lived. Suppose that he goes down in the diving-bell. Then he is in the depths of the sea; its billows, it may be its monsters, are above him and around him: and yet he does not die. His life is lived just as if he had been among his friends in upper air. For between him and the sea, with its monsters and billows, is the dome of the bell; so long as its strength remains unbroken, no one of the destructive elements can reach him or touch him. And in that dome there is an atmosphere, the same in kind with that which sustains the life of his friends above: there is realised the fairy tale of the princess who was carried away from earth, but found a beautiful city with spacious gardens, at the bottom of the sea. And further, by means of a string he can hold communication with his friends above, communicate his wants to them and receive supplies from them.

Here is a picture of the life that is lived by faith in the Son of God. By faith in him, though I live in the flesh on earth, yet I can communicate with the upper world of heaven; I can make my requests be heard before heaven's throne, and receive mercy and find help from the treasury of heaven's unsearchable riches. By faith in Him I am lifted up in spirit into the spiritual world, and kept in the realised presence of God, of Christ, of all that makes the heaven in heaven. By faith in Him I have a sure dwelling-place: "Our life is hid with Christ in *God*." "Lord, thou hast been our *dwelling-place* in all generations;" "Because thou hast made the Lord, who is my refuge, even the Most High, *thy habitation*, there shall no evil befall thee, neither shall any plague come nigh thy dwelling." Here, then there is provision made, not only for the living of the life in a heaven on earth, but for the security of the life; it is fed with the love of God, and surrounded with His strength. By faith in Christ I obtain the promise, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty;" for by faith in Christ I comply with the condition. "I will say of the Lord, He is my refuge and my fortress; my God, in Him will I trust."—*British Messenger.*

The Grip of Faith.

John Welsh, one of the early Reformers of Scotland, born in 1570, has given a lively picture of faith, which may serve to encourage some trembling believer:—

It is not the quantity of faith that shall save thee. A drop of water is as true water as the whole ocean. So a little faith is as true faith as the greatest. A child eight days old is as really a man as one of sixty years; a spark of fire is as true fire as a great flame; a sickly man is as truly living as a well man. So it is not the measure of thy faith that saves thee; As the weak hand of a child that leads the spoon to the mouth will feed as well as the strongest arm of a man, for it is not the hand that feeds thee, albeit it puts the meat into thy mouth, but it is meat carried into the stomach that feeds thee; so if thou canst grip Christ ever so weakly, he will not let thee perish.

All that looked to the brazen serpent, ever so far off, they were healed of the sting of the fiery serpent; yet all saw not alike clearly, for some were near hand and some were far off. Those that were near hand might see more clearly than those that were far off, but those that were far off were as soon healed of the sting when they looked to the serpent, as those that were near hand; for it was not their look that made them whole, but He whom the serpent did represent. So if thou canst look to Christ ever so meanly, he can take away the sting of thy conscience if thou believest; the weakest hand can take a gift as well as the strongest. Now Christ is the gift, and weak faith may grip him as well as strong faith; and Christ is as truly thine when thou hast weak faith, or when thou hast come to these triumphant joys through the strength of faith.

THE

Protestant & Evangelical Witness.

SATURDAY, JUNE 8, 1861.

England and the Persecutions in Spain.

Sir R. Peel and Lord Shaftesbury not satisfied with referring in Parliament to the duty of England with respect to the recent persecutions in Spain, are carrying the matter more directly before the British public by addressing public meetings on the subject. The London *Record* of the 13th ult. says:—

Sir R. Peel has acted wisely in appealing to public sentiment on the subject of the Spanish persecutions. No great cause has ever been won until the sympathies of the nation were throughly enlisted in its behalf. Ministers of State are naturally reluctant to interfere with the internal administration of a foreign kingdom, and to exert a pressure on its Government, until compelled by the general voice. Whatever their own individual opinions may, be and however favorable they are to the cause in behalf of which their interposition is sought, yet they are so hampered by official routine, and so desirous of avoiding political complications, that they need to be urged on by the noble and generous impulse of a free people. Remonstrances backed by the wishes of the community possess a force and weight which cannot be over-estimated. In these days of civilisation and progress a Minister who is known to echo the feelings of England commands the attention of the most despotic Government, and secures full consideration for his remarks. However inconvenient the 'application, it cannot be dismissed with levity under such circumstances. We rejoice, therefore, that the discussion which has been so ably carried on in the House of Commons, has now been referred to a less exclusive arena; and that the cruel wrongs, indignities, and penalties which Matamoros and Albama have endured for the sake of the Gospel have been related to a public Meeting. The cheers which greeted Sir R. Peel and Lord Shaftesbury, and the enthusiastic applause with which their eloquent and telling addresses were received, will kindle corresponding emotions in every land where civil and religious liberty is valued; and prove to the Spaniards that they will incur universal odium unless they retrace their steps, and abolish the statute which makes it a criminal offence to read the Word of God.

It is said that the leading men in Spain are anxious to regain in some degree the position which their nation once held in the European Courts. They recollect the day when their flag proudly floated on every ocean, and their commerce was the envy and admiration of the world. The pages of history is filled with the achievements and splendid magnificence of their former Sovereigns. In wealth, in all that constitutes real power, in maritime discovery, and in the heroic courage of her sons, Spain occupied the foremost place. But now she has dwindled into comparative insignificance, and is neither feared nor honoured. She has been reduced by bigotry and intolerance to a depraved condition of weakness. Priestcraft, and the chilling, fatal influence of a creed which represses every ardent longing of the soul, and imposes unconditional subjects on its votaries, have demoralised her habits. They have become the effete tools of ecclesiastical policy, and can neither think nor act except at the dictation of their Church. Formerly, at the bidding of that Church, their ranks was recruited into the vast priesthood. Blood was poured forth as water, and an unexampled system of restless persecution continued until heresy was extirpated from the Peninsula. * * * * Deprived as the Spaniards have been of the Papal yoke hitherto, yet they are not unmindful of the struggle which is going on in Italy. They have heard of the Napolitan dungeons, and the horrors which the republican officers of those awful penitentiaries daily bring to light. The intervention of authority, the imprisonment of the priest, and more frequent deliverance of the Word of God among nations, who have hardly received a ray of truth, frequently does more towards the spread of the Gospel, than a score preaching a spirit of hopelessness. Spain knows full well that she is safe. The Bible is now in the hands of many who can read it, and who are determined with unflinching courage and perseverance to obtain the liberty which is their right. And when a people with such a spirit arise, and when they are determined, and have a party with them on whom the Royal power rests with secure in-

United Presbyterian Church of Scotland.

The Synod of this Church met in Queen Street Hall, Edinburgh, on the evening of the 13th May. Dr Robson of Glasgow was elected Moderator for this year. The following are the Statistics of the Church for the year just closed:—

"Communicants, 165,500. Accessions, 6862. Baptisms, including 94 adults, 9567. Congregational income—for strictly congregational purposes, £157,627 13s. 1½d. Missionary and Benevolent income, £40,139 9s. 3d; Total, £197,790, 2s. 5½d. Debt Liquidation in 1860, £46,909 18s. 7d. Stipends, £78,387 9s. 2½d. Average contribution for all purposes by each member, £1 3s. 10½d. Average contribution for all purposes by each congregation, £306 18s 9d. Sabbath schools, 942; teachers, 9719; attendance, 68,854; advanced classes, 716; attendance, 20, 568; day schools, 76; libraries, 439; volumes, 167, 311; prayer meetings—weekly, 1183; fortnightly, 135; monthly 314; aggregate attendance at these, 43,976." 56 congregations made no returns. A few have persistently refused to do so.

66 congregations were relieved from debt, or nearly so, during the year. £63,000 of debt had been wiped out.

An interesting discussion took place on the subject of forming a General Assembly. The subject was referred to a large Committee to report next year. After giving the statistics of the Canada U. P. Church, the report adds:

"After repeated and most friendly intercourse with the Free or Presbyterian Church in Canada, a basis of union has been agreed on, and both Synods are to meet in Montreal and consummate the Union in the first week of June. Last year the branch of this Church, planted half a century ago in Nova Scotia, and the Free Church there, formed a union which seems to be working harmoniously, and which promises to be of great advantage to that colony."

JAMAICA.—This mission consists of 25 congregations, divided into four Presbyteries, which form the United Presbyterian Synod in Jamaica. The Lord's work seems to have been making progress during the whole year, and in the closing months a revival commenced among the Moravians, which, like a mighty wind, spread over nearly the whole island, and affected all our congregations. This revival has yielded many converts, quickened members of the Church, led to a large increased attendance on religious meetings of every kind, both on Sabbath and during the week, and produced an unprecedented number of candidates for Church fellowship.

JEWISH MISSIONS.—We have four Jewish stations. (1.) *Algiers.*—There is a congregation of 30 members, with an average attendance of from 40 to 50. The girls' school is attended by 40. From 15 to 18 attend the Sabbath school. The evening school is attended by upwards of 30. The day school has 30 boys. (2.) *Altona*, near Hamburg.—The Rev. Isaac Salkinson says he is "welcomed by hundreds of Jews to speak to them about Jesus," and that there are several of them who seem to be not far from the kingdom of heaven. (3.) *Hamburg.* Mr John Elvin, catechist, reports that he has not seen any cases of conversion; but it is to be hoped that the precious truths which he has spoken will not return void. And (4.) *Aleppo and Syria.*

The Report further says:—"Irrespective of Canada, Australia, and the Continent of Europe, we have 9 foreign mission fields, 28 ordained missionaries, and 66 catechists and teachers, or an educated and zealous agency of 104 laborers. This number does not include the wives of our missionaries, whose services are of very great value."

Transubstantiation.

The early Fathers, in speaking of the Sacrament of the Lord's Supper, do all more or less distinctly declare, that the Elements are called the Body and Blood of Christ in a figurative sense, but that they are themselves unchanged both in form and substance. Ephrem of Antioch says, "the Body of Christ received by the faithful does not depart from its sensible substance." Theodoret says, "Christ does honor the Symbols with the name of his body and blood,—not changing the nature, but adding grace to nature." So also Pope Gelasius (492), "The sacraments of the body and blood of Christ are a divine thing, for which reason we become by them partakers of the divine nature; yet the substance of the bread and wine does not cease to exist." It is true that some, even of their subject, indulged in a lax mode of expression, which gave rise to the [illegible] and led to some of the gross ideas that were the necessary consequents of the doctrine in its entirety. Thus, in 684, the Council of Toledo, condemning the practice then commencing of consecrating round wafers instead of an entire loaf, appointed that so much of the bread as remained after communion should be put away in a bag; or, if needful to be eaten, *as far as could be without oppressing the belly of him that took it, and thus passing in to the digestion*—under the belief that a small quantity made no digestion. In the ninth century, Rabanus Maurus, and Heribald, and some writers of the Greek Church, saying that the Sacrament was so digested, were reproached by their adversaries with the designation of "Stercoranists."

According to Bellarmine, Paschasius Radbert, Abbot of Corbe, was the first writer who positively asserted the doctrine in his own time; but can was found to second his views Ratgarius, Abbot of Cob, while all the best writers of the time opposed it. The controversy was originated by the Synod of Constantinople (754), on the subject of Images, declaring "that the Sacrament was an image of Christ, but the substance of the bread and wine remained." The second Council of Nice (787), condemns them for the first clause, but no where blame the second. After much opposition, the doctrine of Paschasius in the eleventh century so far prevailed in the Romish Church that few would venture to oppose it; and many in the South of France began to separate from the Communion of Rome, and principally on this point of doctrine. The fourth Lateran Council (1215) formally decreed the doctrine as an article of Faith, and ordered the bones of Amalric, who at the commencement of the century had denied it, to be dug up and burnt. Pope Honorius III. (1216), enjoined adoration of the Host; by boxing the breast. The next Pope, Gregory IX., improved on the idea, introducing the bell to give notice of the elevation, that all might kneel. Stephen, Bishop of Autun, was the first to make use of the word transubstantiation. It is not difficult to understand how the dogma of the real presence should have gained acceptance in a dark and ignorant age. Selden has justly said, "this opinion is merely theoretical into logic." Beside the readiness of the most ignorant intellect, to follow after the obscure and marvellous, there was another influence at work, that brought about the consummation: it was the spirit of Hierarchism, ever tending towards the mark of reducing all under its sway. No article of faith was better calculated to exalt the power of the Priesthood, representing them, as it did, daily working a miracle of the most stupendous and mysterious kind; hence the pertinacity with which it has been clung to by Rome from the first moment of its concoction. Pere Coton, Confessor to Henry IV. of France, used to say, "he could do any thing when he had his God in his hand and his King at his feet." The same expression is recorded of the German Jesuit, Nithard, Confessor of Anne Maria of Austria, Queen of Spain. "you ought to revere the man who has every day your God in his hands and your Queen at his feet."

It is an undying principle that truth will ever prevail, and shine more brightly the more it is tried; while a lie, if pressed to its issues will as certainly result in self-contradiction and absurdity. We will here let Rome speak for herself, and she will be found to carry her doctrine to the *reductio ad absurdum* without any heretical assistance.

The first result consequent on the establishment of the doctrine of the Real Presence, was the denial of the Cup to the laity. It has already been mentioned that, even before the decree of 4th Lateran, the substitution of the wafer for the bread had commenced. The motive being to preclude as much as possible the chance of fragments of the "Lord's Body" being inadvertently lost; but still there remained the risk of drops of the "blood" adhering to the bearded mouths of Laics, so that, in the first instance, there was the motive to prevent this desecration; and we know that parcels did occasionally, with different breed—not by authority, but by necessity, for fear of spilling the blood of Christ. Innocent IV. said, that all might partake of the Chalice who were careful that none should be spilled; and for time communicants used to suck the wine up with *fistulæ* (the same way that Sherry Cobbler is imbibed at the present day); the practice of dipping was condemned by the Council of Rheims, as plainly contrary to the Gospel, as Christ gave to his disciples distinctly the bread by itself and the wine by itself; and Pope Urban II., at the Council of Clermont (1095), decreed that none should communicate save by taking the body apart and the blood apart, except upon necessity, and that with caution. At length the Council of Constance (1415) settled the matter, by decreeing that "notwithstanding Christ did institute this sacrament in both kinds, and the faithful in the primitive Church did receive it both kinds, yet a practice being reasonably brought in, to avoid some danger and scandals, of the communicating under one kind only in both kinds, but the laity only in one kind, this practice is to be held for law, which must not be gainsayed." Read further touching the matter. "If any one shall say that it was without just causes that the Church decreed that the laity, and even the clergy not officiating, should communicate under the species of the bread alone, Let him be Anathema." The adoption of a practice so opposed to the original institution must need some element, of suffering to ensure it. It is said, thus, that the Emperors Basil and Constantine Copronymus had two children, and prizing with they received the wine, being sweetened each by the words "The this!" And these words contained such a mysterious import, would they have been received in the gospel given both by Matthew and Mark? To understand the danger and scandal alluded to by the Council of Constance, it is but necessary to refer to the "Missale Romanum," in which the absolutely necessary and positive of the Romish doctrine are most clearly set forth in the consecration of the Defect [illegible] "Defect" arises from [illegible] into [illegible] [illegible] are important, some are filthy and disgusting, and some are simply ridiculous. Of these, superstitiously [illegible] in the details of Intention, will any one [illegible] intention [illegible] not determined, if some [illegible] through [illegible], or on the altar, [illegible] of the wine, let the wafer possibly consecrated, since he does not intend to consecrate but what he sees; also if one has before him eleven wafers, and intends to consecrate only ten, not determining which ten he intends, under these circumstances he does not consecrate, since the intention is required. Thus if for a defect we admit the truth of the doctrine of the Real Presence, where is the security to the votary for the intention of the priest, when, through forgetfulness, laxity, or profanity on his part, they may be paying adoration and entrusting their salvation to a fragment of mere flour and water.

Of the defects of the disposition of the body, one may be taken as a specimen of solemn frivolity in the necessity of having fasted since midnight:—"If particles of food remaining in the mouth be swallowed, they do not hinder consecration, when they are not *swallowed in the manner of food*, but in the manner of *saliva*; the same is to be said if, in washing the mouth, a drop of water is accidentally swallowed."

Defects occurring during the administration:—"1. If a fly, or a spider, or anything else, fall into the cup previous to consecration, let him throw out the wine into a proper place, and place other wine in the cup, mix a little water as above and proceed with the Mass. If after consecration a fly or the like fall in, and cause nausea to the priest, let him draw it out, wash it in wine, and after the Mass let him burn it and throw the ashes and the wine into the *sacrarium*; but if there be no nausea, nor does he fear any risk, let him swallow it with the blood." "14. If the Priest vomit the Eucharist, and if the species appear entire, let them be taken again reverently, unless there be nausea; in that case, let them be separated carefully and placed in some sacred place until they are corrupted, and afterward cast into the *sacrarium*; but if the species do not appear, let the vomit be burned and the ashes cast into the *sacrarium*."

Such extracts, and many other of a like nature, that might be made, require no comment. As an instance of the slovenly and irreverent manner in which priests have at times discharged their functions, may be mentioned the fact, that the phrase *Aorem porro* occasionally used to express juggling or sleight-of-hand, had its origin in the mumbling manner in which the words *Hoc est corpus meum* were pronounced in the consecrating ceremony.

The Rev. G. M. Grant, of the Church of Scotland, will (D. V.) preach in St. James' Church in this City, on Sabbath first, (to-morrow) at the usual hours, viz., 11 a. m., and 3 p. m.

The President of the Wesleyan Conference of Eastern British America, Rev. Mr Boyce, who arrived here on Wednesday morning last, will, we understand, preach in the Wesleyan Chapel to-morrow (Sabbath), at the usual hours—10½ a.m., and 6½ p.m. Mr Boyce was expected to deliver an address on Wesleyan Missions, last Thursday evening, but, we regret to learn, was prevented on account of ill-health.

Rev. Isaac Murray, of Cavendish, will (D.V.) preach in Queen's Square Presbyterian Church, on Sabbath (to-morrow) evening at the usual hour.

BIBLE CHRISTIAN CHURCH.—We learn that a recent special effort of the Bible Christian Church in this city to reduce its Chapel debt, has resulted very creditably, having succeeded to the extent of about £60. Considering the recent establishment of this Church in Charlottetown, the effort speaks well for its vitality, and shows what a little energy may accomplish.

"THE UNREAD PAGE OF HUMAN HISTORY: The substance of a Lecture delivered before the Young Men's Christian Association of Charlottetown, April 4, 1861, by Rev. A. W. Nicolson".—Not having had the pleasure of hearing this Lecture delivered, we have read it in its pamphlet form with a great deal of interest. The style of the Lecture is good, and its matter displays considerable thought and not a little acquaintance with the *newly read* page of history—the passing events of the day. The author, in the treatment of his subject, by no means attempts to write the *unwritten*, or, as he has it, the *unread* page of human history. Though, with such a theme, he must have been tempted to launch into the region of speculation, yet he has cautiously kept in view the landmarks of the past in his conjectures of the future. In one or two points, however, we cannot agree with him. We do not think he is right in citing the republican form of Government as one of the causes of the existing turmoil in the United States. The grand cause of the civil war there, we believe to be Slavery, which, under a monarchical form of government might have operated in a different way; but still it is certain to work mischief, in whichever country, or under whatever government it may exist. To support the opinion that the Government of the United States will probably prove a failure, he appeals to the downfall of the various forms of republican Government in the history of our world. True, they have been overthrown; but we may in turn ask what has become of the monarchies of antiquity? They also are numbered among the things that were; and by a parity of reasoning, we may conclude so also crelong, the oldest forms of monarchical government that exist at the present day. However, we believe the British Constitution is better adapted to the present state of society in most countries, than that of the United States; still we do not consider it right to charge republicanism with being the cause of evils, which cannot fairly be laid at its door. The Lecture breathes a good Christian spirit, and upon the whole is well worthy of a careful perusal. The pamphlet, which contains some 26 pages, is neatly got up, and is for sale in this City at John S. Brimmer's, Prince Street.

The Reformed Presbyterian Synod of Scotland met on the 8th ult. The Rev John Inglis, was unanimously chosen Moderator. Mr Inglis's name is familiar to some of our readers from his long and cordial co-operation with McGeddie in Aneitoum.

Princetown Presbytery.

This Church Court met according to appointment at Princetown on Wednesday the 5th inst. Mr D. S. Gordon having completed his studies, prescribed with the view of fitting him for exercising the office of the holy ministry, delivered before Presbytery three discourses on subjects which had been prescribed him as trials for license to preach the glorious Gospel of Christ. At an adjourned meeting the Presbytery received an exegetical exercise, and examined him on Church History and the languages in which the Holy Scriptures were originally written. After the members present had made remarks on the treatment of the subjects discussed on and the examination made, and had expressed their satisfaction with the exercises in trials for license, it was agreed unanimously to sustain them in cumulo, and to license Mr Gordon to preach the everlasting Gospel. The Moderator then asked him the questions prescribed to be put to candidates for license; and he, having given satisfactory answers to them, was duly licensed to preach the Gospel. The Moderator briefly addressed him on the importance and responsibility of the arduous and solemn work on which he has entered, and gave him some valuable directions relating to the discharge of the duties devolving upon him. Mr Gordon was then, by prayer, commended to the Great Head of the Church, and the gifts, graces, and blessings which he alone can impart, earnestly sought for him, that he might be eminently qualified for declaring the glad tidings of great joy, and rendered the honored instrument of turning many to righteousness. Mr Gordon has acquitted himself very creditably in various departments of his studies, and enters the vineyard of Christ evidently with the prospect of being a pleasing, profitable and popular preacher of the blessed Gospel. After the transaction of other business, the meeting was closed with prayer by the Moderator.—*Com.*

Secular Department.

EUROPEAN NEWS.

On May 10th the Prince Consort again held a Levee as the representative of Her Majesty the Queen, whose health is not sufficiently restored to enable her to sustain the fatigues of such a ceremony. Rumours of a very strange nature were current in London during the early part of the week as to the extent to which our beloved Sovereign had been and was still suffering. Suffice it to say that reports of a very reliable kind, emanating from sources such as may be depended upon with perfect safety, represent Her Majesty as gradually progressing to complete recovery.

Her Majesty Queen Victoria held a Court at Buckingham Palace on the 10th May at which Mr Dallas, United States Minister, delivered his letters of recall, and Mr Charles Francis Adams, the new Minister, was presented.

The subsidy to the Galway Line of Steamers has been withdrawn by the Government.

On motion of Lord Palmerston, Parliament agreed to confer a dowry of £30,000 on Princess Alice, with an annuity of £6,000.

British and For. American News.

United States.

BOSTON, May 28th.—Chief Justice Taney has pronounced against the refusal of the commander of Fort McHenry to deliver up a prisoner, in obedience to a writ of *Habeas Corpus*. The Chief Justice says that under the Constitution, the President has no power to suspend the *Habeas Corpus* Act, nor can he authorize its suspension. The military authority must always be subordinate to the civil power.

BOSTON, June 1st, 1861.—The riotous spirit is again paramount in Baltimore.

General Butler has been immediately ordered to that city to take the place of General Cadwallader. It is considered that the latter has too much interest in Baltimore to act with the requisite decision.

Ex-Governor Banks of Massachusetts has been ordered to take command of the Norfolk district.

Wheeling and Parkersburg congressional districts in Virginia have given a majority of forty thousand for the Union.

Western Arkansas is strongly in favor of the Union.

Four hundred fugitive slaves now at a Fortress Monroe say that a negro insurrection is certain to follow the first victory obtained by the Federal Government.

It is expected that the border states will before the war terminates be entirely depopulated of their slaves.

All fugitive slaves are deemed contraband of war.

Rebel desertions from Harper's Ferry are constantly taking place.

Senator Douglass, (who has been ill for some time past,) is sinking fast; little hope of his recovery. He is suffering from typhoid favor.—*Tel. to Ha. Paper.*

BOSTON, 3d June.—The Government troops have taken Fairfax, Virginia. A company of dragoons made a dash against the rebels, killing many, and taking a number of prisoners.

Some prisoners waiting hanging were rescued.

A Slave insurrection is anticipated.—*Tel. to Pictou Standard.*

BOSTON, June 4.—The Federal troops at Grafton marched last Sunday night for twenty miles during a heavy rain, and surprised a battalion of the rebels at Philippa. They killed fifteen, and captured fifty men as well as a large quantity of arms and other munitions.—*Tel. to Ha. Reporter.*

THE SOUTH.—When so many rumors are afloat in the North, the telegraph report of one day contradicting that which preceded it, there can be no surprise at our ignorance of the state of things in the Slave States. The N. Y. *Observer*, which from its extensive Southern correspondence has some opportunity of judging, represents the South to be as unanimous and as determined as the North to fight to the last. The Southern States have among the volunteers Christian men and Christian ministers. Southern mothers are devoting their sons to the war as in the North, whilst there is no intelligence of a Union party anywhere, but upon the borders. Southerners write hopefully of success,—a good way to keep them in courage,—but, with such fearful odds against them, how can they succeed? Without a navy, with few Railroads, how are they to move large bodies of men rapidly from one point to another? whilst the North has three men to their one. The South has an advantage in fighting on its own soil, and by pursuing a kind of guerrilla warfare, its defenders can do an immense amount of mischief to an invading foe. It is perhaps much more probable that there is a Union party down South than not; but, Unionists, no doubt, think it best to keep quiet. Southerners say that the blockade will not starve them out, and perhaps it may not, if they are willing to live on corn and rice, the principal Southern cereals; and they further say, blockade us for a few years and we shall be independent, we shall then develop our resources, cease to cultivate cotton, which has been our curse, and become one of the happiest nations on the globe. Having amused themselves with this kind of talk, they then turn to the North, and half pleadingly ask:—"What are you going to gain by this war?" Just as if a man doing mischief in the street should ask the police what they are likely to gain by arresting him.—*Montreal Witness.*

DEVOTION TO THE UNION.—Most of the Californian newspapers published since the arrival of the news of the taking of Port Sumter, and which have thus far come to hand, are warmly for unconditional adherence to the Federal Union, and we doubt not all the Douglas, Republican, and Independent newspapers will take the same view. Among those which we have observed as having expressed Union sentiments are the Marysville *Appeal and Democrat*, the Contra Costa *Gazette*, the Almeda *Herald*, the San Jose *Mercury*, the Stockton *Argus*, and the *Call Times*, *Bulletin* and *Alta* of San Francisco, and the *Union* and *Bee* of Sacramento. Most of the newspaper organs of the Breckinridge party, have not contained any professions of unconditional devotion to the Union. Some of the Breckinridge men in Sacramento, however, having come to conclusion that the position of conditional secession would be highly dangerous to their party held a meeting for the purpose of considering whether the platform should not be changed, but no action was taken and the meeting adjourned to reassemble at the call of the President. Among the Breckinridge papers which we have examined in vain for any expressions of devotion to the Union, are the Marysville *Express*, the Almeda *Gazette*, and the Stockton *Republican*. The San Francisco *Herald* is in favor of the Union.—*Alta California April 28.*

New Brunswick.

ARRIVAL OF H. R. H. PRINCE ALFRED.—The fine steamer *Emperor*, Hugh Objeholm, Commander, arrived in our harbour about 12 o'clock last night from Windsor, with H. R. H. Prince Alfred on board.

Notwithstanding the heavy rain storm a very large number of of our citizens turned out to receive the Prince, both male and female.

On landing, he was received by His Excellency the Lieutenant Governor, the Hon Mr Manners Sutton, and suite, the Hon. S. L. Tilley, His Worship the Mayor, and several other distinguished gentlemen, and was most enthusiastically cheered by a large number of citizens, who were anxiously awaiting his arrival.

The Prince was escorted to the Waverley House by a grand torch-light procession, composed of the Fire Brigade of this City and the adjoining Parish of Portland.

The torch-light procession, notwithstanding the storm, was very large; and he was received with the greatest enthusiasm by all classes, who were anxious to get a glimpse at the son of our beloved Queen.

It is expected the Prince will remain here two days for the purpose of viewing the City and many of the beautiful spots surrounding it. He will then leave for Fredericton by one of the river steamers; and it is reported, will proceed to Quebec by Woodstock, Grand Falls, &c.

H. R. H. will probably leave for Fredericton to-morrow morning.—*New Brunswicker.*

Nova Scotia.

An accident occurred in one of the pits at the Albion Mines about half past ten o'clock last Friday night, whereby a man named M'Kenzie and two boys, also sixteen horses, lost their lives. We have ascertained the following particulars respecting this unhappy accident. It appears that the pit did not cease working till six o'clock the same evening, when all was left in the usual excellent order, as regards ventilation and every other precaution necessary for the protection of life and property. M'Kenzie was employed as night watch in this part of the work, and held the responsible trust from his steady and faithful habits. He parted with the horse-keeper at seven o'clock the same evening in a very distant part of the mine, at which time it appears he, M'Kenzie, had examined and found all was right. The real cause of the accident must remain a mystery for some time to come, as it has been deemed the most prudent course to seal up all communication with the district; the accident having all the appearances of one from an explosion. The damage apart from the loss of life, we are glad to learn, is trifling and it is also pleasing to be aware that the arrangements are such in the other working parts of the establishment that the usual supplies of coal will not be affected by this unhappy and unlooked for occurrence. Every exertion has been used by the officers and workmen to recover the bodies of the three unfortunate sufferers, but up to this time without success.—*Pictou Standard.*

THE CENSUS.—The population of the Province, says the *Chronicle* is About 330,000—being an increase of 33,000 since 1851. This is very fair considering that we have had no immigration while there has been emigration from Cape Breton, Pictou and elsewhere.

A severe shock of an earthquake was felt at Jamaica on the 27th ult. Damage was done in various parts of the Island.

Wistar's Balsam of Wild Cherry is a pleasant remedy for every kind of cough, cold and irritation of the breathing apparatus; it is a safe remedy; it is a powerful remedy; it is a speedy remedy; it is a remedy that cures.

The Rev. J. C. Fletcher gave us last evening a brilliant lecture on the religion, Customs and people of Brazil. Seldom have we relished anything more than the picture he laid before his audience of that exuberant garden of the tropics laden with its strange variety of fruits and flowers, teeming with perpetual harvest for the hand of man. Surely that country must be the garden of the world, and if its people had the enterprise which moves this Yankee nation, imagination could set out a bound to the results they would produce there. As relevant to this comparison the Reverend gentlemen stated that the best remedies employed there for the diseases to which they are subject, are invented and supplied to them by our own well known countrymen, Dr J. C. Ayer of Lowell, Mass., and that not the people only, but the priesthood and the court of the Emperor down, have constant recourse in sickness to the Remedies of this widely celebrated American Chemist.—[*Ledger Boston.*

The Protestant,

CHARLOTTETOWN, P. E. I., JUNE 8, 1861.

The Civil War.

About two months have elapsed since the Southern Confederacy threw down the gauntlet to the Federal Government of the United States by attacking Fort Sumter, and beyond the vigorous defence of that Fort scarcely a shot has yet been fired in return. One unacquainted with the affairs of the Union, would no doubt wonder that the Government at Washington did not immediately march an army South to quell the rebellion on this its first outburst; but the secret of the matter is, the Government were unprepared for war. The neighboring Republic, unlike the Governments of Europe, never kept a large standing army; having no border states from which she feared a sudden and overwhelming attack, she trusted to the patriotism of her citizens to defend her in the hour of need from distant foreign foes. This policy of the United States may save her considerable expense, and be all very well for common emergencies, but it comes short when a strike requires to be made to subdue an enemy within her own borders. Thus it is that instead of being informed that troops were immediately despatched South from Washington after the fall of Fort Sumter, we hear of a rush of Volunteers from the North to save the Capital itself from falling into the hands of the rebels; and instead of a decisive blow being struck before the South could have time to organize an army, months have been spent in raising and drilling Volunteers in the North, thereby affording opportunity to the Secessionists to adopt a similar course. Now, however, after seven or eight weeks of almost unparalleled excitement and activity in the North, the Federal Government is beginning to take aggressive steps, and the war may be said to have fairly commenced. Some outposts of the Secessionists have been taken, but the telegraph reports are so very conflicting, that it is impossible for us here to know the real state of affairs. The South as well as the North has not been idle during the time which has elapsed since Fort Sumter was abandoned by the Federal troops, and as it is said the feeling of the Southerners is one of the most intense hatred to the North, probably they have been even more zealous in preparing for war than the friends of the Union.

Some of our Colonial journals sympathize with the Southern Confederacy. We are not of this number. We cannot see that the Slave States though defeated in the election of a pro-slavery President, had a just pretext for seceding from the Union, as we never heard that abolition was to be the platform of the new administration. Time and again have the Free States had to yield the palm of victory, at election contests, to the pro-slavery party; but when did they ever threaten, much less carry out secession? Upon the whole, we think the Northern States have all along shown an amount of forbearance that did more credit to their love of peace than to their sense of injustice; and we wish them success in the present struggle, because we consider that the seceded states had not sufficient cause to justify them in the step which they have taken.

Nor can we, like some of our Colonial contemporaries, trace the cause of the present difficulties in the United States to republican institutions; nor like them attribute all our peace and prosperity on this side the border to the excellence of the British Constitution. Slavery is the grand cause of the present civil war; but that "institution" is not inseparable from republican government, nor is it impossible for it to flourish under a limited monarchy. Though Slavery does not now receive any countenance under the British Constitution, time was when no Briton could boast, "slaves cannot breathe in England;" and we sincerely trust the day is not far distant when no slave shall clank his chains under the "star-spangled banner" of our republican neighbors. We yield to none in our admiration of the British Constitution; but many a protest was made, many a reform demanded, and many a drop of blood shed in old England before that Constitution attained its present perfection; and who knows, but the Constitution of the United States after a few of its errors have been blotted out by the blood of her citizens, may even outshine that which is justly the boast of every British subject. But after all, no matter how good a constitution may be, unless those who live under it are leavened with the leaven of Christianity, civil freedom can never be properly appreciated or enjoyed. The want of this leaven—the only true conservative element,—owing to the demoralising influence of slavery, we fear accounts in a great measure for the late rebellious conduct of the people in the Southern States.

A great deal of speculation is indulged in with respect to the result of the war. We do not profess to be gifted with wisdom to unravel difficulties which time alone can solve; but knowing that the vision of others as well as our own is unable to penetrate far into the dim arcana of the future, we will not be more presumptuous than they, if we hazard a few conjectures. We do not think the war will be speedily terminated, because if we can believe the reports respecting the state of feeling at the South, it is such that the Secessionists will never yield until forced to submit; and in this case as the suppression of the rebellion appears to be the determination of the Federal Government, it, if at all achieved, will probably be the work of years. Again, whichever party be successful, we are of opinion that the war will be the death-blow to Slavery in North America. Before the Northern armies conquer the South, they will have to invade it from Virginia to Florida, and in this event they will no doubt liberate the slaves whom they may meet as they advance. On the other hand, though the South should be successful in repelling invasion, yet the continuance of the war will so change the whole industry and trade of the country, that the labor of slaves will not be found so profitable or necessary as heretofore, and therefore owing to the drawbacks otherwise attending the system, it may be dispensed with altogether. King Cotton after all is the real tyrant of the slave, and should the war be continued two or three years, his power will be broken in the Southern States. The fact is, that Great Britain, five millions of whose people are dependent upon cotton, is all astir to get a supply from other quarters than the Slave States of America. Lord John Russell has officially written to all the Ministers, Consuls, and Agents of the British Government in other cotton growing countries, calling upon them, to stimulate the production of cotton to the uttermost. Being thoroughly aroused by the conduct of the Secession States, it is said to be the fixed purpose of the British people to draw off from the American cotton market as speedily as possible. Last year, about three-fourths of the supply of Cotton manufactured in Britain came from the United States; but this year probably there will not be more than one-half the amount, and if the war continues any length of time the trade with the States will altogether cease. The war may cause a