# The Protector.

## AND CHRISTIAN WITNESS.—A FAMILY JOURNAL.

"RIGHTEOUSNESS EXALTETH A NATION: BUT SIN IS A REPROACH TO ANY PEOPLE."—Prov. xiv 34.

Vol. 2. Charlottetown, Prince Edward Island, Wednesday, June 9, 1858. No. 15.



**The Protector and Christian Witness,**

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### Mails by Steamer Westmorland.

NEW ARRANGEMENT.

To prevent delay, and to enable the Steamer Westmorland to be at Shediac every Wednesday and Saturday morning, in order to secure the speedy transit by Railroad and Steamers to and from St. John and Shediac, an alteration in the arrangement of the 19th May instant is rendered necessary; therefore,

The Mails for New Brunswick, Canada and the United States, on and after the 1st June, will be made up and forwarded, *via* Shediac, every *Tuesday* and *Friday* morning at 10 o'clock.

For Nova Scotia, *via* Pictou, every *Monday* and *Thursday* evening at 5 o'clock.

For Newfoundland every *Monday* evening at 5 o'clock.

For England and Bermuda every alternate *Monday* evening at 5 o'clock, viz—

| | | | |
|---|---|---|---|
| Monday evening, June 14th | | Monday evening, September 6th | |
| " " | 28th | " " | 20th |
| " " | July 12th | " " | October 4th |
| " " | 26th | " " | 18th |
| " " | August 9th | " " | November 1st |
| " " | 23d | " " | 15th |
| | | " " | 29th |

Letters to be registered and Newspapers must be posted half an hour before the time specified for closing.

THOMAS OWEN, P. M. G.

General Post Office, May 27, 1858.

### SCRIPTURE QUESTIONS.

ON THE FOURTH CHAPTER OF GENESIS.

66. Give the name of the first man who was born into the world, and its meaning!

67. Mention some passages of the New Testament which give us a description of, and an insight into his character!

68. What is the meaning of the word rendered "gotten?"

69. How may the latter part of the first verse be otherwise translated!

70. If this be the correct translation, what then did Eve suppose she had obtained!

71. What was the name of Adam's second son, and its meaning!

72. State the nature of the sacrifices which Cain and Abel offered up!

73. Which of them was the more acceptable, and why!

74. Were these sacrifices of a public, or of a private nature!

75. How do we account for the use of altars and sacrifices, in various countries and in all ages, as a means of appeasing the anger of a Supreme Being!

76. What led Cain to kill his brother, and how soon after the Creation is it supposed to have taken place!

77. What punishment did God inflict on Cain for his unholy and cruel act!

78. Had Adam and Eve any other children beside those mentioned in this chapter!

79. What was the nature of the mark which God set on Cain!

80. What may have been some of the reasons why Cain built a city, and called it after the name of his son!

81. Who was the first man that was guilty of polygamy!

82. For what were the descendants of Cain remarkable!

83. How did God comfort Eve for the expulsion of one son and the death of another!

84. What was there peculiar in the practise of the children of Seth!

85. What is meant by the expression "to call upon the name of the Lord!"

## KIRWAN'S LETTERS TO BISHOP HUGHES.

SECOND SERIES.

LETTER IX.

*To all, and especially American Roman Catholics!*

My Dear Friends,—Having addressed a series of letters to one of your most celebrated bishops in this country, the Right Reverend John Hughes, of New York, candidly stating the reasons which induced me to abandon the Roman Catholic Church, and which prevent my return to it, I desire, before I lay aside my pen, perhaps never to be resumed on this subject, to address myself to you. And I turn from the bishop to you, for various reasons, some of which I desire, in the briefest manner, to state.

1. While entirely honest, I believe you to be a people deluded by your priests. They have taken from you the Bible; they forbid you to reason on the subject of religion; they have filled your minds with prejudices against all who resist or question their authority; they have imposed upon you for doctrines the commandments of men; and they have impressed upon you the belief that with them is the power to admit or to exclude you from heaven. In stating these things, I say what I do know, and what you know. With me it is no theory, for I have felt it all.

2. I believe you to be a people impoverished and degraded by your priests. The reasons for my opinion on this subject are stated in the preceding letters. Ignorance being the parent of papal devotion, the priests have shut out from you the light of knowledge. Ignorance begets vice, and vice is the parent of poverty; or, if ignorance begets not vice, it is the rank soil in which superstition attains its most magnificent growth; and which most degrades a people, vice or superstition, it is not worth the while to inquire. I verily believe it impossible to be a true papist without sinking the man.

3. I believe that the papal world need look for no redress of grievances, for no true reformation, from its prelates or priests. The history of the world, and the history of the Church, and the principles of human nature, forbid us to entertain the idea. How few and far between the instances in which despotic kings, or rulers, of their own accord, retrenched their expenditures to relieve the burdens of their subjects, or yielded their usurped rights to increase the liberty of their people! and what of civil liberty the nations possess has cost the people ages of contest with tyrants, and rivers of blood.

And when have high ecclesiastics ever led the way in salutary reformation? Not at the advent of Jesus Christ. It was the high-priest that sat in Moses' seat, and his subordinates that nailed to the cross the Lord of glory. It was the commission of the high-priest to persecute the dissenters at Damascus from the order established at Jerusalem, that Saul of Tarsus carried in his pocket when he was arrested by Heaven. The Reformers of the sixteenth century, whom your priests delight to dishonor, but yet who have given civil and religious liberty to the world, were hunted, as by blood-hounds, by the high ecclesiastics of their day. Every religious reform of permanent utility, and in every land upon which the sun shines, has been in consequence of the united action of the people. There occurs not to me now an instance to the contrary.

It is not in human nature to surrender power once possessed, nor to give up a gainful traffic, nor for the sake of benefiting or enriching the mass, to yield up privileges. Grace leads to many sacrifices to do good to men, but nature holds on to the privileges of order, station, caste, however they may bear upon the people; and if ever the people are freed from them, it must be by their own acts. Roman Catholics! you have nothing to expect from your priests but the perpetuation of their bad dominion over your mind and conscience, and their vigilant and united efforts to crush every man and every influence that would weaken it. The principles of your Church forbid its reformation—a true reformation would be the end of it—there is no alternative for you but to abandon it.

These are the reasons, Roman Catholics, why I turn to you, and why I implore you, by all that is to be desired in a mind free to think, in a soul free to love and to act—free in its access to God, without priestly taxes and interferences; by all that is to be desired in the social and religious elevation of your children, and in the moral regeneration of your race, to rise, and to fling from around you the chains forged in the Dark Ages, and with which priests would bind you to their footstools in this age of light.

You must remember that your position in these United States is very different from what is that of those yet living in the papal countries of Europe. Here you are free to think and to act for yourselves. In Ireland you might be afraid of the priest's whip, or of his cursing you from the altar. I have seen myself a priest whip a man in the street, and I have heard the same priest curse the same man from the altar. But here his whip has no terror, and his curses are harmless. Woe to the priest who uses his whip for arguments in America!

And then, as to those of you from Ireland, you are in a very different position as to the Protestant community from what you were at home. Protestants here are your friends. You are not taxed to support a religion you hate. Your cow or your pig are not driven from your door to pay your tithes. There is nothing here to chafe your mind, or to irritate your feelings, or to give cause to your priests for fiery appeals to your passions. Whatever may be the feelings of wicked men toward you, there is not a pious Protestant in the land that would not do you good, and that would not interpose to protect you from wrong; so that the hostile feelings toward Protestants, which had an excuse in Ireland, have no excuse here. If you wish to think for yourselves, there are thousands to defend you: and if, on examination, you think as I do about popery, and quit the Church, you have nothing to fear from priestly anathemas hurled at you, or after you, from the altar, nor from an ignorant rabble that would persecute you as an apostate. The laws and feelings of the country are around you like a wall of adamant.

There is one point, my friends, to which I would direct your special attention. From your cradle you have been taught to regard your priests as possessing peculiar spiritual powers, which you resist at your peril; and, in every way and form, they seek to impress you with the belief that they possess such powers, and that their communication with heaven is beyond that of ordinary mortals. Now this is an old device, and one that is practiced very widely for the purpose of swing the common and vulgar mind. This did the ancient priests of Egypt, who taught the people to worship the sun, the cow, the cat, the snake. Thus do the priests of Brahma at the present day. Some of them, by their pretended intercourse with Heaven, have become so holy that the people consider the water in which they wash their feet holy, and seek to be sprinkled with it with intense earnestness. The Calmacks believe in a priesthood, all of which is united in Lama, who is absorbed in deity. The old Romans had their priests and their oracles that were regarded as knowing and declaring the mind of the gods. Their power over the people was immense. And when pagan Rome became papal, it was a point greatly desired to retain the power of the pagan priest over the people. It was attained, and it has been retained; and the power claimed by your priests for the better subjecting you to their yoke is the power claimed by all the priests of heathenism and Mohammedanism, and for the very same purpose. It is the claim of fanatics and impostors in all climes and among all people; and whether set up on the banks of the Ganges or of the Tiber; on the shores of the Bosphorus, or on the banks of the Hudson, its object is to exalt the priest that he may govern the people. Your priests have no more power with God than any good man in the land; nor as much, unless they are equally pious. If not pious and sincere, they are simply impostors, who make a living by their traffic in your souls. And such I believe most of them to be.

Once secure a just and scriptural view of the character of a true minister of Christ, and of the great end of a Gospel ministry, and the whole framework of popery vanishes. The end of the Gospel ministry is to hold up a crucified Christ as God's great remedy for the sins, and guilt, and woes of our race, and so to expound the mortal state of the sinner and the adaptedness of the work of Christ to that state as to lead him to see that his only hope of life is in the cross and then, to beseech him, in Christ's stead, to be reconciled to God. This being the end of the ministry, a true minister is one who with the love of God and the salvation of men filling his soul, goes out into all the ways which Providence opens before him, preaching everywhere, as did Peter and Paul, "repentance toward God, and faith in our Lord Jesus Christ." He has only one object—*to lead men to the knowledge of the truth.* He carries no wafers to convert into Christs; he makes no pretensions to the power of regenerating souls by baptizing them; he calls not upon men to confess to him, but to God; he has no unmeaning masses to mutter; no relics to sell; no unmeaning rites to enjoin; no olive oil, nor holy salt, nor holy water to drive away demons. He goes out, wearing no sacerdotal garments to astonish the vulgar, with an open Bible to expound it, praying that the Holy Ghost may so apply its truths to the hearts of his hearers that they may be created anew in Christ Jesus unto good works. To those who believe, he administers the rite of baptism; and, as God gives him opportunity, he administers the Lord's Supper to the faithful, for the purpose of commemorating the death of Christ until he comes the second time, without sin, unto salvation. Such were the ministers of Christ before the rise of popery, and such only are the true ministers of Christ now. If so, will you bear the impositions of your priests an hour longer!

There is one other point to which I would direct your special attention, because it is one upon which you have been greatly deceived: I mean the Church. Every effort has been put forth by your priests to mystify this topic, and to deceive you in reference to it. All who truly believe in Jesus Christ, and practice the precepts of his word, are reconciled to God. They are adopted into the family of God—they are the sons and daughters of the Lord Almighty. A connection of such with any branch of the visible Church does not interfere with their connection with the family of God. No good man is lost, and no bad man is saved, because of their connection with any church. As a man may be a true papist and be a Jesuit, or a Jansenist, or a monk of La Trappe, or a shorn friar, so he may be a true Christian, and a member both of the visible and invisible Church, and be a Protestant or a papist, and a member of any of the sects into which they are both divided, which hold to the true atonement of Jesus Christ. But you will ask, Have you no preference for one branch of the Church above another! I have. You ask again, What branch is it! That in which the most truth and the least error, the most simplicity and the least pompousness, exist. Of coure, the very last branch I would select would be the papal; and in the Protestant Church, the very last branch I would select is that which is most like the papal. The true unity of the Church is unity in the truth, and union to Christ.

Right views of the ministry of Christ, and of the Church of Christ, in one hour blow the whole fabric of popery into the air.

In this appeal to you, Roman Catholics, I am no interested party. It would not be a cent in my pocket if every man of you were to abandon the Pope to-morrow, nor will it be a cent out of it if every man of you continue to believe that your priests can turn a wafer into Christ, and regenerate you by baptism, and absolve you from your sins, and get you admission to heaven by rubbing you with olive oil when dying. Can Bishop Hughes or your priests say this! Why, then, you ask, this solicitude about us! On these accounts: I know you to be deceived, and I desire you to be undeceived. I know that you are led to place dependence on rites and ceremonies for a preparation for the life to come, which gives no such preparation. I know that you are robbed of your money for services that only tend to degrade you, that you are deprived of the dearest rights of man—an open Bible, and free access to God for yourselves, without any saintly or priestly attorneys to plead for you. I see you hampered and fettered on every hand. By telling the priest every thing you do, you put your peace and liberty into his his hands. You cannot read the Bible without his licence and be a good Catholic. You can not retain your standing, and read any book which he prohibits, or fail in any duty which he enjoins. You can not bow your knee before God with a Protestant around his family altar without the terror of a severe penance when you next go to confession. I see you, freeman in a land of freedom, and yet the veriest slaves that tread the soil, because your minds and souls are in fetters. I see you, a noble people yielding a degrading homage to men that deceive you, and sustaining, even in your poverty, with a princely liberality, institutions that degrade you. And I desire, with irrepressible desire, do see you the subjects of the perfect law of liberty with which Christ makes his people free. These, my friends, are the reasons of my solicitude about you.

However I feel toward the system of popery, or toward the priests of the system, there is but one feeling and one desire in my heart toward you: that feeling is one of affection and interest, and that desire is, that you may be emancipated from a system of superstition and spiritual despotism as degrading and grinding as any that God has ever permitted to exist.

With respect, yours, Kirwan.

### ILLUSTRATIONS OF ROMISH POLICY.

How Jesuits deceive Protestants, and make from us perverts for Rome. In reading the following extract from Count Krasinski's Slavonia, we may say with Milton, "Yet have they many baits and guileful spells to inveigle and invite the unwary sense"—

"These proceedings, which had their origin in the reign of Stephen Batory, were carried on with increased activity under that of Sigismund the Third, who was entirely devoted to the cause of the Jesuits. The schools and colleges which they opened everywhere became the most powerful means of conversion. The instruction was gratuitous; and they not only admitted, but endeavoured to attract to these establishments, Protestant pupils, or such as belonged to the Greek Church, by the reputation of the professors, and the great courtesy of their manners. This apparent liberality, which opened their schools gratuitously, without any regard to the confession of the pupils, gained them many partizans, even amongst anti-Romanists; and as there were many instances of pupils who had completed their studies in the Jesuit colleges without abandoning their creed, many Protestant and Greek parents were induced to send their children to these colleges, which, besides the advantage of a gratuitous education, were to be found everywhere; whilst, in order to educate their children at a Protestant school, they were generally obliged to send them to a considerable distance. The Protestants had, indeed, founded several excellent schools, in which the system of education was far superior to that of the Jesuits; but as they were supported by voluntary contributions, they were unable to compete with those of their antagonists, which possessed ample and perpetual endowments. Many of those schools deriving their chief support from the liberality of some great families by whom they were founded, ceased to exist, or were converted into Roman Catholic establishments, as soon as their patrons returned into the pale of the old church. The Jesuits took the greatest care to attach their pupils to their order, by treating them with extreme kindness, and indulging them in every way, endeavouring to detain them under their tuition as long as possible, in order to become thoroughly acquainted with their dispositions, and to form them into useful tools for the promotion of their ends. The Protestant pupils were made the object of particular attention by the Jesuits; and having seduced the children, they obtained a powerful means of acting successfully on their parents. Whilst they were persecuting in every way the Protestant ministers and writers, they lavished every means of seduction on Protestant laymen, particularly men of rank and wealth. They insinuated themselves into their intimacy by their agreeable manners, extensive information, and varied accomplishments, and not unfrequently by rendering them important services. Having once established their influence in this manner, they endeavoured to convert those families, or at least some of their members, upsetting their faith by the subtlety of their arguments, or by witty strictures upon its tenets; and having weakened their belief, they easily secured the conversion, by pointing out this step as the surest road to royal favour, and all the advantages dependent upon it. They were, besides, great match-makers, arranging marriages between Protestants of consequence and Roman Catholic ladies who had the advantages of beauty, accomplishments, of fortune, but were entirely under their influence. This policy proved exceedingly successful, for many Roman Catholic wives, if they did not succeed in converting their husbands, generally managed to educate their children in the tenets of their church; so that many Protestant families in this manner became Romanists. The missionary zeal of the Jesuits often produced most deplorable consequences in the bosoms of Protestant families, converting many a happy home into the abode of strife and wretchedness. Many families who had withstood all the bribes of worldly advantages with which they were tempted to desert their faith, were subjected to the severest affliction, by having some of their children seduced from their religion, to a church which bade them look upon those who had hitherto been the objects of their reverence and affection as enemies of God, doomed to perdition. As it was not unfrequently the case, that the affectionate entreaties, the deep anguish, nay, the despair, of those misguided, but sincere victims, of spiritual seduction, exercised a more powerful influence on the hearts of their parents, than could have been produced upon their minds by the most cogent reasoning. And, indeed, it is well known that the Church of Rome has won to herself more proselytes by touching the heart and striking the imagination, than by convincing through argument.

"I cannot omit a characteristic anecdote, which illustrates the great tact and discernment of the Jesuits. During a riot at Vilna, instigated by those fathers who had excited the populace of that city against the Protestants, the son of a Protestant noble named Lenczycki, a boy of fifteen, went into the midst of an infuriated mob, crying, 'Death to the heretics!' and boldly proclaimed himself a Protestant, ready to die for his religion. The Jesuits were struck with admiration of the heroic conduct of the noble boy. They not only took care that no harm should be done to him, but overwhelmed him with caresses, and restored him in safety to his parents. They then made great efforts to seduce him, and finally succeeded in their object, so that he became one of the most distinguished members of their order, and made many converts, including his own parents.

Country Pleasures.—There is a constant source of innocent pleasure and interest in little country cares, in planting and tending trees and flowers, in sympathising with one's horses and dogs,—even with pigs and poultry. Take the senior wrangler from his college, and put him down in a pretty country parsonage; and in a few weeks he will take kindly to training honeysuckle and climbing roses, he will find scope for his mathematics in laying out a flower garden, and he will be all excitement in planning and carrying out in evergreen shrubbery, a primrose bank, a winding walk, a little stream with a tiny waterfall, spanned by a rustic bridge. Proud he will be of that piece of engineering, as ever was Robert Stephenson when he had spanned the stormy Menai. There is something in all this simple work that makes a man kind-hearted; out-of-door occupation of this sort gives one much more cheerful views of men and things, and disposes one to sympathise heartily with the cottager proud of his little rose plots, and of his enormous gooseberry that attained to renown in the pages of the country news paper. I remember to have read somewhere of an humble philanthropist who undertook the reformation of a number of juvenile thieves; and for that end employed them in a large garden somewhere near London, to raise vegetables and flowers for the market. There did the youthful prig concentrate his thoughts, on the planting of cabbage, and find the unwonted delight of a day spent in innocent labor; there did the area sneak bud the rose and set the potato; and there, as days passed on, under the gentle influence of vegetable nature, did a healthier, happier, purer tone come over the spiritual nature, even as a healthier blood came to heart and veins. That philanthropist was a true philosopher. There is not a more elevating and purifying occupation than that of tending the plants of the earth. I should never be afraid of finding a man revengeful, malignant, or cruel, whom I knew to be fond of his shrubs and flowers.—*Country Life* (*Fraser.*)

### NEWS BY THE ENGLISH MAIL.

NEWS OF THE WEEK.

*From Willmer and Smith's European Times.*

The Peace Society, of which we have not heard much lately, is speaking out, through the medium of its chairman, Mr. Joseph Sturge, and is making India a prominent topic for the furtherance of its views. In the abstract, the principles advocated by the society are excellent, and their universal adoption by the brotherhood of nations would make the world one happy family. But, unfortunately, the Peace Society is sadly too good for the age in which it lives, and the bad passions of man which it seeks to curb and amend. Before the Russian war the Society put forth all its power to avoid an appeal to the sword, and a deputation actually proceeded to St. Petersburg, in the hope of impressing the same excellent sentiments upon the late Czar,—with what success every one is familiar. The Czar became impressed with the belief that the British public were so thoroughly saturated with the opinions of the Peace Society that they would not permit their Government to fight—a belief in which the Emperor lived long enough to be undeceived. He was wrong also in another point: he did not think that England and France would ever combine in the field, and his erroneous conceptions in these two important particulars induced the attempt to invade Constantinople, and led to the counter-movement on the part of the Allies of invading the Crimea; so that, however well-intentioned the Peace Society were in this instance, they did sadly more harm than good by their interference. Nevertheless, there is much moral as well as logical force in their reasoning as regards India,—that brute force is a very unsafe basis for empire, and that a Government can never be considered sound or secure which does not rest on the sympathy and affection of those it rules.

The death of the Duchess of Orleans is a thorn removed from the path of Louis Napoleon. She was a princess of great spirit, and her trials in her high position, from the time that she married into Louis Philippe's family, down to her removal from the stage of life, were well calculated to bring out that energy of character which she undoubtedly possessed. What turn things might have taken if her husband had lived,—how it might have fared with France if the volatile people of that country, instead of establishing the Republic ten years ago, had accepted the sovereignty of the Duchess's infant son, under the regency of the mother, it is now useless to conjecture. But the Bourbons of France are in some respects striking parallels of the Stuarts of England,—misfortunes do not appear to have the effect of making them wiser and better men. The eldest son of the Duchess is said to be a youth of talent, but he may possibly owe this reputation to the efforts which his mother put forth on his behalf; but his character, now that she is gone, may be sooner tested in this respect than he or the world expects. Our own impression is that the French people have little sympathy for either branch of the Bourbons, and if the present ruler would be governed by a *wise liberality* he might safely hand down the crown to his son. Napoleon is a name in France to conjure with, and might be made so for generations to come. It will be his own fault if the pretenders give him any trouble. But the death of the Duchess of Orleans brings to mind a painful circumstance in the career of Louis Napoleon—his confiscation of the private property of the exiled Royal Family. Many of our readers will remember the spirit with which the Princess now no more spurned the offer of a pension made by the Emperor of the French to her after he had sequestrated all the resources of the family with which she was connected. Considering how he had himself fared at the hands of Louis Philippe, the confiscation was not a very amiable nor a very grateful course of procedure.

The accounts from Paris declare that the Montenegro question is settled, and according to the official organ, Turkey has consented to suspend hostilities, but demands the recognition of her sovereignty by Montenegro. But France will not assent to this condition. According to another authority, the reverse which the Turks sustained at Grahovo was caused by treachery. The version is this,—that an armistice having been agreed upon, the Turks were establishing themselves in their new quarters when they were suddenly attacked by Prince Danilo and his followers and massacred almost in cold blood. It is to be hoped for the credit of human nature that this is not true, for anything more horrid and unsoldierly cannot be imagined.

The detailed accounts from India this week show that the rebels are still giving trouble, and it is just possible we may have further reinforcements to send out. Lucknow is certainly quiet, and the civil Government of Oude is being rapidly organised, but the fugitives are on the wing, and strong columns have gone in pursuit. Sir C. Campbell was about to proceed to Futtehghur, in order to attack the insurgents in Rohilcund. Some casualties to our troops are narrated. It appears that the Ranee of Jhansi had escaped from the fort, and was advancing with a body of rebels from Calpee, numbering 3000 or 4000, with six guns. That Sir Colin will be enabled eventually to crush the rebellion does not admit of a doubt; but time is requisite to do this, and, it may require, as we have hinted, additional men. The hot weather has set in—another drawback, and we hope that the veteran soldier, after his triumphs, will live to return home, and quietly enjoy the honours of his peerage.

### THE END OF THE FIGHT.

The rival armies drawn up in each other's presence, to fight to the death, the bone of contention being the existence of an empire, have not come into actual collision. A parley has been held by the respective generals, and the encounter, which must have proved fatal to one side or the other, has been spared. Mr. Cardwell has withdrawn his motion of censure on the Government, not willingly, but under gentle pressure, and the aged ex-Premier, of all other men in the world, has been the man to apply it—a strange ending of a conflict on which the hopes and fears of the nation have been hanging for the last ten days.

Delays are sometimes held to be dangerous, but as regards the vote of censure on the Derby Government, haste would have been destruction. The Government owe their existence to Sir Charles Napier. Had he given way, and allowed the debate on Mr. Cardwell's motion to take precedence on Tuesday night of his own, the Derby Ministry, ere this, would have been dead and buried—as dead as a door nail, which, according to Mr. Dickens, is the most lifeless piece of ironmongery in the trade. Sir Charles saved them, without, perhaps, intending it, by throwing the debate far enough into the week to allow the Indian mail to arrive and distribute its treasures, and amongst these were the identical documents respecting which the House of Commons had been squabbling every night since the debates on the vote of censure commenced.

The publication of the correspondence between Sir James Outram and Lord Canning respecting the Oude proclamation, reduced Mr. Cardwell to the position of an automaton,—rendered him as helpless as a ship-of-war without guns. The arguments used by Sir James against the proclamation are substantially those introduced by Lord Ellenborough into his now celebrated secret despatch, with this difference, that the Indian soldier knew what he was writing about—knew the people and the country, whereas the ex-President of the Board of Control took a leap in the dark regardless of consequences, which has resulted in his own official annihilation, and nearly proved the destruction of all his colleagues. But Lord Canning's reasons for his proclamation are very cogent; and as if he had a prescient knowledge of the errors with which he would be charged, he has fairly met them in his reply to Sir James Outram, in a way which shows at least that the cruelty attributed to him forms no portion of his character, and had no existence in his mind.

The winding-up scene in the House of Commons last night was highly amusing. There is sadly too much of the spirit of Bobadil about Mr. Disraeli, and when he found himself beyond danger, he began to *bounce* excessively and even offensively. Mr. Bright, too, is becoming a little too much tinged with the same infirmity, but the advice which he gave to Lord Palmerston and the ex-Ministry was nevertheless as true as it was galling. The recipients of the advice will be inclined to exclaim "Thank you for nothing." Unless some further unlooked—for blundering takes place the Ministry is now safe for the session. The House at its rising adjourned until Friday next.

### PRUSSIA.

A letter from Berlin, in the Continental Review, says: "The Princess Victoria is still very popular, though the public interest in the English alliance is on the wane, because it is impossible to discover a trace of British liberal influence on the destinies of Prussia. A great deal of curiosity exists on the point whether or not the Prince of Wales is to come here this summer to make the acquaintance of the Princess Alexandrina. Such a union, would, of course, be very flattering to Prussia. The Princess is pretty, and even beautiful."

Letters from Berlin state that the health of the King continues to improve; he is now able to pay visits unaccompanied, and he recently gave an audience to the municipal authorities of Potsdam. The Prince of Prussia will take the waters at one of the bathing-places this season, and it is consequently probable that he will not visit the Rhenish provinces, as announced. The Prince and Princess Frederick William will leave the capital in June for Eastern Prussia, where preparations for their reception have already commenced.

Persecution of Jews is in full vigour at Cassel. Domestic inquiries are going on in every Israelite household as to the number of Christian servants, and a system of petty annoyance is in practice such as will compel a wholesale exodus of Judah out of that Lilliputian State.

The central committee of the Indian Relief Fund in the city of Melbourne, Victoria, have already remitted to the London committee the sum of £3000, as a first instalment of the subscriptions received in aid of the sufferers by the mutiny.

Notwithstanding that the standard for recruits for Indian regiments has been raised an inch, recruiting for the various East India depots is proceeding very satisfactorily, and large numbers of recruits continue to arrive at Chatham almost daily. The average number of recruits arriving at Chatham garrison for all corps is about 1000 per month.

Mr. Russell, of the Times."—A Calcutta correspondent of the Madras Examiner concludes his letter as follows:—"I was nearly closing this letter without mentioning the arrival and departure of Russell, the great gun of the Times. He was received here with great distinction by the big wigs, and Lord Canning hastened to invite him to dinner, and show him every politeness in his power. He has been fawned upon and caressed by the higher grades of civilians, and an immense parade of candour has been shown on all sides; and, what is still more odd, he has been allowed access to documents which have been kept religiously hidden from all other eyes. Every facility was given him to reach Allahabad in safety and comfort, and it was really delightful to see the terror he inspires wherever he goes. If he does not get talked over by the civil clique, and does his duty honestly and well, he may yet do a great deal of good for India and all of us. I am certain, however, that he holds his reputation too dearly to stake it for such honours as a crumbling company can bestow upon him, and, therefore, there is not much fear that he will be led away by the songs of our Indian sirens."

The Government has declined to accede to the request contained in the memorial of the Archbishop, Bishops, and others, for a subdivision of the diocese of Calcutta.

### BRITISH AND FOREIGN BIBLE SOCIETY.

At the anniversary meeting of the British and Foreign Bible Society, in London, on the 7th instant the President (Lord Shaftesbury) related the following most touching incident as communicated to the Times by "our own correspondent:"

"I was introduced to Mrs. Orr and Miss Jackson, of whose preservation I wrote you an account in a former letter. They are comfortably lodged in a house near Bank's bungalow; but they evince in countenance and a painful air of suffering the effects of their long captivity. Their lives were spared, indeed, but they were watched night and day by armed guards, who did not hesitate to use gross and insulting language towards them, and whose constant delight it was to tell them of the outrages and massacres which were taking place all over India during the time of our troubles. [There were, then, said the noble Earl, atrocities, notwithstanding that it is the fashion now a days to deny them.] Their lives were preserved by the fidelity of the Darogah, or by his desire to secure his personal safety in case the British became masters of the city. Day after day, before they were concealed in his house, they lived in expectation of death. In the midst of their captivity, there was one source of consolation shut to them. They had neither Bible nor Prayer book, and they felt the want exceedingly, but they could not remedy it, for any attempt to procure a religious book, would not only have been unsuccessful, but would have increased the severities of their gaolers. Meantime a little child, a Miss Christian, fell sick, and for several days they in vain sought assistance for her. At length in a mood of contemptuous pity the natives obtained the services of a native doctor for the dying child, and this man sent some vile potion or other wrapped up in a piece of paper torn from the first book he could lay his hands on. For a moment or two the printing on this fragment escaped attention, but as Mrs. Orr now drawing it from her bosom placed it before us with an air of gratitude and reverence, I could well understand how it was that the words thus conveyed to them seemed to them promises from heaven, and bade them hope and fear no more.

Of the fragment thus conveyed to our countrywomen I have procured an exact transcript, which I send herewith. It may be imagined how these words of comfort and assurance lighted up the prison—a handwriting on the wall in characters of fire to illuminate the gloom of their dungeon:—

I even I am He that comforteth you. Who art thou that thou shouldest be afraid of a man that shall die, and of the son of man that shall be made as grass?

'And forgettest the Lord thy Maker, that had stretched forth the heavens and laid the foundation of the earth; and had feared continually every day, because of the fury of the oppressor.

'The captive exile hasteneth that he may be loosed, and that he should not die in the pit.'

"These words were accepted by our fellow countrywomen as promises from heaven, and from that time they hoped on till they were rescued from the midst of the enemy." (Hear, hear.)