THE PROTECTOR

AND CHRISTIAN WITNESS.

"RIGHTEOUSNESS EXALTETH A NATION: BUT SIN IS A REPROACH TO ANY PEOPLE."—Prov. xiv 34.

Vol. 2. Charlottetown, Prince Edward Island, Wednesday, March 17, 1858. No. 3.

The Protector and Christian Witness,

GEO. T. HASZARD, PUBLISHER.

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MAILS!

WINTER ARRANGEMENT.

THE MAILS FOR THE NEIGHBOURING Provinces and the United States, will during the present Winter, or until further notice, be made up and forwarded *via* Cape Traverse and Cape Tormentine, every Tuesday and Friday morning at 10 o'clock. And Mails for Newfoundland and the United Kingdom will be made up at the same hours on

Tuesday the 2d February	Tuesday the 16th March
Friday the 5th "	Friday the 19th "
Tuesday the 16th "	Tuesday the 30th "
Friday the 19th "	Friday the 2d April
Tuesday the 2d March	Tuesday the 13th "
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THOMAS OWEN, Postmaster General.

General Post Office, December 26, 1857.

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12th May, 1856.

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S. COLPITTS, J. P.

LOZENGES ARE SOLD

POTHECARIES.

d retail, by W. R

and Apothecary, and

Celebrated Hungarian

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ADACHE PILLS,

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RALGIA.

and positive cure.

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ggists generally.

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Ayer's Pills

Are particularly adapted to derangements of the digestive apparatus, and diseases arising from impurity of the blood. A large part of all the complaints that afflict mankind originate in one of these, and consequently these Pills are found to cure many varieties of disease.

ments from some eminent physi-

their practice.

AMILY PHYSIC.

Druggist, of New Orleans.

rince of purges. Their excellent

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D ALL LIVER COMPLAINTS.

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Pills admirably adapted to their

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CTION—WORMS—SUPPRESSION.

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Ezekiel Hall, Philadelphia.

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—SICK HEADACHE—FOUL STOM-

ROPSY—PLETHORA—PARALYSIS

, Edward Boyd, Baltimore.

I cannot answer you what complaints

our Pills better than to say all that we

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Pills in market contain Mercury, which,

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GHS, COLDS, HOARSENESS, ASTHMA, CROUP,

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d by Dr. J. C. AYER,

AND ANALYTICAL CHEMIST,

OWELL, MASS.

BY

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KIRWAN'S LETTERS TO BISHOP HUGHES.

LETTER IX.

Reasons which prevent from returning to the Papal Church continued—Purgatory—Transubstantiation.

My Dear Sir,—I will proceed with the statement of the reasons which prevent me from returning to the pale of your Church. I have reached my fifth reason: your teaching for doctrines of divine authority the commandments of men. I entered upon the illustration of the way in which you do this in my last, and, without ending my illustrations, ended my letter. Permit me to state a few more for your candid consideration.

The doctrine of Purgatory is one of the peculiar doctrines of your Church. You teach that nearly all Christians, when they die, are "neither so perfectly pure and clean as to exempt them from the last spot or stain, nor yet so unhappy as to die under the guilt of unrepented deadly sin." It is for these *middling* Christians that you make a Purgatory, where they remain until they make full satisfaction for sin, and then they go to heaven. And the "Profession of Faith" of Pius IV. tells us that "the souls therein detained are helped by the suffrages of the faithful—that is, by the prayers and the alms offered for them, and principally by the holy sacrifice of the Mass." And the doctrine of your Church is so expounded upon this matter, that but few, if any, die, however good, without needing purgatorial purification; and that but few are so bad but that they may be there fitted for heaven. This you will admit, is a fair statement. The more you get into Purgatory, the more you will receive of the "suffrages of the faithful"—that is, of their money.

I have already told you my estimate of this doctrine. It is that by which your Church traffics in the souls of men, and an amazingly profitable traffic it makes of it. It has placed in your possession riches far exceeding in value the mines of Peru; and because of the *value* of this doctrine, you seek in all possible ways to sustain it. With me the authority of your popes and councils is not worth a penny. I would rather have one text of Scripture bearing upon the point than the teachings of as many such as would string between here and Jupiter. Let us, then, look at the chief texts adduced to sustain a Purgatory.

One of these texts is Matt., xii., 32: "Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Matt., v., 26, is another: "Verily I say unto thee, thou shalt by no means come out thence till thou hast paid the uttermost farthing." Both these, you say refer to Purgatory. From the one you conclude that sins may be forgiven in the next world; from the other that none can get out of Purgatory till the last farthing is paid. Now, dear sir, let me ask you how you put these texts together? If sins are forgiven, how or why is payment also required to the last farthing? Can I forgive a debt, and yet require its payment? Look at the first text again; you find Purgatory in it, but how? In this way: because there is a sin which will not be forgiven in this world nor in the world to come, *therefore* there is a sin that will be forgiven in the world to come!! Such is the logic of infallible Rome! Because a certain sin is not to be forgiven here or hereafter, *therefore* many sins will be forgiven hereafter! and because "this world" and "the world to come" is inclusive of all time and place, popery builds up a place which belongs neither to this world nor to the world to come, and fills it with fire, and calls it Purgatory! Like Mohammed's coffin, it floats somewhere between heaven and hell. Into this world of fire you drive the souls of men as they leave the body, and let them out only on the reception of "the suffrages of the faithful"—that is, their money! Now, sir, what do you say to all this? Is it not too bad?

But, you ask, are there not other texts quoted by our writers to sustain Purgatory as a scriptural institution? Oh, yes; they are as far from the point as the most vivid imagination can well conceive. They are by the diameter of the heavens farther from the point than those just quoted. Let any intelligent man read chapter xiv. of Challoner's "Catholic Christian," and he will rise from it in amazement that God could ever leave men to the folly of so perverting Scripture, or that even the devil could permit them so absurdly to misapply it, as absurdity does not always suit his purpose. Permit me to quote an instance by way of illustration. We are taught in Matt., xii., 36, that we must give an account for *every idle word* in the day of judgment. Now, how does this text prove a Purgatory? In this wise: "No one can think that God will condemn a soul to hell for every idle word; *therefore* there must be a Purgatory to punish those guilty of these little transgressions." If you or any mortal man think I am joking, turn to the chapter. Let me quote the answer in full to the question, "Are not souls in Purgatory capable of relief in that state?" "Yes, they are, but not for any thing that they can do for themselves, but from the *prayers, alms' and other suffrages offered to God* for them by the faithful upon earth, which *God in his mercy is pleased to accept of* by reason of that communion which we have with them by being fellow-members of the same body of the Church, under the same head, which is Jesus Christ." Now sir, if in this answer you substitute the word "priest" for "God," then we come to the facts in the case. The "alms" and the other "suffrages of the faithful" are pocketed by the priest; and Purgatory was invented for the special purpose of securing these alms and other suffrages of the faithful to Pope, prelates, and priests.

Now, sir, let me ask you a few questions. Perhaps I have asked too many already, but you will bear with a fellow countryman, anxious, not so much to embarrass you, as to bring out the truth. What has the blood of Christ, which cleanses *from all sin*, to do with the venial sins of those *middling* Christians who die, not good enough to go to heaven, nor bad enough to go to hell? What has the blood of Christ, his atonement, his finished work, at all to do, on your plan, with the saving of the sinner? If my child should die and go to Purgatory, would a thousand dollars given to you at once have the same effect as a hundred dollars a year for ten years; How can you tell when enough is given to get the soul out, or has your purse no bottom? As souls are spirits without bodies, how can you tell one soul from another as they issue from the gates of Purgatory? In the prayer "Hail Mary!" we are made to utter at its conclusion the following petition: "Holy Mary, Mother of God, pray for us sinners, now and *at the hour of our death.*" Why not solicit her to pray for us *after our death*, to get us out of Purgatory? Is it because you are afraid the good woman would get us out before the priests had gotten enough of the "alms and suffrages of the faithful?"

My dear sir, the absurdities connected with your doctrine of Purgatory are sickening. It is based on the love of money. The Bishop of Aix candidly confesses that it is not revealed in the Scriptures. It came into the Church in the seventh century, it was affirmed in the twelfth, it was stereotyped at Trent, and fearful anathemas are hurled at all who deny it. It puts away the work of Jesus Christ, and sends the sinner, not to "the blood of sprinkling," but to the fire of Purgatory, in order to secure a meetness for heaven. And why this parody—this caricature of the religion of God? Simply to put "the alms and the suffrages of the faithful" in the pockets of your priests! What an outrage upon the common sense of the world to have men, dressed up in canonicals, teaching things as true of which the beast that Balaam rode might well be ashamed, and all, all for the sake of money!

I entreat you, my dear sir, to review this doctrine of your Church. *You* surely must see its absurdity. Neither in the Word of God, nor in the common reason of man, is there the shadow of an argument to sustain it; nor is there a class of men upon the face of the earth who deserve a Purgatory from which "the alms and other suffrages of the faithful" would never release them, as do those who preach up a Purgatory and its fearful torments for the sake of filthy lucre; but, as Father O'Leary said to Canning, "I am afraid many of them will go farther and fare worse." My respect for you renders me solicitous that you should not be of the number. I wish you not to be one of the dumb herd who hold the truth in unrighteousness, and believe a lie that they may be damned.

Transubstantiation is another of the peculiar doctrines of your Church. By this you teach that, in the Lord's Supper, the bread and the wine are converted into the real body and blood of Christ by the consecration of the priest. The thing is so absurd as to confute itself, and as, therefore, to require from me but a brief statement. Challoner, chapter v., thus states the doctrine: "The bread and wine are changed by the consecration into the body and blood of Christ." "Is it, then, the belief of the Church that Jesus Christ himself, true God and true man, is truly, really, and substantially present in the blessed sacrament? It is; for where the body and blood of Christ are, there his soul also and his divinity needs be; and, consequently, there must be whole Christ, God and man: there is no taking him to pieces." And all this is proven to demonstration by the quoting of the words of Christ at the institution of the Supper, "This is my body," "This is my blood."

Now, sir, if you and your Church had only the common sense to look for the true meaning of the two little words "is" and "this" in the above sentences of the Saviour, it would have saved you a world of trouble. Look at one or two similar passages: "The seven good kine are seven years."—Gen., xli., 26. "The seven stars are the angels of the seven churches."—Rev., i., 20. "The seven heads are the seven mountains."—Rev., xvii., 9. The sense is plain here. They *signify* those things. So the word "is" may mean to *signify*. Now for the word "this." It obviously refers to the bread. I will have none of your nonsense about "the substance contained under the species." It is darkening counsel by words without knowledge. So that the simple, natural, reasonable, scriptural sense is, "This bread signifies or represents my body"—"this wine signifies or represents my blood." Just see how a little common sense simplifies every thing!

Now, turning back to your interpretation, permit me, in view of it, to ask you a few questions. Did the apostles, at the first institution of the Supper, eat the real body and blood of Christ? So your Church must and does teach! What power have you, more than I have, to work such a miracle as to change a little wafer into the real body and blood of Christ? If you stickle so much for the letter in your interpretation of "This is my body," "This is my blood," why withhold the wine from all but the priests? Why give up the bread for a wafer? If some wag should mix arsenic with the wafer before consecration, would you be willing to take it after you had changed it into the real body and blood of Christ? You place great dependence on John, vi., 56. You take it literally. Will you take the whole connection literally? Then he that eateth this bread *shall live forever.* He that eats this bread *will never hunger.* All that you will have to do, if your principle is true, is to give your wafer to the poor, famishing Irish, and they hunger no more!

But the thing is too outrageously absurd to dwell upon! Nothing equals it in absurdity in all paganism. If a man should mumble a few words over a stone, and tell you it was converted by these words into bread, what would you say to him? If, against all the evidences of your senses, he should seriously assert that it was bread; and if, in addition, he should seriously assert that, unless you believed that stone to be bread, you must be damned, would you not be for putting him in a straight jacket?

But I must bring this letter to a close. These are but a few of the illustrations of the way and manner in which you teach for doctrines the commandments of men. And without at all exhausting the subject, I must here close my statement of the reasons which forbid me to return to the pale of your Church. When I give up my Bible for the commandments of men, they must have learning, or genius, or wit, or something to recommend them. They must be, at least, good nonsense, which, you know, to an Irishman, is quite interesting.

With respect, yours, KIRWAN.

EVERY ONE HAS HIS DUTY.—God appoints to every one of his creatures a separate mission, and if they discharge it honorably—if they quit themselves like men, and faithfully follow that light which is in them, withdrawing from it all cold and quenched influence—there will assuredly come of it such burning as, in its appointed mode and measure, shall shine before men, and be of service, constant and holy. Degrees infinite of lustre there must always be; but the weakest among us has a gift, however seemingly trivial, which is peculiar to him, and worthily used, will be a gift also to his race for ever.

AN INCURABLE GRIEF.

The death of a worldling is, of all spectacles, the most melancholy. To be awakened, during a last sickness, to the painful conviction that the world, the object of a fond idolatry, is rapidly receding, and that a final separation from it is at hand; while there is no accompanying hope that a brighter and happier existence awaits the departing spirit, is at once the fullest and most painful exemplification of the proposition—"What shall it profit a man, if he shall gain the whole world and lose his own soul!" We have seen the the unconverted sinner endeavouring to cheat death by shutting his eyes against its approach, and beguile himself by talking of his plans on his recovery; and we have heard of others whose amusement, at such a time, was to count their money; but how terrible the reality, nevertheless, that in loosing the hold of such from the world; was the plunge into perdition! A case suggests these thoughts. Madame Richel, the celebrated tragedian, who was the idol of the French theatre, intoxicated by applause, and enriched by her princely revenue, was startled by the approach of death. How eagerly did she endeavour to evade it! how imploringly did she search for an antidote, and yet in vain! At length the conviction was brought home to her, in all its fearfulness, that she must die. What did she do? Did she acknowledge the vanity of her pursuits, and as a penitent, fall at the foot of the cross, and plead for mercy? No. She called for her beloved jewelry, with which she had so often adorned her person, and gazing at it fondly, and casting upon it a long, last, lingering look, she exclaimed, "*Il faut donc quitter tout!*" Must I then abandon all! Yes, abandon all, with nothing to reserve. It has been, it ever will be the sad experience of the worldling.

THE PHILADELPHIA PRESBYTERIAN SAYS:—"We have a specimen of the tares and wheat, through a missionary in the East. There is no precise resemblance between the two plants. They were collected by the missionary as they were growing together in the same field, and as illustrative of the scriptural expression, Matt. xiii, 29, he states that when he was engaged in obtaining the specimens, a native bystander remarked, "If you pull up the tares, you will pull up the wheat also," which he found to be the fact, from the interlocking of their roots."

AFRICAN EXPLORING EXPEDITIONS.

At a meeting of the Royal Geographical Society, held in Burlington House, London, at which Dr. Livingstone was present, a paper was read on the expedition of the Niger, by Dr. Bailrie and Mr. May, of the Royal Navy, communicated by the Earl of Clarendon. The last despatch, dated the 29th of October, stated that the expedition had worked its way successfully up the Niger in the small steamboat Dayspring, till the 7th of October, when the steamer was wrecked among the rocks—the character of the bed of the river having entirely changed. Her company are encamped near Jeba, 12 miles above Rabba, awaiting assistance. During the whole of the progress of the expedition the natives on the banks were found desirous of cultivating friendly relations; and it was observed that as the expedition proceeded into the interior the character of the natives continued to improve. The produce of the country principally consisted of palm-oil and redwood. The health of the expedition had been generally good, fever having been experienced only in a mild form. A despatch from Mr. May described a successful expedition he had made from Rabba to Lagos, a distance of three hundred miles, completed in twenty days on foot, on horseback, and in a carriage. The entire route seems open to communication, through the friendly relations established with the King of Neuffee. The whole journey was accomplished at an expense of about fifty dollars. In the course of a short discussion that ensued, Dr. Barth regretted the loss of the Dayspring, on account of the presents to the native chiefs which it contained, and without which the expedition would, he feared, find it very difficult to proceed much further.

The party under Dr. Livingstone are rapidly preparing for their thorough examination of the river Zambesi, for which they are to set out at an early day. The French Minister of Marine and the Colonies has appointed an experienced Captain of Engineers superintendent of a corps to reconnoitre the Bambouk, a country enclosed by the upper courses of the Senegal and Faleme rivers. These efforts to open Africa show that England and France are keenly alive to the importance of cultivating commercial relations with the African people, and to secure a trade which must ultimately become of very great magnitude.

There are powerful reasons why the United States government should interest itself in behalf of African exploration. Valuable commercial advantages would be gained: African colonization would be accelerated; Liberia would make still more rapid strides in all the elements of prosperity; a successful barrier be presented to the prosecution of the slave trade; and Christianity and civilization be diffused through the native tribes of that neglected continent.

THE LEVIATHAN AFLOAT.

However much we may regret that Sunday, the 31st of January, was made a working day to a large body of men, we cannot but feel satisfaction that the huge steamship is at length afloat. On Saturday, the 30th, there was an adverse wind, and it was feared that the vessel would go off suddenly, and be blown aground again, to avoid which, three thousand tons of water were pumped into her. Yesterday morning a favourable change had taken place, the water was pumped out, and the hydraulic pressure again applied. At a quarter to two, P. M. as the tide was running up, Mr. Brunel announced the welcome news that the vessel was actually afloat. The Union Jack was immediately hoisted, and a deafening cheer arose from the gangs of workmen and the thousands of spectators. The clearing away of the cradles then commenced. As soon as the weight of the ship was fairly off the timbers, the heads of which were kept down below the water by the pressure, each massive baulk floated by its own buoyancy, and rose in some cases, thirty or forty feet, and then toppled over with a tremendous splash. Sometimes the massive timbers shot up in groups of twos and threes, which sported awhile amid the wreck around them, as though they were rejoiced to be rid of the iron monster which had so long weighed them down, while others rose up timidly, as it were, peered curiously around, and then floated away. A barge, which had some of the hauling apparatus on board, got entangled in the starboard paddlewheel of the ship almost immediately after she was afloat and rather interfered with her progress, until a mechanic armed himself with an axe, and jumping aboard, hewed a hole in the side of the barge, let in the water, and scuttled her. "Go a-head!" now shouts the captain; the steam-tugs strain: the hawsers grow rigid as iron bars; the ship once more moves; the old familiar yard receded imperceptibly, and with the slowest possible progress the centre of the river is gained. From this point one hundred men work the tremendous capstans at the fore, and haul the ship to her moorings, which are just her own length from the spot on which she was built, in nineteen feet at low water, although she draws at present only fourteen feet by her bows, and sixteen feet six inches by the stern.

THE CAPITAL OF JAPAN.

The city of Jeddo is said to be, without exception, the largest city in the world. It contains 1,500,000 dwellings, and the unparalleled number of 5,000,000 of people. Some of its streets are sixteen Japanese *ris* in length, which is equal to thirty-two English miles. The commerce of Japan is immense, and the sea all along their coast is covered with their ships. Their vessels are laden in the southern portion of the empire with rice, tea, sea-coal, tobacco, silk, cotton, and tropical fruits, all of which find a market in the north; and then return freighted with corn, oil, and other productions of the north, which find a market in the south.

THE DENISON CASE DECIDED.

The DENISON suit is at an end. Upon reference to the report of the Judgment of the Committee of Privy Council, Archdeacon DENISON is absolved, not because his doctrine is untainted with heresy, but because the proceedings against him were too late. For the delays which have occasioned this result, Mr. Ditcher is not responsible; and he will always have the satisfaction of remembering that the victory is substantially on his side.

No Romanizing Bishop's Chaplain will be again enabled with impunity, openly to reject candidates for orders because they do not receive the heresy of a modified transubstantiation. The Archbishop's Judgment is not, indeed, conclusive against the Archdeacon, and he will still hold his living and preferments in the Church of England. But the ecclesiastical lawyers are fully satisfied that, had the Archdeacon's appeal been tried on its merits, the Judgment would have been upheld to its full extent. This is a great point gained, and the sooner the Archdeacon retires from the Church of England, the better will it be for his own credit, as an honest and consistent man.

The Privy Council, although deciding in Archdeacon Denison's favour, refused to allow costs. Both parties are, therefore, in this respect, placed on a level.

THE HAVELOCK MEMORIAL.

A deputation from the committee of the Havelock Memorial Fund had an interview with Viscount Palmerston on the 1st instant. The deputation requested permission to have a site in Trafalgar-square set apart for the purposes of the committee, with a view to the erection of a monument to the gallant hero, Sir Henry Havelock, the monument to be supported by a base broad enough to record the names of the officers who accompanied the deceased General along that "path of fire" which ended in the relief of Cawnpore and Lucknow, together with a full reference to the regiments so honourably associated with those events. Lord Palmerston replied to the deputation by expressing his warm sympathy with the subject of the committee, and said that, although there were certain conventionalities that prevented a definite reply to the request of the committee at once, still he would confer with the proper persons, and communicate with the deputation in two or three days. The deputation, which was introduced by the Earl of Shaftesbury and the Hon. A. Kinnaird, M.P., having acknowledged the satisfactory reception given to them by the noble lord, retired.

THE GEOGRAPHICAL SOCIETY AND DR. LIVINGSTONE.

A Meeting of the Royal Geographical Society on Monday evening was of more than usual interest The purpose of the assembly was to bid farewell to Dr. Livingstone.

Sir Roderick Murchison said:—As the period is now fast approaching when that meritorious explorer of Southern Africa will leave our shores, we are bound by every feeling of respect and love to unite in wishing him all success. The honest and high aim of his original purpose, and the energy and ability with which he carried it out, have been made known throughout the length and breadth of the land. I venture to say that no expedition ever left the shores of Britain on which the good wishes of our countrymen were more heartily bestowed than upon this effort of Livingstone. May he, then, realize the desire of his heart in promoting the lasting welfare of the black races, and may the poor Africans, who adhered to him as faithfully as he stood by them, receive at his hands another striking proof of how this excellent man has kept his word to them. We have now the satisfaction to know that Livingstone, accompanied by men of science and skill, proceeds well equipped to the Portuguese settlements of Quillimane, Sena, and Tete, as the Consul of our Queen, with a salary of 500*l.* per annum. The Portuguese Government have made the best possible arrangements for the voyage to the Zambesi, and for the ascent of that stream to the point where the real labours of Livingstone and his associates are to begin.

Dr. Livingstone stated briefly some of the objects he expected to accomplish in his new expedition. He relied much on the aid of the scientific gentlemen who were to accompany him. Captain Bedingfield would be able to give more accurate accounts of the navigation of the Zambesi and its tributaries, and of the prospects of establishing water intercourse with the interior. From Dr. Kirk, the botanist of the expedition, they might expect to derive valuable information respecting the plants and vegetation, and the probability of practically cultivating cotton and other products. Mr. Thornton, the geologist and practical mineralogist, would be able to ascertain the value of the mineral products, particularly of the coal, of which he (Dr. Livingstone) had brought specimens. Mr. Baines, the artist of the expedition, would, with the aid of his brother, bring back photographs of the scenes in Southern Africa, so that, when they return to this country, he hoped they would come provided with very valuable and interesting information. It was his intention to fix his station on the high ground he had already marked as a favourable spot; and if it proved as healthy as he expected, there would be established in the central and most fertile part of Africa an European settlement, whence civilization and Christianity might be spread among the native population. Dr. Livingstone, at the conclusion of his remarks, returned his hearty thanks to the Geographical Society for the honour they had conferred on him, and for the services they had rendered him. He was very loudly cheered.

THE BIBLE GIVEN TO THE PRINCESS ROYAL BY THE MAIDENS OF ENGLAND.

Among the parting tokens of loyalty and attachment received by her Royal Highness the Princess Frederick William of Prussia, is a Bible presented by upwards of six thousand of the maidens of the United Kingdom. This elegant memento is a special large-paper copy of Bagster's facsimile octavo Polyglot, forming a perfectly convenient volume for constant use; neither trouble nor expense has been spared in its preparation, which was intrusted to Samuel Bagster and Sons, the publishers.

It is bound in the richest dark purple morocco, mounted with beautifully-chased clasps and cornerpieces of the purest gold, bearing the national rose, shamrock, and thistle, and the arms of her Royal Highness as Princess Royal of England At the beginning and end there is a double flyleaf of vellum, illuminated in the first style, these designs being composed also of the rose, shamrock, and thistle, with her Royal Highness's arms. At the beginning is brilliantly illuminated, "To her Royal Highness Victoria Adelaide Mary Louisa, Princess Royal: with the loyal, loving, and prayerful wishes of the maidens of the United Kingdom, on the occasion of her Royal Highness's marriage, 25th January, MDCCCLVIII" And on a scroll below the date the words of the blessing—"The Lord bless thee and keep thee; the Lord make his face to shine upon thee and be gracious unto thee; the Lord lift up His countenance upon thee and give thee peace" The edges of the leaves are brilliantly illuminated, the ornamentation being relieved by the introduction of the following sentences:—On the top—"Thy word is truth;" and "Seek the Lord;" on the side, "God is love," and "God is light;" and on the lower edges, "Pray always," and "Watch and pray." Several of these texts were also engraved on the clasp. The Bible is contained in a casket of British oak, which is elegantly carved, the devices being principally roses and their leaves. On the top a large "V." is richly gilt, and the words, "Search the Scriptures" painted in enamel; and on the sides and ends are escutcheons, bearing the initial "V." and the arms of the Princess Royal.

The feelings which prompted the maidens of her native land to offer some expression of their loyalty and affection to the Princess have been fully appreciated by her Royal Highness, who graciously appointed an interview with three young ladies, as the representatives of the many who were privileged to share in the gift. They were received (in a private manner) at Buckingham Palace by her Royal Highness with marked condescension and affability; and, on presenting their offering, they read an address.

In reply to the Address, the Princess Frederick William assured the young ladies that both the Queen and herself were much pleased with their offering, and that it should always be preserved in remembrance of the donors, graciously expressing a hope that they would not forget her. If anything were required to endear the Princess to English and maidenly hearts, her Royal Highness's reception of the representatives of the Maidens of England would assuredly do so.

A GREAT AND SAD REASON OF INDIAN CASUALTIES.

A point on which there has been the greatest reserve is the fact that over-indulgence in drink kills many before they have long set foot in India. We have means of knowing, although the truth is blinked in many quarters, that the troops who have recently arrived in Calcutta were in a demoralized condition; that they were seen rolling about the streets, were picked up from the kennels dead drunk, and did literally die—many of them—in that state. The 1st Royals lost fifty-seven men in a fortnight, and drink was at the bottom of this mortality in a large proportion of cases.—*John Bull.*

ANECDOTE OF THE PRINCESS ROYAL'S GIRLHOOD.—Among the cottagers of Balmoral the Princess has been a great favourite. Several years ago, when quite a young girl, a matron for whom her Royal highness had a special liking had added one more to her husband's family. The baby, of course, was an object of superlative interest; and, when the christening was about to take place, the Princess asked to be permitted to attend and act as godmother. This was freely agreed to. The day came, and so did his Presbyterian reverence, but the expected godmother, from some cause, did not make her appearance, and after a little the ceremony went on in her absence. It was barely concluded when the Princess came, breathless with haste and excitement. On being told how matters stood, her undisguised feelings found vent in a sorrowful "Oh! but couldn't you do it over again?" When the Court left Balmoral last summer, the dependents were invited up to the lawn to bid farewell to her Royal Highness. The feelings of the Princess so overcame her, however, that she was unable to make her appearance before them, and the Prince Consort bade adieu on her behalf.—*Edinburgh Express.*

"Lord Palmerston," says the *Dundee Advertiser*, "has handsomely intimated to Mrs Dick his intention to continue to her the pension of £50 a-year granted to Mr Dick from the Literary Fund."

HUDSON BAY SETTLEMENT.—In the House of Commons on the 11th inst., Mr. Labouchere, in reply to several questions, stated that Government intended to bring in a measure founded upon the report of the Select Committee upon the Hudson Bay Company: and it had been his duty to give notice to the Company that they intended to resume the direct Government of the possessions and territories of the Company, and to sever the colony therefrom from any connection with the company. At the same time, Government would be disposed to renew the license for exclusive trade under certain circumstances.

THE SIEGE OF LUCKNOW.

The *Gazette* publishes a report by Lieut. Anderson, garrison engineer, on the defence of the Residency of Lucknow. The report was alluded to in the despatch of Major-General Inglis. On the 1st of July the strength of the garrison was as follows:—Effective, fit for duty—6 Majors, 22 Captains, 48 Lieutenants, 17 Ensigns, 24 Staff and 51 Native Officers, and 1444 Sergeants, Havildars, Drummers, and rank and file. Sick and wounded—80 officers and men. Killed during the seige and died of their wounds, 17 officers; wounded, 35. Grand total—Europeans, 140 officers and men killed, and 131 officers and men wounded.

THE RUSSIANS IN THE BLACK SEA.

VIENNA, FEB. 9.—The correspondent of the *Times* states that according to letters from Odessa the number of Russian sailors in the Black Sea is not to be diminished, as the vessels of war are not to exceed a certain number. The Grand Duke Constantine has given orders that all the sailors who were in the service of government shall be sent on board merchantmen, and be subjected to the same discipline as before, and have the same pay; and in order that they may not forget any of their duties the mercantile vessels are to carry guns. When Russia has completed her fleet of merchantile steamers in the Black Sea its neutrality will exist but in name.

ALLEGED SUBMISSION OF SCHAMYL.

Le Nord, which refrained at the time from publishing the above news, states that the last intelligence from Circassia received at St. Petersburgh does not confirm the submission of Schamyl. The result of the last operations of the Russian troops was the occupation of the vast plateau of the Thetchnia, whence they had driven out the Circassians; but Schamyl, with a small number of his band who had remained faithful to him, had found a refuge in the remote gorges of the central chain of the Caucasus.

LIVERPOOL, Friday Evening.

The Directors of the Bank of England, at their weekly meeting, yesterday, reduced the minimum rate of discount from 3½ per cent., at which it was fixed on Thursday last, to 3 per cent. There was little surprise felt at this movement, as the tendency of the Money market has been so clearly discernable of late. However, the reduction was hardly expected to take place so soon. Nearly five years have passed since the rate was 3 per cent, a gradual advance, with one or two short exceptional intervals, having taken place from the 1st June, 1853, when it last stood at that point. Previously however, for nearly five years, it had steadily kept between 2 and 3 per cent. At present the total amount of bullion held is £16,574,647, and is, consequently, fully equal to the amount heretofore found consistent with a prolonged period of ease. The increases still promise to continue, since, although shipments to the Continent have again been resumed, there is no immediate sign that the sums required will be equal to those which will arrive. As a large proportion of the American and Australian payments to the Continent and elsewhere are made through this country, there must always, under ordinary circumstances, be a certain outflow. The total coin and bullion on Wednesday night, the 10th instant, was £16,574,647, being an increase of £780 951; the reserve of notes shews a large increase, amounting for the week to £1,247 345. The return completes the fourth day of the month, and the securities exhibit a decrease of £1,550 854. The decrease under this item since the monetary pressure at the close of the last year is nearly £13,000,000. The private deposits which, in contemplation of emergencies, were at that time very large, are also rapidly decreasing.

In the discount market the supply of money continues most abundant. First class bills are negociable at 2½ per cent, and, in exceptional cases, at still lower rates. At the Bank of England the applications are rather more numerous, but not large. The Joint-stock Banks and discount houses (including the two companies) allow a uniform rate of 2 per cent, on deposits. At the London and Westminster, however, 1 per cent, only continues to be given on sums below £5000.

The venerable Father Crandall, a Baptist Minister of Apostolic character and labours died on Friday last. The *Visitor* says:—

"For these twenty or thirty years he has been spoken of as Father Crandall, and justly, for he was emphatically the spiritual Father of the family of Baptist Churches in New Brunswick. He could in truthfulness say to many of the ministers, deacons and laymen of our denomination, as Paul said to the Corinthians. "In Christ Jesus I have begotten you through the Gospel," and as the tidings of his death spread over these Provinces many a household will feel that a Father tenderly and affectionately beloved has gone to the Spirit land."

The St. John *Freeman* states that Bishop Connolly has been created a Count of the Holy Empire:

"Two free places in the great College of the Propaganda were granted to the Diocese in perpetuity, and the Holy Father, who was much pleased with the plan of the Cathedral, subscribed about 2,500 francs to aid its completion.

In several other respects, also, the mission of his Lordship has been so far very successful. He has secured the services of four Priests for the Diocese. He was to visit Paris, Vienna, &c., where he hoped to be equally successful. He will probably not return to St. John before April."

The honours conferred on the Romish Prelate, who returns as a foreign nobleman, are well calculated, and are no doubt intended to give a further impetus to the spread of Popery in this Province.—*Col. Presbyterian.*