A few days ago a paper from the section came to hand, and on opening it, the first item that met my eye was, "Died suddenly, at his residence in —— county, 'Squire S——, aged," etc. It was my host. In an unlooked-for hour he was summoned to eternity. Alas, there is reason to fear that he died as he had lived, an unconverted man. I do not know. But this I know, that could I have lifted the veil of futurity, and seen that I was speaking with a dying man, my words of warning would have been more earnest and affectionate. The precious opportunity was given once, but in this case never to be enjoyed again.

Christian, when you speak with an unconverted friend, be in earnest. It may be his last warning, it may be your last opportunity. Speak as one who must give account. Then you will have no bitter, unavailing regrets.

Unconverted Friend, talk not about being a Christian some day. Lo, these many years you have been striving with the Spirit of God, and turning from the love of Jesus. All the invitations of mercy and promises of peace with which God's word abounds, belong to the now, the present time. The Lord is only near us in mercy in this life. He can only be found now. Oh, as you value your soul be in earnest.

Time is earnest, passing by;
Death is earnest, drawing nigh.
Sinner, wilt thou trifling be?
Time and death appeal to thee.—*Am. Mes.*

"A Worse Thing."

"Sin no more, lest a worse thing come unto thee," Jesus said to the impotent man whom he had healed at Bethesda. This man had been afflicted with an infirmity for thirty and eight years, and had waited long at the pool of Bethesda for healing. There Christ found him still waiting, and had compassion on him, and, by a word of divine power, at once made him whole. Afterwards he finds him in the temple, and says unto him, "Behold, thou art made whole; sin no more, lest a worse thing come unto thee."

Christ's admonition in regard to his present duty "sin no more," is enforced by a word of warning that is as a finger-board pointing on to the future, "lest a worse thing than thirty-eight years of painful infirmity! These words give us a glimpse of God's final judgments. This man's infirmity had found him a youth, and left him an old man; it had withered up all his manhood, and yet a worse thing than this is threatened, should he return to his former life of sin. Only one who has suffered and lingered so many years, can know how fearful a thing it is; yet Christ makes even this dark and terrible memory of the impotent man but the shadow of the coming judgment for sin.

Do not these words of Christ point unavoidably and convincingly to retribution after death? The remainder of this man's earthly life could hardly be anything more dreadful than the past. Already his sins had almost exhausted the intensity and duration of earthly punishment. That which is worse in the degree of its torment, and in its duration, must lie beyond.

Remember, that while a bed of sickness and infirmity is a place of suffering, hell is much more so; the eternal doom of the finally impenitent is a worse thing than thirty-eight years of protracted earthly pain. This warning of Christ, pointing with such a depth of meaning to future misery, should be heeded by every sinner while escape is possible. Come to Christ at once, and the retribution of woe which hangs over you shall be changed to reward and imperishable blessedness.—
H. M. H.

THE
Protestant & Evangelical Witness.
SATURDAY, MARCH 2, 1861.

"The Islander," Calvin and Servetus.

In a recent number of the *Islander* we find the following: "The heretical reformer (!) SERVETUS * * * * * had the temerity to propound his views on religious matters. He became an object of pursuit. He escaped the horrors of the Inquisition; but he fell into the hands of CALVIN, who determined to rid the world of him and his 'detestable heresies.' After what Lord Brougham called 'a mockery of a trial,' Servetus was condemned to suffer death, and was accordingly burnt outside the orthodox city of Geneva." On reading these sentences, we presume, any candid critic would say that the meaning is nothing more nor less than, that Calvin, in procuring the death of Servetus, was, in one person, sheriff, judge, jury and executioner; and it might be even inferred that Servetus was quite a reformer, and Calvin a monster, in the estimation of the author of them. The whole representation we consider calculated to leave an unfair impression on the mind of the reader, and, therefore, propose to give a general view of the facts of the unhappy trial and condemnation of Servetus. We wish to do so in the spirit of candor, knowing no party, but honestly reproducing facts. To us it is a small matter who, or what Calvin was; yet let justice be done to him as to all others.

Until very recently, it was supposed that the original records of the trial of Servetus before the Little Council of Geneva were lost. In 1844 however, Albert Rilliet, by publishing a work based on these records, dispelled the error, and gave the world the assurance that authentic documents still exist containing the whole trial. Let it be observed that Rilliet is a Unitarian clergyman of Geneva. From this, and other reliable sources, we propose to give something like a correct view of the matter.

There, then, can be no doubt that Calvin was the prime mover in causing the arrest of Servetus; at what time after the latter arrived in Geneva from Vienna, and in what circumstances, we cannot positively assert,—various accounts on both points being given. But these points are unimportant. There can be no doubt further that Calvin extracted from a work of Servetus, called *Christianismi Restitutio*, thirty-eight charges of heresy or false doctrine. They were the means of bringing the Spaniard before the Genevese tribunal. It is also true, that Calvin had to meet Servetus face to face before the Council, on the third day of the trial, in order to substantiate the truth of the charges made by him against the latter. It cannot be denied, that Servetus would have been successful in so mystifying his views and doctrines as to confound his judges and imperil the life of La Fontaine, had not Calvin appeared when he did. The day Calvin appeared before the Council, was the 17th of Aug., 1553. At this date, all direct and active hostility on the part of Calvin to Servetus, seems to have ceased. It is not to be questioned, however, that Calvin was consenting to his death,—that he thought in acting as he had done that he was doing God service,—that he was strictly conscientious. The Council met again on the 21st of August; and now the trial assumes a new and unexpected aspect. Calvin and theological discussions fall into the back ground, in the view of the Council; and religion itself and civil liberty alone appear, the former only in so far as it is unseparably connected with the latter—leads to it, and supports it. Napoleon I. is reported to have said "if left to choose between the bloody reign of Jacobinism and the tyranny of the Bourbons, he would infinitely prefer the latter." The Genevese had experienced some of the horrors of the reign of libertinism not long before this celebrated trial, and the majority of the Council were anything but religious men or friends of Calvin; they saw that their choice lay between religion with liberty, and irreligion and anarchy—that if Servetus was acquitted lawlessness and bloodshed must [illegible] and accordingly agreed to submit to support [illegible] the downfall of the state and liberty. This choice would be produced by the nature and tendency of the doctrines of Servetus. Such was the case. On the 17th Aug., in his dispute with Calvin, Servetus clearly announced his anti-trinitarianism, rationalism and pantheism, he spoke of the doctrine of the Trinity as "a three-headed monster and Cerberus," and declared that "the bench, and the buffet, and the devil, and all things else, were part and parcel of God." From Servetus's own lips the Council heard these statements; they felt that here were the seeds of the wildest revolutions of states and institutions, and henceforth took the case into their own hands, determined to prosecute it according to *the laws of the land*. Hence they immediately wrote to Vienna for information concerning the trial of Servetus in that place. The prosecution on the 21st August was taken up in the name of the State by the attorney general, and carried on as a State trial. Says Rilliet, "in the public prosecution and condemnation of Servetus, no account was taken of his altercation with the Reformer,—the position of the latter had changed too much for any offence against him to be reckoned a crime. If Servetus had had, in the eyes of Genevese justice, no other fault than opposition to Calvin, his acquittal had been certain. The Reformer is no longer confounded with the Reformation; and if he alone had been concerned in the affair of Servetus, all his efforts would have been unavailing to secure the condemnation of his adversary. Rilliet distinctly asserts "that Servetus was condemned by the majority of his judges, not at all as the opponent of Calvin—*scarcely as an heretic—but essentially as seditious. Politics acted a much more important part than theology towards the close of his trial,—they came on the stage with the attorney general.*" And he farther maintains that the Judges looked more at the "dangerous results of his opinions" upon the welfare of States, and "of his persisting in spreading them," than any quarrel he might have had with Calvin. Calvin, too, formed the same estimate of the principles of Servetus, and this probably induced him more than any other cause to procure his arrest. No doubt a knowledge of the same facts, together with the arrival of Servetus in Geneva, though warned not to approach that place, led Coleridge to say "if any poor fanatic ever thrust himself into the flames, that man was Servetus." It certainly would seem that Calvin's opposition to Servetus was far more likely to procure his acquittal than his condemnation. We give the following as proof of this.

The "Little Council" that condemned Servetus, was not the tool of Calvin. The majority were opposed to him as a Christian, as a theologian and citizen. Nor was this majority inactive or uninfluential. Perrin stood at the head of it, and was zealously prosecuting schemes to overthrow Calvin's influence, and succeeded in ousting the friends of the Reformer and gaining seats in the Council for his own party. "Ministers of the gospel were prohibited from sitting in the Council General and from all political rights." The arms which had been the previous year given to the pious Refugees (French) and friends of Calvin, for the protection of the city, were taken from them. These three acts, says a recent writer—"the exclusion of Calvin's friends from the Council of Twenty-five, the disarming of the strangers who enjoyed no political rights, and the disfranchisement of the ministers,—were heavy blows struck at the cause of truth." They certainly show the strength of the libertine party, and the weakness of Calvin,—that his influence at this date was anything but paramount in Geneva. But this is not all. During the time of Servetus' trial, Calvin and the Council were in open and determined conflict. Philibert Berthelier, a member of the Council, a leader of the libertine party, had been excommunicated by Calvin from the church. This was purely an act of church discipline; Berthelier chafed under it, and sought the aid of the Council to force Calvin to reverse the sentence. The aid was granted, the Council not only revoking the sentence passed by the Consistory or Church Session, but further transferred the power of "excommunication from the Church Session to the Little Council." To submit to a sentence like this, Calvin would prefer death. Berthelier was not received into the church. The Reformer, it is plain, could have little influence over men who would attempt such high handed measures. Indeed, there can be little doubt that a knowledge of Calvin's difficulties at Geneva was a principal reason that induced Servetus to go to that place. Had a stranger entered the Court on the 16th day of August, 1553, he would not have been able to ascertain who the criminal was; and from the attack of Berthelier and the defence of Colladon, Calvin rather than Servetus might have been supposed to be on trial. No doubt the feeling of the dominant party towards Calvin induced Servetus to make those fierce attacks upon him which constitutes such a prominent feature in the history of this case,—led him to hope for victory and emboldened him even to attempt to put Calvin on trial. The day on which sentence of death by fire was passed on Servetus, out of the twenty-five members that composed the Council, twenty were present; of these, only *seven* were friends of Calvin—the remainder were anti-Calvinists, *i.e.* opposed to him. Strange, that a small minority should be held responsible for the actions of a large majority. We do not mean by this that Calvin's friends did not vote for the death of Servetus,—they did; but we wish to show what was the utmost number Calvin's influence could reach, on the day when Servetus was condemned; that number, out of twenty, was *only seven*. And when sentence in accordance with the Statute of Frederic II. was passed on Servetus, if Calvin's influence was so great at Geneva as some suppose, why, when he so earnestly desired a commutation of punishment,—that Servetus should die by the sword,—why was he (Calvin) refused this request? The Council would not listen to any proposal from Calvin and burnt Servetus in opposition to Calvin's earnest desire. This is the simple fact, whatever unhappy connection Calvin had with the first step of that famous trial. *Servetus was burnt in opposition to Calvin's will.* Moreover, the court that tried Servetus was a *civil*, and not an ecclesiastical one; and we have just shown that, unlike what prevails in purely popish countries, it was not under church influence, much less under Calvin's—instead of being priest-ridden, it sought to ride on priests. The ruling influence in that court was Erastian; and certain it is, if it was a mock trial, as Brougham says, the guilty party was not Calvin,—his enemies were strong and lively enough to carry things as it suited their own views.

The Council did ask advice, but not of Calvin. As early as the 21st August, they "wrote to the magistracy of Berne, of Bale, of Zurich, of Schauffhausen, to acquaint them with the whole" affair. And at the close of the trial they referred the case to the decision of the Swiss churches; who were unanimous in their opinion that Servetus should suffer the extreme rigor of the law, if he would not renounce his opinions. This answer was given on the 18th of October; on the 26th of the same, the Council met, composed as above represented, and passed sentence of death on Servetus,—on the day following he was burnt! It is not correct to say that it was "a mockery of a trial." Principal Tulloch, evidently no blind friend of Calvin, rather, "willing to wound but yet afraid to strike" the Reformer, says, the trial proceeded in a *regular* and *formal* manner on through August and September.

In looking at the case, we unhesitatingly agree with Wirt, attorney general of the United States, that it was the age and not Calvin that burnt Servetus. We say so, because, all the leading men of the age thought it right to burn heretics and blasphemers. This is true of Protestants of all shades of view, as well as of Roman Catholics. Melancthon and with him the Lutherans, Bullenger and with him the Zwinglians; Cranmer burnt two heretics, sorely against King Edward's will, and the celebrated Montesquieu, two ages after, seems to justify the act of burning Servetus. Bolsec, an Arminian, says "I wish all who aid him (Servetus) were exterminated, and the church of our Lord well purified from such vermin"—"that he felt no displeasure at his death." We need not refer to Catholic countries—we know their *present* creed. The only excuse we can offer for such names, including Calvin, holding such views, is the apology which Burnet makes for Cranmer, "it was truly the effects of those principles by which he governed himself, and from no cruelty of temper." Servetus is styled a reformer by the *Islander*; whatever he reformed in other principles, on this one we assure the reader he was not in advance of the age in which he lived; he fully admitted the propriety of passing sentence of death upon men for holding heretical opinions! And whence did this dark spirit rise? who is to be held accountable at the bar of public sentiment for its existence and continuance? We say heathenism and popery. For ten long dreary centuries, at least, did popery train uncontrolled public sentiment; and so thoroughly did she infuse this spirit of persecution with the framework of society, that minds which could arise in the might and majesty of truth and throw off her shackles, still retained some remnants of her unhallowed feelings as regards liberty of conscience. This dark spot on the age of the Reformation is but the lingering shadow of departing popery, and the whole odium of it should be flung in the teeth of that harlot who now wipes her mouth, and still practices the same iniquity. Shame on popery, with suffering saints this day in her dark dungeons, to speak of the burning of Servetus. And the editor of the *Islander* might have found some other method more honorable to himself in answering the young priest than exhuming the ashes of Servetus; but especially is he faulty by the unfair representations his short notice is calculated to convey.

We say then, 1, that Calvin was wrong in holding the views he did on this subject, *i.e.* for condemning men to death for their beliefs, and consequently for all actions flowing from such a principle. 2, That it is not true that he wielded uncontrolled power in procuring the death of Servetus; instead of this, the truth is that so soon as the trial assumed a serious aspect Calvin was thrown aside. 3, That it is unjust and ungenerous to make Calvin the victim to atone for the spirit of the age in which he lived, and 4, that when Calvin is judged by the age in which he lived—the true standard—his character defends itself—*and that Calvin's foes burnt Servetus.*

Rev. R. Laird, will (D. V.) preach in Queen's Square Presbyterian Church to-morrow (Sabbath) at the usual hours.

Scriptural Poetry.

I lay my sins on Jesus	Lev. xvi. 21
The spotless Lamb of God,	Heb. ix. 14
He bears them all and frees us	Heb. ix. 28
From the accursed load.	Gal. iii. 13
I bring my guilt to Jesus	Acts xiii. 38, 39
To wash my crimson stains	Rev. vii. 14
White in his blood most precious	1 Peter i. 19
Till not a spot remains.	Eph. v. 27
I'll tell my wants to Jesus,	1 Peter v. 7
All fulness dwells in Him,	Col. i. 19
He healeth my diseases,	Psalms ciii. 3
He doth my soul redeem.	Gal. iv. 4, 5.
I lay my griefs on Jesus,	Heb. iv. 15.
My burdens and my cares,	Psalms lv. 22
He from them all releases,	Isaiah lxiii. 9
He all my sorrows shares.	Heb. iv. 15, 16
I rest my soul on Jesus—	Deut. xxxiii. 27
This weary soul of mine;	Matt. xi. 28
His right hand me embraces,	Cant. ii. 6
I on his breast recline.	John xiii. 23
I love the name of Jesus,	1 John iv. 19
Immanuel, Christ, the Lord;	Matt. i. 23
Like fragrance on the breezes	Cant. i. 3
His name is spread abroad.	Phil. ii. 9, 10
I long to be like Jesus,	1 John iii. 2
Meek, lowly, loving, mild;	Matt. xi. 29
I long to be like Jesus,	1 Peter ii. 21
The Father's holy Child.	Acts iv. 27
I long to be with Jesus	Phil. i. 23
Amid the heavenly throng,	Rev. vii. 9
To sing with saints his praises,	Rev. v. 13
To learn the angels' song.	Rev. xiv. 3

St. Eleanor's, Feb. 12, 1861. S.

We have been informed that during the present winter, while Rev. Mr M'Donald's labors have been altogether confined to De Sable and adjacent settlements, on account of the numbers there awakened requiring counsel and direction,—a similar movement has commenced at Orwell Head, another part of his circuit. Not a few there also have been convinced of sin, about 100 of whom, it is said, have found relief by trusting in Jesus.

A letter from Bathurst, N. B. contains the following gratifying intelligence:—

"We are having a most blessed work of religion on this circuit. God has heard the prayer of his people who cry day and night unto him, 'O Lord revive thy work,' and he has come and blessed us. The work has been in progress about ten weeks with more or less power, and over 80 souls have professed to obtain peace through faith in our Lord Jesus Christ: To God be all the praise and the glory for ever.—*Halifax Wesleyan.*

REVIVAL IN THE ORKNEY ISLANDS.—A letter from England in the New York Chronicle reports a remarkable revival of religion on the Orkney islands—much like that in Ireland. These islands are off the north of Scotland; the inhabitants are mostly fishermen and very poor:

"Upon them God is wondrously pouring out his Spirit, and great numbers are being made partakers of his grace. Drunkenness, swearing, and Sabbath-breaking, the former traits in their character, are gone, and all the evidences of a new and holy life are unfolding themselves. Many of the converts are among the young. To the neighboring seaboard the work is extending, and multitudes of the seafaring population are feeling the Spirit's power. In the Shetland group of islands there is a great attention paid to religious duties, but the degree of religious impression and excitement is far below that of the Orkney."

SCOTTISH MOVEMENTS.—The Reformed Presbyterians of Scotland are throwing themselves heartily into the Union Movement; a very influential public meeting has been held. They have also, in concert with the U. P. Church, the Congregationalists and others, joined the Free Church in protesting against the action of the Court of Session in affirming that non-established bodies must justify their disciplinary sentences at the bar of the civil court, and show that they are in accordance with the "contract" entered into between the members of such Churches! A most powerful meeting has been held, and the alarm is extending to the English Dissenters. Probably there is no Dissenting body in the world that might not be mulcted in damages if such doctrines be affirmed; in that case the churches of Christ must either suffer, or be unfaithful, or be extinguished! The American papers, generally, heartily sympathize with the Free Church. The *N. Y. Observer, Evangelist, World*, &c. does so, but we are sorry to say the Scottish *American Journal*, following the lead of the *Scotsman*, goes out of its way to make a fierce attack on Dr W. Lindsay Alexander of the Congregational Church, one of the best and ablest men in Scotland. He is heartily with the Free Church.—*Col. Presbyterian.*

VACANT FRENCH BISHOPRICS.—There are now six vacant Sees in France. The Emperor does not fill them up because he knows the Pope would not confirm his appointments. This state of things cannot last much longer. The Emperor must either reconcile himself with the Pope, or become a new Henry VIII.—*Malta Times.*

A brisk *fusilade* is going on in France between the priests and *pamphleteers*, for the settlement of the question whether the Pope or the Emperor ought to be the head of the Gallican Church. M. Edmund About is the agile and effective leader of the assault upon the Papal supremacy; but he is aided by many skilful writers, who are more than a match for the bishops who head the Ultramontane party. Of course, religious and political passions are strongly intermixed in this contest.

SUFFERINGS OF MISSIONARIES.—The Cape papers contain particulars of the sufferings and deaths of various members of a devoted missionary party in the Zambesi country. After two years of unprecedented trial and suffering the Rev Mr Helmore, a missionary of 17 year's experience, succumbed to disease and died. His wife was carried off by fever a few days afterwards, and was speedily followed by her two children, and then by a native teacher. The Rev. Mr Price, urged thereto by the chief Sekeletu, quitted with his wife and family, and found shelter elsewhere. The fate of another of the band, the Rev Mr Mackenzie, remains a mystery, and he may have fallen a victim to disease or to [illegible] savages, or happily he may have found health or a peaceful asylum in some other part of the country. The afflicting intelligence above alluded to had been communicated to the venerable Moffat and Dr Livingstone. Dr. Livingstone, his brother, and Dr Kirk, were communicated with when they were eight days from Linyanti, the principal town of Makololo. The doctor and his party were well. The Pioneer, sent out for the use of the Livingstone mission, was in Simon's Bay, at the Cape, when the Cambrian left. She and the Sidon were then expected to leave in a few days for the Zambesi. They expected to meet the doctor and party on the Zambesi, and proceed to Makololo.

SECULAR DEPARTMENT.

ARRIVAL OF THE ENGLISH MAIL.

On the second reading of the Church-rate Abolition Bill, Lord R. Montague will move that it be read a second time that day six months.

Four men perished yesterday from suffocation in London sewers. Three of them were discovered about 100 yards from the trap by which they had entered. The body of the fourth is supposed to have been washed into the Thames.

A Grand Review of the Volunteers of England is to take place on Easter Monday, with the view of ascertaining what number can be concentrated on any given point, in case of emergency.

Lord John Russell's speech on the opening of Parliament was warlike.

The French Emperor had invited England to stop the career of Garibaldi, who is said to have left his island home at Caprera, and gone no one knew whither. The Emperor's invitation was declined, on the ground, that the Italians ought to be left to "settle their own business."

BELFAST, Feb. 3.—Probably the greatest conflagration that has ever taken place in this town occurred this morning at 1 a. m., in the monster premises of Messrs. Workman, in Bedford street, and occupied by parties all connected with the linen and sewed muslin trades, their warehouses being stocked with the most inflammable materials. It is believed that the extensive premises, of which nothing but bare walls remain, were insured. Damage estimated at about £25,000.

UNION OF THE COLONIES.—The *Maritime Register* says: —"The Government scheme for a Confederation of the North American Colonies will probably be submitted to Parliament early in the coming session. Meanwhile the rumor of the Ministerial plan, gathering, as it did, strength and consistency from the visit of Sir Edmund Head to this country, has created considerable excitement throughout the provinces. It has been suggested by a Canadian journal that the Duke of Newcastle, before introducing his Bill into the Imperial Parliament, should send out a draft of it for the information of the provinces. Whether the Government will be sufficiently wise to be guided by this very proper suggestion remains to be seen."

What say our contemporaries who were indignant at the idea of the British Government entertaining for a moment this great project, and who saw in it but a way for separation from the Mother Country.—*N. B. Reporter.*

It is reported, that forty-one peaceful Mussulmen have been murdered, under circumstances of great cruelty, in the Mountain district of Montenegro.

FRANCE.

The *Herald's* Paris correspondent says, the general impression of Lord John Russell's speech in the Commons, on the 5th, is that the relations between the English and French Governments are anything but friendly, each Government being divorced from the other on almost every point of European policy. With regard to Syria, the French Government publishes an article in the *Debats* bitterly blaming the course of the British Ministers.

FRANCE AND TURKEY.

PARIS, Feb. 8.—A telegram from Constantinople announces that France submitted to the Porte a note identical with that of Russia, stating that the inquiry in Roumelia was not sufficient, and demanding a convention or conference. The Porte replied that reforms had been prepared.

AUSTRIA.

The conduct which Austria is now pursuing towards Hungary is explained by the statement, which has received general credence, that in the event of the latter country defying her supremacy, Russia will once more come to the assistance of Austria, as she did in 1848-9. On no other principle is the infatuation of Austria to be accounted for. New combinations must necessarily arise out of this unlooked-for position. This attitude on the part of Russia and Austria gives color and probability to the rumor which abounds, that a Northern League has been formed, consisting of Austria, Russia, and Prussia, as protection against revolution, and more especially as a protection against Louis Napoleon.

LOMBARDY, Feb. 8.—An address, signed by several hundreds of the notables of this city, petitions that the popular interests may be principally considered in the approaching election to the diet, but that only proprietors of landed property should be entitled to elect, and that all other persons should be excluded.

VIENNA, Feb. 8.—The official *Wiener Zeitung* gives a denial to the report that differences of opinion on questions of principle prevail in the ministry.

PRUSSIA.

The King intends to proceed to Konigsberg in May next, to have himself crowned and to receive the homage of the country.

The vote in the Prussian Chamber of Deputies, in favor of Italy and Liberty, is calculated to check the warlike inclinations of the Courts of the German States.

The negotiations between Prussia and Denmark, relative to the Duchies, were temporarily suspended; but the impression was, that there would be a pacific solution of the difficulty.

THE SIEGE OF GAETA.

NAPLES, Feb. 7.—Two other explosions of powder magazines at Gaeta have compelled the garrison to ask for an armistice of 48 hours to bury the dead and extricate the living from the ruins. Cialdini granted the armistice. The explosion caused great damage to the battery of San Antonio. The Bourbon soldiers are greatly discouraged. Cialdini offered necessaries for their wounded.

RUSSIA.

The Emperor of Russia has issued a remonstrance against the oppression of Christians in the Turkish Empire; also against the French occupation in Syria.

A letter in the *Northern Bee*, of St Petersburg, says the Treaty of Commerce with China reopens for Russian commerce a new and brilliant prospect. Russian dealers will now travel into Mongolia, and will penetrate to Kalagan, the great centre of the tea trade. A number of Russian merchants have sent orders to Pekin to purchase ground necessary for forming shops and depots.

ITALY.

Count Cavour is more popular with the Italian people than we were led to suppose from the lectures which have been delivered in England recently by those who visited Italy during the late troubles, and professed to reflect the opinions of the people there. It was asserted that his policy was strongly disapproved by the Republican party, and that the elections would prove this to be the case. So far the elections demonstrate the very reverse. Cavour is now pretty certain of having a good working majority in the new Italian Parliament, and the influence of the Mazzini party at the polls has by no means been great. In the North, more especially, he is strong, and the returns from the Neapolitan provinces are favourable to the policy of which he is the advocate.

MILAN, Jan. 28.—The *Perseveranza* states that Garibaldi recommends the conciliation of parties, and that he declares himself ready to act in political unison with Count Cavour.

AUSTRIAN PREPARATIONS IN VENETIA.

A letter from Venice, dated January 30th, has the following:—At the end of his tour of inspection in Venetia, the Tyrol, and Illyria, the Feldzeugmeister von Benedek has just addressed his report to the Emperor on the state of the troops, fortifications, and magazines. Lieutenant General the Baron Alfred von Henikstein was the bearer of it to Vienna, for the purpose of giving any supplementary information requisite concerning the plans of defence to be adopted in case of invasion by an enemy, whether on the side of the Mincio and the Po, or on that of the Adriatic. I do not pretend to be able to send you positive details. What appears probable, judging by the frequent excursions of officers charged with local surveys, is this, that the plain comprised by the Tagliamento and the Livenza is selected for the formation of a camp of observation, which will extend from the mountain slopes on the Aviano side and descend to the level lands of the Canale. Although this long tract is here and there intersected by streams and rivulets, such as the Lemene, Meduna, Noncello, &c., it, nevertheless, commands the principal causeways that serve as highways between Venetia and Illyria, and at the same time the coast line tending to the lagunes of Venice. I should be inclined to say that the small towns of Pordenone, Portogruaro, Motta, Portobuffolo and San Dona, will be selected as head quarters for the commands of brigades. For the rest, nothing is settled as yet, and I am only alluding to the matter to let you know the rumours current. Besides, the army has not received any fresh reinforcements. We may accordingly set down its strength at 136,000 men stationed *en echelon* from Brixen and Laibach to Borgoforte and Pola.

The fortifications, notwithstanding the cold, are carried on with considerable activity. What an outlay! When we think on all that Austria did in their waste for the defence of Pavia and Piacenza, there is no occasion to be alarmed at what she is now doing here.

The news from Hungary has raised the excitement of the public to a very high pitch. A copy of the address from the Comitat of Gran has been sent to the central congregation with the proper commentary for bringing into full relief the contrast that exists between the civic courage of the Hungarians and the complaisant suppleness of those who style themselves the representatives of Venetia.

PRUSSIA AND SARDINIA.

A despatch from Berlin, dated the 7th inst., announces that the King will send General Bonin to notify his accession to the King of Sardinia. The same despatch says Piedmont has made proposals to the Prussian Cabinet to open negociations for concluding a treaty of commerce between Sardinia and Prussia.

FRENCH OCCUPATION OF ROME.

The following significant article appears in *Le Siecle*, an influential Paris journal:—

Our fleet has left Gaeta, and French policy has reentered on the path it had too long abandoned through a feeling of humanity and respect for royal misfortunes. At the present hour hostilities are renewed with vigour. The issue of this fratricidal struggle is not doubtful, but the responsibility for the blood shed will recoil entirely on that unfortunate young man—on that king, 20 years of age, who has been appropriately called a bourgeois Charles IX. It will recoil also on those partisans who under pretext of defending pretended rights, stimulate the worst passion, and urge to the most fatal resistance. It is quite necessary that it should be known that King Francis II. is defending behind the walls of Gaeta his personal interests only. He has no right, absolutely none. He was the trustee of a people; he has himself abandoned his trust. He is nothing more than a prince without a throne, possessing all the rights that misfortune merits, and no more. No royalist or clerical sophisms can prevail against this truth, which is as clear as daylight. Let us wait for events. And now that the French Government, after having amply accomplished the duties of humanity enjoined upon it, now that it pays such striking homage to the policy of non-intervention, which is its own, and which it has imposed on all, what is it going to decide as to our occupation of Rome and the territory of St. Peter? There also, for eleven years, it has been performing a duty of humanity, giving proof of respectful sympathy for the spiritual head of the Catholic religion. But will not the same motive that has led to the abandonment of the waters of Gaeta by our fleet operate in favour of the withdrawal of the division which we maintain in the Roman States. Logic has after all more power than is commonly supposed. If the prolonged stay of our fleet before Gaeta assumed in the eyes of Europe the character of an intervention, is not the prolonged stay of our troops around the Vatican awkwardly analogous? The protection which we have given to Francis II., by preventing all attack on Gaeta by sea, has resulted in disturbing men's minds, throwing doubt on the intentions of France, encouraging resistance and causing insurrection. In presence of the disorders the Government has calculated the extent of the evils of which it was the involuntary cause, and has taken the wise part of leaving the Italians to settle their own internal affairs. The protection we accord to the temporal power of the Papacy has consequences still more mischievous. We are positively intervening at Rome; we are maintaining against the wish of the people that justly detested power of the cardinals; we are depriving Italy of its center of action and unity—of its natural capital—we are raising an obstacle to a work which we ourselves have commenced, for which we have shed rivers of generous blood. We are at Rome in contradiction to ourselves. Our soldiers there are doing the business of Cardinal Antonelli and the congregations; in short, of Austria. Is this what the French Government wished, and still wishes? Certainly not. It wished to give a pledge of devotion and respect to the Holy See; it has done all that was humanly possible to preserve that dying power; it has spared neither sage counsel nor filial remonstrances. All has been useless. The service rendered by France to the Government of the cardinals is only equalled by the monstrous ingratitude of the latter. For 12 years we have sustained, sword in hand, this decrepit temporal monarchy; for twelve years we have suppressed all manifestations of the public spirit; and yet France is more attacked at this day by the councillors of the Papacy than it was at any period of its history. It is time to put an end to such a false and dangerous position. Since France, as the Ultramontanes say, represents the genius of evil—since she is the focus whence all revolutions radiate, let the Holy See renounce her accursed succour. Since Cardinal Antonelli so boldly asserts that the people of the Roman States are passionately attached to the clerical government, we may withdraw our troops without fear of the consequences. Let us first do our duty. What is it? We have promised not to intervene in Italy. We have declared that we would oppose all intervention. It is in obedience to this promise that our fleet has quitted Gaeta. The same duty is incumbent on us in the case of Rome; the same line of conduct is clearly traced out for us. France has behaved towards Rome since 1849 as the most respectful and obedient son should behave to a mother. But France is now called on to fulfil an earlier and a higher duty—viz., to sacrifice private affection, even the dearest, to the general welfare. What does the general welfare dictate? That Italy should be at peace. On what condition will she be at peace? On condition that the elements of division and discord be removed, on condition that Italians are free to accomplish their own unity. Was this condition observed while we were protecting Francis II. at Gaeta, and, without intending it, fostering Bourbon intrigues and revolts? Most decidedly not. Is this condition observed as long as we are at Rome, as long as we encourage clerical factions, as long as we deprive Italy of its natural capital? No! Humanity, sound policy, good sense, counsel us, then, not to prolong our intervention at Rome. The withdrawal of our troops would probably be the signal for the departure of the Government of the Cardinals. So much the worse for it. It ought to have made itself loved; why has it made itself hated? But religion, what will become of her, if the Pope is deprived of his temporal power? Oh, be quite easy; religion lived in power and honour for ten centuries with Royalty, without crown, army, or gendarmes; she will not only survive—she will be more respected and more loved than ever. The greatest embarrassment of the present situation will disappear on the day when this duty shall be accomplished, and our troops shall embark at Civita Vecchia for France. France will then re-enter on her full freedom of action and on her true policy; she will no longer be exposed to covert attacks, because she will be self-consistent. We trust the French Government will without delay give public opinion the satisfaction it so ardently desires, and the peace of Europe an essential guarantee, by firmly establishing the unity of Italy around its centre and capital, Rome.

British and For. American News.

United States.

The case of Anderson, the fugitive slave from Missouri, whose extradition to the authorities of that State on a charge of murder was on Dec. 15th last ordered by the Canadian Court of Queen's Bench, Chief Justice Robinson presiding, was finally disposed of on Saturday by the Court of Common Pleas of the same Province, under the presidency of Chief Justice Draper, the result being the release of the prisoner. The hearing, which was on a writ of habeas corpus, was had at Toronto on the 9th inst., and the release of Anderson was ordered on the ground of technical informality in the commitment, while on the points of law the previous judgment of Chief Justice Robinson was sustained. What this technical informality is we are not informed by your telegraphic correspondent; but we presume that the demand of extradition is not susceptible of being renewed, and that Anderson is thus entirely out of danger. If, however, this discharge does not conclude all proceedings against him, we presume that measures will at once be taken to secure his escape to England, where he will be perfectly safe.

Our readers will remember that this is the case in which Chief Justice Cockburn a few weeks since ordered a writ of habeas corpus to issue from Westminster Hall. This writ has been substantially disallowed by the

Newfoundland.

Young Men's Christ[ian] … Literary …