cil, and did not altogether coincide with the hon. member for Charlottetown (Mr. Palmer), that because the members of the Council now received pay, they ought therefore to be elected by the people. With reference to the remark made by the Hon. Mr. Mooney, that pay had been formerly offered to the Council and refused, Mr. Coles explained, that that refusal was owing to the offer of pay having been made only to the members who resided in the Country; and that had the offer been made to the whole Council indiscriminately, it would have been accepted. Mr. Coles had weighed this matter over, and had put himself in the position in which the minority were now placed, and he thought that if the Council remained as they are, it might be the means of creating a great deal of disturbance. To infuse the elective principle into the Council would, in his opinion, be satisfactory to the country. But in expressing it as his opinion that the people viewed the Council with sovereign contempt he thought the hon. member for Charlottetown (Mr. Palmer) had gone a little too far. He was of opinion, however, that it was not necessary, in a question of this nature, to defer the matter until they were called upon by the people to take it up. Mr. Coles, with leave of the House, withdrew his original motion, that the Bill be read "this day three months," and then moved, that the further consideration of the Bill be postponed until next session. The motion was agreed to nem. con.

STREETS AND SQUARES OF CHARLOTTETOWN.

The Order of the Day for the second reading of the Bill to define the Boundaries of the Streets and Squares of Charlottetown, being read—

Mr. Perry moved that the House do go into the Order of the Day "this day three months,"—which, on the question being put thereon, was carried in the affirmative—Messrs. Palmer, Longworth, Coles, Cooper, and Lord, voting against the motion. So the Bill was lost.

J. Barrett Cooper, Reporter.

THE CONFLICTS OF LIFE.

God knew the difficulties of duty from the beginning Did difficulty justify a surceasing from duty, God would have qualified his commands. When, amid thunders and lightning, he delivered on the mount that trembled, the command, "Thou shalt have none other gods than me," did he not see that lion's den, and hear that sad decree? Did he not cast his eyes to the plains of Durah? Did he not see that golden image rising threescore cubits? Did he not see that gathering host of captains, judges, treasurers, counsellors, sheriffs, and all the rulers of the provinces, meeting for the dedication of the image? Did he not see those three Hebrews, and that furious monarch, and that furnace heated with seven-fold flame to the temperature of a tyrant's wrath? And yet he did not qualify the high command.

When Jesus, rising from the tomb, paused on his ascent to heaven, and gave his great commission, "Go ye," etc., did he not know that Peter would die? that Paul would be beheaded? that emperor after emperor would kindle his fires and lead out his Christian victims to the flames, or feed them to the beasts? Did he not well know that rivers of blood would flow over his sanctuary, and that every age to the millennium would witness its persecutions? Who says that difficulty should arrest us in the work of evangelizing the world? and yet there may be duties as clear as that.

I would not encourage rash enterprises; I would not set will in the place of conscience, or desire in the room of reason.—I would take into consideration opposing tendencies and probable results in forming my views of duty. But there may be duties as clearly marked out by the Divine providence as by the Divine word. Reason, guided by the light of revelation, may satisfy us of duty as clearly as if God were to speak audibly from heaven.

I have pointed out the path to success.—I cannot leave you without directing attention to the motives which should influence you in determining your pursuit. I cannot imagine that any of you think so meanly of your souls as to enter upon life with the question, What shall we eat? or what shall we drink? or wherewithall shall we be clothed? This would be to regard yourselves as mere brutes. Some may ask, What will be most congenial to my taste, or is most favourable to improvement, or renown, or power, or wealth? I know not how to express my profound contempt for worldly honor or riches. The world can not often estimate true worth. Homer receives honor, but it comes too late even for the sepulchre. Milton deserves a temple, but scarce received a tomb. But honor—what is it? A name upon the scroll, and which Time, with one dash of his sponge, shall soon wipe out. Crucify soul and body for the world, and she may mock you in your expiring agonies; and you will offer incense at her shrine, and seek her favor? Let her honours be sought when her heart is purified. Who would seek the applause of hell? Why, then, seek the honors of a world kindred to it? You are dying, immortal men. What will a world's applause be to you in your last agonies? in the resurrection morning? in the eternal world?—There are unfading laurels, there are eternal histories; but not on earth. In what terms shall I express the fathomless degradation of that man who merely heaps up the glittering dust of the mine—who prostitutes energies that might bless a world to the accumulation of dollars and cents? He sinks to the level of the ants a soul that might rank among the angels. I am soon to die. I tell you—remember what I say—that there is no service that is not infinitely beneath your immoral powers but the service of the living God; there is no honor worthy to be sought but that which comes from heaven; there is no object sufficiently great to develop the energies that slumber in your bosom, except that for which the Almighty designed you.

I want to see you men; I pant to see you mighty men. Fain would I have you move through earth with a tempest's force; but better harden into marble upon those seats, than move with any other object than the good of man—the glory of God.

Pleasure and glory pursue those who least seek them. Serve God with a pure heart, and happiness and honor shall follow you. Pant you for a foe? You shall have one. There is an enemy to all your species, who hangs the world in black, and fills it with mourning, lamentation, and woe, and plunges his hatchet in unnumbered souls, and kindles around them eternal burnings. Enter the field against him.

At the close of the first Punic war, as Hamilcar, about to cross his army into Spain, stood upon the shores of Carthage, he was reflecting upon the triumphs of the Romans, the rivals of his country. He thought of Sicily yielded by a premature despair, of Sardinia intercepted by fraud, of stipends maliciously imposed, and, above all, of the laurels won from his native shores, and his great spirit was stirred within him. In the midst of his meditations, his little son, nine years old, approached him, and, fawning in a childish manner, entreated his father to lead him with the troops into Spain. The great parent breathed upon the martial spirit of his son and leading him to the altar, made him touch the sacrifices, and then swear that, when he became a man, he would be the enemy of Rome. That son was Hannibal. Ye sons of Christendom, come to the altar of our God, touch the sacrifices of our Jesus, and swear eternal hostility to Satan.

Do you ask for examplers? I point you to Daniel, to Paul, to Luther. Others have provoked the acclamations of earth—they have called forth the shouts of heaven—Do you demand a magnificent object? The world is before you. Balboa, the discoverer of the South Sea in crossing the isthmus which separates the Atlantic from the Pacific, ascended a mountain, from which he beheld the unknown ocean rolling in all its majesty. Overwhelmed by the sight, he fell upon his knees to thank God for conducting him to so important a discovery When he reached the margin of the sea, he plunged up to his middle in the waves, and, with sword and buckler, took possession of it in the name of his sovereign, Ferdinand of Spain. Lay the map of the world before you, plant your foot on Asiatic highlands, or some lofty peak of the Andes. Survey continents and seas, and islands, in darkness and captivity, and fall down to thank God that you stand on an eminence from which you see this great sight; then rising in the majesty of faith, and girding on sword and buckler, advance to the conquest of the nations in the name of Zion's King. There are energies slumbering in the smallest bosom among you sufficient to shake the world.—*Thompson's Essays.*

NO HYPOCRITE.

In justification of irreligion, it is often urged, "I am no hypocrite, I make no profession;" and with surprise we have seen the self-evident satisfaction and complacency with which this is said. If this apology has any force, it is difficult to see in what it consists. Properly interpreted it is an acknowledgement on the part of him who urges it, that he is an open and avowed sinner, who uses no disguises. "I make no profession of friendship to God; I do not pretend to be a penitent and believer; I do not bow to God for mercy, or direct a thought to heaven; I stand before heaven and earth a sinner, without even an attempt at concealment." Now it is very difficult to see how this shameless avowal of hostility to God can help the case of any man.

To be a hypocrite is certainly a fearful thing; but the man who pays such a measure of respect to religion, as to put on its profession as a disguise of his real character, can surely be no worse than the man who avowedly casts away all respect for it. To act the hypocrite, a man must place some checks on himself; and bad as his case is, in a public point of view, he really does less harm in the world than one who does not recognise the restraints of religion at all. The mistake of the apologist lies in his belief that the sum of all iniquity is comprehended in hypocrisy, and that by keeping aloof from it, his condition is most hopeful; whereas, in fact, the only difference between him and the hypocrite is, that while he sins without disguise, the other sins under disguise. If God will punish the one who only pretends to be his friend, it will certainly go hard with him who does not even pretend friendship, or, in other words, avows his hostility.

This plea of justification will bear another interpretation; it exhibits the spirit of all uncharitableness. It is a virtual assertion that all who make a profession of religion are hypocrites. The very design of it is to insinuate this, and surely it is not an amiable spirit which can suspect and impeach the sincerity of the hundreds of thousands who seem to be honest in their profession of regard to God. If any one betrays his hypocrisy, let him be condemned without mercy; but it is gross and culpable uncharitableness to place those in the same category whose lives demonstrate their honesty and truthfulness.

Little does the sinner consider the nature of such a plea when he urges it, for in denying that religion may be sincerely professed, he denies the power of religion itself, and the reality of a godhead; he is not only a sinner by his own confession, but an infidel, nay, an atheist.—*Presbyterian.*

THE WOMAN-HUSBAND.

About the year 1734, a young fellow courted one Mary East, and for him she conceived the greatest affection; but he, going upon the highway, was tried for a robbery and transported: this so affected Mary that she resolved ever to remain single. In the same neighborhood was another young woman, who had likewise met with crosses in love, and had determined on a like resolution; being intimate, they communicated their minds to each other, and determined to live together ever after. After consulting on the best method of proceeding, they agreed that one should put on man's apparel, and that they would pass as man and wife in some part where they were not known. The difficulty now was who was to be the *man*, which was soon decided, by the toss-up of a half-penny, and the lot fell on Mary East, who was then about sixteen years of age, and her partner seventeen. The sum they were then possessed of together was about thirty pounds; with this they set out, and Mary, after purchasing a man's habit, assumed the name of James How, by which it will be well here to distinguish her. In the progress of their journey, they happend to light on a little public house at Eppin, which was to let; they took it, and lived in it for some time: about this period a quarrel happened between James How and a young gentleman, who assaulted James.—James entered an action against him, and obtained damages of £500, which were paid. Possessed of this sum, they sought for a place in a better situation, and took a public house in Limehouse, where they sojourned many years as man and wife, saving money, in good credit and esteem: they afterwards left this and removed to the White Horse, at Poplar, which they bought, and after that several more houses.

About the year 1750, one Mrs. Bently, who lived on Garlick Hill, and was acquainted with James in her youngest days, knowing in what circumstances she lived, and of her being a woman, thought this a good scheme to build a project on, and accordingly sent to demand ten pounds, at the same time intimating that if she would not forward it, she would discover her. James, fearful of this, complied, and gave the money. It rested here for a considerable time, during which James lived with his supposed wife in good credit, and had served all the parish-offices in Poplar excepting constable and churchwarden, from the former of which she was excused by a lameness in her hand, occasioned by the quarrel already mentioned; the other she would have had the next year, if the discovery had not happened; she had been several times foreman of juries; though her effeminacy indeed was remarked by most. At Christmas, 1795, Mrs. Bently sent again with the same demand of ten pounds, and with the like threatening obtained it; flushed with success and not yet contented, she within a fortnight after asked for the like sum, which James at that time happened not to have in the house; however, still fearful and cautious of a discovery, she let her have five pounds.

The supposed wife of James How now died, and the conscionable Mrs. Bently thought of some scheme to enlarge her plunder. For this purpose she got two fellows to execute her plan; the one a mulatto, who was to pass for one of Justice Fielding's men, the other to be equipped with a short pocket staff, and to act as constable. In these characters they came to the White Horse, and inquired for Mr. How, who answered to the name; they told her that they came from Justice Fielding to take her into custody for a robbery thirty-four years ago, and moreover that she was a woman. Terrified to the greatest degree, on account of her sex, though conscious of her innocence in regard to the robbery, an intimate acquaintance, one Mr. Williams, a pawnbroker, happening to be passing by, she called to him, and told him the business those two men were about, and withal added this declaration to Mr. Williams—"I am really a woman, but innocent of that charge." On this sincere confession, he told her she should not be carried to Fielding, but go before her own bench of justices; that he was obliged just to step home, but would be back in five minutes. At this departure, the two fellows threatened James How, but at the same time told her that if she would give them £100, they would trouble her no more; if not she would be hanged in sixteen days, and they should have forty pounds apiece for hanging her. Notwithstanding these threatenings she would not give them the money, waiting with impatience till the return of Mr. Williams; on her denial they immediately forced her out, and took her near the fields, still using the same threats, adding, with imprecations, "Had you not better give us the £100 than be hanged!" After awhile they got through the fields, and brought her to Garlick Hill, to the house of the identical Mrs. Bently, where with threats they got her to give a draft on Mr. Williams to Bently, payable in a short time, which when they had obtained, they let her go. Williams came back punctual to his promise, and was surprised to find her gone. He immediately went to the bench of justices to see if she was there, and not finding her, went to Sir John Fielding's, and not succeeding, came back, when James soon after returned; she related to him all that passed. The discovery was now public.

On Monday, July 14, 1766, Mrs. Bently came to Mr. Williams with the draft, to know if he would pay it, being due the Wednesday after. He told her if she appeared with it when due, he should know better what to say. In the meantime he applied to the bench of justices for advice, and Wednesday being come they sent a constable with others to be in the house. Mrs. Bently punctually arrived for payment of the draft, bringing with her the mulatto man. Both were taken into custody, and carried to the bench of justices sitting at the Angel in Whitechapel, where Mr. Williams attended with James How, dressed in the proper habit of her sex, now again under her real name of Mary East. The alteration of her dress from that of a man to that of a woman seemed so great that, together with her awkward behavior in her new-assumed habit, it caused much diversion. In the course of examination, Mrs. Bently denied sending for the £100. The mulatto declared likewise if she had not sent him for it he should never have gone. In short, they so contradicted each other that they discovered the whole villany of their designs. In regard to the £10 Mrs. Bently had before obtained, she in her defence urged that Mary East had sent it to her. After the strongest proof of their extortion and assault, they were denied any bail, and both committed to Clerkenwell Bridewell, to be tried for the offence. The other man made off, and was not afterwards heard of.—At the following session Bently and the mulatto, whose name was William Barwick, were tried for defrauding the female husband of money, and were convicted; when they were sentenced to four years' imprisonment, and to stand four times in the pillory.

During the whole time of their living together as man and wife, which was thirty-four years, Mary East and her ally were held in good credit and esteem, having during this time traded for many thousand pounds, and been to a day punctual in their payments.—They had also, by honest means, saved up between £4,000 and £5,000. It is remarkable that it was never observed, that they dressed a joint of meat in their whole lives; nor ever had any meetings or the like at their house. They never kept either maid or boy; but Mary East, the pseudo James How, always used to draw beer, serve, fetch in and carry pots out herself, so consistent were they in every particular.

NEWS BY THE ENGLISH MAIL.

(*From Willmer's European Times.*)

According to the *Court Journal* the marriage of the Princess Royal is not to take place until January next. As the young lady is only in her 16th year the delay is not a matter of serious import. One of the causes alleged for the postponement is that the residence which is now preparing in Berlin for the young Prince and Princess will not be completed before the end of the year. There will be some amusing debates in the House of Commons respecting the allowance which the country is expected to make the young lady on her marriage; and very pertinent questions were put to many of the candidates at the hustings during the late elections on this subject. It is well known that the civil list of the Sovereign is so ample that her Consort is enabled to save large sums of money out of it; and there are very good Conservatives who think that the Royal, like all other families, ought to provide for the education of its children, and meet, besides, the contingencies incidental to the family ties arising out of it. But the fact is, that the continental potentates believe the English people to be rolling in wealth, and to ease them of a portion of it is one of the main causes of these Royal Alliances.

Some controversy has been evoked during the week by the announcement that a younger brother of the Earl of Chichester, the Hon. and Rev. J. T. Pelham, Rector of Marylebone, has received from Lord Palmerston the bishopric of Norwich, vacant by the resignation of Dr. Hinds. The controversy turns principally upon the fact that, like all the bishops who have been appointed by the present Government, the new prelate belongs to the Evangelical party in the Church of England. The London *Times* has a long article on the subject, in which it blows hot and cold alternately,—now showing that the High Church party are deeply offended at Lord Shaftesbury being a kind of father confessor to the Palmerstonian Government, anon contending that the patronage ought to be pretty evenly divided amongst the two great sections into which the Church is divided, and declaring at the same time that the presentation of a bishopric is about the most unpleasant of the good things which a minister has to dispense, for while he pleases only the recipient, he offends a score or two of expectants. In the face of all this, an evening ministerial paper declares that the Queen has no power to accept the resignation of Dr. Hinds, and that two or three months must elapse before an act can be passed making it lawful for her to do so. Another morning paper rejoins that the Archbishop of Canterbury has accepted the resignation, and that the see has been vacant for more than a week.

The King of Prussia has outwitted the Swiss Cantons, and the Neufchatel Conferences are adjourned for the present—to be resumed, probably, when the Swiss have acceded to his preposterous terms. The Monarch has hitherto passed for a weak man, but either he or his advisers have a dash of the opposite quality in their nature. The Swiss were foolish enough to give up their strong position—the retention of the Royalist rebels. When this had been conceded his Prussian Majesty quietly turned round, and agreed to renounce his claim to sovereignty when the following terms were complied with:—"1. A full amnesty to those who took part in the events of September last. 2. Payment to the King, by the Swiss Confederation, of a sum of 2,000,000 francs, being the capitalised amount of the revenue of the domains he is to cede, at the rate of 5 per cent. 3. Restitution of the church property confiscated to the State in 1848. 4. Payment by the Swiss Confederation of the expenses resulting from the events of September. 5. Guarantee by the State of the capital and revenue of the pious foundations, almshouses, &c., and particularly of those founded by Herr von Purg. 6. Suspension of the discussion of the constitution of Neufchatel until after the expiration of a delay of six months."

It is not to be wondered at that Dr. Kern found it impossible to admit these pretentions, and referred to his Government for instructions. Switzerland is hardly likely to accept these terms, but then it has disbanded its forces, and must now trust for an abatement of these demands to the generosity of the Power which it was about to oppose in the field.

An interesting report has recently appeared in the official organ of the French Government, setting forth the steps which have been taken in Algeria for the cultivation of cotton, stimulated by the prize of 20,000 francs given by the Emperor annually for that purpose. There is one statement in this report which will arrest the attention of our transatlantic cousins,—namely, that although the plant suffered severely last year by the drought, there has been an increased yield of 600 bales, whereas, adds the report, "the United States, at the end of the fourth year of experiment, exported only 400 bales. Already the planters in Algeria have obtained two important points towards competition with the United States—quality and equal yield, according to the quantity of ground planted. There remains a third to be attained, and that is the extent of production, which can only be accomplished when the number of hands employed can be sufficiently increased." This last objection is the primary reason why the British colonies, especially those in the West Indies, have hitherto failed in raising the plant to the paying point. The French Government has evidently its heart in making Algeria a Cotton producing country, and the report suggests that the Government should give special encouragement to works tending to facilitate irrigation,—an important consideration in a climate so dry as that of Algeria.

The Sound Dues treaty has been ratified, and the first ship that passed through the Sound without stopping at Helingfors was a Prussian.

A permanent Turkish mission is henceforth to be established at St. Petersburg. Hitherto the diplomacy of the two countries has been maintained by special ambassadors. We also learn that the turkish Government has consented to withdraw its troops from the Danubian Principalities during the progress of the elections, which is a striking approximation to the custom of Western Europe. Further, the Sultan is offering tempting baits to foreigners to settle in his dominions, with the view of promoting trade; and finally, the spirit of commercial speculation is at present so great at Constantinople, that the wealthy Pachas and others have determined to establish a large steam navigation between the capital and the ports of the Black Sea, and the steamers are to run as far west as Genoa.

It seems that the telegraphic despatch was incorrect which announced the departure of the Sardinian Minister from the Austrian court. He is to remain, it is said, for the rest of the spring, before the expiration of which hopes are entertained that a satisfactory arrangement may be come to. The Austrian consuls in Piedmont have received orders to remain at their posts in the performance of their duties. The Austrian Ambassador at Naples repeats the statement that the Court of the Two Sicilies is anxious to make diplomatic advances towards the re-establishment of diplomatic relations with the Western Powers.

Mr. Horsley Palmer is about to resign his post as director of the Bank of England, which he has occupied for 46 years.

Neapolitan Cruelties.—The following is from a letter in the *Corriere Mercantile* of Genoa, dated Naples, March 26:—"The reaction goes on, and now tortures continue to be inflicted, but the public spirit bends like steel under the pressure, and recovers itself with the same elasticity. The King was passing the other day along the road from San Lucio to Caserta, when a priest who stood in the way offered to salute him, and for that purpose hastily took off his cloak. The King, who fancied he saw another Agesilas Milano in clerical cassock, was frightened by the quick gesture. The attendant janissaries instantly rushed upon the priest and beat him till they left him on the ground half dead; he had nothing in his pocket but a snuff box, a handkerchief, and six sous. The ordinary diet of persons confined in the prisons is merely bread and water. They are punished sometimes by tearing out their nails; in other instances they are forcibly held in a bent position, or boiling oil is applied to their flesh. These tortures are executed under the superintendence of Filippo d' Antoni, but their inventor is the famous De Spagnolis. D' Antoni commenced the profession of executioner at Milan, and has been promoted by the King of Naples to the office of first-class inspector for his great efficiency and skill. He will probably attain yet higher rank."

The Fighting in Circassia.—The following official report of the warfare in Circassia has been received at Constantinople:—"The Hetman of the Cossacks of the Black Sea received orders to surprise and seize Chapsu. He took with him four thousand men from Olhinski, a fortified place which defends and commands the bridge that the Russians have built over the Kuban. The Russians marched in a southerly direction along the river Aliles, hoping to surprise the enemy, but as their ill luck would have it, they were watched in their movements by Naib Pacha, who without loss of time, sent orders round about Chapsu and Abash for every man capable of bearing arms to repair instantly to a certain spot which was indicated. In a short time Naib had around him several thousand men, whom he briefly harangued with a few heroic words, and then took up a position on the right bank of the Aliss. Although the Cossacks advanced with considerable caution, they had no suspicion of meeting with an ambuscade; and when actually attacked they fought very gallantly; but the Circassians, numerically superior, and with a spirit much excited against them, inflicted upon them a severe defeat, and pursued them as far as Olhinski. The Russians lost several men and three guns which the mountaineers took home in triumph. This affair proves that the presence of Mehmed Bey in the country has already produced its effects. Upon his landing he was received by a deputation of the Circassian nobles, and some 250 Polish deserters, and some strong detachments of the national troops. Each detachment, headed by its captain, was drawn up on the coast, where the ships of the expedition came to anchor, and all in readiness to encounter and repel any Russian attempt at a diversion.

The Russian Government and Iron Screw Vessels.—Messrs. Mitchell and Co., of Low Walker, on the Tyne, are constructing a fleet of iron screw steam vessels, ranging from 200 to 1100 tons, for the Russian service in the Black Sea. The same firm are also building paddle wheeled steamers to be employed on the river Volga, instead of the hedge and warp vessels mentioned by Oliphant, and passenger screw vessels for St. Petersburg. Messrs. Leslie, of Hebburn, and a Stockton house, are also executing an order for the Russian marine; and this week a handsomely equipped iron screw of 372 tons, named the Collingwood, has been dispatched by Messrs. T. and W. Smith, of North Shields, to Odessa, for the Russian Government.

In two cases Christian witnesses have given evidence against Turks in Bosnia, and in both the Mussulmans were found guilty. The passport or card of identity system has been introduced into Bosnia.

A Naples letter of the 30th says,—Amongst our visitors at this moment is Mrs. Beecher Stowe, who attracts much interest in a country where "Uncle Tom" has been twice translated and very generally read.

Letters from Sebastopol state that accidents having occurred from the ignition of the many unexploded bombs and shells buried amidst the ruins, orders have been issued to adopt the greatest care when working among the debris. It is asked how it comes that, as the peace treaty has now come into full execution, Russia does not remove elsewhere the liners and other large vessels which are at Nicolaieff!

A commission is to be issued for inquiring into the dioceses of Canterbury, London, Winchester, and Rochester.

Mr. Caird of Eraol's sermon preached before the Queen, has been translated into German, with a preface by Chevalier Bunsen, and 10,000 copies of it sold.

A report has been in circulation that Mr. Walter (of the *Times*) is to be created a peer or a baronet. Should the former rank be conferred on him, a new election will be necessary for Nottingham.

The *Watchman* states that the receipts of the Wesleyan Methodist Missionary Society for 1856 have equalled those of the previous year, and amount to more than £110,000. The expenditure has been met, and the balance remaining from former years has been liquidated.

EPISCOPAL SQUABBLES IN FRANCE.

The Paris correspondent of the *Times*, in a letter dated the 3d instant, says:—"The Council of State decided yesterday by a large majority—the minority was only four—that the Bishop of Moulins had committed an abuse of authority. The decision was come to on these grounds—his uncalled-for suspension of certain clergymen, publication of synodal statutes contrary to law, and a general infraction of the Concordat which subsists between France and the Holy See. One Councillor of state, M. Corundet, defended the conduct of the bishop in very strong terms, and proposed that a new Concordat shoud be concluded, no doubt partaking more of an ultramontane character than the present, something that would reduce France to the utter dependence on Rome in which Austria is held. The moment is not happily chosen. It cannot be alleged that the Council of State has acted hastily or ignorantly in the matter. It has now been for a considerable time occupied with this affair. The bishop has furnished all the explanations he could, and, as I have previously mentioned, he declined to recognise the authority of that body. Proofs of the despotic and illegal conduct of the prelate have been amply supplied; and the prefect of the department (Allier) in which the diocese is situate, has declared that so strong was the feeling of the population against him, and so great the excitement, that had he appeared in public after the affair of the cure of St. Nicholas, he would have been insulted, and probably handled very roughly. The decision of the council will not fail to give satisfaction to the general body of the imperial clergy, who require to be supported against such excess of authority. These are protected by the same law which protects their superiors, and, legally, the cure can no more be removed from his living at the caprice of a bishop than the bishop can by the Minister of Public instruction. The finding of the Council of State will be communicated to the Court of Rome. As it is not possible that a man so unpopular with clergy and laity as M. de DreuxBreze is can perform his duties satisfactorily to himself or to them, he will be superseded by means of a coadjutor bishop, if he does not tender his resignation."

CORRESPONDENCE.

[*Inviolable good faith shall ever be observed with those of our Correspondents who may confide in us, but anonymous communications cannot receive any attention. We do not hold ourselves responsible for the opinions of our correspondents.*]

(For the Protector.)

To the Editor of the Examiner.

Sir,—You greatly complain of the want of "charity and justice" on the part of Protestants; but we learn from the historical records of the past, and we are learning from experience, when coming in contact with the active agents of the system which you support, what these terms, in their sense of them, mean, as plainly as they can well teach us. A fair specimen will be found in the misreport of the speeches of the Protestant meeting of the 13th February. As regards what is there attributed to me, I have to state, that the Reporter kindly showed me a proof-sheet of it before going to the press, finally, for publication. It did not contain one word properly mine;—sentences and clauses of sentences were entirely omitted—others transposed—statements ascribed to me which I never uttered, and sentiments embodied in the phraseology which I distinctly disavowed at the time. This, sir, is justice, not to speak of charity! The Reporter stated, in explanation of this new-fashioned specimen of reporting, that he is not master of any method of shorthand, and instead of it, used contractions of his own, which he found difficult afterwards correctly to extend;—that when a speaker spoke rapidly, and he failed to comprehend his meaning, he either omitted that part, or wrote what he thought came nearest to the speaker's meaning! Now, sir, this is "charity and justice" after your fashion! But this is not all. There might be circumstances in which no great evil might result. Such is not the case here. Truths and principles are involved which are felt, on both sides, to shake the community from end to end of the province, and all ranks of society. The report did not admit of such correction as would do the original anything like justice. I did, however, correct some of the most objectionable sentences; but the most important of these corrections are overlooked in the published report, after all. This, sir, is *justice* indeed, but not all the justice yet. One sentence of the Report is thus given—"I know the Bishop of Rustico hates the Bible—he has directed it to be burnt—I know where it has been burnt." The sentence as I have uttered it, and will at any time maintain, is this—"The priesthood of this Island, the Bishop of Rustico, hates the Bible, and will not endure its being in the hands of such as are under his influence. Bibles circulated among them had to be either destroyed or delivered up to the bishop or priest. I know where the Bible has been burnt." I *did not* say that "the Bishop had directed it to be burnt;" though I might, from the very standards of that system of which he is the embodiment in this province, show that if he did not deal summarily with the Bible when within his reach, so far as its free circulation is concerned, Popery would deal summarily with him. That clause owes its origin to the Reporter. I *corrected it; and after correcting it for the Reporter*, he has it in the published report. That, sir, is honest and honorable, just and charitable! But not all yet. You, in your editorial remarks, found upon this clause, and call the author "a bold calumniator"—the clause itself, or the whole garbled sentence, "shocking"—"an unmitigated falsehood"—"an atrocious assertion." Now, sir, the "calumniator" is in or about your own establishment; and your whole conduct in this matter is worthy of these epithets, though, no doubt, you did not mean the right application. You, however, express yourself in a style from which you would have your readers and the public to conclude that you took upon Bible-burning with horror, as it justly merits. But, sir, we cannot require to come to you as authority upon the actings of the priesthood in any country as regards the sacred Scriptures, nor yet the actings of Popery on this Island on this head. All we need to know is that they are of the priesthood, in order to know what they do as they are placed, and how much more they would do if they were once more in uncontrolled power. You very cautiously wind up your remarks by *taking for granted* "that there is no use in asking me for proof, because I have none." How do you know, sir? The fair course, at any rate, would be to ask for it; but this mode of disposal probably suits your side of the case far better. When requested, upon good ground and right authority, I am prepared to bring bishop or priest, or any gentleman, before competent witnesses, to the door of the house where a Bible given by Rev. C. Lloyd has been *burnt*, by the confession of the perpetrator of the horrid, the "atrocious" crime; and to the door of the house in which the New Testament of a *Protestant* has been consigned to the flames, and also to the doors of houses where Bibles had been either disposed of, or given to members of these families expressing satisfaction at receiving the precious book; but not long afterwards, when they disappeared, the same persons stated that their ecclesiastical superiors would not suffer them in their hands. All this within the Diocese of Charlottetown, if it extends to Rustico. Nay, more—if the Government of this Island grant me one request, I shall not be very long ascertaining some further telling facts on this head. And if the Editor of the *Examiner* will promise, and keep to his promise, to publish in his columns, without any note or comment, I shall furnish him with my remarks on the 13th February, with abundance of documentary evidence for the whole of it; and let his readers ponder it, and judge for themselves.

Sir, there is no small amount of evidence in your editorial remarks, at least of the general principle. If you do not directly acknowledge the burning, by sacredotal hands, of "The Awful Disclosures of Maria Monk," you do proclaim the meritoriousness of the deed. The Jesuit, Emanuel Sa, from among others, lays it down "that it is quite lawful to *kill* the witness and the *judge*," when exposure or loss may be the evident result of the testimony of the one or sentence of the other. Now, sir, "The Awful disclosures of Maria Monk" are a witness, and as many such witnesses there are as there are nuns, could they but escape from their loathsome prisons to tell the world their tale. All these witnesses you avow *richly merit the flames*; and not their works alone, but their persons also, if the "holy office," the Inquisition, could *execute* its *wishes*, would once more, as often before, be consigned to the flames. When the law regarding the witness is thus openly avowed, need we ask what is to become of the *judge*? Nay, does not Popery, as far as its impiousness can go, *expunge the Deity from being, and substitute a creature*? Does it not flay the Papal world alive—stripping its enslaved votaries of every vestige of earthly liberty, and ruining their immortal souls for all eternity? But, bear in mind that I am not speaking of the unhappy subjects of that system. Millions of them hate it from the depths of their souls. Many of them are, and many more would, if they durst be, excellent subjects of an enlightened government, and adorn every sphere of society. I speak of the system, and those who hold its grinding tyranny on the necks of groaning multitudes. Sir, I did not anticipate but injustice, misrepresentation, and abuse at your hands. I am not at all disappointed. Anything else would be entirely at variance with your system, "whose coming is after the working of Satan with all deceivableness of unrighteousness," and destined to be destroyed by the pure principles and doctrines of the Gospel, and the Almighty energy of His spirit accompanying them. Nor shall this prayers and efforts of every child of God and lover of his fellow-man cease till that blessed Gospel, which Popery so much hates and vilifies, shall break the oppressor's power, and set the enslaved free, and fill all the earth with purity, happiness, and harmony. But I must bid you adieu, without promising to notice anything you may ever pen, if your style is to be, as heretofore, low scurrility and personal abuse.

I am, &c.
ALEX. SUTHERLAND.

New London, March 24, 1857.

(For the Protector.)

"Where the spirit of the Lord is, there is liberty. "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them." The above quotations show the true liberty and toleration of the Gospel, and expose the false liberty of those who have encroached on our civil and religious rights, by refusing us authority by law for our children to have permission to read the Scriptures in the District Schools, Normal School, and Academy. How true it is, that the noblest are always the most tolerant, and the basest the most arrogant and intolerant. Why the people of the Island have become less liberal than they were some forty or fifty years ago, I cannot tell; it must, I think, be by importation—for then the children of Protestants and Catholics stood up in the same class, and read the Bible together in the school, that being the principal class-book at that time. And surely the liberty to read the Scriptures should be as free to all, to nourish and strengthen their minds, as the pure air of the atmosphere which the Almighty has given to all for the support of life,—as free as the water which he pours with such profusion in rivulets and streams for all to slake their thirst, and as accessible as the fruits that the fertile earth yield to the industry of man, to be eaten for his support. And why the Book of God, the statute book of Heaven, that he has given to all, and for all, should not be authorized by the Legislature to be read, as well as the statute book of the Island, is best known to themselves. For what purpose are the laws printed and published in the *Royal Gazette*, but for the people to read them, that they may know how to obey them; for if the laws were not published and made known to the people, in the name of common sense and common honesty, how could the Legislature and the Government expect them to be obeyed? and how can the laws promulgated from Heaven, be expected to be obeyed, if they are not allowed to be read and known, as they ought to be, by all? The question appears to lie in a nutshell. Shall full liberty be given by law in our schools and seminaries for all the pupils to read or not to read the Bible, when directed by their parents? How simple and how just it is, and how consonant to the spirit of true liberty and toleration—the sneers of those notwithstanding who have made it clearly appear that they who talk most about liberty, liberality and equality, are the most averse to grant these privileges freely to all alike and without distinction. With what propriety can they be called Liberals, when their actions declare them to be rank Exclusionists? For we only want to have conceded to us what we freely concede to others. We seek no law to compel any by force to read the Scriptures; we only want authority by law to enable us to direct that our children shall read them when we wish them to do so. Believing as we do, that no good can result from force that compels either to read, or to debar from reading the Bible, therefore, we want no compulsion, no coercion, and no exclusion; what we desire is liberty and equality, the same liberty and equality that we grant to others. The highest dignitary in the Catholic Church on this Island having declared that Catholics will be satisfied with nothing else but a godless system or exclusion,—and Mr. Coles, the leader of the majority, having made a pilgrimage to Rustico in order to pacify the Bishop, who afterwards declared that he was perfectly satisfied with Mr. Coles' explanations,—we are left to draw our own conclusions, whether or not they so arranged matters between them, that when a fit opportunity offers, the godless system of exclusion will be fully carried out. Mr. Coles voting against the Resolution for the introduction of the Douay version, speaks volumes on the subject. To conclude, Protestants will be satisfied with nothing else but freedom and equality, and they will have free and equal laws, whatever they may cost; even if necessary, they will send delegates to London

A Freeman, and no Exclusionist.

April 7th, 1857.

To the Editors of the Protector.

Gentlemen,

Permit me, through the medium of your paper, to express my regret that, in an editorial article in your last number, unfavorable, if not unchristian motives, are attributed to Mr. Cephas Barker, Bible Christian minister, of this City—for having accepted, as a Testimonial of respect, a *Bible*, presented to him by a number of *Protestant* friends.

The article to which I allude states that the "Testimonial" is "in acknowledgement of the services rendered by that gentleman in the Anti-Bible cause," and refers to his speech at the Protestant meeting, and his lecture on Education, as being "in opposition to the Protestant movement." I think, however, that Mr. Barker's lecture is sufficient to convince any man who will read it dispassionately, that he has neither "rendered service" to the "Anti-Bible cause," nor by any means evinced any *opposition*, to the spirit and truth of the Bible; and therefore I beg that you will be pleased to give the following Resolutions, containing as they do Mr. Barker's opinion on the Bible question, a place in your next No. of the *Protector*. They are as follows, viz.

I. A sound, moral and religious Education of the young, being essential to the future peace and prosperity of the Colony, in the opinion of this Meeting, such an Education cannot be secured without the Bible.

II. In a mixed population, not only Roman Catholic and Protestant, but of all shades of religious opinion, the whole however, (except the Roman Catholic) agreeing in this, viz: that the Bible is the only rule of faith and practice—we are of opinion that the Bible should be read in our day schools.

III. We suggest the following plan:

1. Let the Bible reading, without note or comment, occupy the last half hour of the school exercises.

2. In all cases where the majority are Protestants, let the authorized version be read; and the Catholic children retire without prejudice if they wish to do so.

3. Where the majority are Catholics, let their own version be read; and the Protestant children retire, if they wish to do so.

4. Where the numbers are nearly equal let both versions be read, the one in the morning, the other in the afternoon.

IV. Should the Roman Catholics refuse their children the privilege of reading their own version of Holy Scripture, this Meeting cannot consent that a similar restriction shall be imposed upon the Protestant portion of the population; furthermore, we do solemnly declare that no earthly consideration shall induce us to submit to any attempt to deprive us of our rights and privileges as subjects of the British Crown.

You are aware, Messrs. Editors, that the foregoing Resolutions were submitted by Mr. Barker to the preparatory meeting held prior to the "Great Meeting," and to which he was invited, in co[illegible] Protestant ministers, and also subsequ[illegible] his lecture on Education. I ask, th[illegible] author and propounder of the sentim[illegible] these Resolutions, with justice be terme[illegible] done "*service*" to the anti-Bible caus[illegible] and I am induced to believe that no n[illegible] will form any such uncharitable opi[illegible] enunciating the truly liberal and *Pro*[illegible] contained in the said Resolutions.

The Bible Christian Society in this [illegible] feel bitterly the persecuting spirit ma[illegible] Mr. Barker as one of their