

hands and join hearts, and be one in Christ Jesus—one regiment, bearing the same colors, and going forth like an army mighty for battle against one common and tremendous foe. (Immense cheering.) This is my wish; it may not be realized immediately, but the sooner the time comes the better for the cause of Christ. I will not give up one iota of my principles; I am ready not only to give up my stipend—I have done that already—but I am ready, as our fathers did, to give up my life, if necessary, in defence of these. (Loud cheering.) I have said I am glad to get quit of controversy. I wish to devote my days to preaching, and to the pastoral superintendence of my people. I have only to say, and I hope the reporters will record it as a warning to our opponents,—I have only to say, that now I am done with controversy, if they will let me alone. (Cheers.) But I am not done with it otherwise. (Cheers.) I will not let this cause be put down, so long as there is a warm heart and a clear head in Scotland. (Great cheering.) They will go on attempting to put us down, denying us land, even for a hut, beneath the roof of which a minister may lay the revered head of a venerable mother. I am not done with the controversy. (Cheers.) I know a case that made my blood boil as an honest man, and as a freeman. There is a parish in Scotland, where there is a minister who has a sister, a brother, and a venerable mother, under his roof. That mother was a minister's daughter,—that mother was a minister's wife,—and now she is a minister's widow. (Hear.) And, Sir, shame to the land that has such lauded proprietors in it. That man of God,—that man of holiness, must carry away his venerable mother, with the grey hairs of age upon her head,—who never knew a home on earth but a manse,—he must drive her away, because even a highland shelling cannot be got to lay her head in, seventy long miles from the scenes of his own labours. (Hear, hear, hear.) And will not Scotland cry shame upon the man who does this! I will post and pillory him in every town in Scotland. (Great cheering, which prevented the rest of the sentence being heard.) If that is the way our cause is to be put down, they had better take care—I do not speak of physical force. They have the dragons at the old Assembly up the way, but we have none of them here. I speak of moral force alone. (Cheers.) In a certain parish in the Highlands, when a minister brought a sympathiser to address his people, 4,000 warm-hearted Highlanders assembled together, when a Highlander stood up, and taking off his hat, cried out the single word, "Strathbogie." The word passed from line to line of the mighty 4,000, and in four minutes they marched away, till none were left to sympathise with the sympathiser. (Cheers.) There was an exhibition of moral force. We shall have no physical force—we detest it; but though I should wander from border to border, and from John O'Groat's House to the Tweed, I shall do my best to rouse the moral force and indignation of Scotland against it. (Great cheering.) But I believe this system cannot be carried on—I believe the landlords of Scotland are better men than to persist in such a course. I believe they are misled; and as soon as they find that the best and holiest people are those who stand up for our principles, they will act in a different manner from what they have done. (Hear.) I know my friend Mr. McCrie would have us go a little farther than we have done. We have testified for the Crown, and there was to-night a little insinuation that we had not testified for the Covenant. Let him bide his time. (Cheers.) If this work goes on, we may go farther than we have yet done. This breeze has unfurled our banner far enough to enable us to read the Crown upon it; if that breeze swell into a hurricane, it will unfurl our flag so much the farther that we will see upon it the Covenant. (Great cheering.) I propose that the thanks of this house be now given to our excellent friends the deputation from the Original Secession Synod. The motion was adopted unanimously.

The Rev. Mr. HINTZ, from Prussia, then addressed the Assembly, declaring his admiration of, and attachment to, the Free Church. He said, "I will not praise you to your face. Your evangelical party will find many men, many Christian brethren, throughout Germany, and over the whole Continent, who are thinking of you, and feeling for you, and praying for you."

After the usual devotional exercises, the Assembly adjourned.

JUNE 1.

DR. CHALMERS'S ADDRESS IN CLOSING THE ASSEMBLY.

The MODERATOR addressed the Assembly as follows:—The deliberations, for I cannot call them the debates, of the Assembly, are now terminated. We have reason to bless God for a harmony that has been quite marvellous. I cannot doubt that, as the blessed result of this unanimity among ourselves,—a unanimity both of principle and of mutual affection,—the same spirit will go forth among the people who adhere to us, and bind them together in close and more endearing ties of fellowship than heretofore. There is much already, even at this early stage of our history as a Protestant Church, to set this precious moral operation agoing. The liberalities which have been poured forth on our great enterprise, even by the humblest of our artisans and labourers, and the grateful responses which these have called back again,—the words of kindness and of encouragement which have been sent from all places of the land to bear us up on the field of conflict, and our thankful sense of the friendship which prompted them,—the amalgamating power of a common object and a common feeling, to cement and knit together the hearts of men,—the very emulation to love and to good works which has given birth to so many Associations, each striving to outrun the other in their generous contentions for the support of what is deemed by all to be a noble cause,—even the working of these Associations, in which the rich and the poor are often made to change places, the former visiting the houses of the latter, and receiving the offerings of Christian benevolence at their hands,—the multiplied occasions of intercourse thus opened up between those parties in the commonwealth which before stood at the greatest distance, these are so many sweetening and exalting influences, which serve to foster the sympathy of a felt brotherhood among thousands and tens of thousands of our countrymen, and will mightily tend, we are persuaded, to elevate and humanise the society of Scotland. But we must not disguise it, that, with all these internal springs of comfort among ourselves, there are many adversaries,—powers and parties without, intently looking on; and in the midst of whom, formidable though they be, it must be our care to maintain a high walk of consistency, and not suffer ourselves to be compassed or tempted in any way out of the principles which belong to us. On this subject we have already a friendly understanding with the men of certain other denominations, and with whom it is but necessary to hold frank and explicit converse,—when it will appear, that, so far from adversaries, there is a broad and common ground of co-operation, on which, side by side, we might strive together for the interest and extension of our common faith. In utter and entire contradiction to them, there are the turbulent, and the dissatisfied, and the lawless, with whom we can have no fellowship or sympathy whatever. But there is a third body, respecting whom it is of immediate and practical concern that we should understand what part we ought to take, and act upon it accordingly; and all the more as the question is often put,—what is the duty of our Free or Protestant Church to the remaining Establishment which we have left behind us, and more especially to the ministers who compose it? For my own part, I feel at no loss whatever for a reply to this question; and I think it should chase away the least shade of ambiguity from this whole subject, just to make a distinction between what the duty is which we owe to persons, and what the duty is which we owe to principles. Surely, on the former of these grounds, we need be at no loss whatever,—we, who are placed by the Gospel of Jesus Christ under the law of love or universal charity. But then, in regard to principles,—the same gospel tells of our imperative obligation to declare the whole counsel of God, and keep back nothing from the view of others which possesses a sacred or religious importance in our own eyes. Let us come at once then to the application. That one principle we must surely deem to be of some importance, for which, rather than renounce it, we have given up our all. Even though, through our keeping by this principle, and proclaiming it everywhere, the Scottish Establishment, now the stronghold of that Erastianism which has

driven us from its bowers, should be laid prostrate in the dust, and along with it the subsistence of all its dependent families,—surely you cannot expect that the principle which we could not give up for the sake of our own livings, we must now give up, and cease to act upon, for the sake of the livings of other people. This were truly the ultraism of living righteous over much. It were not only loving our neighbours as ourselves, but loving them a great deal better than ourselves. But we might relieve ourselves from all apprehension of the like sufferings and sacrifices for them. The same civil power which has deferred so little to our principles, will surely see that their temporalities are safe. Now what we have held it our duty to maintain, we shall still hold it our duty to propagate; and let us suppose it as one of the collateral effects, that the Establishment is demolished, and that all its remnant clergy are driven from their offices and their houses. Our own ejection has been painful to our natural and family affections. Their ejection, should it indeed take place, so far from pleasurable, would I trust, be alike painful to our Christian and benevolent affections. But we shall ever abide by the principle that will impel us onward, to the accomplishment of the object,—the object of that great home mission into which we have resolved ourselves,—even to spread abroad the gospel of Jesus Christ, in all its entirety, over the length and breadth of Scotland, and not to cease from our labours till every portion both of its Pagan and Erastian territory has been reclaimed, and brought under the teaching of truth and righteousness. But, however desirable to expatiate at greater length on such topics, let me hasten to a close; but not without urging the duty on all our friends, of fervent prayer in the present circumstances and prospects of our Church. A signal discomfiture awaits us if we attempt this special work of the Lord, yet seek not to the Lord both for direction to guide and for courage to uphold us. Our labour will be vain, and the fruit of it a melancholy abortion, if we labour without prayer. On the other hand, there is danger, lest, in trusting to the efficacy of prayer, we should so trust to it alone, as to feel that we are discharged from the toils of performance. It is the wisdom of God which directs all, yet this supersedes not the busy operations of the human understanding; for it is by giving wisdom to those who ask it that he causes his designs to take effect. It is the strength of God which executes all, yet this supersedes not the strenuous forthputting, either of our own mental or bodily powers; for it is in and by these that he fulfils his pleasure, when he perfects his own strength in man's weakness, and so makes good his own declaration, that they who wait upon the Lord shall renew their strength. This law of co-operation between God and man is a principle of the divine government which meets us everywhere in the Bible—inasmuch that Scripture history and Scripture doctrine are alike charged with it. To separate the divine from the human or the human from the divine agency, is to put asunder the things which God himself hath joined. Labour is vain when it is labour without prayer, and prayer also is vain when it is prayer without labour. It is only by the blessed union of both these—the union of devout hearts with labour-doing hands,—that we can expect to steer our Church through her difficulties, or look for a season to her of prosperity and revival. The various exigencies of our Free Church will supply many subjects for prayer. And to begin with an object of first necessity, let us lift our earnest and constant cry to the Giver of all that is needful, for guidance and grace to our Church's counsellors; and this not only that they may be directed aright in their arduous course, full of difficulty and peril, but that, saved from their own spirit, they may at all times act in the spirit of their Master in heaven, with a single hearted desire for the glory of God, and the good of men's souls. But we should pray for the people, as well as office-bearers of our Church, that theirs might not be the vagrant love of novelty, or aught, as in this world's politics, like the affection of rivalry and partisanship, or at all the indignant spirit of a warfare against men, or whatever else than a deep sense of duty towards God, an honest, humble, devoted, and entire religiousness. They will, perhaps, at the hands of bitter adversaries, meet with much to try the strength and genuineness of their Christianity. Here, then, is room and exercise for the patience of the saints. Here are they that keep the commandments of God, and the faith of Jesus. We have great reason to bless God for the readiness of our people to befriend and support the Free Church, and for their generous offerings in its cause. We take a humble and limited view of our enterprise, if we confine it to a provision for ejected ministers, or for the relief and sustentation of their families. Our object, in all the fulness of its ultimate accomplishment, is not only to repair the desolation of our sanctuary, but to replenish the long-neglected wastes, both in town and in country, of our beloved Scotland. We feel that we should attempt great things, and should hope great things; but most assuredly all our attempts will turn out to be abortive, and all our hopes but the mockery of a vision, unless we pray for great things. In all our ways God must be acknowledged and enquired after; and unless by an answer of graciousness from the upper sanctuary, we can expect no sound or stable prosperity to any undertaking. We would cast our cause on the supplications of the people, and should esteem it the happiest presage of our coming enlargement, if we saw in the fervour and frequency of these, that God had indeed been pleased to pour a spirit of grace and of supplication over our land. "Only prove me, saith the Lord of Hosts, and see whether I will not pour down a blessing upon you." "Ye that make mention of the Lord, keep not silence, and give Him no rest till He establish, and till He make Jerusalem a praise on the earth." After prayer and praise, the Assembly broke up about one o'clock in the morning.

From English papers to June 19.

On the receipt of a message by the House of Commons from the Queen that the Princess Augusta of Cambridge was about to be married to the Prince of Mecklenburg Stralitz, Sir Robert Peel moved that an annual grant of £3000 be afforded to the Princess. The allowance of this money was hotly contested, and though eventually, upon a division, the motion was carried by 223 to 57, certain hints and expressions stand recorded in that debate, which will perchance check the quenchless thirst for English pensions, which unimportant German princes are so prone to display. THE KING OF HANOVER.—The King of Hanover, who arrived lately in England, took the usual oaths as a Peer of Parliament, at the table of the House of Lords on the 15th of June, shortly after three o'clock. When he came to the sentence, "I hereby swear true allegiance to Her Majesty Queen Victoria," &c., it was remarked that His Majesty repeated these words with particular emphasis. The writ addressed to His Majesty summoned him to the House of Lords as Duke of Cumberland. Lord Brougham has had the King of Hanover at a dinner party. Wonders never cease. His Majesty was, a few years ago, the unceasing butt of the noble Lord's sarcasm—the epithet of "illustrious by courtesy" having been applied by Lord B. to the King, when Duke of Cumberland. Mr. Hume intends to bring forward a motion for doing away with the King of Hanover's pension of £21,000 a year. Her Majesty the Queen—whose health, by the blessing of Providence, was never better—has had the good sense to break through the cold forms of Court precedent, and set an example to mothers, by nursing the royal infant, whose safe and happy birth has caused such general joy. The rumours lately current in Ireland, of disaffection among the troops, have been grossly exaggerated. THE QUEEN V. FERGUS O'CONNOR AND OTHERS.—Judgment.—At the sitting of the Court of Queen's Bench, on Wednesday week, Lord Denman said that in the case of the Queen v. O'Connor and others, which had been argued on Saturday, the Court was of opinion that it was necessary that there should be a distinct venue laid in the body of the indictment; that the venue in the margin could not be taken to be a proper venue; that the defect was not cured by the Act of Parliament to which the counsel for the Crown had referred. The rule, therefore, for the arrest of judgment on the fifth count must be made absolute. The court would hear the further arguments on the rule as regarded the fourth count on Friday. The result of this decision is that Mr. F. O'Connor is discharged.

There are now twenty shops opened daily in the Thames tunnel, for the sale of fancy articles, refreshments, &c., giving a lively appearance to the submarine thoroughfare. THE ACT FOR THE ABOLITION OF SLAVERY IN INDIA passed the Supreme Council on the 7th April, and became law. A HINT TO AMERICA.—A young man of colour, almost of the pure negro race, is now keeping his terms for the bar, being a member of the Hon. Society of the Middle Temple. What a proud example it is for our brethren on the other side of the Atlantic, to see this young man dining in the ancient hall, with so numerous an assemblage of white men (among whom are not only some of the most talented, but also the most noble of England's sons), and by whom he is treated with the same courtesy and respect as if he were one of themselves. We hope this instance of the manner in which a man of colour is treated in the fatherland will not be without advantage to the much persecuted negro race and their descendants in the United States.—Times Correspondent. INSURRECTION AT MANILLA.—The Semanar Gilipino says—"On the 21st of January a part of the 3rd battalion of the line quartered at Malata revolted. At daylight they were reinforced by other soldiers of their corps, who, after having killed their captain and a lieutenant, introduced themselves into the fort. The guard being thus strengthened, began their evil plot by wounding their commander, and assassinating the sub-lieutenant Acuna; and as soon as the brave artillerymen, who were also in the fort, knew the purpose of the mutineers, they began to attack them vigorously and decisively. The mutineers at first fought well, but they soon gave way, and the greater part of those who survived threw themselves into the water. It is probable that the explosion of the magazine of powder in the fort, which took place during the height of the affray, contributed much to dishearten them. The artillerymen, who so bravely maintained the post of honour, have to deplore the loss of three companions killed, and four wounded. We have also to lament the death of some officers. On the 5th of February, upwards of 80 rebels were sentenced to die; 41 were executed on the 9th of February, and the others on the 11th, each day at seven a. m. At about half-past six o'clock, each morning they were marched between two files of soldiers (their executioners) to the ground. As the mournful procession approached, an officer proclaimed aloud to the troops, that whoever should ask for the pardon of any of the criminals should be also shot. The mutineers were marched up to the vacant side of the square, when they were placed in file kneeling, their executioners filed off behind them. The words 'make ready,' 'present,' 'fire,' were given, and the file of prisoners in that instant fell simultaneously, like a wall. There was scarcely the space of a yard between the muskets and their victims; many continued to writhe on the ground, but not a sound of any kind was heard, save the order to reload, and an agonizing delay was thus caused in finally despatching the unfortunate wretches. The same awful scene was performed on the 11th, and on that day the sergeant who led the rebels at the insurrection, was strangled by the screwing machine in the same square, and his right hand cut off. TALE OF A TIGER.—Four men since our last have been taken off by the same tiger which killed the convict on Wednesday last. One man, a Chinaman, was taken on Friday, another on Sunday, a Malay on Monday, and another native, a wood cutter, on Tuesday. The body of the Malay has not been found. It appears that the animal prowls about the neighbourhood of the new road which is being made leading from the Orange grove to the Sepoy lines. A small tiger and tigress were killed on Monday at the back of a plantation bordering on the Bukit Timah road about a mile from town. We believe the tigers are more than usually ferocious just now, in consequence of the extremely dry and hot weather.—Singapore Free Press. EXPULSION OF THE JESUITS FROM BUENOS AYRES.—A Monte Video paper says:—"Governor Rosas has expelled the clergy of the order of Jesuits from Buenos Ayres, in consequence of their having refused to hang up his portrait for public adoration on the altar of their church, as has been done by all the other friars in that city." The Buenos Ayres British Packet confirms the fact of their expulsion, but does not assign the same cause for it. GREAT BRITAIN AND HER COLONIES.—It has been often said, that there is nothing in fiction so singular that it may not be matched in history by fact. This assertion appears about to be once more verified to the letter, if we will but take a close observation of what is going on around us. Everybody knows that, in the reign of George III., the grand defection from British dominion, on the part of the United States of America, originated in the determination of the British Government to impose taxation on the inhabitants of what were then our own colonies; and that this being deemed so great a stretch of tyranny and injustice as to be resisted to the death, a bloody war ensued, in which the people of this country were regularly beaten, and were obliged to make peace, and recognize the Yankees as a free and independent nation. What singular contrasts old Time, with his silent step, is bringing to pass! The events just alluded to were brought about, as all the world knows, by a Tory Administration; and we now see what another Tory Administration is about to do, as though the very same spirit still actuated them. True, the British people are not now about to impose taxes on their American colonies, but that very British people is about to be called upon to submit to taxation, to be imposed and levied upon them too, by their own colonies. Yes, British North America is about to be allowed, by our present administration, to impose for her own benefit, a tax of 3s. per quarter on all United States corn which shall come to this country to feed our half-starved artisans. We, the people of England, are about to be taxed by our own colonies, not to benefit our own exchequer, but to put money into the colonial treasury. We, the people of England are about to have our bread taxed, before we may eat it, by the Canadian parliament. This country did, indeed, in an evil day, set an example, yet it was scarcely to be expected that with all our past experience, a course of policy which led to such tremendous consequences, should be so nearly copied in another age. There is, to be sure, a difference in the present case. Then, we had the stick in our own hands, and in using it had it wrested from our grasp. Now, we are voluntarily putting the stick into the hands of others, and asking them to cudgel us with it. We only undertook to tax their tea, and now we are going to submit to allow them to tax our toast. Alas, poor John Bull! Good reason hast thou to cry out to thy masters, "Am not I thine ass, on which thou hast ridden ever since I was thine?"—Anti-Bread Tax Circular. LUMMY NED'S EXPERIENCE OF THE UNITED STATES.—"Ah!" said Bill, with a sigh, as he drew the back of his hand across his lips, and put his instrument in his pocket, after screwing off the mouthpiece to drain it; Lummy Ned of the Light Salisbury, he was the one for musical talents. He was a guard. What you may call a Guardian Angel, was Ned.—"Is he dead?" asked Martin.—"Dead!" replied the other, with a contemptuous emphasis. "Not he. You won't catch Ned a dying easy. No, no. He knows better than that."—"You spoke of him in the past tense," observed Martin, "so I supposed he was no more."—"He's no more in England," said Bill, "if that's what you mean. He went to the United States."—"Did he?" asked Martin, with sudden interest. "When?"—"Five years ago, or thereabout," said Bill. "He had set up in the public line here, and couldn't meet his engagements, so he cut off to Liverpool one day without saying anything about it, and went and shipped himself for the United States."—"Well?" said Martin.—"Well!" as he landed there without a penny to bless himself with, of course they was very glad to see him in the United States."—"What do you mean?" asked Martin, with some scorn.—"What do I mean?" said Bill. "Why, that. All men are alike in the United States, an't they? It makes no odds whether a man has a thousand pounds, or nothing, there—particular in New York, I'm told, where Ned landed."—"New York, was it?" asked Martin thoughtfully.—"Yes," said Bill. "New York. I know that, because he sent word home that it brought Old York to his mind quite vivid in consequence of being so exactly unlike it in every respect. I don't understand wot particular business Ned turned his

mind to, when he got there; but he wrote home that him and his friends were always a singing Ale Columbia, and blowing up the President, so I suppose it was something in the public line, or free-and-easy way, again. Any how, he made his fortune."—"No!" cried Martin.—"Yes he did," said Bill. "I know that, because he lost it all the day after, in six-and-twenty banks as broke. He settled a lot of the notes on his father, when it was ascertained that they were really stopped, and sent 'em over with a dutiful letter. I know that, because they was shown down our yard for the old gentleman's benefit, that he might treat himself with tobacco in the workus."—"He was a foolish fellow not to take care of his money when he had it," said Martin indignantly.—"There you're right," said Bill, "especially as it was all in paper, and he might have took care of it so easy, by folding it up in a small parcel."—Martin Chuzzlewit. TRAFALGAR.—Huge fragments of wreck still emerge from the watery gulf, whose billows chafe the rocky sides of Trafalgar; they are relics of the enormous ships which were burnt and sunk on that terrible day, when the heroic champion of Britain concluded his work, and died. I never heard but one individual venture to say a word in disparagement of Nelson's glory: it was a pert American, who observed that the British Admiral was much overrated. "Can that individual be overrated," replied a stranger, "whose every thought was bent on his country's honour—who scarcely ever fought without leaving a piece of his body in the fray; and who, not to speak of minor triumphs, was victorious in two such actions as Aboukir and Trafalgar?"—Borrow's Bible in Spain. LADIES AT WORK.—Young ladies miss a figure when they blush and make a dozen apologies to their male acquaintances, who happen to find them at the tub, with a check apron on, and their sleeves rolled up. Cobbett fell in love with his wife when in this interesting condition—and no woman was of more service to man. Real men—men of sterling principle, are always pleased to see their female acquaintances at work. Then, never blush, never apologize, if found in your homespun attire, stirring coffee, washing the hearth, or rinsing clothes. It should be your pride and glory to labor; for industrious habits are certainly the best recommendations you can have to worthy young men whose seeking wives. Those who would sneer at these habits, you may depend upon it, will make poor companions, for they are miserable fools and consummate blockheads. A learned Doctor has given his opinion that tight lacing is a public benefit, as it kills off the foolish girls and leaves the wise ones for women. "A KILLING BEAUTY."—At Birdbroke was buried in May, 1681, Martha Blewit, who was successively the wife of nine husbands. The text to her funeral sermon was—"Last of all the woman died also." It will scarcely be believed that £4000 sterling is paid on the night of a great ball in the Parisian season, for flowers, either used in decorating the apartments, or as bouquets and garlands for the ladies. NICETY AT THE GALLOWES.—There existed some curious old customs in Abbeville: a man condemned to be hung, might be saved, if a woman offered, of her own accord, to marry him. This piece of good fortune happened to a robber at Hautvilliers in 1400; but the girl was lame, and he actually refused her, saying to the hangman, "Alle cloque, je n'en veux mie; ataq' me!"—"She limps, I do not at all like her for a wife; tie me up!"—Lady Chatterton's Excursions into Spain. Among the novel importations that the new tariff is almost daily bringing to England, is one announced of a cargo of ice from the United States. It arrived from Boston in the Shannon. The ice thus entered is principally in large blocks. UNITED STATES. NEW YORK, June 22.—Extradition.—The first case, it is said, under that clause of the Treaty of Washington, which provides for the mutual surrender of fugitives from justice, has just occurred in this city. The alleged fugitive is a young woman from Paisley, in Scotland, named Christiana Cochran, alias Gilmour. She is charged with the murder of her husband, by poison, and was arrested yesterday, on the arrival of the brig Excel, on board of which she was a passenger. Her husband was a wealthy man, and died suddenly in January last, three weeks after his marriage. It is said that a quantity of arsenic was found in his stomach, and that suspicion was directed to the wife by her abrupt departure, and by the discovery that she had embarked for this country. An officer of the Scottish police came out in the Acadia, to await her arrival, and was provided with a warrant taken out by the British Consul, on the affidavit of the policeman. It appears that Mr. John Gilmour, a young farmer, of Inchinnan, in the shire of Renfrew, Scotland, was married in December last, to a young woman named Christiana Cochran, and the parents of each party settled £1000 upon the young couple, with which to start in the world. After living apparently happily for five weeks, Mr. Gilmour died suddenly, after a short illness, on the 11th of January last. The conduct of Mrs. Gilmour, after the death of her husband, excited suspicion that all was not right, and in April last, at the request of the friends of the deceased, the body of Mr. Gilmour was exhumed, and the contents of the stomach being analysed, it was ascertained beyond a doubt that he had come to his death by poison, considerable quantities of arsenic having been found in the stomach. While these proceedings were going on, Mrs. Gilmour suddenly absconded, and at the same time a man named Spear, a shoemaker, to whom it is said she was attached before her marriage, disappeared also, and after a long search it was ascertained that they had sailed for New York in the brig Excel, she having changed her name three times since her departure from Inchinnan, passing first as Mrs. Jamieson, then as Mrs. Simpson, and lastly as Mrs. Spear, the wife of the man who accompanied her in her flight. Application being made in the proper quarter, Mr. Geo. MacKay, a rural policeman, as he is termed, from Renfrewshire, was despatched here, and arrived at Boston in the Acadia, furnished with the documents necessary to effect the arrest of the supposed murderess. The brig reached here last evening, and on being boarded by the U. S. officer and the British policeman, the latter immediately recognized Mrs. Gilmour, who was accompanied by Spear, she passing as his wife. She was terribly distressed at the idea of being arrested, and protested her innocence most vehemently. She made no denial of her identity, however, and being landed, was brought to this city by the officers and lodged in the Tombs. An examination will be held before Mr. Rapelle, U. S. Commissioner, on Saturday, and if he shall judge the evidence sufficiently full to warrant her commitment in Scotland for the offence, he will so certify, and forward the evidence taken to the President, who will thereupon grant an order for her return to Scotland for trial. Mr. Spear, who was on board the Excel, was not arrested, there being no warrant out against him, nor any official application for his arrest. JAMAICA. The Countess of Elgin, the lady of the Earl of Elgin, Governor of the Island, died, in childbirth, on the 7th June, in a few hours after being delivered of a daughter, which survived its birth but a brief period. Her Ladyship was only in the twenty second year of her age. The inhabitants of Kingston and other places spontaneously manifested their sorrow by suspending business from the moment the demise of her Ladyship was announced, until the interment was over. The Kingston Journal says—"Recent intelligence from Saint Jago de Cuba states that the Slave Trade had resumed all its former activity—that the Lieut. Governor of Matanzas is openly supporting it, and that the equipment of slaves for the Coast of Africa, was constantly taking place under his eye.—Cargoes of Slaves had been landed at various parts of the coast, and although the fact was known, no steps had been taken to prevent such proceedings. The Captain General of the Island had recently declared that not being supported by the Home Government in the resolution he had taken to put an end to the trade, he had resolved henceforth to let it take its course." CANADA. THE BEAUBARNOIS RIOTS.—In addition to the men upon whom the inquest was held, there are several others known to have died of their wounds, and been privately buried. It is stated by some of the military, and the miller, that they saw eight men go down the rapids; one, who was clinging to an overhanging tree, was ordered to come ashore and surrender, when, letting go his hold, he was whirled down the stream and disappeared; none of these bodies have been