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A GLIMPSE OF REAVEN.
O land of liberty! O land of light!
Thy brilliant phajas enclaim my ravished sight;
How have I laved thy cloudless sky to see,
While treading earth's dark vale of misery!
How week the fragrance from thy accurate bowers

No winter sweeps thee with its chilling blusts—
No gloomy sight on thee its shawdow east—
No pestilence can tinge thy gorgeous flowers—
No shade of death in all thy arboars cowers.

But see you groups that stand in garments whitel
Their faces beaming with resplendent light!
Their actions, movements, all, preclaim that love,
Sustained by bliss and pure, prevails above.

And Jesus' name is beard 'mid rending skies!

O sout of earth! ears-worn and stained with sin,

Even these by faith and prayer these realing may we

Even thou by faith and prayer these realms may win Ries, rice and seek thy native heaven to-day, And let sin's snarce no more thy steps delay!

## RELIGIOUS DEPARTMENT.

(From the Philadelphia Presbyteri

The Christian always udverts with pleasure to the judgment which has been passed, in this respect, upon the book which has been passed, in this respect, upon the book which he most loves, by men no less justly occlebrated for their splendid talents and profound erudition than for their elevated virtues. "There are no coags comparable to the songs of Zion—no crations equal to those of the prophets. There is no book like it for excellent wieden, learning, and use. It is a matchless wollime, and it is impossible that we can study it too much, or esteem it too highly. It contains more sublimity and beauty than could be collected within the same compass from all other books that were ever composed in any age or idiom." Such are the opinions, as expressed by themselves, of Milton, the immortal post, Sir Matthew Hale, the suminent Chief Justice of the King's Bench, the Hon. Robert Boyle, who, as a philosopher is ranked with Baccu and Newton, and Sir William Jones, the distinguished philologist and jurist. Tributes of admiration have also been paid to it by men of distinction in the world of mind, whose sentiments cannot be suspected to have hem monified or toloured by religious experience. Rousseau was the representative of not a few of this character, with intellects as bright, but hearts as hard as a mountain of ice, when the following subgrim (in the high and attractive attributes of thought and style. Even the their work of an an in onest hour) flowed from his pen —"The majesty of the Scriptures strikes me with astonishment. Look at the volumes of all the philosophers, with all their pomp, how contemptible do they appear in comparison with this! Ys it possible that a book at once so simple and attractive attributes of thought and style. Even the most enthusiastic admirers of the beaten elassics have conceded their inferiority to it in the sublime and beautiful; in the descriptive and pathetic, in dignity and simplicity of narrative, in power and comprehensiveness, in depth and variety of shought, and in purity and

Nor are these concessions gratitious, or only mainly complimentary, but such as truth and justice demand. None of the boasted mounments of human wisdom can be compared with this, which has been reared by the "Father of lights." Look at its history. Where can any other he found of so great autiquity, and in which ovents so remarkable, either for their greatness or variety are recorded with equal plainness, faithfulness, and majesty—such as the creation; the introduction of evil, moral and physical; the origin of the different languages; the beginning of the most ancient nations; and the deluge, with which the present mineralogical and geological structures of our earth are connected! Look at its specimens of oratory. Where can our eyes fall upon a finer piece of pleading than is furnished in the speech of Judah to Joseph when he and his brethren had been brought back to Egypt by the stratagem of putting a silver cup into Benjamin's suck! Or a greater display of genuine eloquence than we have in the defence of Gamaliel's disciple, as he seed at the tribunal of Agrippa, a prisoner in chains, but a fearlies freeman of the Lord! Look at its laconic maxims and rules for direction in private, social, domestic, and public life. What could be superior themselves, equals the Proverbs of Solomon, which Gibon admitted displays a larger compass of thought and experience than he supposed to belong either to a Jew or a king little of the seed Samaritan, and the description of the unhappy Prodigal, those perfect gams, with their beautiful than that one bearing the name of the youthful Mashitess. In which the widowed discress of Naomi, her affectionate concern for her daughters, the reluctant departure of Orpah, the dutiful attachment of Ruth and the sezowful return to

As it the incidents of travel, what reader of taste and feeling, who has followed the much cuduring here of the Odyssey, with growing delight and increasing sympathy though in a week of detion, through all his wanderings can peruse with inferior in terest the genuine voyages of the apostse of the Gentiles over nearly the same sens? As for she sublime, both in sontiment and style, what could exceed those single strokes of the sacred writers, by which the mightiest events are painted, such as—"Lest there be light, and here was light. "Come down, Osabolut, and sit in the dight." "Come down, Osabolut, and sit in the dight." Or those representations by which the perfections and operations of she Diety are brought to view—"Grant is Jehovah, and of great power his greatment, is unscarchable, his understanding is infinite, marrialous things destine, which we cannot comprehend!" And so for postry, where were tragic strain no mournful and tender as the incentiations of Jeromish, or of David over Saul and Jonathan! What could exceed the music of the son of Amos sweeping the chord to the plory of the Holy City? "And what, amidst all the effusions of Homer himself, can be compared with Excels prediction of the destruction of Egypt, or with the Peafmist's representation of God's abiquity, "Whithey shall I go from thy presence! If I assend up into heaven thou art there! If I make my had in hell, behold shou art there! If I take the wings of the morning and dwell in utborness again of the san again three shall the hone

The truth is, that the Bible not only contains unequalled specimens of this popular species of composition, but it
has also rendered importants id in the production of those
of human origin, which have been most universally
admired. "Shakspeare, Byron, and Southey, are not a
little indebted to it for some of their best scenes and
inspirations." And had it not been for the sacred
associations which it has thrown around Sion and Olivet,
Siloa and Calvary, Tasso's Jerusalem Delivered would not
have appeared. Neither, without its influences, would
Paradise Lost have seen the light, or the Night Thoughts,
the Task, and the Seasons, have been—what the gifted
Montgomery has declared they are—the only universally
and permanently popular long poems in the English
language; for the first three of these, as will be recollected, lare decidedly religious in their character, and the
last owes its principal charm to the pure and elevated
spirit of devoited which it occasionally breathes. It
was at this sacred fountain mainly, that their authors had
their fancy enriched with its brilliant treasures. Here
Milton received the light which has rendered him superior
in majesty of and splendour of expression to earth's brightest luminaries; here Young lit up the fires of his immortal muse; here Cowper learned to anticipate the millennial
bleesschess; here Thompson derived much of his excellence, especially in the preparation of his supremely
admirable bynn; and here, it may be added, Pope was
taught to write of the 'Messiah,' in a manner which
cellipses all his original productions, "in combined alevation of thought, affluence of imagery, beauty of diction,
and fervency of spirit."

Well has it been said, that "all the lovers of truth and
bessonts, af acciont some and ancient love, would admire

AWAKE AND REPENT!

READER,—When I take the Bible in my hand and look at the ways of the world, I see much that is very distressing. I see many persons about whose souls I am exceedingly

they are not tanctified. They have not the Spirit. They are no grace. Their sins \( \sigma \) not forgiven. Their hearts are not changed. They are not redy to die. They are not redy to die to die

I see many who have got a form of religion; but after all it is nothing but a form. They profess and call themselves Christians. They go to a place of worship on Sunday. But when you have said that you have said all. Where is the religion of the New Testament to be seen in their lives? Nowhere at all? Sin is plainly not considered their worst onemy,—not the Lord Jesus their best friend,—nor the will of God their rule of life,—nor salvation the great end of their existence. The spirit of slumber keeps possession of their bearts, and they are at ease, self-attisfied, and content.

Reader, I put it solemnly to your conscience, as in the sight of God, are you one of those persons whom I have just described? There are thousands of such people in our land,—thousands in our country parishes,—thousands in our towns,—thousands among Churchmes,—thousands among poor. Now, are you one of them. It you are, I fear for you,—I am alarmed for you, I am exceedingly afraid.

What is it that I fear for you? I fear everything. I fear lest you should persist in rejecting Christ till you have gined away your own soul. I fear lest you be given over to a

ned away your own soul. I fear lest you be given over to a reprobate mind, and awake no more. I fear lest you come to such deadness and hardness of heart, that nothing but the voice of the archangel and the trump of God will break your sleep. I fear lest you cling to this rain world to clearly, that nothing but death will part it and you. I fear lest you should live without Christ, die without pardon, rise again without hepe, receive judgment without mercy, and sink into hall without remedy.

Reader, I entrest you to remember that the Bible is all

shall see the Lord,—that the wicked shall be intraced into hell, and all the people that forget God,—that God shall one day take account of all your doings, and that Christless ainors like yourself can never stand in His sight. Oh! that you would consider those things! Where is the man that you would consider those things! Where is the man that you would consider those things! Where is the man that who shall dwell wish sverlasting burnings!

Reader, I beseech you in all affection to break off your sins,—to repett and be converted. I beseech you to change your course,—to alter your way about religion,—to turn from your present carclessaness about your coul, and become a new man. I offer to you through Leans Christ the forgiveness of all past sin.—free and complete forgiveness. I tell you in my Master's name, that if you will repent and turn to the Lord Jesus, this forgiveness shall at once be your awa. Oh! do not refuse so gracious an invitation. Da not hear of Christ dying for you.—Christ attetchin, out his hands to you, and yet remain unmoved. Do not love this poof; perishing world better than eternal life. Dare to be bedy and decided. Resolve to come out from the bruss way which leads to destruction. Arise and secape for your life, while

Minions or Carrain Vicans.—Lady Rayleigh, sister & the Issueuted Captain Vicara, has received a communication from a Prussian nobloman, describing his impression of the "Memoirs" of her decased brother. He says:—"I am a man of the world, which is, in other words, tay, I am an unhappy and, weary of amusement, and ye unable to find any peace. I dynotane cannot believe it to universality of such experience as Captain Vicars but this little book is the first book or religion which, it long years, I have been able to read, and that I have read it with an interest which few things are able now it excite in me, and that I have not laid it down—without excite in me, and that I have not laid it down—without yes, I will own it—without tears. It was by accident took it up—I, a stranger, a loreigner, almost atcomery. England, I was wondering what pleasure I should fin for myself this evening in London. As a majter of the war, it interested mu—and; as a matter of the heart, in the content of the lore of the conding, when we have the conding it. What shall some of the rouding, when he would be more a language in processing in London.

APPAIRS IN NOVA SCOTIA.

ETTER OF THE HON JOSEPH HOWE

[We take the following noble Letter from the Rasters Carele; and, in doing so, beg to state, that while we cannot be press our admiration of the manly put letters of Nova Scotia set distinguished Statesman, we would not be understood accoming the advocate of any more political party.—En Pass

TO THE PEOPLE OF NOVA SCOTIA.

as series of Letters, addressed to you through the state of the state

p by publications in the Haifer batholic newspaper, in hich the Protestants of Nova Scain were gravely told nat those outrages were committed in the name of a state of the provided, and that men to would otherwise were been if provoked, and that men to would otherwise were been if condemned to the Pen tantiary. In his been read loose upon the community, because the Chairman of the Railway Board, whose peculiar datly it was to project the rights of industry upon the Public Works, had natured to denounce their acts, an to expose the machinary by which the law was being set at defiance. In the forting of these statements has been disappored, after forting it's discussion in the House of Assembly. Two was consentially and the ourse of the Debats, high throw further light upon here strange transactors, at the head of one of the pracipal witnesses; and at another, who had been shot a was prevented from many forward to rive settings and an another, who had been shot a was prevented from many forward to rive settings and a canolider, who had been shot a was prevented from many forward to rive settings and a canolider.

cape to Sheet Harbour.

In my former letters I also prove I trust, to your as instanction, that among the Catholic population of Halifax there are certain disciples and admirers of Smit O'Brien, John Mitchell, and other lisloyal and mischeric our persons, who, having vainly endeavered to get uporivil war in their own country, are still bent upon the diamemberment of this Empire. That similar faction exist in the principal cities of North America. That throughout the Russian War, these people openly sympathized with the enemies of Great Britain; and did their best to lovolve the Upited States it the controversy; and that, if war had been precipitated with that sountry, we should have bud, the Young Irolanders in the United States invading the British Province, while their friend here could not have been recipitated upon to take up arms in our Alefence.

avowed enemies of England in the United States; I clearly proved that the organ of the Irish Oatholice here had openly sympathized with Rassis throughout that war; and, at its close, had publicly "t thanked God for the humiliation of England."

Not one of these charges was shaken or disproved, by any statements made, or evidence adduced, in the course of the voluminous debates which have just been brought to a close in the House of Assembly. These further facts were however clicited, that the New York Charge, of which Mr. Condon was the Agent and Correspondent, had publically gloried in the announcement that our gracious justs Victoria was mad; and that Mr. Oendon, as one of the Stewards of a public entertainment, had refused to permit Her Majesty's name, to be placed among this deco-

correspondence, or to the utiterance to this reasonator sentiments, the Government, acting upon the decided as pressions of opinion in most of the leading organs o public sentiment, and with the concurrence of some of the Representatives of Scotch and French Catholic Constituencies, decided upon dismissing Mr. Condon—upor openly discountenancing the disloyal, and upon taking such measures as would render life and property securage the Public Works of this country.

No sconer was this policy announced by the dismissa of Mr. Condon, than it became apparent that the Ecclesia satical Authority of the Catholic Church was to beactive ly employed to break down the Administration. This power, evidently exerted upon unwilling snimls, was soon lot to be at work. The Hon Edward Kenny retired from the Presidency of the Legislative Council. Mr. Henry the late Provincial Secretary, representing a Catholic Constituency, and Mr. McKinnon, a Scotch Catholic, hi colleague in the representation of the County of Sydney retired from the Executive, Mr. Wade, a Protestant gentleman representing Digby, in which county the French Catholics are numerous, joined the opposition; and four other gentlance. Catholic representations of the poposition; and four other gentlance.

blice, and two representing Catholic Constituencies. It is among a seafully resisted by 22 gentlement, all of whom the Probatants.

The members of the Administration immediately requed. As the tovernment had been overthrown by the mission of acts which I had recommended, and by the seriou of principles which I believed to involve the retout liberty and freedom of thought so dear to the people of this country. I owed it to from and to you, a low their examples and to seal, by the surfice of muridly interests, the sincerity of my political and religions our toltons.

Mr. Johaston, who defended the destroyers of Gount.

by a bhanly, in the Court, and in the Legislature, what lied the conduct of Mr. Condon; and who took do thing wrong in the disloyal sentiments, as I save saults upon our common Protestantism; promulgate y the Hallfax Catholic, received the unsulmous support the Catholic sambars—with their aid he was abled verthrow the Administration; and to construct worther the 22 Protestant gentlemen; the theoretical now for constitutional Opposition; united and firm, and includes a large amount of knowledge, experience, and pract a segacity of the House, they will, independent of a different without form a powerful and efficient element legislature and include the constitutional control of the constitutional control of the constitutional distributions of the constitutional distributions of the constitution of

one in to disturb and control our public affairs, may gathered from one or two expressions, audicinctly.sig ficant to be recorded here.

The Hun. William Young spoke a follows:
Sin, "I shall say but little at present of the influence litch, though dueson, are for the first time felt, palpably discardelly felt, in the Legislature. These are in success authorized to the Constitution, they have been unrupulously correlated and

and isaxfolly folt, in the Legislature. Place the Judness autonome to the Constitution, they have been a computously exercised, and present to the people of No Scotia a picture which demands their most serious conferation. What have we seen! The whole Catherough, as one may foreste the friends of a life time, a prepare to walk or mass across the floor, of this Hemand coalesce with the Conservatives, their avowed polical apponents, to defeat an administration, which were told to be bedien.

tence. It is undeniable, then, that a mysterious and bowerful agency has affected this change; a change, too rought about by no hostility of opinion, for we well now that though their votes may be against us, the rearts and judgment of many Catholic gentlemen in this House are with us still."

william Chauters, Lea, member for Newport, eald:—

"I asserted in my former speech that the combination was constural and unboly. I believe so still. I have heard nothing to change my opinion. Here we have been for a fortnight fighting with straws—while the real question has been studiously avoided and kept in the back ground;—there is a secret spring to which no allusion has heretofore been made. I now aspert here opinity, that the Catholies of this Province, believing they hold the balance of power, have dome to the conclusion that they can govern the country. To may man who has marked the progress of events during the past few months, the proposition must be self-evident, that we have now to consider whether Sir Gaspard Le Marchant or William Walsh, the Catholic Archbishop, is to be Governor of Nova Scotia—(Hear, hear.)?

Looking calmiy round on what has occurred in Nova Scotia, within the last twelve months, upon what has occurred in Canada, New Brunswick, Newfoundland, and Prince Edward Island, within our own knowledge and experience; upon the very recent and pulpable manifesta-

cooking the last twelve mostins, agon what has occurred in Canada, New Brinswick, Newfoundland, and Prince Edward Island, within our own knowledge and experience; upon the very recent and pulpable manifestations of an aggressive spirit on that part of the Papalpower in the Provinces. I have not hesimized to advise my friends to take bigher ground than has ever yet been taken by any Political party in Now Scotia, and they have determined to take it boildly in the face of the country.

The Liberal Party has performed its mission. The Constitutional changes, and the public improvements of the country, attest its power and perseverance. The Conservative Party have likewise done their work, in watching and restraining where danger seemed to be approposed. Neither of these parties can now give to Nova Scotia such a government as the requires. The Liberals, weakened by the open defection of the Catholies, cannot do it! and the Conservative, lifted to power on their shoulders, only rule by the sufference of an Ecclesiastic, who owes no responsibility but to a foreign Potentate, introopgized by the great body of the people of Nova Scotia. The Head of the Catholic Church in this Province, who denounced Mr. Johnston in 1850, for

to break people's heads, publish dialogal sentiments, scoff at and revile Protestant elergymen and their doctrines, without retaliation; and to carry on correspondince, in time of war, with the enemies of our country. The only reason that anybody can give for the overthrow of the late Government, and the construction of the new one, is the reason, "pure and simple" that the Catholic Archbishop so willed it. If the retiring Cabinet did not tender their resignations at the Glebe House, mobody doubts but that the list of the incoming Ministers received His Grace's approval before it was submitted to the Lieutenant Governor. The Cabinet are powerless to carry any measure that the Catholic Priesthood of this city disapprove; and, as their conduct of late has favored the impression, I assume that gutting houses, breaking heads, corresponding with England's enumies, and defeating crown prosecutions, will not be regarded as

Obsices against the powers that be.

The experience of the past, and the aspect of public affairs at the present time, have satisfied me that, a fairs at the Protestants of this country are divided, it must be ruled by a Roman Catholic minority. Had the late Government succumbed to what is known here as the Irish Brigade, it would have held the reins of power at this moment. Whenever the new administration ventures to imitate its independence, from that moment its fate will be sealed.

It is clear, to the eye of the most ordinary political observar, that so long as Protestant Nova Scotians are divided, the Catholics must rule our country. For my-self, I am so were af this domination that

divided, the Catholics must rule our country. For myself, I am so weary of this domination, that I have felt for some time that any personal searlifee was light in comparison with the obligations that rested upon me to struggle for a more solid and reputable basis of civil Government. Party considerations ought not to stand in the way of a 2 consummation so devoutly to be wished:" indeed recent events have convinced me that there is no colid basis for Party, in this country, but such a Protestant organization as will render the Government independant of Roman Catholic support. An Administration, resting upon an independant Protestant majority, will alone, after what has cocurred, in my judgemat, vindicate the honor, and satisfy the public sentiment of this country. Such a Government can only be formed by the co-operation of Protestants all over the Province, who are content to leber in this cause, without reference to old party names, or to bye-gone differences of opinion.

Every public man, whose confidence I share at this moment, forme with more and some with less reluctancy have been forced to this conclusion; and every one of them has consequed to force personal claims, and make any sacrifice, rasher than permit the Roman Catholic

School Education. It was not by the uncompromising limitity of the Roman Catholic Priesthood. During more than half the session he was threatened with the desertion of every Roman Catholic Priesthood. During more than half the session he was threatened with the desertion of every Roman Catholic member in both Houses. The Priesthood were only satisfied when certain clauses were prepared, by which separate and archaisely Catholic. Schools, from which the Bible would be of caure excluded, were provided by law: the funds for their maintenance being raised by taxation, and the management being conceded to those over whom the Government could exercise no control. No aconer were these clauses framed than it was apparent on me that the Bible was defeated; that the Protestants of Nova Scotia would never permit such a blow to be aimed at our. Common School system.—It was equally apparent that the Catholics would consent to an emeasure that the Protestants could conscicutiously approve. The Bill was lost, and it is patent to all the world, that, in transferring their support to Mr. Johnston, the Catholics will take very good care that no measure for the improvement of our youth shall be sarried, which does not meet their approvat. The question of Education is abelyed, and must so remain, until re-atimated by a tolough Protestant agantzation.

The demand for separate Schools, proferred by the Catholic Archisahop of New York, first roused the Protestants of the United States to organize the defence of their Common School system, which, however, distanted to the Roman Catholic Priesthood, has challenged the admiration of the world.

orld.

I have said that the Catholice in all the British Provinces e acting upon one aystem, and are rousing, every where, Protestant spirit, that is manifested by politinal organizations for self-defence. The Roy, Eyerton Ryerson is the uporintendent of Education in Canada. Read what he ya in a public letter, datted "Education Office, Toronto, for Dec. 1855 :"My last remark is that the same spirit which assails, is represents and calumnistes our public school system, is until beattlessed.

of liberty for the oppressed of all nations, and developes he national mind and resources beyond those of any other courses to the state of the British Government are equally the enemics.

on the present that, in Canada, the implicable on mices of the British Government are equally the enemies of Common Schoola. Let the Protestants of Nova Scotis "mark, learn, and inwardly dignet"—this passage, and there are themselves if those who defeated the Education Bilt of the is.—"Gath" are not the same persons, who "thanket God," at the close of the year, " for the humiliation of England."

In New Brucowick, where the Protestant spirit has been

dean lock theirs only saved by the casting vote of the Speaker) and will be speedily overthrown.

It may be said, and will be said, that the Administration recently formed here, contains but two Catholic members, and that all the principal departments are held by Protestante. This is true. The rune is a wily one, but will deceive nobody. Rome knows when to grasp, and when to shroad her policy under the disguise of moderation and forbearance. Mr. Johnston's a deministration rests upon eight Catholic rotes, and while that is the case the Archbishop is master of the situation, and can dictate his own forms at any moment. Mr. Johnston, and I. wis to apeak of him with all personal respect, holds his present position mainly by the defence of burglars—by stooping to consteasance just such people as Mr. Ryerson tells as are equally the enemies of England and Common School Education.

I have felt it my daty, fellow countrymen, to be thus plain and agains.

ptant and explicit. These who think as I do, will, I trust, be prepared to not with one, irrespective of old party names, or of former differences of opinion. The state of the party names, or of former differences of opinion. The state of the party names, and the desire of the party names, and in the adjoining Provinces. The Committee will be at once announced, and the co-operation of Protestant clergy-man, and other induced in the protestant clergy-man, and other induced in the property of the cheerfully rendered. The overesting hand of Provinces on alone crows our labors with success. Having discharged my duty to my countrymes with fearlessmen and ficility, I confidently rely upon their suggests and public spirit, we werently believing that He who has preserved to this hand, or far, the blessings of civil and religious inherty, will not desert his own cause, or permit the Protestant inference and feelings of Nova Scotia to trampled under foot. I have the honor to be.

Fallow Countryman,
Your very obedient servant,
JOSEPH HOWE.
Halifax, 2d March, 1857.

We take the fellowing from the correspondence of the J

Saxon part of this Western Continent which are worthy of much notice, though in the South American portions of it there are some stirring wonts in progress. Our Presidential convass is ended. The Democratic party is triumphant, with Mr. Buckanan, the son of a North of Ireland Presbyterian, for its leader. It is acticd that, of for the next four years, that party shall have in its hands to all the power and patronage of the Government; and the country is now as quiet as a May morning. All threats of distuncture have counted—all prophecies of evils and the disasters from the success of this or that party have proved untrue, and are heard no more; and there is a universal acquiescence in the declared will of the people. Our political excitements are too frequent; but like the thunder and lightning in the heavens, they clear our political atmost ere; and make all our public men feel their responsibility to the people, who, with Argus vigils ance, scrutinize their conduct. And yet there is political corruption enough to estisfy the most craving appetite in the dispatch.

largely into the political struggle. And if slavery was boldly denounced at the North, it was with equal boldness sustained at the South. Indeed, some of the "fire-texts," as they are termed, went so far as not only to the sustaining of the system as a good, and wise, and patriarchal institution, that ought to be continued and propagated, but also to the advocacy of the reviewing of the slave-trade! The governor of South Carolina advised this measure in his annual message to the Legislature, as weeks since. The very existence of such a man is a disguace to our sivilization; and so he is regarded. His sentiments have been condemned in a convention of Southern man; and a few days since, by a vote of our House of Representatives in Washington. Indeed, public opinion is undergoing a process of education on the subject of slavery in the couth and in the North; so that already Southern men declare they have no objections to Kansas coming in as a free state, if the people of Kansas so desire. And as a free state, it will be soon among the sisterhood of the Union. This will be a great point gained in the controvers; for all time to a superse and the same and in the controvers; for all time to a superse control of the Union. This will be a great point gained in the controvers; for all time to the same control of the Union.

there denounced the North as overspread with abolitionism; and asserted that if Framout were elected, he would
set all the elaves free. And all this was for the uniting
of the vote of the entire South against him. But whilst
it effected that purpose, it also spread information among
the slaves, that there was a great party in the country in
favour of their emancipation; and they formed in many
localities a disjointed and ineffectual plan for taking their
freedom into their own bands. The plot was revealed by
some who were in the secret, and defeated. These servile
insurrections are terrible in their effects. Oftentimes the
owners have been by their slaves cruelly murdered; and
as the slaves are always subdued, some of them, for the
purpose of striking dread into others, are awfully executed. And as in some states the slave is to the white
population as three, four, or five, or more to one, they
live in constant fear, and are driven by fear to resort to
overy anjustifiable means for their protestion. The law of
self-preservation has given rise to laws, as to slaves, in
our Southern Siates, which are a diagrace to our humanity. Nor is there any way of doing away with the necesity for such laws, but by the final abolition of the entire
alawe code. This will come to pass zooner than many
dare now expect.

out abstement. As the West becomes open an accessible, all ways of access are crowded with thos whose motto is, "Westward, he!" And when our turn pites and railways stretch from the Mississippi to the Acide, as they do now from the Atlantic to the Mississippi, we shall have as noble, as active, as virtuous, an as homogeneous a population, extending from New Yor to San Francisco, as any which the world has yet see on so large a cale. I say homogeneous; for its one our great peculiarities that all nationalists are lost her by the second generation, as the rivers are lost in the new We are destined, in Providence, to be an English-spealing, and Protessant people. As an illustration of this, need hat point to San Francisco, a city succeept ten year old, where there are already nixty thousand people, as thirry-one churches, some of them equal in number wealth, and liberality, to any in the land. There is great public sentiment everywhere, felt and accted on this land, that the Bible, the teacher, the Church, as the minister, are accessary to the prosperity and growt of any place. And have these go with the atranase openhation to the ham of the Booky with the atranase openhation to the ham of the Booky with the atranase openhation to the ham of the Booky with the atranase openhation to the ham of the Booky with the atranase openhation to the ham of the Booky with the atranase openhation to the ham of the Booky with the atranase openhation to the ham of the Booky with the atranase openhation to the second of the Booky with the atranase of the second of the Booky with the atranase openhation to the second of the Booky with the atranase of the second of the Booky with the atranase of the second of the Booky with the atranase of the Booky with the