NEWS ITEMS.

DISTURBED STATE OF THE PROVINCES OF BENGAL.—There are no troops available to protect Behar, for we cannot leave Calcutta without a regiment, the recruits, 1,000 of whom have just arrived per Jason, are not yet fit for service, and the only regiment, the 19th, is engaged watching the disarmed regiments at Barrackpore. I doubt if Koer Singh, once beaten, can keep his men together, but the affair is considered serious, and Behar, with its opium factories, is left very much exposed.

Panics have, of course, spread through the stations of the province, but Sir E. Lugard is an excellent officer, and the danger cannot be long protracted. It places our true difficulty, however, in a strong light. These districts must be garrisoned after they are won, and we have not the force to do the work. There are upwards of 40 of them, exclusive of Bengal Proper, all in more or less danger, and varying in size from districts as large as Scotland to districts as small as Suffolk. Each requires for the present one wing of an European regiment. Where are they to come from? Certainly not from the force now in the country, for Sir Colin Campbell, after garrisoning only a few stations, cannot collect more than 8,000 Europeans for the attack on Rochilcund. We need more men if the war is to be brought to a termination. It was want of men which frustrated the operations before Lucknow—so frustrated them, that officers of experience hold our position actually worse than before we entered Oude. This is, no doubt, an unjust view, dictated in part by the dislike a section of the army feel for Sir Colin Campbell. It is, however, I fear, thus far correct, that we have to defeat an enemy as strong as before, and scattered over a very much wider surface.

I must mention that the escape of the Sepoys has for the time impaired the cofidence of the army in Sir Colin Campbell. The soldiers cannot, or will not see that, had the Sepoys been surrounded and had they fought with the desperation they showed in the detached houses by the river bank, we should have suffered a loss which would have left the Sikhs and Ghoorkas masters of the situation. The commander-in-Chief had that contingency to think of as well as mere victory.

In Bengal there is little doing, but the Coolies are still restless, and about ten days ago a great battle was fought between 50 sailors from Chyebassa on one side, and some, 4,000 Coolies on the other. The Coolies were beaten, of course, but they fought angrily and had a few flint muskets. They rose apparently at the instigation of the Rajah of Powhat, whom our officers are endeavouring to catch, and who has an hereditary influence over the tribe. They cannot do a great deal of harm so long as the fancy for insurrection does not spread, and it has not spread during the past three months.

A traveller who has lately passed through the eastern districts of Bengal, and who has peculiar means of obtaining information, tells me the rich are buying up grain and salt. They say Government expect a famine, and intend when it arrives to give all the people rice cooked by Europeans, and so break down their caste. They are very sulky about it, and receive all assurances and explanations with perfect incredulity. What is to be done with a race which can believe such folly?

MR. LAYARD'S TESTIMONY TO THE INDIAN MISSIONARIES.—In the course of his lecture on the causes and consequences of the Indian rebellion, Mr. Layard, who has just returned from India, said:—"It had been asserted that the missionaries were to be censured, but he solemnly declared that he had never heard a missionary laborer assigned, by any native, as a cause of the outrage; on the contrary, they always expressed their admiration of those men, and said—'We respect their motives—they are good men,—and as long as Government does not support them, we are willing they should go on as they do.' (Cheers) Dr. Duff, who was at the head of the Scotch Mission at Calcutta, said 'Only spare us one thing—don't let the Government interfere with us.'"

EMPLOYMENT OF NATIVE CHRISTIANS.—The magistrate of Hooghly, Mr. Pratt, has carried out a plan, the success of which may convince Old Indians of the change which has passed over Indian ideas. He was ordered to create a station guard of 150 armed men of castes excluded by the regulations from the army. He accordingly collected about thirty casteless and caste Hindoos, and 100 Christians, armed them, had them carefully drilled, paid the catechist or native missionary as a soldier, and sent them to the church every morning. They turn out capital guards, five feet three inches high, bigger than Bengalees, for they eat meat and are most orderly and obedient. They are faithful for the simple reason that the Hindoos would murder them, if they dared, and Hooghly is as well protected as if it had a company of Europeans. The lesson is invaluable. The men receive bare Sepoy pay without pensions or uniforms, and, as they eat bread and meat, it is not too much. Their embodiment removes the stigma, that has rested on the Christians for ever, for in India, as in France, a man with a sword is respected.

ROMISH RIOT AT WALSALL.—On a recent Thursday evening a person styling himself Baron de Camin, who, during the previous week, had delivered two lectures on Popery, attempted to deliver another lecture on the same subject in the Guildhall Assembly-room, Walsall; but scarcely had he commenced when a mob of Irish, who had assembled round the hall, forced open the outer door and rushed up stairs. The Baron, who was taking the money, gave the alarm, and some parties succeeded in closing and barricading the inside door. Meanwhile the Baron and his lady made their escape by a private entrance. So soon as the Baron had made his exit a party inside, evidently an accomplice of those outside, gave a signal, and immediately the assailants ceased their attempts, and went round to the front of the Dragon Hotel, where the Baron was, and wreaked their vengeance upon the boards on which his bill had been exhibited. The police were called out, but it was not till Father Lovi, the Romish priest, addressed the mob, about ten o'clock, that the streets could be cleared.—*London Morning Paper.*

THE SEASON IN EUROPE.—The English papers report that the weather was very cold during the first two weeks of May. A severe frost occurred on the night of the 7th May, and a thick coating of ice was formed on still water. A violent storm of wind and rain, amounting almost to a hurricane, had visited London. Considerable damage was done on the Surrey side of the Thames, and the rain fell in such torrents that it is said the water in some of the roads was, for a brief interval, over a foot deep.

The weather in France has been very unseasonable, and snow has fallen in some sections—a very rare occurrence in the month of May.

In Spain they had a severe snow-storm on the 5th of May, at Madrid. In the provinces the mountains were all covered with snow, and the frost-king appears to have made up his mind to pass the spring in Spain. A fortnight past the heat was so intense that it drove the Queen and Court from Madrid to Aranjuez.

A rich manufacturer named Oppelt, died about fifteen years since at Reichenberg, in Austria, and a vault was built by his widow and children in the cemetery for the reception of the body. The widow died about a month ago, and was taken to the same tomb: but when it was opened for that purpose the coffin of her husband was found open and empty, and the skeleton of the deceased discovered in a corner of the vault in a sitting posture.

STARTLING.—A huge black bear, driven in from the swamps by high water, perambulated the streets of Yazoo, Mississippi, on Monday night week, to the consternation of everybody.

FROM CALIFORNIA.—The steamer Moses Taylor, arrived at New York, brings the California mails of the 5th of May, and $1,776,000 in gold. The news is of no special importance. The people of California were in the enjoyment of delightful weather, rather dry, however, and the farmers were prognosticating heavy crops. Mining operations continued brisk and profitable. The State Legislature adjourned on the 26th of April, after passing a number of important laws, among which was one prohibiting the immigration of Chinese and Mongolians into California after the first day of October next. Any person who shall land emigrants of that kind shall be punished with a fine of $600, or imprisonment not less than three months, nor more than one year, for each offence, the landing of every emigrant being held as a distinct offence, and punished accordingly. This law is opposed by some, and is charged with being in conflict with the treaties of the United States. It is sustained, however, by the masses. Robberies and murders are frequent all over California, and we find many such recorded in our files of papers. In some cases the robbers go in armed bands, and commit their depredations in the Mexican style. It was announced that the Indians of Plumas county had banded together to make war on the whites. Indian troubles had also broken out in Oregon. Another great fillibustering expedition against Sonora was reported to be afoot, and such was the excitement in that region about it, that a surveyor belonging to the Sonora Surveying Company had to leave. A guano island, containing nearly a million tons of guano, has been discovered on the track between the Sandwich and Ladrone Island, and specimens of the guano have been received at San Francisco.

AMERICAN BANK NOTE COMPANY.—Under this title the various firms of bank note engravers, who have hitherto been acting independently of each other, have formed a union for the purpose of placing the bank note currency of the country upon a basis of greater security. An act of incorporation has been obtained, so as to secure to the company the benefit of legal protection. Although the confining the virtual control of a single business in the hands of a few trustees is unquestionably creating a monopoly with extensive powers, still the counterbalancing benefits which are likely to result to the community more than compensate for the special privileges of the charter.

SALE OF ASSETS.—The assets of John Thompson, a New York Wall street broker, who transferred and assigned his property during the panic, were sold on Thursday. The whole sale realized $11,694, on assets valued at $208,355. This was not considered so bad, as the notes were all protested, the land warrants defective or cancelled, and the bank bills broken.—*Boston Transcript.*

A gentleman at Bolivar, Tenn., last week saw a nondescript sort of article floating down the Mississippi, near his plantation: it resembled a miniature Noah's ark, with the hull knocked off. Curiosity led him to board it, when he was astonished to find himself in the store of a friend residing fifty miles up the river. The contents were not greatly injured. He tied the store to the shore, and started off to let his trading friend know where he might find his lost place of business.

The city of New Orleans is at present in the hands of a Vigilance Committee. The Mayor has resigned his power into their hands; but a severe struggle is nevertheless apprehended between the civic authorities and the Committee. Great confusion reigns in the city. The reason given for the subversion of the legally appointed ministers of the law, is the impunity afforded to criminals of every class, the lax administration of justice, the failure to protect the rights, lives, and property of the citizens. These are grave charges; but the remedy is worse. Verily, republicans institutions are a failure.

LOST TREASURE.—An attempt is to be made to recover the million and a half of dollars that went down in the steamer Central America last September, although she is sunk in water over five-eighths of a mile deep, and in a spot that is ninety miles from land.

AN EXTENSIVE FARMER.—Jacob Carroll of Texas, is the largest farmer in the United States. He owns 25,000 acres of land. His home plantation contains about 8000 acres. Colonel Carroll has on his immense ranges of pasture lands about 1000 horses and mules, worth $50,000; 1000 head of cattle, worth $7000; 600 hogs, worth $2000; 300 Spanish mares, worth $15,000; 50 jennies, worth $2000; 150 jacks, worth $9000; and 5 stallions, worth $2500. His annual income from the sale of stock amounts to $10,000, and from the sale of cotton to $20,000.

A USEFUL CAUTION.—A "reformed burglar," writing in the New York *Herald*, says burglaries are mostly committed by acquaintances of servant girls. The burglars contract friendships with the girls, who are often unaware of their character, and are introduced into houses as brothers, cousins, &c. They make use of their opportunities to learn all the internal arrangements of the houses, procure keys, &c. He warns persons to exclude unknown male visitors of domestics from their houses.

The Rev. Dr. Ryerson, the Superintendent of Education in Canada West, is charged with appropriating the sum of £1,500 or thereabouts, which strictly belonged to the public, to his own use. It appears that in 1856, he had some public moneys in his hands, which he deposited in the Bank of Upper Canada, and received the above amount upon it as interest. He applied this to his own use, and when required to pay it over, refused to do so, and offers a long letter in justification, to the effect that he is underpaid for his services, and that he is not required by his instructions to place the money in his hands on interest. The Montreal *Witness* very justly remarks:

Interest on public funds, under the charge of a public officer, belongs not to him but to the country, and this interest Dr. Ryerson is bound to refund. He may indeed say that he was not bound to place the money at interest at all, but could have kept it in his own chest, in which case the government could have no claim upon him; but in this case the parable of the wicked and slothful servant, who did not place out his Lord's money at interest, would have a sad significance. In every point of view, therefore, Dr. Ryerson appears to us to have erred deeply; and it is only another and most striking instance how easily the strongest mind may be warped by self interest.

SPURGEON.—The Rev. C. H. Spurgeon preached a sermon in behalf of the Baptist Missionary Society at Surrey Music-hall, London, recently. Long before nine o'clock persons were assembled round the gates anxiously waiting the opening of the building, and by half-past ten o'clock every nook and corner of the hall was crammed, there being at least ten thousand within the walls. Thousands had to go away disapointed. Precisely at eleven o'clock Mr. Spurgeon ascended the pulpit and opened the service by prayer. He preached a most energetic sermon from Psalm xlvi. 8, 9. He was listened to throughout with the most breathless attention, and at the close made an earnest appeal to all who loved the spread of Christianity to contribute in every possible way to increase its growth. He said that he cherished the fond hope that he might live to see the day when the monuments at Trafalgar-square, which now bore the statues of a Nelson and a Napier—great warriors though they were—should have in their places a Whitefield and a Wesley. The day was coming when Peace should triumph over War, and he hailed the dawn of that happy time with delight. A liberal collection was then made, and the congregation quietly dispersed.

Prince Alfred is making most satisfactory progress with his nautical studies; and we hear (with a spirit that the whole country will applaud) the young Prince disdains to avail himself of a private examination, but will take his chance with the other naval cadets, and go publicly before the Professor, who is "supposed" always to be ignorant of the name and quality of the youngsters before him. It will take place about the 10th of June.—*Court Journal.*

NORWAY.—The population of Norway is about a million and a quarter. The inhabitants are nominally Protestant. There is not a Roman Catholic church or priest in the whole land. Neither a Jew nor a Jesuit is allowed by the constitution to set foot on the soil.

CORRESPONDENCE.

NEW ZEALAND.

TO THE EDITORS OF THE PROTECTOR.

Gentlemen,—From a paper published in Auckland, New Zealand, kindly lent me by a gentleman in this city, I find that the progress of that colony, even during the short period that it has been colonized,—not quite twenty years,—is far beyond that of this Island. In the matter of Education alone, it is stated in the English Cyclopædia, conducted by Charles Knight, published 1855, that "the natives have been taught to found towns, to build churches and to project newspapers of their own; and that now, so eager are they for knowledge, *that there is scarcely a Maori who cannot read and write.*" Has any thing been done for our aboriginal population, beyond leading them to believe in a blind superstition? Popery, however, has yet scarce a foothold in New Zealand, and is held in abhorrence by this intelligent race. The Receipts from the Customs in Auckland alone in 1855, was £52,424 sterling, and the total revenue of that Province was £116,868. The total Receipts for this Island the same year was only £42,081 currency. The relative population of the two countries, taking the natives into consideration, would be about the same; but the European population alone of Auckland does not amount to more than 16,000. I have seen it stated that the Exports of Wool alone from New Zealand for the past year amounted to £500,000 sterling.

There is another point in which the New Zealand Government is ahead of this Island, viz., in devising means to lessen the expenses of its Government. As will be seen below, tenders are there required from persons willing to undertake the public printing,—by which, no doubt, a large amount will be saved to the country. Will the electors of this Island send men to represent them, who are willing to take a like step, and thus be one means of preventing a large emigration from P. E. Island to that country?

Your obedient servant,
LEADER.

(*From the New Zealander.*)

PRINTING.

Colonial Secretary's Office,
Auckland, Feb. 11, 1858.

TENDERS will be received at this office until noon on Monday, the 1st March, for printing the "Government Gazette," and for such other printing as may be required for the service of the General Government, during the six calendar months commencing the first day of April next.

The Printing will be divided into the following portions:—

1. The Government Gazettes.
2. Bills, Acts, and Estimates.
3. Votes, and Proceedings, and Daily Notices of the Legislative Council and House of Representatives.
4. Statistics, and similar Returns, chiefly comprising figures.
5. Blank Forms, and other jobs not included in the above portions.

Tenders for the 1st portion to specify a price per sheet of demy 8vo., as well as per sheet of foolscap folio.

Tenders will be received for the whole or any separate portion of the above.

Further particulars may be obtained by application at this office.

W. GISBORNE, Under Secretary.

LETTER II.

Is the Church of Rome the true and only Church of God?

5. THE FATHERS ARE AGAINST THE CHURCH OF ROME.

Having shewn, in my last, that the Church of Rome is intolerant,—that she is a paradox,—that she usurps the place of Christ, and that she hates the Bible, I proceed to the farther assertion, that the testimony of the "Fathers" is *against*, and NOT in favor of the papacy. The writers of the first six centuries are those who generally are known by the name "FATHERS." Now it is a favorite doctrine with the Papal Church, that Tradition is of equal authority with the Scriptures. And it is reasonable we should pause and enquire,—what say the writers of primitive days?—what is the testimony of the Fathers? I answer—Their testimony is of a contrary character, and maintains the sufficiency of Scripture as a rule of faith. To sustain this position, I might adduce—I believe I am correct in my supposition—the writings of Barnabas, Clement, Ignatius, Polycarp, Irenæus, Clemens, Athanasius, St. John, Chrysostom, Ambrose, Gregory, Jerome, and St. Augustine,—all of whom unite in their evidence as to the sufficiency of the scriptures, and consequent non-necessity of tradition. Space would not permit that lengthy extracts be given; but if readers are curious on the point, let me refer them to the works of the writers quoted, and they will see for themselves. A few short quotations might, however, be afforded: Ignatius (the child, it is said, on whose head the Saviour placed his hand when he blessed the little children), on his way to Rome to suffer martyrdom, exhorted the "churches to stand firm in the *scriptures*." Euseb., lib. iii., 86.

Irenæus writes (*adversus Hæres*) "we have known the method of salvation by the Gospel preached to us, which gospel by the will of God has been delivered to us in the *scriptures*." Again, "We know," says the same writer, "that the scriptures are perfect, for they are spoken by the word of God and his Spirit."

In 390, or about that period, we find Ambrose, when speaking of the divinity of the Son of God, saying—"I *read* that he is the first, I read not that he is the *second*,—they who say he is second, let them shew it by *reading*."

Chrysostom was Bishop of Constantinople about the year A.D. 400. He says: "Formerly it might have been ascertained by various means which was the true church; but at present there is no other way left of ascertaining which is the true church but by the Scriptures alone."

Jerome, in 420, says "the kingdom of God has not gone from her boundaries, that is, the Holy Scriptures." Still later, we find Augustine lifting up his voice against the authority of tradition, and saying "all writings since the confirmation of the canon of Scripture are liable to dispute, and even councils themselves are to be examined and amended by councils."

A variety of other passages might be adduced;—but to what purpose, since those quoted suffice to sustain the assertion, that the fathers as often repudiated the authority of tradition as they assented thereunto? In vain do writers belonging to the Church of Rome claim the fathers as supporting their distinguishing doctrines. We summon the witnesses—and lo! the testimony is *not* in favor of the papacy. Let me repeat the language of Fletcher.

"It is related of Omar, the Caliph of Alexandria, that when he committed to the flames the valuable library of that city, he asked in reference to the volumes only two questions: "Are they agreeable to the Koran? then burn them,—they are unnecessary. Do they contradict the Koran? then burn them,—they are false! Far be it from me to approve the mad decision of this savage Saracen. But I would apply the principle of his enquiry to the question before us. Does tradition agree with the scriptures?—then as a rule of faith it is unnecessary. Does it oppose them?—then it is false. What is the chaff to the wheat? Let God be true and every man a liar."

6. THE CHURCH OF ROME IS FALLIBLE.

The great boast of the Papacy is infallibility. But the Church of Rome is fallible. She is not that which her members declare, viz., the spotless and unerring Bride of the Lamb. The infallibility of the papal church has ever been the great point at issue between Romanists and Protestants. She has assumed the position which precludes the possibility of her falling into error. Under this notion, she asserts herself to be the supreme arbitrator of all spiritual doctrines, and from her decision there is no appeal. She also determines what books are canonical, and what books may be read. She also maintains her right to declare what is necessary to salvation,—not heeding whether her dogmas be agreeing with the Holy Scriptures or otherwise. Thus we find the catechism of the Council of Trent arrogantly saying, "But as this one church, because governed by the Holy Ghost, cannot err in faith and morals, it necessarily follows that all other societies arrogating to themselves the name of church, because guided by the spirit of darkness, are sunk in the most pernicious errors, both doctrinal and moral." We may suppose that infallibility is lodged in the Pope or chief Bishop, when we read a passage like the following: "The Pope of Rome hath the supremacy over all the earth; that he is the successor of St. Peter, the prince of the Apostles, the head of the Church and the father of all Christians" Such was the decision of the Council of Florence, of 1439.

If the Church of Rome be infallible, then are Protestant churches fearfully in error; but if she is fallible, she is arrogating a power she possesses not. Let us, then, examine her claims to infallibility. They are founded on doubtful interpretations of several scriptural statements, which are tortured into an argument to justify her pretensions. One of the most prominent of these passages is that of Matthew xii., 18—"I say unto thee, thou art Peter, and upon this rock will I build my church; and the gates of hell shall not prevail against it." The controversy here consists in *this*—Does Christ here allude to *himself*, or to *Peter*? In the original, the difference between Peter and the rock is distinctly marked. If the words had been "*epi touto to Petro*"—"upon this rock I will build my church"—there could be no dispute on the point; but the reading is different, and runs thus: "*Tu ei Petros—kai epi tauto te petra*"—"thou art Peter—and upon this rock I will build," etc. Observe that the word *Petros* is masculine—the word *petra* is feminine, and can in no wise refer to the man Peter. Then *Christ* himself, and not Peter, is the "rock." And to this we have the direct evidence of the apostle Peter himself; for we find him quoting from the prophecy of Isaiah the words "behold I lay in Zion a chief corner stone," and applies the words to Christ. This was the view taken by Augustine, and many of the Fathers. On Peter's faith, who confessed the Christ to be son of the living God, then, the church was founded,—the *object* of his faith was CHRIST—the ROCK OF AGES. So Chrysostom reads the passage—"*Te petra—toutesti te pistei tes omologios*"—"upon the rock—that is, upon the faith of his profession." True, our Lord designed something in reference to Peter, when he thus spake; but certainly not that Peter should take his place as the rock of his church. The probable meaning is, that his *faith* in acknowledging the true Messiah should be rewarded, and that on him should devolve the glory of first opening the doors of the Christian Church to Jew and Gentile. Lightfoot, in his Hebrew Exercitations, quotes the words "*Lasaud okter*," as meaning "to bind and to loose" in the sense that he should say what was lawful and what was not. Schoetgen adds many instances to Lightfoot, in order to prove that the meaning of "binding and unloosing," after the Hebrew idiom, signified authority to pronounce what was clean and what was unclean. But of this power hereafter. Meanwhile it is plain, to a demonstration, that the man Peter is *not* the Rock on which the Christian Church is built, but that "Christ is that rock."

On what, then, does the assumed infallibity of the church rest? Metaphysically, infallibility founded on fallibility is an absurdity,—it is a self-contradiction. But Roman *infallibility* is founded on *fallibility*. Thus: every *whole* is composed of *units*, or *parts*. If the *parts* are fallible, the *whole* is fallible. The Roman Church is composed of individual members. But the *individuals* are fallible; hence a *congregation of individuals* must be fallible. *Numbers cannot produce perfection.* Though we multiply the parts infinitely, we are not one step nearer infallibility.

Yours, Mr. Editor,
With much respect,
PHILO-FORTUNATUS.

TO THE EDITOR OF THE PROTECTOR.

Sir,—Regarding the journal under your control as the only one in this colony prepared to expose the popular immoralities which degrade our people, and fearlessly point to the sources whence they spring—(whether this timidity on the part of your contemporaries arises from a fear to offend the vicious, or, having a strong sympathy themselves therewith, that they deem "discretion the better part of valor," is not for me to say)—I beg you will give publicity to the annexed sketch from "real life" in this city.

On Monday night, 14th instant, it appears that one of those shameful revelries, popularly known as "Raffles," took place at the house of a Mrs. Power, Richmond-street, at which, as usual, a large number of young folks were readily gathered. These Raffles are got up for the purpose, generally, of disposing of some useless article, by means of dice or cards; the return being, regardless of the value of such article, just in proportion to the number who can be inveigled, for the sake of dancing, to attend. But, not satisfied with the yield from this source, the potent aid of white-eye, too—the vilest drink that man ever "put into his mouth to steal away his brains"—is to contribute its quota to the revenue. Now no one can dance without drink; and as every other beverage is most carefully withheld, white-eye takes the place of God's pure, life-giving water—alas! with what different results; the former creating an insatiable burning thirst, stimulating for the moment the physical system only to hasten still greater prostration, and kindling a madness in the brain sufficient to blot out—but for the interposition of of infinite love—the divine principle of the mind forever; the latter allaying thirst, invigorating the body, and acting alike benefically on every essential of the varied components which constitute the rational being. Pardon this digression; in describing the characteristics of Raffles generally, I have merely to add, that that of Monday night was strictly in keeping therewith. The usual fruits, however—the gambling, the dance, the drunk, the row, the rebald jest, the blasphemous oath, &c.—were somewhat exceeded on Monday night. One poor victim, having had enough of it, left, in company with a shipmate, to go on board the *Eglantine*, to which they belonged, lying at Lord's wharf. Both were intoxicated; they succeeded, however, in getting on board, and went to the forecastle; one of these (whose horrid death has called forth this notice), named Nowlan, then complained of sickness, and his friend advised him to go on deck, as the fresh air might revive him; he did so, and the other went to his berth. And now, while the din and confusion of that revel still haunts him, and the sickening effects of its bad rum yet clings to him, and his mind, too, deranged by its deleterious effects, he falls overboard, and dies unable to cry for succor. What a change! Hurried, without time for preparation—and even if there were time, so very drunk as to be unable to utter a prayer even in thought—from the drunken revel into the presence of his God. Now, Sir, I am fully persuaded that there is a murder connected with this, and every similar death that takes place. And who is in any way responsible?—This is a question of momentous interest to every person whose business or policy aids in perpetuating the Liquor Traffic—from he or she who vends the maddening draught, up to him who occupies the trust of making laws to govern us,—and each must give an account for his proportion of responsibility. And yet, fearfully common as such events are becoming, our people are apparently lulled into perfect stupefaction on the subject,—whilst useful men are lost to the community, to their friends, and to God—souls for for whom Christ died, doomed to the regions of despair—the pride and hope of families snatched from their fond embrace. Why is all this permitted?—What equivalent have we for all this evil? I answer, literally none. In the name of our common humanity, then, how long is this giant upas tree to blossom, its nourishment the vitals of our people? How long will our senators permit it? And if these prove recreant to their trust, by continuing to legalize the source of all this evil, great God, to whom vengeance belongeth, how long wilt thou hide thy face from us, and suffer thy people to be slain, and the slayer go on unpunished? Bestir yourselves, fellow countrymen, to root out this evil. All to whom the elective franchise now extends have responsibilities as well as privileges, not the least of which is to exert every energy of their soul to abate, at least, this gigantic and still growing curse.

Yours respectfully,
OBSERVER.

Charlottetown, June 16.

LOT 50 TEACHERS' UNION.

On Saturday the 5th instant, the members of the Union again availed themselves of the privilege of meeting. Some miscellaneous business was first transacted, when the Secretary made the members acquainted with certain gifts conferred on them by lovers of education. After some appropriate remarks from several persons on the above subject, it was moved by J. Hayden Fletcher, and seconded by Daniel Enman—

Resolved, That a vote of thanks be given to the Hon. Chas. Young, LL.D., for his almost inexpressible kindness in presenting us with three copies of the "Eclectic Magazine." As regards Mr. Young's intention of continuing them monthly, as received, we must say, we have no other recompense at present to offer, except our heartfelt thanks, which we hope he will receive. Also, to Mr. A. A. McKenzie, teacher of the Academy, for several copies of the "Massachusetts Teacher."

Both these are excellent publications. The former will prove instrumental in making us acquainted with popular literature, whilst the latter contains excellent pieces, well adapted to advance the objects for which our Society has been organized. The Resolution was unanimously adopted.

Mr. Joseph Curry having been then called to the chair, the subject previously given out was taken up and discussed, principally by Messrs. Fletcher, D. Enman, K. McKenzie, John Curry and D. McDonald. This subject proved to be very interesting and instructive. It was then—

Resolved, That the next meeting be held at the same place (the Uigg School-house), on Saturday the 3d July, at 4 o'clock p.m., when the Quarterly Report shall be made and Visiting Committee appointed; after which J. Hayden Fletcher will deliver a lecture on "the government of Schools and duties of Teachers,"—on which occasion, a crowded house would be looked upon with the greatest pleasure.

J. H. FLETCHER, Secretary.

Alberry Plains, June, 1858.

TO THE EDITOR OF THE PROTECTOR.

Dear Sir,—The sin of Usury, which is so strongly and repeatedly condemned in the Word of God, prevails in this city to an alarming extent. Is it not incumbent upon the managers of such a paper as "The Protector," to reprehend the evil,—to show how thoroughly disgraceful it is among professing Christians, and how cruel and injurious to the more needy members of the community? Is it not the duty also of the various ministers of the Truth in this town, to bring the subject before their hearers,—to point out to them the inconsistency of the usurer drawing near to God in worship, with the love of Christ on the lip, and the lust of gold in the heart, and boldly to denounce the iniquity of a system so repugnant to the merciful provision of the law of that God who abhors the covetous. It has, hitherto, been the boast of England that her laws were based on the Scripture, and that enactments contrary thereto were unconstitutional and void. The men of this generation, however, affect superior wisdom, and rashly and wickedly set at naught the piety of their forefathers; "nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his; and, Let every one that nameth the name of Christ depart from iniquity." 2 Tim., ii., 19.

By inserting this, you will oblige

ONE OF THE OLD SCHOOL.

The Protector & Christian Witness

THURSDAY, JUNE 17, 1858.

THE STRUGGLE.

This day the nomination of candidates for the Provincial Parliament of this Island took place. The election that will follow will be one of paramount importance to the colony. If we are to judge from the present state of affairs, a Reform Parliament is loudly demanded. We cannot hold the present Government responsible for the depression felt throughout the continent; but we do hold them accountable for what we consider the unwise and extravagant expenditure of the funds placed at their disposal. And in vain do we look for a display of enterprise and energy calculated to develop our resources and increase our revenue. A supine indifference seemingly reigns supreme. Shall we be directed to the Bill for purchasing Estates? The result is extremely doubtful. It is by all means desirable to retain the rents of land within our territory,—but it is no less desirable to be free from paying interest for land lying unoccupied for twenty, thirty, or fifty years. If the whole scheme was intended to serve party purposes, it deserves the repudiation of the entire country. Again, what right had the present Government to increase the number of representatives in the House, without the anterior request of the people? Instead of being increased to thirty, they should be reduced to eighteen,—by whom all the business of the Island would be conducted with more expedition and success that by twice the number. True, it would not so well serve the interests of parties;—hence the country must be burdened to promote personal objects. The number of paid officials must be reduced; for it is evident to the most ordinary intellect that that employment which cannot pay its expenses must be abandoned. If the country can give us a more economical, enterprising, and unselfish or truly patriotic Government than we now have, by all means let us have it at the earliest moment.

Two parties are in the field, called respectively Liberals and Conservatives. The distinction of parties must exist. There must be a governing party, and there should be a vigiliant and vigorous, but not factious and obstructive opposition. The *Protector* takes the side of neither party. It exists an independent, bold, outspoken journal, resolved to condemn error and corruption wherever found, and to *protect* the interests of truth and right in the whole community; and will never stoop from its high vantage ground to become an instrument in advancing the party shemes of any individuals. If we have again and again spoken out our disapprobation of the present Government, it is because we fail to perceive the necessary ability for conducting our affairs; and because, to secure the favor of Romanists, they have denied the just requests of Protestants, who constitute the vast majority of the intelligence, worth, and wealth of the Island. Was that governing for the majority, or for selfish purposes? Were the resolutions on the Bible rejected for the moral welfare of the country, or to please the priests? Shame upon us! if we should favor a party who, to please the priests of Rome and retain their offices, would ignore their conscience, their Bible, and their religion. We wish freemen to be our rulers,—not the dupes of priests. No man that *must yield* to the demand of a Romanist Bishop in Rustico is *free* or independent; and such we totally disown as our ruler. Should the Conservatives come into power, and shew any truckling to popery, their conduct would bs as unsparingly condemned as in the present case,—and deservedly more so, as they have in the past stood up for Protestant rights. We have neither time nor inclination to discuss the civil questions separating parties; but as the Election will turn on a great religious question, the *Protector* will send forth no uncertain sound. We say to the electors—Seek out a man of ability, independence and integrity, who will pledge himself to support the Bible in all our public schools and seminaries, and to give no support to popery in any form,—and give that man your votes. If he is a liberal by name, he must possess the Protestantism of a Laird, independent and true, or you send a mere tool who will meanly follow a leader in defiance of the dearest rights of his constituents. The struggle is between Romanism and Protestantism. It cannot be denied or evaded. Those who seek Romanist votes are compelled to keep their Protestantism in the back ground, if not to procure favor by denouncing the *Protector* and Protestant ministers. Let, then, every man deserving the name of a Protestant utterly refuse to give his vote to any man that opposed the Bible in the past, or will do so in the future. Let Protestants be united, and they have nothing to fear. Romanists have been united for years;—the present movement among Protestants cannot make them more so. They move in the mass on one side, while they allow a few stragglers to take part with the opposition, to discover all their movements—watch all emergencies—nullify all zeal against their creed, or, in case the scales of power should indicate victory to the opposition, to open a ready door for the transferance of the whole body to the ruling side. The Romish power can only rule the country through the ignorance, inactivity or unfaithfulness of Protestants. To all that love their country, prize their Bible, and fear God, we say—Go the polls as men of intelligence and courage, that can neither be bribed nor terrified, and return such men as will respect your principles and your petitions, and preserve untarnished all the privileges of your Protestant constitution.

GREAT GALE AND FEARFUL LOSS OF LIFE.—The French packet from St. Pierre to Sydney, C. B., reports a heavy gale previous to the 1st instant, on the banks of Newfoundland, attended with immense loss of life and property to the French fishermen. Besides the damage and loss of vessels, it is said that no less than 300 men perished during the storm.

Holloway's Pills.—Coughs, colds, influenza, and asthmatic affections are always more or less associated with irregularities of the secretions. The stomach, the bowels, and the liver cannot be in a healthy condition while the lungs and the air passages leading to them are obstructed, and in all diseases of the respiratory organs the effect of the Pills is highly salutary. As an outward application for sore throat, croup, asthma, and bronchitis, Holloway's Ointment is invaluable. It soon relieves the irritation of the mucous membrane of the trachea and the bronchial tubes, and removes that choking sensation so alarming in croup and asthma.