it. And then Faith reveals her beauty, and enchanted by imagination bursting the prison that confines the sight we press eagerly on ;—C r power, it, leaving earth with all its beauty, the heavens applause, life itself what are they to such an with all their splendor, mounts on high borne acquist o 1?

Architect. He looks not upon nature as a and choral symphonies, hymning heir Creatakes everything as it appears to be, and full splendor, it dates a glance at him before whose of self confidence becomes a scheming pro- presence angels veil their faces. These jector, willing to overturn society that his scenes fill the soul - hese expand the m il plans for renovation may be tried. He sees It such are the tendencies and effects of t no good in the past, and seems to act upon settled religious faith how necessary that all the principle that whatever is, is wrong. Thus intellectual attainments should proceed from the love of truth becomes slightly operative, this as a basis. Without it man becomes love for novelty supplies its place, and judg- more powerful for evil; with it the intellect ment gives way to the reveries of imagina-tion. This was illustrated by the Greek athe-in the order which his God designed, the istical philosophers. Society was thrown in- whole man become more perfect and assimito confusion, everything that had existed was lates more and more to the Being in whose hated, and innovation alone was prized; the image he was created. wildest absurdities prepared the way for the immoral but brutal,-" professing themselves wise they became fools."

A settled faith seems but adapted for this .-It is what is absolutely essential for the acquimprovement of the judgment.

will rich!y compensate for all the toil that may be required for this end. We see the evil changed, belief is changed, till finally all confidence in such persons is lost. The foundations of belief become unsettled; power of action becomes weakened: the will becomes in time embraced, and a mere driveller sup-

we may know pure gold from dross. The so are glad tidings from a far country. proper laws of evidence being in our posses- You have, doubtless, been made acquaintthe penalty.

greatest absurdities. Thus with the amiable Mr. Douglass and wife were our fellow pasand gifted Shelley. He perhaps embibed sengers from America. Their destina ion was his atheistical notions from that love of notice Bassim -- so after spending the rains at Maulperhaps strengthened these notions, not did at Rangoon, they had to proceed the rest of supplied the place of every other mental fur main, but in a small Burman boat. But their culty; dreams were his daily bread, till dis- journey is best narrated in Mr. D.'s own lanbrother and his god.

It conceives every action on earth, relates ment messenger) who told us that it was two

at second hand is unknown; the intellect be- to us so long as we inherit earth, and concomes keen and vigorous, undaunted by dan- nects us with an infinite duration, and guides gers, uninterrupted by obstacles, he who seeks to an immortality of happiness. What knowthis precious gem, finds it-receives a reward ledge can be more important than that which which amply compensates for all the search a settled faith open up to us. But in addition to knowledge so important, the mind is This motive to intellectual labour, a settled expanded.—We study the classics for the on the wings of faith And then it exulting-But the sceptic in his search for truth, is ly views the New Jerusalem and with extacy soon met by difficulties, which discourage hears the golden harps attuned to heavenly him. A veil hides from his view the great music, it hears the angelic choir with harps whole, hut as a series of disjointed parts. He tors praises. Then passing by all creare t

Intelligence from Burman.

The following letter received by last mul Every one feels the necessity of a founda- fro n our esteemed M. ssiouary, the Rev. A. tion on which his knowledge may be built. R. Crawley, will be purused with deep interest by the friends of missions. The intersition of truly useful knowledge, and for the mation which it fu nishes is impressively illustrative of the dangers and discourage-Uncertainty on any subject is injurious, an I men's attendant upon the Missionary life; the advantage of having the mind made up and of the obligations which rest upon the redeemed to remember in unceasing prayer effects of the neglect of this in the case of those, who in the Saviour's name, plunge inthose men who are continually changing par- to the dark, deep wells of heathen depravity ties or sects. The last argument they have and ruin to rescue precious souls from death is always the most convincing. Party is eternal. Frequent communications from our valued Bro. Crawley, for the columns of the "Visitor," will be highly appreciated.

> HEUTHADALE, British Burmah, January 27, 1855.

Dear Brother Bill,-I received several plies the place of one, perhaps fitted by na- numbers of the "Visitor" before I was made ture to have been one of the master spirits. - aware by whose kindness it was sent to me. This to a great extent was seen in the case of I am most sincerely obliged to you for think-Chilling worth, a man who might have been ing so considerately of us-a more acceptaone of the first of his time, but who having no ble gift you could not have bestowed. We settled faith, left on his life not the slightest now receive regularly the "Christian Visitor" and the " Christian Messenger," and in This is still more true when the truth of re- looking over their familiar columns, and readligion itself is considered. By the feeling of ing of so many well known persons and duty, and the love of truth which a settled fai. h things, we seem almost to live in our own induces we are urged on to high intellectual bright home again- a sweet but short-lived attainments. With a firmly established reli- decusion, speedily dispelled by every sound gious faith as a basis we reach out, grasp new that greets our ears, and every sight that facts, discover new principles. We acquire meets our eyes. We are, however, always seif knowledge, and thus become wise as well much refreshed by these welcome papers, as learned. We have a touch-stone by which for it is true that "like water to a thirsty soul,

sion we know truth, and with joy receive it, ed with our history since our embarkation at while new tangled absordities and barbarous Boston, up to within a few months of the presuperstitions are alike rejected. Thus by a sent date, by the letters which I have written settled faith the mind maintains an even bal-ance and keeps moving on continually ex-mercifully protected in all our wanderings, panding. And as we trace up each discovery and led at last to a comfortable settlement to the Creator, we acquire a faith in truth at this station. In order to reach our station which neither torture nor death can overcome; we have had none of the difficulties to surnot like Galileo denying the mistress who had mount, none of the danger to encounter, favoured him, but like a Latimer or a Ridley which have een experienced by other Misowning and avowing her, though death was sionaries. To give you an idea of some of the dangers incident to a Missionary's life. The mind of the sceptic having nothing in I will give you a short extract from a letter I which to rest runs wild, and rec ives the recently received from Rev. J. L. Douglass. so common to youth. Injudicious treatment, main, they started for their station. Arrived he stay his erroneous progress till involved in the way, not in a large comfortable steamer, the greatest absurdities; a wild imagination like the one which brought them from Maulsatisfied with new atheism, he stopped at guage. "We left Rangoon in our little pantheism, believing the brute at once his bout, Nov. 15 h. We had some misgivings at first about starting in such a way-us we had We might proceed much farther on point- only five heathen boatmen with us-about ing out the intellectual benefits of a settled whom we knew nothing-and who had never faith, but we will conclude by showing the before seen a missionary. Not one of the effects of religious truth itself. It prompts men could speak a word of English—but directly to intellectual expansion. The know- they all seemed anxious to teach me Burman ledge is in itself of the most importance and We called at about forty villages and gave tends most to enlarge the mind. It belongs tracts at each of them. We apprehended to time and reaches through eternity. It conceives every human being now in existence. It includes the relations in which we the Bassim outlets of the Irrawaddi. That ity of such an arrange at is perfectly obvious.

Now to fasten this argument with incontrovertible power, I shall reter you to a case, which though it is on record, I have received which though it is on record, I have received which though it is on record, I have received which though it is on record, I have received which though it is on record, I have received which though it is on record, I have received which though it is on record, I have received which though it is on record, I have received which though it is on record, I have received which though it is on record, I have received which though it is on record, I have received which though it is on record, I have received which though it is on record, I have received which though it is on record, I have received which though it is on record, I have received which though it is on record, I have received which the limitation of view of his character of the utmost impor-tance. One evening, while passing tance. One evening, while passing this part, we were met by a Peon (a Govern-