

GENERAL LITERATURE.

(From the *Novascotian*.)
SLAVERY.

THAT England in by-gone times was guilty of forging chains for the degraded sons of Africa, cannot be denied; but that she, in the majesty of Christian benevolence, and in the true spirit of philanthropy, has already emancipated millions of slaves in her own dominions, inflames our heart with pride, while we remember that we too are virtually Britons, although born on this side of the Atlantic. But our parent country does not remain satisfied with banishing slavery from her own territories—she seems determined not to relax her exertions, till the traffic of human beings is driven from the world. We copy the following article from a late number of the *Colonial Gazette*; and while our readers feel indignant at the unmerited suffering of their fellow men, and mourn to think that

“Man’s inhumanity to man
Makes countless thousands mourn,”

they cannot but be pleased to know that the energies of the greatest Empire on earth are exerted, in endeavouring to make other nations follow her righteous example.

LIBERATED AFRICANS DETAINED AS SLAVES IN BRAZIL.

We lately drew attention to the statements made in the Guinea papers respecting the detention of liberated Africans in bondage at Surinam. From communications in the *Morning Chronicle* and *Morning Herald*, it is evident that some thousands of liberated Africans are at this moment similarly detained in a state of slavery in Brazil. A Brazilian Minister, when challenged with this in the Legislative Assembly, had no better defence to make than that no term had been fixed for the termination of their apprenticeship. We should entertain considerable doubts of the propriety of carrying on our anti-slavery cruises merely to supply our own colonies with free labourers, but we have no doubt of the folly of carrying them on to supply Brazil with slaves under the name of apprentices. Since Spain, Portugal and Brazil have made laws and treaties for the prevention of the traffic, we have spent three or four millions sterling in rendering them effective, a task falling exclusively on us; as the other contracting parties have uniformly acted so as to render our labour imperative, in which they have, too, been encouraged by some other high and mighty naval powers.

It is known that this cruising service has occasioned the sacrifice of thousands of lives of our brave sailors and zealous officers, in the pestilential climes where their duty called them. Also, that the stealth and stratagem under which the slave trade has been and still is carried on, causes an utterly reckless sacrifice of the lives of the negroes during the middle passage. The large and sickening loss of life, or murder by wholesale and retail, is the only and inevitable consequence of the present system. But for our interference this would cease, together with the incalculable sufferings and hardships of those who escape with life into unholy slavery; the first being estimated at 600,000 to 700,000, and the latter at 1,300,000 and 1,500,000 during the last 20 years. Lastly it is clear that we have but narrowly and repeatedly escaped being driven into foreign wars on this subject of cruising, and the right of search, a measure positively required to attain our object.

Well, for all these labours and losses, troubles and peril and destruction of white and black, what have we? The net proceeds are some 12,000 or 15,000 negroes, captured and declared free. The joint Commissioners,

Commissioners named by our Government, under treaties ratified by the Powers with our Queen, have declared their negroes free, never again to be slaves. The British nation has given them a bond and a guarantee for their freedom, which in fact our officers and seamen had done, when they spread the British flag at the slaver’s peak, and secured the scoundrels who sailed her; when they brought the lingering and fettered negro from the infected hold, and again restored him to a breath of air and a sight of heaven, and taught him to feel that he was indeed free.

Now here comes the cruel mockery, for what else is it? These men, women and children had that liberty confirmed by our commissioners, by the commissioner of Cuba, and Brazil, by the respective judges, by the common consent of their Government and ours. Our Government, thinking to benefit them without subjecting them to another voyage to our colonies, where also slavery then existed, allowed them to remain in trust of the respective Governments for seven years as free apprentices under the laws, and after that time to be their own masters. The Governments of Spain and Brazil became co-sponsors with Britain for their entire and perfect liberty. But what is the result of all this expense and suffering, or the declaration of judges and their guarantees? Why, that these same negroes are slaves, or worse than slaves, being worse treated, more worked and faster driven to death, than the slaves who have been paid for; being considered as a windfall by those who get possession of them through favours of the governors and ministers of justice, and easily accounted for “as dead” at the end of the period, if they be not actually so by labour and stripes before that time. The conditions are to pay their wages into the public treasuries, to be delivered to them at the end of their apprenticeships; but neither is this done or required; but often to avoid it, on the death of a slave, a return is made for an apprentice. Thus the game goes on—the delusion and the deception are mutually agreeable. Governors and ministers of justice, and other great and potent proprietors, unite therein; for governors and ministers are principal holders, as acknowledged indeed by the declaration of one of the Rio Ministers in Legislation. Such declarations of possession, and denial of any period being fixed for the duration of apprenticeship, prove rather unfortunate as an apology or defence; and have the character of a sort of semi-official reply to the urgent pressing of the question (which we believe our Government to have for some time persisted in) and which must be attended to. However, the excuse made “of there being no time fixed for the termination of apprenticeships” is too gross to deceive, too great an imputation on our commissioners, to be allowed to pass without explanation.

We wage war for smuggled opium; for the sake of one man detained a prisoner; for our flag being stuck up among other trophies by a madman, whose country hardly has a ship of war; we do much more than these things, and the etiquette of nations forces us to do them. Shall we then allow 14,000 beings to be held in cruel bondage and the chains of slavery, after having promised them liberty and freedom?

RELIGIOUS NEWSPAPERS.

THE religious newspaper is one of the mightiest agencies to enlighten and bless the world. Its influence cannot be measured, for its operation is silent and unseen. No eye follows it, as it flies abroad, multiplied into thousands—enters the domestic circle, to be read by the father, the mother, the daughter, the son,

and to leave on all their minds impressions as lasting as life. How frequently does the devoted minister, when more calls press upon him than he can possibly meet, sigh out the vain wish that he could “multiply himself”—labour in different spheres at the same moment. What he would fain do, the religious newspaper is actually and literally constituted to accomplish. Simultaneously it speaks to fifty families, perhaps, in the same parish, and to many hundred parishes at once. Assemble its readers together, and what a *mass-meeting* would it be! Who would not deem it an object to address such a vast gathering of immortal beings, on subjects of infinite importance to them and to the whole world?—The most important truths and duties of Christ’s religion are expounded and urged by the good religious newspaper. The most interesting and valuable intelligence with reference to the condition of the heathen—the progress of missions—the triumphs of redeeming grace at home and abroad—the prevailing sins, and the influences operating and capable of being brought to operate against these sins,—is furnished by the religious paper. “It defends the truth, and the friends of truth, against those who misrepresent them.” Every week it informs, arouses, and directs. Every week it exerts its moulding, purifying, elevating influence on thousands of minds, which will themselves be mediums of extending and increasing it on the minds of others. And yet its operations is as silent as that of the fixed laws of nature. It is in thousands of places at once, doing its work—producing its mighty and lasting effects: still it makes no noise, is attended with no trumpet blast, no vocal acclamations.

We suppose it to be on this account that its importance is not more generally appreciated. Will our readers think of this influence? We appeal to the pastor. Are your people deficient in scriptural knowledge—in just and enlarged views of Christian duty—in attention to your ministry—in sympathy for the oppressed, and for the perishing heathen? Persuade them to take a religious paper. See that it is read in every family of your parish. Refer your people frequently to interesting articles in its columns. Regard it as your friend and ally,—for such it is, and with your assistance such it will continue to be. We believe that in this day of novelties and impostures, of strange innovations and “damnable heresies,” the permanency and prosperity of no church can be preserved without the aid of a well conducted religious newspaper. The people need this *silent*, simultaneous operation of religious influence; the pastor needs it; the cause of Christ needs it; the interests of humanity need it.—*Christian Reflector*.

LUDOVICO PASCHALI, THE ITALIAN MARTYR.

[Extracted from the “History of the Reformation in Italy,” By the late Rev. Dr. M’Crie.]

LUDOVICO PASCHALI was a native of Cuni in Piedmont, and having acquired a taste for evangelical doctrine at Nice, left the army to which he had been bred, and went to study at Lausanne. When the Waldenses of Calabria applied to the Italian Church at Geneva for preachers, Paschali was fixed upon as eminently qualified for that station. Having obtained the consent of Camilla Guerina, a young woman to whom he had been affianced, he set out with Stefano Negrino. On their arrival in Calabria, they found the country in a state of agitation, and after labouring for some time to quiet the minds of the people and comfort them under persecution, they were both apprehended at the instance of the inquisitor. Negrino was allowed to perish of hunger in the prison. Paschali, after being kept eight months in confinement at Cosenza, was conducted to Naples, from which he was transferred to