

called; but this appears to have a false alarm as all continues quiet...

The discussions in Parliament on Friday night were of considerable interest, as they touched on the leading points of our existing national distress...

FROM THE LONDON LITERARY GAZETTE. SIR: I lately read an account of the figure, which, under some peculiar state of the atmosphere, appears on the Harz mountain, in Germany. It reminds me of an extraordinary illusion to which I was once exposed...

Boston, July 8. By the schooner Planter, captured at this port on Saturday last, letters, papers of that place have been received...

Gibraltar, May 13. Being the substance of the most interesting articles relative to Spanish affairs in the gazettes received this week...

LONDON, MAY 14. His Majesty's aid his first Lord High Treasurer were present nearly two hours...

magnificent dresses. The ambassadors and ministers came with their numerous servants in new state liveries. From the immense crowd, and the state of the weather, the state rooms became excessively hot...

Among the presentations were the following: Mr. Southey, on being appointed Poet Laureate; and the Duke of Norfolk, who delivered the following address, signed by nearly twenty thousand Roman Catholics of Great Britain...

Accept, Sir, our sincere and fervent wish, that the reign of your majesty may be long, prosperous, and happy; and that for ages yet unnumbered, the illustrious house of Brunswick may continue to reign over the persons and hearts of loyal and grateful people...

EXPULSION OF JESUITS FROM RUSSIA. Our readers have before now had general information of the following decree. Believing, however, that a copy of the Decree itself would be interesting to many of our readers, and particularly to those who interest themselves in the state of Europe, and in the policy of Russia...

The Emperor approved, on the 25th of this month, a report of the Minister of Worship and Public Instruction, of which the following is the substance: The laws of the Empire formerly prohibited the Jesuits from entering Russia. Nevertheless, at different periods and un-

der various pretexts, the individuals attached to this religious order found means to obtain admission into the country. Such infractions, of a positive prohibition, gave birth, in 1719, to an ordinance of Peter the 1st by which the Jesuits and their attendants were ordered to leave the Imperial dominions...

Thus dissolved by its Supreme Chief the order had recourse to the protection of the Empress Catharine II. and having obtained it, the Jesuits preserved their lands in White-Russia, the inhabitants of which were ever liberated from every description of the land tax. Such a great favour was, however, granted to them conditionally. A wise precaution suggested the ordinance of 1782, which allowed the existence of the Society under the special condition of its conforming to the laws of the Empire...

By different edicts, from 1772 to 1782 the Jesuits were directed, in compliance with the regulations adopted by the Holy See, to submit to the jurisdiction of the Bishop of their Diocese. Acting in obedience to their private regulations in preference to the commands of their Spiritual Chief and the laws of the Empire, the Jesuits exerted themselves to maintain their independence contrary to the edict of 1782, which enjoined them, regardless of any such regulations, to obey the Archbishop of Mohilew...

Placing themselves constantly above the laws, the Jesuits, notwithstanding the Imperial edict of the 14th May 1810, persisted in withholding all accounts of their management of the funds of the Roman Catholic Parish; they employed the revenues of their college at their own discretion, and, far from discharging the heavy debts which were owing in behalf of the church, did not scruple to contract new ones. To this it must be added, that the Jesuits could not even conciliate the confidence of a paternal government by presenting, in the states which were left to them, an example of that peaceful prosperity which christian charity promotes...

Although fully impressed with the necessity of this act of justice, the Emperor was, notwithstanding, solicitous that no consequences should result from it which might be prejudicial to the Roman Catholic Church. The debts which pressed so heavily upon the church, amounting to 200,000 rubles, were discharged by the Imperial Treasury; it was also provided that the service of the church should not suffer the least interruption. The Jesuits, although they must have been well aware of the reprehensible light in which their proceedings were viewed, did not, however, after their conduct, it was ascertained by the civil authorities that they continued to seduce to their communion those children of the orthodox church who were under their tuition; at the college of Mohilew, an act in direct contravention to the obligations which are imposed upon a tolerated persuasion in consequence of the protection it enjoys. The Jesuits were accordingly forbidden to admit into their schools any other children than those belonging to the Roman Catholic Church. Without any regard to the Briefs of the Holy See, and the regulations of the Empire, by virtue of which the United-Greeks are prohibited from submitting to the jurisdiction of the Roman Catholic Church, the Jesuits made efforts to bring about their conversion in the very presence of the Greek priests. At Saratof, and in different parts of Siberia, under the pretence of exercising their functions, they introduced themselves into countries where their services were not required; and their ardent wish of making proselytes was again manifested in the government of Witepsk. The Dt. of Worship pointed out these transgressions to the principal of the order, so far back as 1815. These

arnings were useless. Far from following the example of the establishment, which refuses to employ means of seduction and artifice, the suits continued to disturb the protestations, and did not hesitate to use violence for the purpose of king away Jewish children from their parents.

Such is the simple exposition of facts, it is unnecessary to detail all the circumstances which aggravate them, as they will readily strike every impartial mind. Perhaps, to 1815, their expulsion from Russia would have prevented the various difficulties which absolutely require such a measure at the present moment. But a noble reluctance to take back a favor, weighty motives rendered it necessary, and the paternal solicitude of the Emperor, that no inconvenience from the want of priests, should be felt by his Russian Catholic subjects, together with his desire of seeing the place of the Jesuits supplied by ecclesiastics well versed in the modern languages—influenced by those considerations, the Emperor determined to mitigate the punishment which this order had so well merited. Since, however, their infraction of the laws of the empire, and of the engagements which they contracted towards the government, at the time of their reception in Russia, have only become more numerous, in consequence of this delay; and it being ascertained, that the other monastic orders are competent to furnish as many priests as may be necessary, the Minister of Worship has found himself compelled to submit to the Emperor's approbation the following measures:

- 1. The definitive expulsion of the Jesuits from Russia, and a prohibition to their return hereafter, in any shape, of under any denomination whatsoever.
2. The abolition of their Academy at Polotzk, and of the schools which are attached to it. The students of these establishments, who wish to belong to the secular clergy, will pursue their studies in the seminaries of their dioceses—or in the seminary which is annexed to the university of Wilna. Those who, actually belonging to the regular clergy, will continue their studies in the convents. Finally those who do not wish to be educated for the church, may study in the establishments annexed to the Universities, or even in the Universities themselves. In case of necessity, there will be organized in White-Russia, new seminaries of education.
3. The Metropolitan Bishop will send immediately a sufficient number of priests to take the place of the Jesuits, in all parishes in which the knowledge of the Polish language is necessary for the clergy. They will be equally succeeded by other ecclesiastics in all parishes in which the inhabitants are not acquainted either with the Russian or the Polish language; but as the Jesuits who fall within this last class cannot be replaced immediately, their departure will be postponed till the arrival of their successors.
4. The Jesuits who are domiciliated in the governments of Mohilew and Witepsk, will be transported beyond the Russian frontier, with the least possible delay; those, however, who have the management of any property belonging to their order, will not depart until they have first delivered it up.
5. 6. Relate to measures of precaution to be observed on the receipt of their moveable and immovable goods.
7. The funds which will be delivered up by the Jesuits, will be placed at interest in the institution for public relief.
8. The Chambers of Finance are entrusted with the administration of the real estates of the order. The revenue derived therefrom will be appropriated to the benefit of the Roman Catholic church, and to benevolent purposes.
9. The government will provide provisionally for the expenses attending the expulsion of the Jesuits.
10. The civil authorities will inform the government of their departure, and of the routes which they have taken to the frontier.
11. The Jesuits who are natives of Russia, and who have not yet taken orders and are desirous of quitting their Society, are permitted to remain in the empire, and either to return to their families or enter into any other monastic establishment. The same liberty is granted to those who, having pronounced their vows and taken orders, should wish to obtain from the Holy See its authorization to enable them to enter into any other monastic establishment, or to belong to the regular clergy. They may address their petitions on this subject to the Imperial Government, which will transmit them to the Pope, and support them with its influence.
The Emperor, having approved the whole of these measures, has directed the Minister of Worship and Public Instruction to make his report to the Senate. His Majesty has ordered, at the same time, the Department of the Interior to charge the local authorities, entrusted with the expulsion of the Jesuits, to use their utmost endeavors in order that old age and bodily infirmities may receive all the care and attention which humanity and the precepts of our religion enjoin us, under such circumstances, to extend towards them.

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Law Intelligence.

Circumstantial evidence.—About 40 years ago, Elizabeth Baneh, who kept a public house in Sunderland, a sea-port town of England, having missed a sum of money, which she kept in an unlocked drawer in her store, accused a person of the name of Joseph Humphrey, a black man, of the theft. She had given him charge at an early hour in the morning, and having discovered her loss only a few minutes after, she entertained no doubt of his guilt. On this testimony, and several circumstances unfavorable to the accused, he was convicted at the next assizes at Danham, received sentence of death, and was executed notwithstanding the protestations of innocence to the last.

Sometime after, a sailor, on his return from a long voyage, fell sick at Plymouth, and having learnt the fate of Humphrey, he made a full and satisfactory confession of the robbery, which was published in all the newspapers. He stated, that whilst hoisting the sails of a ship in the harbor, near to which Elizabeth Baneh lived, he saw her deposit her money in a drawer, and going on shore he called at her house for a pint of ale. While she was drawing it, he contrived to secure the money, with which he returned unsuspected to the vessel. As this transaction took place the night previous to the discovery, it escaped notice, and the prosecutrix unwarrantably charged it on Humphrey's who had unaccountably been her visitor without any fraudulent design.

At one of the provincial assizes in England a gentleman was tried and convicted, upon circumstantial evidence, of the murder of his niece. It was sworn, that the uncle and niece were seen walking in the fields; that a pistol was seen in the distance heard the niece exclaim, "Don't kill me uncle!—Don't kill me!" and that instant a pistol or fowling piece was fired off. Upon these circumstances the gentleman was found guilty and executed. Near twelve months after, the niece, who had eloped, arrived in England, and elucidated the whole transaction. It appeared she had formed an attachment for a person whom her uncle disapproved of. When walking in the fields, she was earnestly dissuading her from the connection, when she replied, "that she was resolved to have him or it would be her death, and therefore said—'Don't kill me, uncle! Don't kill me!'" At the moment she uttered these words, a fowling piece was discharged by a spirituous man in a neighboring field. The same night she eloped from her uncle's house, and the combination of those suspicious circumstances, occasioned his ignominious death.

In the year 1735, Jonathan Bradford kept an inn in Oxfordshire, on the London road to Oxford. He bore an unexceptionable character. Mr. Hayes, a gentleman of fortune, being on his way to Oxford, on a visit to a relation, put up at Bradford's, where he joined company with two gentlemen, with whom he supped, and in conversation unguardedly mentioned that he had then about him a large sum of money. In due time they retired to their respective chambers; the gentleman to a two bedded room, leaving as is customary with many, a candle burning in the chimney corner. Some hours after they were in bed, one of the gentlemen being awake, thought he heard a deep groan in the adjoining chamber; and this being repeated, he softly awakened his friend. They listened together, and the groans increasing as of one dying, they both instantly arose, and proceeded silently to the door of the next chamber, from whence they heard the groans; and, the door being ajar, saw a figure in the room. They entered, but it is impossible to paint their consternation on perceiving a person weltering in his blood in the bed, and a man standing over him, with a dark lantern in one hand, and a knife in the other. The man seemed so terrified as themselves, but his terror carried with it all the terror of guilt. The gentlemen soon discovered the person was the stranger with whom they had that night supped, and that the man who was standing over him was the host. They seized Bradford directly, disarmed him of his knife, and charged him with being the murderer; he assented by this time to the air of innocence, positively denied the crime, and asserted that he came there with the same humane intentions as themselves; for that, hearing a noise, which was succeeded by a groaning, he got out of bed, struck a light, armed himself with a knife for his defence, and was but that minute entered the room before them.

These assertions were of little avail, he was kept in close custody till the morning, and then taken before a neighboring justice of the peace.—Bradford still denied the murder, but nevertheless, with such an apparent indication of guilt, that the justice hesitated not to make use of this extraordinary expression, in writing out his mittimus: "Mr. Bradford, either you or myself committed this murder." This extraordinary affair was the conversation of the whole country; Bradford was tried and condemned over and over again, in every company. In the midst of all this protermination came the assizes; Bradford was brought to trial, he pleaded not guilty. Nothing could be more strong than the evidence of the two gentlemen; they testified to the finding Mr. Hayes murdered in his bed, Bradford at the side of the body with a light and a knife; that knife and

PHILADELPHIA, JULY 2. Extract of a letter from Aux Cayes, dated June 7. A treaty of Amity, Commerce, and Navigation is now forming between King Christophe, and President Boyer, under