"Beast" whose deadly wound was healed. That "Society" is wiser, abler for mischief, than any individual of its servants. They were but workmen, with more or less of intelligence; doing their part, dying off, and being succeeded, The "Society" is the temple; and there is a master-builder, living, through all the time, and living now to enjoy the production of his own genius.

Is such a system, then, led on by such a host, to be lightly counted of, to be ignored, laughed at, or trifled with?—or, are *you* triflers who think so? Where is the softness, the silliness, the self-conceit? in *them*, who have the courage to assail you against all odds? or in *you*, who have the self-complacency to despise such antagonists? If you had as much wisdom as they, (a thing to be much doubted,) you are hampered with a *conscience* which forbids the attempt to counteract wickedness by wickedness; and thus, except as God may be your helper, your resources are less by half than those of your adversary "Ah!" say you, "but if God be for us, who can be against us?" True, *if* God be for you. But is He for the thoughtless, the careless, the irresolute; for those who will take no trouble, till trouble is on them as an armed man; who are never in earnest till it is too late to be successful? God helps those who help themselves. But will He undertake that for men which (in good part, at least) they are well able themselves to accomplish? Would you leave your health, your family interests, to such chance of the Divine interposition?

Obituary Notices.

Died of Consumption at Horton, Kings County, on Sunday, January 15th. FREEMAN, eldest son of Isaac and Mary Huntly, in the 17th year of his age. Through a long and painful illness, which he bore with true Christian resignation, his hope was in his Redeemer; and his sufferings though at times severe, were borne without a murmur, humbly trusting in the Lord. His illness which was protracted, gave him time for reflection and meditation, which he well improved; he was particularly fond of studying his bible, and drew strong consolation from the Word of God. Treasuring up in his memory many of the precious promises it contained, from which he drew great comfort; and as he drew near the verge of eternity, the evidence of his acceptance with God was very clear and strong; holy joy filled his soul; which on the evening previous to his death amounted to ecstacy; and his soul was filled unutterably full of glory and of God? He continued in this happy state until about noon on Sunday, when he gently fell asleep in Jesus, and a brighter Sabbath dawned upon his soul.

On the day of his interment our excellent brother J. Rounseville addressed a large and mourning congregation from Job xiv. 14—selected by the deceased for the occasion.

Provincial Wesleyan

WEDNESDAY, FEB. 29, 1860.

In consequence of the official relation which this paper sustains to the Conference of Eastern British America, we require that Obituary, Revival, and other notices addressed to us from any of the Circuits within the bounds of the Connexion, shall pass through the hands of the Superintendent Minister.

Communications designed for this paper must be accompanied by the name of the writer in confidence

We do not undertake to return rejected articles

We do not assume responsibility for the opinions of our correspondents

Popery in Britain.

Among the "signs of the times" which impart encouragement to the mind of the faithful follower of Christ, inspiring him with a belief in the rapid approach of that glorious era when every form of error and superstition shall fade away and entirely disappear before the splendours of the Sun of Righteousness, and the kingdoms of this world shall all become the kingdoms of our God and of his Christ, none are more frequently referred to than the decrepitude of Mohammedanism and the decay of Popery. We believe it is justly asserted that the doom of these is written. We believe that the process of their destruction is being enacted before our eyes. But, so far from such a belief inducing us to slumber in a supposed security, it should stir us up to vigilance and fidelity in our work. Mohammedan imposture, Pagan and Papal idolatry, are not yet destroyed. They only afford untokens of their impending doom; and to the sentence decreed against them they will not yield without a struggle. Especially does it behoove the Protestants of the British Empire to be alert and active in opposition to the Papal superstition. It is true that Popery suffers severely in some of her strongholds in Continental Europe; but it is unwise to confine our observations to such signs as these. It is equally true that she gathers strength and obtains increased consideration in Protestant countries; and this is a sign which it most intimately concerns us to mark. While those who have long bent the neck to the yoke of Rome begin to find that yoke intolerable, is there not reason to fear that they who have long been free from its galling weight have forgotten to be grateful for their ancient deliverance and are heedlessly suffering themselves to be brought again into bondage? Let us look at Britain.

It is thirty years since the Act of Catholic Emancipation was passed. What has Popery accomplished within the period allotted to one generation? Let the influence—might we not almost say ascendency?—which she has gained in the Established Church of the realm, by means of Romanizing teachers; let the enormous subsidies which she receives from the purse of the State under the guise of grants for educational purposes; let her colleges, erected and endowed on British soil by British funds, for the training of her priests; let her chaplaincies in the army, with pay and rank attached, from which all other nonconformist bodies in England are debarred; let her cathedrals and convents, her reformatories, her monasteries, her priests and people, and confraternities, her titled prelates and cardinal princes, overshadowing and filling the land; let these supply the answer.

Our space is limited, but we have room for a few statistical facts, for which we vouch the *Eclectic Review*. Since the era of Catholic Emancipation (1829) Popish chapels in England had, in 1858, more than doubled, and the priests had increased threefold. In the former year there was neither monastery, convent, nor Roman College in Great Britain: in the latter there were thirty-four monasteries—illegal by the Catholic Emancipation Act—one hundred and ten nunneries, and eleven colleges. Of Reformatories (so called) dating no further back than 1854, established as resorts for the outcast population of great cities, supported by Government aid, presided ever by monks, priests, and nuns, and having large tracts of land attached, which the inmates cultivate, there were about a score. Instead of *Reformatories*, says the Review we have quoted, these are simply nurseries of Popery and, by consequence of crime; and it is, the writer adds, a very moderate calculation to say that the proceeds of the labor of the inmates suffice to carry on the Reformatory, thus leaving the Government money free for the support of conventual establishments which almost always exist in connexion with these reformatories. Of common schools,—drawing funds from the British treasury to disseminate principles of enmity to the throne and Constitution of Britain,—there were, at the date we have taken, two hundred and seventy-two, in which thirty-six thousand six hundred and thirty-four youths were taught by eight hundred and fifty Popish teachers.

But on some points of the above enumeration we have later information than that of 1858, and it will aid our apprehension of the rapid increase of the institutions of Rome to note their progress within ten years and also glance at the additions made within the *one* just past. From the new edition of the *Catholic Directory* for 1860 it appears that the Roman Catholic churches, chapels, and stations where mass is now said amount to 767 in England and Wales, and those in Scotland to 183, giving a total of 950 places of Romish worship in Great Britain. The same authority in 1850 (the year of the Papal aggression) stated the total, ten years ago, at 680, so that the increase has been nearly fifty per cent. During the same period the Roman Catholic clergy, secular and regular, in England and Wales, have increased from 788 to 1,077, and those in Scotland from 110 to 154; in other words, the increase for Great Britain has been from 988 to 1,236, or rather more than 25 per cent. The growth of convents for women and of religious houses for men has been even more marked; the *Directory* for 1850 giving a total of only 11 of the latter, and 51 of the former, against 87 and 123 respectively in 1860. Hence it appears that Monasticism has increased during the last ten years in the ratio of from 62 to 160, or nearly 300 per cent At present there are in Great Britain twelve colleges, all mainly intended for the education of the Roman Catholic priesthood, for it is well known that the lay education in them is made wholly subservient to that of the "church students," and is consequently at a very low ebb as far as secular and classical learning is concerned. We saw that in 1858 there were nine hundred and twenty-six chapels, now there are nine hundred and fifty. There have been three monasteries added and thirteen convents. This is no small growth in a Protestant country: for it will be seen that we have left Ireland entirely out of view; although as Popery in England and Ireland are one, a statement of its position in the latter country is essential to a correct estimate of its power. "The last elections have shown with what decisive effect the Popery of Ireland can act upon the policy of statesmen and the fortunes of political parties.—It can make and unmake ministries; and, to a large extent, mould at will the policy and the destinies of the country. The number of chapels in Ireland is two thousand two hundred and eighty-four. The number of priests in Ireland is two thousand nine hundred and twenty-five; of Popish schools receiving grants from Government, four thousand two hundred and fifty-one; of Roman Catholic teachers, six thousand and forty-eight. There are thirty-one Romish colleges, two hundred and twenty convents and nunneries, one hundred and eleven monasteries, thirty-six chaplains in the army, one hundred and thirty chaplains in Poor Law Unions, and fifty-six chaplains in various prisons and asylums. Let us look at Dublin alone. The "Christian Doctrine Confraternities" of that city have under them sixteen hundred and forty-two teachers, and twenty thousand four hundred and thirty pupils. There are besides, in and near Dublin, forty nunneries, with six hundred and thirty-nine "religieuses," besides chaplains and prioresses, having under them seven thousand five hundred pupils; and all in addition to the National Schools, under the control of priests and Popish teachers. How vast and pervasive the Popish propaganda in this one city! What must be the state of the whole country!"

And whilst Popery is pushing forward her enterprises with might and main, whilst she is ubiquitous and earnest in her agencies, and never irresolute in her purpose to overthrow the Protestantism of England, and triumph upon its ruins, what is the course of the Protestants of the empire? It would be afflicting enough if the truth were summed up in the reproachful remark of one: "The attitude of British Protestants is, perhaps, the most extraordinary phenomenon of the age. Exposed to Popish machinations, which might well alarm the boldest, and encompassed by perils enough to startle the most secure, the mass of the Protestant community seem at this moment as insensible to the danger as if great Babylon had already fallen." But, alas! it is not even so. It were sufficiently shameful that Protestants should slumber while Popery was laboring for the overthrow of all that they profess to value. But what term shall we upbraid them with when they have not even the excuse of insensibility,—but are, with their eyes open, busy succouring the enemy? The sum, it is affirmed, which the British Government bestows for the support of Popery cannot be less than TWO HUNDRED THOUSAND POUNDS. And mark the ratio in which the subsidy is increased. Take the British army. There were in 1853 seventy-nine Popish chaplains who received seven hundred and fifty pounds: in 1858 the number of chaplains had increased to one hundred and forty-five, and the pay to *seven thousand two hundred and twenty-nine pounds*. The number of chaplains was nearly doubled, but the pay increased tenfold. How dangerous is the entering wedge! It is enough to add that in other departments the increase of grants to Popery has been equally rapid and startling.

Why is it that concessions so vast, have been made to the Church of Rome? It is because of her power over the minds of her masses, enabling her to control them in the exercise of their civic rights and rendering her a powerful political auxiliary, in a land of freedom, by virtue of the slavery which is all her own. Political parties have been engaged in disgraceful competition for her favors; and while they and the nation have lost she has won. It is needless to add the obvious truth that the evil example of the mother country has been only too closely copied throughout her dependencies.

Is it not then high time for those who have slumbered to wake up out of sleep, and for those who have thoughtlessly or treasonably co-operated with Rome to reconsider their ways? Rome aims at the subjugation of England. She *expects* to effect it; and she is seldom the dupe of chimerical projects. It is Cardinal Wiseman who says:—

"If ever there was a land in which work is to be done, and perhaps much to suffer, it is here. I shall not say too much if I say that we have to subjugate and subdue, to conquer and rule an imperial race; we have to do with a will which reigns throughout the world as the will of old Rome reigned once; we have to bend or break that will which nations and kingdoms have found invincible and inflexible. We have to gather for this work the rough stones of this great people, and to perfect them as gems for the sanctuary of God. It is good for us to be here, because a nobler field could not be chosen than England on which to fight the battle of the Church. What Constantinople, and Ephesus, and Africa were to the heresies of old, England is to the last, complex, and manifold heresy of modern times. Were it conquered in England, it would be conquered throughout the world. All its lines meet here, and therefore in England the Church of God must be gathered in its strength."

Let this subjugation once be completed and we may well cry out "What next? and what then?" Then would our civil rights and our religious liberties be swept away, a common wreck. They stand or fall together. They rest their security upon the accepted teachings of the Bible; but the Bible would be a despised and an exiled book. Then would Her Gracious Majesty be ignominiously hurled from a throne which she occupies by virtue of the act of settlement, which limits the succession to the *Protestant* descendants of the Electress Sophia, and a Popish prince would once more reign,—to reduce England in the scale of nations to a level with Spain.

"Is, then, this nation,"—we quote the *Wesleyan Magazine*—"so proud and so choice of the liberties it has won, and so jealous of its independence, prepared to restore this foreign control; to reincorporate itself as a province of imperial Rome; to accept a foreign master and a foreign policy? is it prepared to withdraw the declaration of the Parliamentary oath, that neither "the Pope of Rome, nor any foreign Prince, Prelate, Person, State, or Potentate, hath or ought to have any temporal or civil jurisdiction, power, superiority, or pre-eminence, directly or indirectly, within this realm?"—If not, Popery must be withstood; withstood, not as an ecclesiastical aggressor merely, but as a political and social enemy; an enemy to the Constitution of England in Church and State."

Letter from Canada.

From our Correspondent.

CANADA, February 17, 1860.

Since my last the *Provincial Wesleyan* has contained the publication of your honored President's sermon on the death of the Rev. Mr. Croscombe, which I trust the post will bring me; the reminiscences of your respected Co-Delegate, well written with all the sprightliness of youth, making one think he has an inkling for the toils and conflicts of olden times; the interesting narrative of your doings in Labrador, where, among the natives, I hope you will soon have your Wesleyville, Black's Vale, and Beecham Mount, and, then, I found part of a volunteer speech by your generous Narraway, replete with vigorous British rhetoric. I wonder when the Wesleyans of any clime had reason to be ashamed of their genius, eloquence, tact, and holy, pushing enterprise: Never yet! Lately the mail brought me the Catalogue of the "Mount Allison Ladies' Academy for 1859," with satin and gold cover, and clear and elegant pages, (enough to rival the plain printing of Canada,) and its Board of Trustees, Faculty, Graduates, Students, Courses, Books, and Regulations are imposing. I am pleased that so successful a Connexional institution is set before the Canada Conference for imitation, and the Mount Allison ladies not long ago most kindly made a donation for our Canada British Columbia Mission.

I am especially gratified with what your Chairman of the Newfoundland District says of Home Missions; and his earnestness is in favour of the cherishing the very core of primitive, thorough Wesleyan Methodism. "City and town Missionaries," so called, in the Colonies are unnecessary, when Circuits, as at first, do their whole duty, aided by a Missionary fund in new places; and unless this be the dogged practice, seceding Methodists, who sometimes do any rough work to live, will run off with sheaves we should have reaped. The Canada Conference knows nothing of a new-made class of "City Missionaries" apart from the regular work, and what are called Home Missions are really new Circuits, helped at first from the Mission fund, and a city preacher this year may be a Home Missionary next year, and a minister who is at Gaspe, our eastern antipodes, in 1860, may be a preacher in Toronto in 1861. We know the spiritual and financial reflex advantages of these Missions to the Circuits entirely self-supporting, and to the Home Missions themselves, and much of our glory and joy in Canada is derived from the fact, that besides four Circuits, and Indian, French, and Foreign Missions, we have now more than a hundred flourishing Domestic or Home Missions!

There is in Canada just now a ransacking of musty records and relics. A prospectus has recently been issued of a History of the Indian Nation, by the late great and good Peter Jones, accompanied by a brief life of him from the pen of our classical President. The Rev. John Carroll is publishing the Past and Present of Canada Methodism, the able and obliging General Superintendent of our Missions directing the publication. Another, who is a speaking encyclopedia, is preparing a History of Canada Methodism. Another experienced man has been lately telling us of the "Old Meeting Houses and Preachers, and made many eyes wet, and hearts glad. Another, who muses in his quiet shrewdness, and can draw incidents from his meerschaum is giving us capital and courteous sketches of Wesleyan Ministers; and I am privy to more doing for the public, but enough now. To give a sample of the stuff our living Canadian Missionaries are made of, here is an extract from this sketcher of a Wesleyan pioneer on Lake Huron:—"In all the wants and necessities of Itinerant life, he is one of the most independent of his brethren. With a most unique and indescribable apparatus attached to two poles, extending from the rear end of his sleigh, he has carried all the necessaries for biped and quadruped existence, and in endless variety; accommodating not only himself and dependents, but occasionally some of his neighbours. A mechanical genius, can repair or make almost every article of his own clothing, with all necessary travelling outfit and accompaniment, such as saddle, harness, sleigh,—binds his own books, and shoes his own horse,—has a set of tools for each department of labour. This cumbersome apparatus, with a set of curtains, the use hereafter to be described,—library, with trifling articles, too many to detail,—be carried in summer, in two large bags thrown astride of his horse, himself walking behind, and bringing up the rear. In some of the shanties where he sojourned, the first thing on his arrival was to unload his horse, then make an enclosure in one of the corners, with the curtains above named, and thus have an apartment for study, labour, or repose. His horse *Ned*, who was his travelling companion fourteen years, was then provided for in another corner of the shanty. Let not our civilized readers blush or doubt, we record facts." I only add, I am utterly at a loss to say whether this is the prose or poetry of Missionary life. As to all these etceteras, I do not think they are the paraphernalia of all our Missionaries, or that all are such perfect manipulators; nor would I like them to be. I am acquainted with the Missionary above sketched, a pious, methodical, useful man. Cast him on a desolate island, and you have a better tale than Defoe's Robinson Crusoe!

It is exceedingly satisfactory, that whilst the work to be done by the Canada Wesleyans is various, the talents at their disposal are various; and that in the midst of the diversity there is a sturdy adhesion to essential principles and modes. Sometime ago there was a budding of innovation in our worship, and to humour a few choirs, some yielding ministers no longer gave out two lines at once, but a whole verse, if not a hymn. The Conference nipped this bad bud in good time. It is offensive to hear some persons say, let such a usage be left with ministers, societies, and trustees, to do as they wish. Thank God we have a Connexion, and a sacred and saving practice is not to be controlled by local majorities. What usage would they spare? A hymn given out, as from the beginning of Methodism, with hallowed unction, and sung with the understanding, is as good as any sermon. I have travelled many a mile to hear Dr. Clarke, Watson, Newton, and Lessey give out two lines at once of the inimitable devotional poetry of Charles Wesley, and the remembered emphasis, gesture, and effect are a blessing to me and many to day.

There is a general and praiseworthy effort now made for our Victoria College, and conventions of ministers and laymen are being held on all the Districts, and the Legislature petitioned.

The Montreal Auxiliary Bible Society reports an issue of 11,516 copies of Bibles and Testaments,—less by 1000 than last year. The gratuitous distribution, 1,577 copies. Income, free contributions, $4,604; general purposes, $133; and special Indian, $298—total, $5,035. In the work of colportage $2,039 was expended. Increase in free contributions, $547.

After a failure in India, and consultations with the General Superintendent of Wesleyan Missions, the Foreign Missionary Society of the Presbyterian Free Church in Canada has decided on commencing an Indian Mission at the Lake of the Woods in the Hudson's Bay territory, some seventy or eighty miles from the Wesleyan Lac-La Pluie Mission, and Christian good will cannot but desire it may be successful.

The Canadian Parliament is convoked for the end of this month, and the *Colonist* promises a mirror of Parliament with reports. The Inspector General and Post-master General are back from Europe. There has been a consolidation of the debt of Canada, some eleven or twelve millions, and it has been put into the form of five per cents. In doing this £2,800,000 was needed, and the offers amounted to £22,000,000, shewing two things,—the profitableness of the terms, and the confidence of English capitalists in Canadian securities. Neither of these reasons alone would account for the fact of excess. There has been an increase of a million of dollars in our customs' duties; and by one party this is proclaimed extortion, by another prosperity: but there are no tidings yet of governmental abhorrence, of governmental wastefulness, and anti-Protestant misrule and bribery.

It is reported that since the opening of the Victoria Bridge for traffic the business of the Grand Trunk Railway has largely increased, and that a treaty is now in progress for obtaining a States' Railway leading to Chicago, so that one extended line might be in that Company's hands from Chicago on Lake Michigan to Portland on the Atlantic. It seems this mammoth affair has not done growing.

Toronto will survive the removal of the Seat of Government. It has a large trade, and market prices are good. It deserves notice that lately some of our best citizens, lay and clerical, met to form a Penny Saving's Bank, for the benefit of the lower classes. The Toronto Horticultural Society has just met, and the Hon. Mr. Allen has made a very handsome gift of land for Park and Gardens, to be modelled after the Kensington and Kew; and the hope is entertained that they will be sufficiently advanced for opening by the Prince of Wales, at any rate for the son to do as his Royal Mother has often done—though not in Canadian soil—plant a few trees. A loyal thought! Osgood Hall in Toronto, much enlarged, was inaugurated on the 6th inst., for legal purposes, and the recommendation is, to make so massive, convenient, and costly a structure the Westminster Hall of British North America. I suppose you must be spoken to first: but it is an imposing and important edifice, and on Queen Street. How improved the architecture of churches and public buildings since Toronto was "little muddy York!"

You have your fisheries, and yet may be willing to hear of Lower Canada fisheries. Extent of fishing coast in Canada, 800 miles. British fishing vessels visiting it, 500 to 600. American vessels, 300 to 450. Boats belonging to Canada fisheries, 1000 to 1200. Codfish exported, 120,000 quintals, besides home consumption. Value of fish taken on our shores by British and American fishermen, $1,200,000. The fisheries of our inland seas have yet to be calculated for the complete total.

I must not forget a welcome visitant from Rupert's land, in the Hudson's Bay Territory.—Two zealous Canadians last fall carried a press to that far-off settlement, and recently the *Nor' Wester* newspaper has been laid on Canadian tables—a credit to the proprietors, in typography and intelligence. There is in this simple fact an embodiment of much that we value,—purpose, mind, hope, civilization, expansion and social happiness and dignity; these in close alliance with the gospel, there and on the Pacific, and a telegraph from thence to Canada, what hinders the dissemination of British Law and British Christianity? Unbounded liberty, then, to a loyal and virtuous press in the vast North West!

ANGLO SAXON.

"Wesleyan Ministers—Lay Teachers!"

"After we had passed Foster's Point, we took to the oars, and rowed up under the shore till we got past Bound's Head, when we got sail on the boat and ran across to Mr Tilley's, of Lower Shoal Harbour. Here we threw out our grapnel in about eight feet of water, and waited for a "flat" to take us ashore. We were kindly entertained by Mr. Tilley an old gentleman who appeared to have found pleasure, and profit too, in scientific and learned pursuits. He is a Wesleyan, and, as I was the first clergyman I believe, who had "burst into this silent sea" I did not feel disposed, single handed as I am in this Mission, to discuss the Church question with him at any length, particularly when I found him recognising the Wesleyan teachers as a *lay body*, and giving me leave to have service in his house"

HORTON, Feb'y 18th, 1860.

To the Editor of the Provincial Wesleyan:

SIR,—The above is from a letter signed "Henry Petley" and is taken from the "Church Record" of January 25th. This Henry Petley, I suppose, is in the true "succession" and therefore looks down upon the Wesleyan Teachers as a "lay body" and is very anxious to get Mr. John Tilley, who is an old and intelligent Weslyan, to endorse his sentiments. I know Mr. Tilley well, and have spent some of the most happy days of my Missionary life in Newfoundland, under his hospitable roof. I shall never forget the many pleasant hours I have passed away, sitting by his cheerful fire chatting on a variety of interesting subjects; and from what I know of Mr. Tilley, I am sure, he would not make one admission to the disparagement of the Wesleyan Ministers, and besides I think Mr. T. is sufficiently learned in the Church question to know that the ordination of the Wesleyan Ministers is just as valid and scriptural as though Dr. Field had shaken his wig over them.

Should ever Mr. Tilley's eye pass over this note, he will much oblige the writer by stating in the "Wesleyan" what he did say to this Rev. libeler of the whole body of Wesleyan Ministers.

I am, yours truly,
THOS. ANGWIN.

From the London Watchman.

The Government and its Foreign Relations.

While commerce was holding her hands and breath in expectation of the Budget, political gossip was filling the empty air with rumours perhaps as empty. One contemporary had to deny that the Reform Bill had been postponed for three weeks, and another that the Parliamentary followers of Mr. Disraeli and of Pius ix. were meditating a coalition against the Government. The latter doubtless is no otherwise true than the assertion that there was, at the last General Election, an agreement between the Earl of Derby and Cardinal Wiseman. Roman Catholics in the House of Commons may have determined to give their votes to the Opposition, and Mr. Disraeli, as the Leader of that Opposition, may be calculating upon them. If that is so, to call it "a coalition" may be to use a wrong word, while to say that it is "entirely without foundation" is to overlook an important fact. Another account, which from the precision given to it by a weekly Conservative journal may deserve to be called a statement rather than a rumour, is that there has been a schism in the Cabinet on the question whether England and France alone, if other Powers hold back, should agree to arrange the future of Italy, without the concurrence of the rest of Europe; the affirmative being maintained by Lord Palmerston, Lord John Russell, Mr. Gladstone, and Mr. Milner Gibson, while all the other Ministers were of the contrary opinion.

The Foreign Secretary's explanations, last evening, were a sufficient refutation of this statement. For three weeks the Queen's Government has been in communication, not with France only, but with all the Great Powers and with Sardinia, the proposal being non-intervention, until, by new elections, the wishes of Central Italy have again been declared; after which, if the decision should be in favour of annexation to the Northern Monarchy, Victor Emanuel might occupy with his own troops the territory thus acquired, while the French were withdrawn from Lombardy, and as soon afterwards as possible from Rome. Possibly, by the perverseness of Austria, it may in time come to this—that the Western Powers alone, leaving other States to follow their example, will agree to recognise the legal act and vote both of Tuscany, and of those Duchies and Legations through which, from Rimini to Piacenza, runs the ancient *Via Æmilia*, and which of late have chosen, in order to signify their detachment from former dynasties and their present union, to assume the common name of the Æmilian Provinces. But in the first place, Austria has been invited to come into the agreement, and we believe the announcement was premature that, if there be no Congress, she would negotiate only with the Emperor of the French, and would hold him bound, notwithstanding all more recent events, by the letter of his engagements at Villafranca.

Many other questions have been asked in Parliament on our foreign relations. Mr. Griffith still harps upon the opinion given, when asked, by Sir James Hudson to Victor Emanuel, on the expediency of retaining in Italy, an armed force of Volunteers, perfectly patriotic at present but scarcely under Government control; which opinion or advice is said to have been one cause of Garibaldi's resignation. Mr. Maguire his insinuated that another of our Ministers, Mr. Drummond Hay, has interfered, during the contest between Morocco and Spain which has just led to the capture of Tetuan, in the interest of the Mussulman instead of the Roman Catholic Power. Neither of these charges, which were met by the Foreign Secretary, seemed to make much impression on the House. Nor did the more studied representation by the Author of "*Eothen*" of the dangers to Europe from the 600,000 troops and the naval activity of France elicit a deeper feeling. The Commercial Treaty negotiated by Lord Cowley and Mr. Cobden is held to be a material guarantee for peace. At the same time, it is not to be concealed that the avaricious leer cast by France upon Savoy and Nice is intensely disagreeable. It is to be regretted that the subject was taken up yesterday in the House of Lords by a nobleman whose general views of Italian policy are so deservedly unpopular; but the unanimity of that House in reprobating the acquisitiveness of France must have a moral influence. The Earl of Shaftesbury's speech was vigorous, according to his wont, and some of its sentences were unusually, though not unjustly severe:—

"To the latest hour of my life,"—said the noble Earl,—"I will protest—and in doing so I am sure I speak the sentiments of the great mass of my countrymen—against handing over a people (the Savoyards) who enjoy free institutions, to a Government under a despotic dynasty; and against handing over a free people bound hand and foot to a country where they can enjoy no free expression of opinion, or, if guaranteed that expression of opinion, can exercise no power in giving it practical effect. I protest against a country where religious liberty is proclaimed, being handed over to a nation where religious liberty, if proclaimed, is often violated; and I protest also against the policy of treating nations like flocks of sheep, and making them, regardless of their consent, the subjects of barter and exchange"

The *Patrie* and other French journals first assume that the population desires to be united with the dominions of Napoleon III, and then demand that the issue shall be put to the vote, exactly as in the case of Central Italy. As far as can be collected, the will of the people is not at all to be merged in the Departments of France; and between their position and that of Florence or Modena, there is the essential difference that they are now united under an Italian Sovereign who needs neither native nor foreign troops to retain their allegiance. The doctrine that a population under a strong and settled Government has always the right of transferring itself by its own suffrage to another Power is alarming. It might be applied to Belgium, not to mention Ireland. The conduct of the Sardinian Ministry, though Earl Granville says it is bound to Napoleon III. by no positive contract, appears to betray the consciousness of a secret understanding. Had Venice been obtained as well as Milan, it is probable that both Savoy and Nice must have been abandoned to the French in requital. Secret diplomacy asks, will not Victor Emanuel accept Central Italy in place of Venetia, and his Government looks as if it were ready to halve the equivalent, giving up the Savoyard hills and keeping the Mediterranean city and district. It would be truly ignoble bargain, selling the Alpine cradle to the Sardinian monarchy to purchase a wealthier dominion beyond the Apennines, and lessening both the territory and the defences of the Italian peninsula to aggrandize a neighbour already too powerful and enchroaching.

France and the Pope.

Louis Napoleon, has suppressed the *Univers*, the organ of the ultramontane party in France. The event, and a most notable one it is, is thus referred to in the London *Watchman* of February 1st:—

On Sunday last, the principal organ in Paris and in Europe of Ultramontanism and Jesuitism published the Encyclical Letter of the Pope, which French editors were expected to leave unnoticed, it being a document threatening, in the choicest language at command, spiritual perdition to the Emperor On the same day a decree was signed at the Tuilleries by which "the journal *l' Univers*" was "suppressed." Several of our liberal contemporaries deplore, not the fate of the journalist, but the prompt and sharp reprisal of the Monarch. The criticism may be just that "if the *Univers* had been published in London, not only would it never have won martyrdom, but it never would have deserved it." That, however, is an admission that there is as little analogy between the systems of society as between the maxims of Government which prevail on the opposite sides of the Channel. If Napoleon III. had tolerated the studied and repeated provocations of the *Univers*, he could never again consistently have put in force his laws relating to the press. It is to be wished indeed that this may be the last, as it is the most excusable, instance of their enforcement. The sufferer has no right to complain, for there has been no journal so hostile to the principles of literary, as well as political and religious freedom, as that which expired on Sunday last. Pius IX. may bewail the silencing of his organ in France, but cannot deny that from his point of view it is the essential prerogative of power to paralyze mind. When he permits the Scriptures themselves, and independent periodicals, to be published and circulated in Rome, he may exclaim against the suppression of his faithful journal in France. The blow is rather a heavy one, but it had long been challenged on the one part, and premeditated on the other. The *Univers* had received its two *Warnings*, and still went on craving and earning the full penalty.

The Paris correspondent of the *Globe* says:—It is now war to the knife between Ultramontanism and France. Rome may retaliate by prohibiting "a certain journal called *LeMoniteur*," as the Encyclic calls it, but no trace of that document will be found in the official columns of this Government. The recognized exponent of authority, M. Grandguillot, in Monday's *Constititutionnel* reminds all concerned, that the organic laws regulating such matters on this side of the Alps, set forth (Article I) "no bull, brief, rescript, or mandate of the Court of Rome can be received, published, or printed in France without authorisation."

He adds, that hitherto Government had been lax in the enforcement of the organic law, lest spiritual affairs might even slightly suffer inconvenience, but in the case of a notoriously political and secular question, the foreign policy of the Emperor cannot be subjected to such a form of party opposition. That paragraph of the Encyclical which insists on the restoration of the petty dukedoms is specially denounced by the Cabinet penman.

In 1686 when Louis XIV. was at loggerheads with Innocent XI. on account of Bossuet carrying the four articles of the Gallican liberties unanimously in the Episcopal Assembly of France, that Pope, who was an Odeschalchi, and had been a soldier, took an odd way of revenging himself. He actually entered into close alliance with William of Orange, and was a main agent in upsetting James II., as part of the organized opposition to the *Grand Monarque* in Europe, (a fact not dwelt dwelt on by Macaulay;) he snubbed Lord Castlemain, whom James sent to Rome; he welcomed Bishop Burnet, as agent for William; and as that political prelate states in his 3rd Vol., page 77, he received his visit in bed, not to require the slipper-kissing. The Pope signed a treaty with Austria, William III., and Spain, Dec. 31, 1690, not to cease hostility in France until the Gallican liberties were repealed. This alliance between the Orange and Ultramontane parties, begun at the Boyne, has just been renewed in Ireland by Pope Hennessy.

Martin Escalante.

Last evening, in the House of Commons, Sir A. Agnew asked the Secretary for Foreign Affairs a question regarding the long imprisonment suffered in Spain by Martin Escalante, a British subject. That imprisonment had lasted seven months before sentence was pronounced, it has now lasted nine, and the public have heard that this man, a subject of Queen Victoria, his father being a resident of Gibraltar and his mother an Englishwoman, was condemned to nine years penal servitude among the gangs of convicts whom Spain empties out of her gaols and throws into her settlements on the African coasts. A sentence so unutterably worse than death, though obviously including death by lingering bodily torments and more exquisite moral sufferings, was incurred by distributing a few copies of the New Testament in Spain, printed not according to a Protestant but a Roman Catholic version. The only pretence of apology we have heard for this punishment, is that the prisoner became a contrabandist, by smuggling these prohibited books across the Spanish frontier. It is possible he may have been imprudent; but in the first place it is a crime to inhibit the Scriptures, and in the next place the sentence was as disproportionate as the law was iniquitous.

Yesterday, the indignation and horror produced by this tremendous penalty were relieved by the publication of a written statement that Lord John Russell had reason to believe, from the despatches of Mr Buchannan, our Ambassador at Madrid, that, listening to the representations of the English Government, the Spanish authorities had liberated the prisoner on bail, and would grant him a free pardon. In the House of Commons last evening, Lord John did not expressly say so much. The question addressed to him appears to have put him on his mettle, and the few sentences he spoke were chiefly in vindication of the British Consul at Cadiz But his lordship added that Mr. Buchannan had applied to the Spanish Government for the liberation of Martin Escalante, and that there is every reason to think he will very soon be released entirely from the term of his servitude. We have no wish to complain of the Foreign Minister or of the excellent Ambassador, yet cannot help thinking that if the sufferer had been an American citizen instead of a British subject, his incarceration would not have continued so long, and at its close the question would have been of the indemnity rather than of the pardon to be granted to him

The history and character of Martin Escalante may be learned from the account given to the Edinburgh meeting last week by Mr. Sheriff Jameson, which we transfer to our columns. One fact will particularly interest our readers, that Martin Escalante was religiously educated in the first schools built for the native dwellers on the Rock of Gibraltar, and that these were Wesleyan Methodist schools. There Escalante was the pupil of Dr. Rule, who bears witness that he was one of the most promising and pious scholars; and Mr. Jameson believes that as the youth grew up, his after career did not belie his early promise. The Rev. Mr. Hope, of the Free Church, is able to confirm this belief by his more recent acquaintance with the sufferer. Such is the man who has narrowly escaped companionship with felons for nine years in Africa, if life had lasted so long, and who has borne nearly a tithe of the penalty, by nine months habitation of the loathsome dungeons of Spain. During his imprisonment, death has visited his family, disease has broken his own health, and the prospect before himself and his children is abject poverty, unless English friends, whose fellow-subject and fellow-Christian he is, and for being whose agent in an Evangelical mission so much affliction has come upon him, shall themselves provide that indemnity which cannot be hoped from his persecutors.—*London Watchman.*

General Intelligence

Colonial.

Domestic.

LOSS OF THE STEAMSHIP HUNGARIAN.—The following telegraphic despatches have been received since our last:

To the Post Master General;

RAGGED ISLANDS, Feb 21, 1860.

The supplementary mail bags for Canada and New York have been picked up, and are in safety, awaiting your orders.

JAMES G. ALLAN,
Barrington, Feb 24.

Hon. Joseph Howe:

Just arrived. Roads very bad; all night getting Shelburne. Placing parties here to protect goods coming ashore As far as can learn, all going right. Mails that are saved cannot go by land, present state of roads; better be opened and dried here.

W. T. TOWNSEND.

On Friday evening the Agent for the Associated Press in this city placed in the Reading Room the following extract from a dispatch received by him:—

A report has reached Mr. Crowell, Postmaster that the Steward's pocket-book has been picked up, containing some passengers names, with extra supplies charged against them. Mr Crowell will enquire and let Mr. Hunter know.

On Wednesday, the body of one small child was found. Yesterday one man, supposed to have been a fireman—Coroner is attending to them. Portions of mails and cargo still being picked up,—if anything further transpires to night will telegraph to morrow.

Saturday's *Recorder* says:—"We learn from papers received by the *Europa* that the *Hungarian* had 35 cabin passengers from Liverpool. Mr. Hunter received a telegram to-day, stating that the wrecked steamer's clearance had been found, showing that she had 360 passengers in all."

A hat box has been picked up with the name "Boltenhouse, Sackville, N.B," upon it. Nothing has yet been found to give the number or names of passengers. Only two bodies found.

New Brunswick.

Rev. T. M. Albrighton's Lecture on *Self Culture*, delivered in the Temperance Hall on Tuesday evening, was one of the most eloquent and instructive essays ever read within its walls. Of this we have heard only one opinion, coupled with the hope that the Rev. gentleman will on similar occasions, delight this community with similar favors. His contrasts of the ignorant rich man and the intellectual man in humble life, were finely drawn, and evinced an understanding well stored with practical knowledge, and well influenced by principles which belong to the world of mind—that pure essence of the soul which must survive.

"The wreck of matter and the crush of worlds."
—*Fredericton Reporter.*

SACKVILLE, Feb. 17.—We learn that the mails from Pictou to Amherst, was lost through the ice on Tatamagouche Bay, on Friday night last, with two horses attached to it, also lost. The driver and several passengers, with the mails, which they succeeded in saving, reached Amherst on Saturday evening. The baggage saved was saturated with water.—*Barderer.*

Dr. Charles Black, Baie de Verte, whilst driving in haste on the ice to Port Elgin, on Saturday last, to visit a patient, suddenly found his horse and sleigh in water six feet deep, and having a lady in the sleigh, which was capsized, they were in danger of being drowned; but fortunately, Mr. Edward Crane, who was a short distance behind, came manfully to their assistance, and no damage ensued, further than a thorough wetting of the whole party.—*Ib.*

P. E. Island.

The Legislative Session of this Island was opened in due form by Governor Dundas on the 16th inst. The occasion was marked by almost a new feature in the economy of Colonial proceedings. We say almost, because the day has been, even in Nova Scotia, when the pomp and circumstance of convening the collective wisdom of the county was performed by the local militia. But on the recent occasion in Charlottetown there were no less than three Volunteer companies under arms, namely, Cavalry, Artillery, and Rifle Corps. All of these were dressed in neat unifor