





MORNING STAR.

Jaffna, July 13th, 1848.

LOVE OF THE TRUTH.

There are various causes which may induce men to range themselves among the friends of truth—as the influence of connections, party zeal, the desire of gain, the thirst for distinction; but there is no spirit which can be depended upon in the hour of trial except the love of the truth for its own sake. We need such an attachment to it as shall make it as welcome when in rags as when in purple—when in trouble as when in prosperity;—such a love of the truth as shall overpower self-love; producing a willingness to sacrifice for its sake our own feelings and interests; restraining from the indulgence of such dispositions, the use of such language, the adoption of such expedients as, while they might seem needful, or justifiable in self-defence, would evidently be injurious to the cause of truth;—such a love of the truth as shall overcome the love of party; causing us gladly to discern, and readily acknowledge, in those whom we oppose, whatever of truth they hold; and counteracting every tendency to exaggeration of their errors;—such a love of the truth as shall overcome both the love and the fear of the world; producing a settled conviction that it is better to be on the side of truth, though alone, than on the side of all the world against it; that it is more honorable to suffer loss or reproach for the truth's sake, than to enjoy the utmost wealth and honor obtained by deserting it;—such a love of the truth as shall overcome even the love of life, making that death seem desirable which comes on its account.

By this supreme attachment to the truth Christ was pre-eminently distinguished. He knew its value, and willingly, therefore, did he live, and labour, and die on its behalf. And it is this love for the truth which will give power to the advocacy of its friends. Nay, without it, no one is really its friend at all. It will not own him who does not give it supreme and disinterested regard. If this possesses the mind, no consideration of worldly expediency, no disposition to unworthy compromise, no desire to escape inconvenience, reproach, or danger, will be allowed a moment's place; no devices inconsistent with the truth itself will be adopted even for the sake of promoting its seeming advancement. This principle will give earnestness to our testimony for it. This will sustain the mind under reproach and discouragement. The winds may rise, and the waves swell and foam, and the bark seem in danger, but confidence and cheerfulness will be felt on board so long as truth is there. There may seem little prospect of influencing men's minds; yet will it be felt that acquaintance with the truth is its own reward, and to testify for it for its own sake, will make us consistent and faithful witnesses.—*Christian Witness.*

ETERNITY.

Eternity is a solemn word and a solemn world. The soul of man shrinks back with dismay and dread from entering that mysterious abode of spirits. And yet all are on their way to eternity, and must soon enter it and enter it alone. But how little think the gay and pleasure-loving who tread so near its dark shores, how soon they must launch away on that untried ocean.

What is the eternity of God? Existence without beginning, or end. Who can comprehend it? Run your thoughts back as far as the utmost stretch of imagination, even millions of ages before creatures were made.—God existed, and was as old as he is now, or as he will be, when millions of ages more are passed away. From everlasting to everlasting he is God.

What is the eternity of creatures? Existence without end. Such is our inheritance, to live forever and ever. No period of years, or revolution of unnumbered ages, will diminish ought of the duration, which will still be before us. Here we have no abiding place; time is hastening us into eternity; all we do is for eternity; we are forming characters for eternity. The thoughts we indulge, the feelings we cherish, the words we utter, the works we do, are all drawing the features of our moral likeness. How short and uncertain is the period of our probation; how soon will our deathless souls arise to the joys and employment of heaven, or plunge into the world of hopeless despair!

NOVELS AND PLAYS.

At a dinner party of young gentlemen, some years ago, in Philadelphia, theatrical performances were spoken of with great approbation, and praised as the best moral school in the world. One of the company being silent, his opinion was asked. He begged leave to differ from them entirely; and gave it as his opinion, that such performances were calculated to check in young gentlemen and ladies, all solid moral and mental improvement, and to introduce extravagance, dissipation, and light and frivolous conversation. This fixed the eyes of the whole company upon him, with a sternness that convinced him that they thought his opinion deserved the strongest reprobation. To convince them that he was right, he propos-

ed that they should appoint a committee of two of their number, with whom he would visit the theatre two or three nights in a week for a month, on condition that they should the next morning introduce him to some of the young gentlemen and ladies who were at the play.—This was agreed to.

At the expiration of a month, the same party dined together, in order to hear the report of their committee. It was stated that of eighty young ladies, whom they had visited the next morning after the play, only one of them had spoken of the moral of the play, and that the conversation was generally respecting the dresses and gestures of the actors and actresses, the fashionable dresses of the ladies in the audience, novels, &c. The conversation had convinced the committee that plays and novels were a very great injury to all solid improvement; and this report convinced the whole company of the correctness of the gentleman's opinions at the previous party.

HAPPINESS.

Every man is happy, no matter what his circumstances, who is contented. Happiness does not depend so much upon the art of keeping what we get, as upon the art of being contented with what we have.

DON'T GRUMBLE.

He is a fool that grumbles at every little mischance. Put your best foot forward, is an old and good maxim. Don't run about and tell your acquaintances that you have been unfortunate. People don't like to have unfortunate men for their acquaintances. Add to a vigorous determination, a cheerful spirit; if reverses come, bear them like a philosopher, and get rid of them as soon as you can. Poverty is like a panther, look it steady in the face, and it will turn from you.

PRAYER.—A writer very correctly remarks: God looks not at the oratory of your prayers, how elegant they may be; nor at the geometry of your prayers, how long they may be; nor at the arithmetic of your prayers, how many they may be; nor at the logic of your prayers, how methodical they may be; but the sincerity of them he looks at.

TRIBULATION TREPID.

[Joseph C. Neal, the "Charcoal Sketcher," in his limning of "Tribulation Trepid, a man without a Hope," thus admirably hits off that class of people who are never so happy as when they are miserable:]

"How are you, Trepid? How do you feel to day Mr. Trepid?"

"A great deal worse than I was, thank'ee; most dead, I am obliged to you; I'm always worse than I was, and I don't think I was ever any better; and for the future you may always know I'm worse, without asking any questions, for the questions make me worse, if nothing else does."

"Why, Trepid, what's the matter with you?"  
 "Nothing, I tell you, in particular; but a great deal is the matter with me in general; and that's the danger, because we don't know what it is. That's what kills people, when they can't tell what it is; that's what's killing me. My great grandfather died of it, and so will I. The doctors don't know, they can't tell me; they say I'm well enough when I'm bad enough, and so there's no help. I'm going off some of these days, right after my great-grandfather, dying of nothing in particular, but of every thing in general. That's what finishes our folks."

DR. BAIRD ON THE STATE OF EUROPE.

The following interesting remarks on the state of Society in Europe, were written by Rev. Dr. Baird, with reference to the late civil war in Switzerland, and before the late Revolutions in France, Austria, &c.

There may be a great deal that is wrong in this whole movement, but it is a part of the great upheaving of human society which is going on in the entire civilized world, occasioned by the increasing diffusion of the principles of civil and religious liberty.

Depend upon it, the "masses," as they are called, (sometimes in any thing else than a Christian or even human spirit) are rising in intelligence and in the knowledge of what is due to them as a part of the human race, and they will at last be on their feet, and be able, all over the civilized world, before a very long period passes away, to demand in tones which must be listened to, the possession of their rights, civil and religious. I think that all this might have been foreseen, especially in Protestant countries, and a great many of the evils which are likely to flow from the tremendous breaking up of society which will inevitably take place, might have been prevented, if well informed and good men in those countries, of what are called the "higher classes," had had proper sympathy for their brethren of the "lowest classes." But how slow are men who possess wealth and station and power, in learning that those who have them not, can ever be any thing but the mere "vulgar," who are not fit to have any voice in the government, or, in fact, to enjoy any privilege save that of laboring, eating, drinking and sleep-

ing—as "hewers of stone and drawers of water" for the "superior classes."

But Christianity teaches no such doctrine as this. If there was ever a religion which is calculated to raise up the "low," and depress the "high," till both reach the level which is proper to humanity, it is that which Jesus Christ has given to the world. Most certainly Protestants ought to be the first to care for and sympathize with the "masses," and be ready to give them their proper place in government as well as in social life. There is no reason why a poor man—if properly educated and well instructed in his civil and religious duties—may not be as good a citizen as a rich man. The little he may possess is as dear to him as the much which a rich man has is to him. And if the poorer classes are not as well educated as they ought to be, the state is to blame for it.

For my own part, I think I can foresee great and glorious results, which will in the future be reached, although the process may be painful enough, and even tedious. The foundations of society will, for a while, be out of place, but they will settle down to their right position at length.

PROTESTANTISM THE SECURITY OF BRITAIN.

Britain is erect at this hour, solely because it is a Protestant country. This important truth has not been so generally seen or acknowledged as it ought to have been. Our tranquillity has been ascribed to the Reform Bill, to our representative Constitution, to our free press, and our right of public discussion. All most valuable privileges these,—the elements of our liberty, and the bulwarks that defend it; but how comes it that we enjoy these inestimable rights, while other nations have been so long without them? We and they started from the same point three hundred years ago; some of them had greater advantages than we possessed, and might have outstripped us in the race. Why has the cause of constitutional liberty made such rapid advances in our country? Why has it been stationary in theirs? The answer is simply this, that our Protestantism set free our minds,—rescued us from the slavery of the soul which has been well styled "the soul of slavery,"—and then it became an easy task to work out the emancipation of the body. We obtained our religious liberties, and our civil rights followed as a necessary sequence. In other countries the slavery of the mind still continued; and all attempts to graft free institutions upon such a stock have been utterly abortive.—The British Constitution has been gradually developing itself according to the increase of knowledge and the necessities of the times—like the oak expanding its mighty bulk in majestic silence, amid the sunlight of morning and the dews of evening. For the past three hundred years the love of order and the sense of duty have been continually strengthening in Britain. On the Continent they have been daily growing weaker. The end has come at last. And now the Popish countries of the Continent, prostrate and in ruins, bear testimony to the demoralizing and destructive tendencies of Popery; while Britain stands erect, a monument to the world of the conservative influences of Protestantism.

*Edinburgh Witness.*

DIFFERENCE BETWEEN A SHEPHERD AND A DROVER.—A lady, eminent for piety, said to me one day—"Sir, I can always tell the difference between a Shepherd and a Drover. The Shepherd always goes before his flock and feeds them. The Drover goes behind with a large whip, makes a great noise and flourish, but never feeds well." Now, says the preacher, I have no doubt God's children sometimes need chastisement, but he has not given that work into our hands. He has reserved the rod in his own hands, for he knows infinitely better than we do when chastisement is necessary.

RECOGNITION OF PROTESTANTISM BY THE SULTAN.—Constantinople, Dec. 15, 1847.—The annual festival of the Turks, called *Courban Reiram*, or "Feast of Sacrifices," was made memorable this year by the issue of an Imperial Order, constituting the Protestant subjects of the Empire into a separate and independent community, like that of the Armenians, Greeks, and Latins.—*Cor. of Jour. of Com.*

A POLISHED SHAFT FROM THE QUIVER OF SIR R. PEEL.—With reference to Mr. F. O'Conner's declarations on the character of the late Chartist meetings said Sir Robert: "And now with reference to an honourable and learned gentleman, with whom it has always been my wish to be on terms of good humour, I will say I have heard his professions of loyalty—his sincere deprecations of confusion and disorder; and I give him credit for those professions. But I tell him that those who draw 100,000 persons together cannot foresee the consequences. Why, even his declarations of loyalty are not altogether satisfactory. I think the honourable gentleman avowed that his loyalty was of that description, that, provided he got democratic institutions, it was matter of indifference to him whether Beelzebub were the Sovereign of this country. Then I do most cordially wish that when the honourable gentleman has got the Sovereign of his choice—he may enjoy the confidence of the Crown."

**PUNCH ON THE ART OF FRATERNISING.**—Nothing easier. You must help yourself first, and if there is any thing left, help your brothers. The best bonds of brotherhood are Treasury Bonds, so collect as many as you can. Self-preservation is the first law of Nature, which means that you must take the best care of yourself. For perfect happiness society should have but one opinion, and of course that opinion should be your own. Freedom of speech, when translated, means persons being at liberty to think as you think. True fraternity is, for every one to think of himself first, and those who won't agree to this, must be compelled to.

**PARLIAMENTARY.**—A facetious clergyman having preached one of his sermons for the third time to his people, one of his parishioners, after the service, thus dryly addressed him: "Well Dr.—, the Sermon you preached to us this morning, having had three several readings, I move that it be now passed."

**DOWNFALL OF PAPACY.**—The Rev. Robert Fleming, who died in 1716 published in 1701, a small Tract on the apocalyptic prophecies, in which he predicted the persecution of the French Protestants in 1723—the massacre of the Protestants of Thom in 1724—the movement against the Jesuits towards the close of the last century—the destruction of the French monarchy 1793—the obscuration of the Papacy in the first years of the present century—and its final destruction the present year, 1848.—*Standard.*

**REV. D. POOR.**—Information has been received of the safe arrival of the missionary party on the *Severn* at the Cape after a long passage of 51 days. A fortnights calm which the *Severn* had experienced, kept her out of the influence of a terrible hurricane, which had disabled and otherwise injured several ships, that were a few days in advance of the *Severn*. Mr. Poor, when riding in an Omnibus at the Cape, was thrown out by the upsetting of the vehicle, and received a wound in his forehead, but was not seriously hurt.—The *Severn* was expected to leave the Cape on her way to England on the 25th April.

**DIED.**—At Jaffna, on the 13th inst. Richard, the sixth and youngest son of Mr. F. Gray, aged 5 months.

**RETURN OF SIR ANTHONY OLIPHANT.**—By the last Steamer from Suez to Galle, arrived Sir Anthony Oliphant and family.

Mr. Justice Carr is about to proceed to England on leave.—Mr Hall's services on the roads have been discontinued for want of funds.—Dr. Davey has been informed that Government no longer require his services, and he is allowed to retire with a gratuity of a year's pay.—*Obs.*

**RIOTS IN SIAM.**—Accounts from Bangkok of the 27th April, mention that serious riots had occurred in the Sugar districts; large bodies of Chinese having taken possession of the Sugar Manufactories and bid defiance to the Government. A strong force was despatched to dislodge them, when a desperate conflict ensued in which it is supposed 4 or 5000 Chinese were killed. A large number of the sugar mills were burnt, and several towns and villages razed to the ground by the rioters; but they were at length subdued.

#### HORRID ABOMINATIONS OF HINDUISM.

A correspondent at Madura under date of June 9th mentions that he with some others had been to a town 13 miles distant from Madura, to see the brutal ceremony of *Hook swinging* performed.—The frame consisted of two upright supports about 20 feet high, with a horizontal bar across the top, surmounted by a sweep about 45 feet long, crossing it at right angles. The whole was mounted on wheels. At one end of the sweep was tied a short yellow rope, with a double hook at the end. When all was ready the infatuated devotee presented himself, the hooks were thrust through the strong muscles of his back—the opposite end of the sweep was depressed, and, suspended only by the hook the man was raised some 40 feet in the air—whirled once round in a circle, and then drawn round a square in the village, a distance of about half a mile. The time he hung suspended was one hour and ten minutes. In this cruel exhibition we have a fair specimen of the tendencies and fruits of Hinduism—that same Hinduism that Mr. Arumukam and his friends are so anxious to promote. Let not the readers of the Morning Star misunderstand. Essential Hinduism embraces as one of its parts—hook swinging—the immolation of widows on the funeral piles of their deceased husbands—and the sacrifice of tender infants and infirm parents.—When these were common practices in India, no Hindu spoke against them or lifted his finger to put a stop to such abominations. They were considered good!—suitable to the Hindu faith, and acceptable to their deities! And when the power of British law was interposed to punish such crimes, (for crimes they are justly regarded) then zealous Hindus protested against it as an interference with their religious rites and ceremonies. Now when Arumukam and other advocates of Hinduism urge the claims of their faith upon the people—they should not

conceal any of its hideous features—its abominable immoralities.—If they would speak earnestly and honestly of the system of Hinduism they might say: Many of our former religious customs and ceremonies, we are forbidden to practice by the upright views and wholesome laws of our Christian Governors. In these happy days our religious faith has lost its freedom, our gods are dishonored, because in our sacred rites, we can no longer openly practice murder, cruelty and lust. Alas! our widows no longer can immolate themselves on the funeral piles of their husbands—the delightful obscenities, which were once so grateful to our deities—so satisfying to ourselves, we must now perform in secret or the hand of the law is upon us;—the offering of our infants, and of our infirm parents—which went up as incense, in former times, and brought down the blessing of our gods is no longer allowed us. We can no more encourage each other to fall under the wheels of our demon deities as they are dragged in state around their profane shrines: we can no longer with our crushed and quivering remains, bear testimony to their cruelty! And, in happy Ceylon, even the irrational and barbarous ceremony of hook swinging is forbidden: the only brutality the votaries of our faith are now allowed to practice is, to roll in the dirt after the car of the idols and kiss the dust over which it has been drawn: our immoralities and obscenities must now be more guarded from the public eye: our Puranas must not be clearly interpreted, or their extreme filthiness,—so grateful to our deities: would cause them to be suppressed. Many of our people are so perverted by the superior purity of the Christian faith and morals that there is reason to fear, if our Puranas were interpreted in their integrity, they would no longer consider it safe for their wives and daughters to attend our temples and hear our profane and impure Books recited. How far have we departed from the unholy verities of our faith! But O, let us hold fast the principles of our debasing religion, and should the time come, (which may Siva grant,) when relieved from the just and liberal government of our Christian rulers, our Brahmins shall be restored to their kingly quality; then shall the pride of the upstart Vellalas be humbled—all useful schools and charities shall be abolished—the Bible shall be burnt—the will of the Brahmins shall be supreme law and the rest of mankind, without reason, their servants. Then the ancient rites and ceremonies of our faith shall be restored to their pristine glory—the smoke of burning widows shall pollute our land, and in obscenity, sin and misery we shall live and riot and die.

#### TO CORRESPONDENTS.

"Lover of Truth," is received, but we see no useful purpose that would be answered by putting him in print. Poetry, by S. T.—a, and "lines on the death of Mylewaganam Modliar" by H. Wood, though commendable enough as efforts of native genius in the poetic line, are below our standard, and we prefer not to publish them.—"Pro bono publico" on the use or rather, the abuse, of Arrack, wishes the attention of the Police Magistrate called to the facts, that the late Arrack Renter before his Rent expired, to glut the market and spoil the sale of his successful competitor for the Rent, sold off his stock for 2fs. a bottle, in consequence of which drunkenness and rioting had greatly increased. Of these facts there is no doubt; and we have heard that three or four persons have died of excessive drunkenness. This particular occasion has revealed to notice the extent and strength of the appetite for strong drink among the natives, which it is said is fast becoming a pervading habit of rich and poor, high and low. "Don't the Government know," said a native to us in his simplicity, "what mischiefs this drink produces?" Our answer was, "yes; but can you reason clearly on moral subjects when they involve the question of your pecuniary loss or advantage?" "No," he replied.—It is most painful to the mind of every philanthropist, to think what a tide of wretchedness and crime is here setting in to destroy the peace and happiness of the native community. That Government should try to promote the sale of such a soul-destroying article in order to increase the Revenue, is one among those anomalies of political economy which the simple natives may well wonder at.

We have received a long account of the late secession of Roman Catholics at Kaytes, and the reasons of their disaffection towards the Roman Clergy, signed by eighteen persons, parties concerned in the affair, which is under consideration. We should not be surprised to hear, however, before the publication of our next Number that these disaffected persons are reconciled to the Bishop. It is hard work to get out of the Roman Church when one once gets into it. And the reason is, that instead of Christ being the sole lord of their consciences, the Catholics receive the priests' word also as the word of God.—This affair too, is, we think, a freak of passion, unsustained by any solid convictions of duty, and therefore the seceders are not likely to adhere to their determinations.—We should rejoice to see Romanists here and everywhere, acknowledging Jesus Christ alone as their lord in matters of conscience and taking the word of their priests merely as advisory. Can this ever be?

An Article is received giving an account of the writer's visit to the Caste School at Wannarpony. He

says the Scriptures are read there since Mr. M'Instry became Head Teacher; though the Pupils to show their contempt for them tear out the leaves and strew them on the floor.—We are glad to hear that the reading of the Scriptures has been introduced, and hope Mr. M'Instry will succeed in preventing them from being torn and destroyed by his pupils.

#### OVERLAND INTELLIGENCE.

The last Mail has brought European intelligence, to the 24th of May. In England, Politics were comparatively quiet and trade improving. Several meetings have been held during the last few weeks both in London and the Provinces, with the view of advancing the progress alike of financial and Parliamentary Reforms. The Government plan for a reform of the Navigation laws has been brought forward with some slight exceptions it amounts to their repeal. An inquiry was also moved into the state of Cathedrals and Collegiate churches by Mr. Horsman, who contended that they had long ceased to be administered in a manner conducive to the utility of the Church and to the spiritual wants of the people.—Lord Grosvenor, in seconding the motion, remarked that if one-tenth of the case stated were true, inquiry into the whole matter was essentially necessary.—Lord J. Russell, took exception to some of the statements of the mover—but was quite prepared to admit that the whole subject merited further attention on the part of the Government.—The Bill for giving compulsory power to take land from proprietors in Scotland for sites for places of worship, passed its second reading by a large majority. The Church Missionary Society had held its annual meeting—the Archbishop of Canterbury presiding. The report stated, "that in every mission not only had there been an advance and consolidation of Christianity, but an increase particularly in the number of baptized persons and communicants."

In Ireland, the state prosecutions against Messrs. O'Brien and Meagher for sedition, had failed, in consequence of the juries being unable to find a unanimous verdict.—In Scotland, the Receipts of the Free Church for missions and education, during the past year were £47,424 nearly £4,000 more than in the preceding year, while the receipts of the Established Church for missions were £2,264 18s. 9d; being £300 less than they had been in 1845.

In France, the first National Assembly was opened with great pomp and ceremony. The returns of the elections give the Assembly a moderate Republican character. This gave great umbrage to the ultra Republicans who formed a conspiracy, and under the pretence of a demonstration for Poland, got up a large procession and when they came to the Chamber of the Assembly, they scaled the walls, took possession of the galleries—while others broke through the doors and filled the centre of the Hall. A scene of great confusion ensued. The mob demanded that the Assembly should pass several decrees at its dictation. This it declined to do. One of their leaders then mounted the edge of the Tribune, and in the name of the people declared the Assembly dissolved. The President then put on his hat and retired, followed by nearly all the members, leaving the multitude sole possessors of the Hall. They nominated a new Provisional Government; and adjourned to the Hotel de Ville.—In the meantime a battalion of the National Guards had formed, proceeded to the Assembly, and cleared out the multitude assembled there, while another party of the Guards entered by the rear, the building where the new Provisional Government had just commenced the exercise of their functions, and after a short struggle took all but two of them prisoners; these two got off and escaped to Brussels. As soon as the members of the Assembly were informed of these events, they returned to the Chamber and resumed their sittings. The National Guards turned out to protect the Assembly and other principal points of the city.—This attempt of the ultra Republicans has excited universal execration from one end of the country to the other, and thus afforded a pleasing proof of the sentiment of the Country in favor of the Moderate party.

In Spain, a military insurrection had occurred. The fighting lasted four hours, when the insurrection was quelled: Martial law was proclaimed and numerous executions had taken place. The British Ambassador at the Court of Spain had received his passports with an order to leave Madrid within forty-eight hours.

In Prussia, the recall of the Crown Prince, who has been for some weeks resident in England, has caused a popular tumult. The ministers so far yielded that they promised to leave the decision of the matter to the Diet. It is believed by the people that he ordered the troops to fire upon them in the late insurrection—hence their hatred of him.

In Austria, the Emperor has acceded to the demand for universal suffrage and a single Chamber. He has also decreed the abolition of the Jesuits and of another religious sect—the Redemptorists, on the ground that they give rise to disturbances, and are disliked by all the intelligent classes. It is reported that the Papal Nuncio has received his passports and that Austria intends to break entirely with the Papal see.—Latest accounts state that the Emperor had suddenly quitted Vienna, but the people had despatched an embassy after him entreating him to return.

In Italy, an important engagement had taken place between the troops of Charles Albert and the Austrians at Santa Lucia, near Verone, which was attended with great loss on both sides. Charles Albert and his sons, were in the heat of the conflict and exposed to much danger. The Sardinian Parliament was opened at Turin on the 8th inst. by Prince Eugene, Lieutenant General of the kingdom, who referred in emphatic terms to the expected union of the States of Italy. It is believed it will not be long before a Constitutional kingdom will be formed of the Sardinian States, Lombardy and Venice and the former Duchies of Parma and Modena, comprising a population of from 10 to 11,000,000.

At Rome, the people demanded of the Pope either to declare war against Austria, or to abdicate his throne. After much resistance he decided to retain his sovereignty on the terms proposed. A new Ministry was formed, who have promised to press the war and to co-operate with the other powers of the State to drive out the Austrians. A levy of 6,000 men has been decreed. The Austrian Ambassador had received his passports, and was warned to quit the city. It is said the Pope is plunged in the deepest dejection; but the Romans are perfectly united in their determination to pursue the war.