JUNE 16.

r from PROF. HAYES,
A CERTIFICATE.
& CO.
e examination of the Worm
red, and found only the pro-
ur note, which was of course
as not the less interesting to
an excellent choice of ingre-
ration is a tempting one, and
e sale from its merits. I en-
sh you may publish.
ours, A. A. HAYES.

have analyzed the Worm Loz-
essrs. Fellows & Co., and find
n Mercury, and other metallic
These Lozenges are skilfully
t to the taste, safe, yet sure
action.

HAYES, M. D.,
Assayer to State of Mass.

Lozenges are sold by
Apothecaries.
e and retail, by W. R.
gist and Apothecary, and
y's Celebrated Hungarian
r. Sept. 23, 1857.

re | Yes; and they have
cured thousands.

DACHE.
HEADACHE PILLS,
For
S. AND SICK HEADACHE
NEURALGIA.
ble and positive cure.
, 25 CENTS.
Druggists generally.
& CO., General Agents
and the British Provin-
hilly Boston.
. I. For sale by all the

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.
statements from some eminent physi-
in their practice.
FAMILY PHYSIC.
W. Cartwright, of New Orleans.
e prince of purges. Their excellent
cathartic we possess. They are mild,
effectual in their action on the bowels,
valuable to us in the daily treatment
AND ALL LIVER COMPLAINTS.
odore Bell, of New York City.
ur PILLS admirably adapted to their
nt, but I find their beneficial effects
marked indeed. They have in my
effectual for the cure of bilious com-
remedy I can mention. I sincerely
at length a purgative which is worthy
profession and the people."
RSIA — INDIGESTION.
Henry J. Knox, of St. Louis.
e kind enough to send me have been
e, and have satisfied me that they are
ry medicine. "So peculiarly are they
n of the human system, that they seem
lone. I have cured some cases of dys-
a with them, which had resisted the
ommonly use. Indeed I have experi-
to be effectual in almost all the com-
I recommend them."
— DIARRHŒA — RELAX.
Dr. J. G. Green, of Chicago.
had a long trial in my practice, and I
as one of the best aperients I have ever
tive effect upon the liver makes them
when given in small doses, for bilious
ons. Their sugar-coating makes them
convenient for the use of women and
UCTION—WORMS—SUPPRESSION.
who practices as a Physician and Midwife
in Boston.
large doses of your PILLS, taken at the
silent promotives of the natural secre-
partially suppressed, and also very ef-
stomach and expel worms. They are
rgic we have that I recommend no other
PATION — COSTIVENESS.
P. Vaughn, Montreal, Canada.
t be said of your PILLS for the cure of
s of our fraternity have found them
ve, they should join me in proclaiming
f the multitudes who suffer from that
although bad enough in itself, is the pro-
at are worse. I believe costiveness to
er, but your PILLS affect that organ and
THE BLOOD — SCROFULA — ERY-
LT RHEUM — TETTER — TUMORS
M — GOUT — NEURALGIA.
v. Ezekiel Hall, Philadelphia.
Doctor, in saying that your PILLS purify
that. I have used them of late years in
ce with your statements of their efficacy.
exertions, and carry off the impurities
he blood, engendering disease. They
s of digestion, and infuse vitality and
n.
n you prepare are a national benefit, and
redit for them."
—SICK HEADACHE—FOUL STOM-
DROPSY—PLETHORA—PARALYSIS
Dr. Edward Boyd, Baltimore.
t I cannot answer you what complaints
your PILLS better than to say all that we
rgative medicine. I place great depend-
cathartic in my daily contest with dis-
as I do that your PILLS afford us the best
value them highly."
Pills in market contain Mercury, which,
remedy in skilful hands, is dangerous
om the dreadful consequences that fre-
cautious use. These contain no mercu-
nce whatever.

Cherry Pectoral
manufactured by a practical chemist, and
under his own eye, with invariable accu-
is sealed and protected by law from counte-
quently can be relied on as genuine
on. It supplies the surest remedy the
own for the cure of all pulmonary com-
ms, COLDS, HOARSENESS, ASTHMA, CROUP,
BRONCHITIS, INCIPIENT CONSUMPTION, and
nsumptive patients in advanced stages of
imo makes these facts wider and better
dine has gradually become the best rel-
d, from the log cabin of the American
laces of European kings. Throughout
y, in every state and city, and indeed al-
it contains, CHERRY PECTORAL is known
remedies for diseases of the throat and
oreign countries it is extensively used by
ent physicians. If there is any depend-
of every station certify it has done for
rust our own senses when we see the dan-
f the lungs yield to it; if we can depend
of intelligent physicians, whose business
ort, if there is any reliance upon any
refutably proven that this medicine does
diseases it is designed for, beyond any and
known to mankind. Nothing but its in-
d the unmistakable benefit conferred on
rers, could originate and maintain the
oys. While many inferior remedies have
the community, have failed, and been
e gained friends by every trial, confirmed
dicted they can never forget, and produced
us and remarkable to be forgotten.
d by Dr. J. C. AYER,
AND ANALYTICAL CHEMIST,
OWELL, MASS.
BY
y & Co. and W. R. WATSON
ale Agents for P. E. Island.

PRINTED BY
GEO. T. HASZARD,
th Side Queen's Square,
TTETOWN, P. E. ISLAND.

The Protector.

AND CHRISTIAN WITNESS.—A FAMILY JOURNAL.

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

Vol. 2. Charlottetown, Prince Edward Island, Wednesday, June 23, 1858. No. 17.

The Protector and Christian Witness,
GEO. T. HASZARD, PUBLISHER.
Edited by a Committee of Protestant Gentlemen. Terms: 12s. per annum, in advance; otherwise 15s. will be charged.
Advertisements inserted at the usual rates.

Mails by Steamer Westmorland.

NEW ARRANGEMENT.

To prevent delay, and to enable the Steamer Westmorland to be at Shediac every Wednesday and Saturday morning, in order to secure the speedy transit by Railroad and Steamers to and from St. John and Shediac, an alteration in the arrangement of the 19th May instant is rendered necessary; therefore,

The Mails for NEW BRUNSWICK, CANADA and the UNITED STATES, on and after the 1st June, will be made up and forwarded, *via* Shediac, every *Tuesday* and *Friday* morning at 10 o'clock.

For NOVA SCOTIA, *via* Pictou, every *Monday* and *Thursday* evening at 5 o'clock.

For NEWFOUNDLAND every *Monday* evening at 5 o'clock.

For ENGLAND and BERMUDA every alternate *Monday* evening at 5 o'clock, viz—

Monday evening, June 14th		Monday evening, September 6th	
" "	28th	" "	20th
" "	July 12th	" "	October 4th
" "	26th	" "	18th
" "	August 9th	" "	November 1st
" "	23d	" "	15th
		" "	29th

Letters to be registered and Newspapers must be posted half an hour before the time specified for closing.

THOMAS OWEN, P. M. G.

General Post Office, May 27, 1858.

SCRIPTURE QUESTIONS.

ON THE SIXTH AND SEVENTH CHAPTERS OF GENESIS.

103. Who are here meant by the "sons of God?"

104. What provoked the Lord to anger, and caused him to say that he would destroy both man and beast from the face of the earth?

105. In what two ways may we account for the wickedness which abounded, and covered the land?

106. What time did God give men to repent, and to turn from their evil deeds?

107. Why did not God punish immediately?

108. What is meant by the expression "My spirit shall not always strive with man, for that he also is flesh?"

109. What do we understand by the Lord's repenting that he made man?

110. Who alone of all the inhabitants found favor in the eyes of the Lord?

111. What is the character here given us of Noah,—and where in the New Testament is there a further account given us concerning him?

112. What direction did God give Noah in order that he might save himself, his family, and two of all cattle, and fowls, and creeping things?

113. What were the dimensions of the ark?

114. Was Noah directed to take any thing else into the ark, besides two of every living thing of all flesh?

115. In what way does our blessed Lord tell us that men were occupied until the day that Noah entered the ark?

116. What proof have we in these chapters of the abhorrence in which God regards sin, of the love he bears to those who fear him, and of the advantage of being connected with those that honor and obey him?

117. What was the proportion of clean and unclean things that entered the ark, and the reason for making so great a difference between them?

118. In what year of Noah's life, in what month, and day of the month, and in what year from the creation did the waters of the flood come upon the earth?

119. Did God immediately on Noah's entrance into the ark cause the windows of heaven to be opened, and the fountains of the great deep to be broken up?

120. How many days and nights did it rain on the earth?

121. How long did the waters prevail on the earth, and to what height did they ascend?

122. What was the melancholy result of the whole land being under water for so long a time?

123. Who only, of all the human family, were saved amid the general overthrow, and why?

124. Is there any reason to believe that a more fearful calamity will yet come upon the earth,—and who alone will be safe in that day?

125. What is the goodness and long-suffering of God intended to lead us to,—and what may we expect if we despise them?

KIRWAN'S REPLY TO BISHOP HUGHES

INTRODUCTORY NOTE.

When I ended my first series of letters to Bishop Hughes, I hoped and thought that my part in the Romish controversy was also ended. Appeals, however, were made to me, that I could not resist, for a new series, in the manner and spirit of the first. I yielded, and hence the second series. Pledging myself not to reply to any attacks made upon my letters save by him to whom they were addressed, and feeling, for reasons stated, that he would not reply, I again supposed my work ended; but, contrary to my expectations, the bishop twice attempted a reply, and with what spirit and success I need not inform the public. His first letters are as feeble as could be desired; his second are in the very worst spirit even of popery, whose very best spirit has but little to recommend it. The feebleness of the first letters to "Dear Reader," and the low personalities, not to say vulgarities of those addressed to "Kirwan," reveal the true character of the author. They might be published by Protestants in a separate volume, which might be truly entitled, "BISHOP HUGHES UNMASKED." They show how little of the gentleman is requisite to make a popish bishop. Those letters are reviewed in the following pages.

My objections to the system of popery are stated in my first and second series. They have not been answered, nor will they soon be. The bishop's reasons for adherence to the Catholic Church are reviewed and confuted in the present series. The present series pulls up the upas-tree by the roots; the former series lopped off its baleful branches; together, they lay down the rootless, branchless trunk upon the earth to rot.

The arguments of these letters are not, of course, new. All that I have attempted to do is to strip the controversy of its learned heaviness; by recasting and simplifying, to bring it down to the comprehension of the common mind, and thus to prepare a manuel on the subject adapted to universal circulation. Such a manual, unless I mistake, was greatly needed by papists and Protestants.

I commit these letters to the kind care of God. May his Spirit accompany their circulation, and render them instrumental in "lifting up from the world one of its heaviest curses."

LETTER I.

Introduction.—Free Discussion important.—Bishop Hughes commencing answering before reading Kirwan.—Excuse for the Charge of insincerity.—Other Accounts settled. Controversy on Romanism among the People.—Object of these Letters.

MY DEAR SIR,—Contrary to all my expectations, and in the face of the excuse which I made for your silence, you have resolved at length to notice the "Letters" which I addressed to you. The fact gives me unfeigned pleasure. It is hailed by all those interested in the development of truth, and in the exposure of error and imposture, as an omen of good. Had *you* been silent on the subject of those letters, so would I have been. They were assailed by some of your papers and priests throughout the country in a manner at once low and rude, but I made no reply—I was pledged to suffer the assaults of such assailants to pass unnoticed. You, sir, well knew, that by multitudes who wear the garments of religion there are no manifestations of its grace; that many, in religious controversy, esteem vulgar weapons the most effectual; and that many treat an opponent whose arguments they can not refute as did the Jews the Savior in the palace of the high-priest, who "spit in his face, and buffeted him, and smote him with the palms of their hands." In arguments like these, your priests, especially those imported from Ireland, are well versed; they are strong in abuse. Nor would it be any serious disadvantage to the cause of Protestantism if such arguments were confined to them. Separating yourself from the priests over whom you flourish your crook as chief shepherd, I stated in one of my letters that, should you reply, you "would reply as a scholar and a gentleman." In the same letter I also stated to you that, if you could secure time enough from your varied occupations to reply to some of my objections which forbid my return to your Church, "there was one, at least, that would read your reply with great pleasure," and while disappointed at the want of scholar-like and gentlemanly bearing of your letters—at their weakness, evasiveness, and vulgarity—I have yet hailed them and read them with pleasure.

The history of the world and of the progress of truth clearly proves the exceeding importance of *free* discussion. From such discussion, conducted in a right spirit, nothing can suffer but error and imposture. This Protestantism courts, and popery condemns, where the power is in her hands. If you and I, sir, lived in Austria, Spain, Sicily, or in the States of the Church, your reply to my letters might come, not in the Freeman's Journal, but in the way of a warrant through the civil magistrate for my imprisonment or banishment as a heretic. But here we can have free discussion to the full; and however you or your people may feel on the subject, I am persuaded that Protestants are resolved to use their privilege. And could your people think, and read, and believe, and act for themselves, without any of the terrors or trammels which your system casts around them, I feel persuaded that two generations would reduce the spiritual power of the Pope, your master, to a yet lower point than that to which his temporal power has fallen. Hence I hail your letters as an advance toward free discussion, which has ever been the desire of Protestants, because of its tendency to the development of truth.

Permit me, in the briefest manner, and before I proceed to other statements, to allude to a few things in your introductory letter. Some of them, to me, and to many of your readers, appear singular enough.

You begin by saying that you have "seen a certain work announced and much lauded in the papers, entitled 'Kirwan's Letters to Bishop Hughes.' *I have not read these letters though I have twice attempted to do so.*" And yet, in the subsequent paragraphs of this letter, you seem to know that Kirwan has treated you with personal respect; that he imputes to you a want of sincerity in the profession of the Catholic faith; that his letters have attracted attention "by a sprightliness of style in assailing the doctrines of the Catholic Church, which renders them a pleasing contrast to the filthy volumes that have been written on the same side and on the same subject;" you seem to know "the great topics which Kirwan has discussed," and that "he has published reasons for having left the Catholic Church, and for refusing to return." And for these letters, which you so well understand without having ever read them, you resolve to put forth an antidote. Now, sir, you either read Kirwan's letters, or you did not read them. If you read them, why deny it? if you did not read them, how came you by such an accurate knowledge of their contents and of their spirit? and has the world ever heard or read of a man seriously undertaking to reply to a book which he has not read? For your own sake, sir, I wish all your assumed carelessness here had an air of more truthfulness, for there is not a man in or out of your Church who reads your letter who will not say that you either read Kirwan's letters, or that you had them read to you. And there was no need of exposing yourself to such an imputation for the unworthy purpose of expressing your contempt. I disclaim every thing personally offensive to yourself when I say that, as to truthfulness, papal priests have but little capital on which to trade, and that they should be very sparing of what they have. They are already trembling on the verge of bankruptcy. Where your sect is concerned, there are many who would not believe them on oath, knowing your doctrine of dispensation.

You also complain that I do you great injustice by imputing to you a want of sincerity in your profession of belief in the Catholic Faith. I felt when I made it, and now feel, that the imputation is a serious one; and yet I knew not how to withhold it, nor do I know how to withdraw it. I can make vast allowances for ignorance, but you are not an ignorant man. So I can make great allowance for the prejudices of early training, and for the influences of a narrow and bigoted education, when so conducted as to fill the mind, not with knowledge, but with error and superstition. But thus, unless I am misinformed, you have not been trained or educated. I can also make allowance for well-educated and well-disciplined minds that have always been excluded from contact with minds holding opposite sentiments, and that are unaccustomed to hear questioned the truth of their opinions; but this is not your case. You are no stranger to polite society—to the company of educated men. You well know that the doctrines peculiar to your Church are rejected as not only unscriptural, but as unreasonable and as absurd, by the great mass of the educated mind of our world; and how to account for your professed belief in them I knew not, and now know not. The thing came up before my mind in this wise: Does Bishop Hughes believe that a mass mumbled over for half a dollar will avail in getting a soul out of Purgatory? Does he believe that a little wafer made of flour is converted into the real body and blood of Christ by his consecration of it? Does he believe that he can send a man to heaven by rubbing him with a little olive oil when dying? If he believes in these things, he is a dunce; therefore he does not believe them. This, sir, I frankly tell you, was the train of thought which led me to the conclusion of which you complain as an injurious imputation. There was no alternative for me but to question your sense or your sincerity, and I preferred the latter, as, on the whole, most pleasing to yourself. I do not know that there is a living man who would not prefer to be written a knave rather than a fool. The first simply implies a sinful misdirection of his sense, and may be the imputation of selfishness or malice; the other is a denial that he has any sense; so that the imputation, instead of "betraying the evil-effects of my Presbyterian training," exhibits rather "the generous instincts of my Irish nature" in making for you the best apology that the case would admit. I hope this explanation will satisfy you—I have no doubt it will.

I think, sir, your friends will regret the whole tone of your introductory letter, considering the courtesy which I observed toward you. It exhibits a spirit unworthy of a bishop. In silence, you could continue without any one having a right to impugn your motives; but when you came forward to reply, you should have exhibited less irritation. I am sorry that my letters vexed, if they failed to convert you. I hoped you would take them as a good-natured Irishman, as I supposed you were. Your conjecture and mistake as to my name might have been omitted. Your regrets over my Irish birth are ludicrous. Your saying that you would rather I had been any body else's countryman than yours is probably among the truest things you have said. You know not why I directed my letters to you. This is owing to the fact that *you commenced answering before reading them.* You felt, perhaps, that reading them might bias your mind. You assert, as far as you know, that the public never asked for my reasons for leaving your Church. Had I recently gone to confession to you, you might think differently. You say it is a matter of the least importance to Catholics whether I return or not. It is very likely that the sun would rise and set without either of us; it certainly did so before we were born, and may possibly continue to do so after we are dead. It is not wise, even for a bishop, to indulge the conceit that the sun rises in his mouth and sets at his feet. But all this, sir, is aside from the great object of my letters; it is the *argumentum ad invidiam*, and is unworthy of you and of me. If my object in my letters to you, or your object in the letters of which you make mine the occasion, or the object of these letters in reply to yours, is obtained, we must omit personalities, and seek solely and only the truth. The truth only is worthy the pursuit of high-minded and Christian men.

You say, and truly, that the public mind is awake to the relative positions of the Catholic and Protestant Churches. This is emphatically so. Controversies which hitherto have been confined to universities and ecclesiastics are now down among the people. Even the Italian mind, which the evil influences of your Church have almost extinguished, is questioning the truth of your dogmas and forms, and is breathing after emancipation from them. Catholic Germany is in agitation, and the aid of princes is invoked to prevent the people from becoming Protestant. The entire Catholic world is in commotion, seeking to break the fetters with which your popes and priests have bound it for ages. In this land of our adoption, all minds are using the privilege of thinking freely secured to them; and where there is one Protestant who passes over to your Church, there are fifty papists who become Protestants. Your people begin to feel that they have permitted their mercenary priests to think for them long enough; they now commence thinking for themselves; and I am pleased to inform you that even Kirwan's Letters, bad as they are in your estimation, have been eagerly sought for by many of them, and have been blessed to the hopeful conversion of not a few. You say the Catholic religion is now looked upon with less disfavor than formerly. I am persuaded, sir, that you mistake upon this subject, and that you will be convinced of that mistake ere long. Controversy has assumed a kinder tone, and efforts are put forth in a more quiet and Christian way than formerly, but the mind of the world and its piety were never more intently engaged for the overthrow of popery than at the present hour. You, sir, are regarded as at the head of a political party—you are regarded as carrying the vote of the papal Irish in your pocket. Papists, even here, are regarded as so wedded to the Pope as to be willing to cast their vote for the party that praises him loudest. These, sir, are the reasons why you misread the attentions which are paid to yourself, and the eulogies which are pronounced on the Pope. Some of the very men who flatter you in public, and who applaud the Pope in the Tabernacle, condemn you in their hearts, and pray at their family altars that popish superstition may come to a perpetual end. And you well know it all.

Yet, sir, there is an excitement on the public mind which will secure a reading for what you or I may say, kindly and intelligently, as to popery or Protestantism. I have stated my objections to your Church. It is a matter of public regret that you have not resolved to meet and obviate them. You have marked out, however, your own course. You have attempted to show the reasons why no Catholic should forsake his Church, and why all Protestants should seek her communion as soon as possible. It will be my pleasure to follow you step by step, and to show the utter truthlessness of every argument you have adduced to show that yours is the one holy, catholic, and apostolical Church, out of whose communion there is no salvation. This no man has ever yet succeeded in doing. Can you hope to be successful where others, more learned, more acute, and less burdened with duties, have failed?

My objections to your Church are before the world. They stand there, abused, but unanswered. This is one point gained. It will be gaining another if I can show the baselessness of every argument you use to bind your people to it, and to induce others to enter it. To do this will be my object in the following letters.

Yours, KIRWAN.

THE HORSE-TAMER AND THE ZEBRA.

(*From the London Daily News, May* 25.)

Mr. Rarey, the celebrated American horse-tamer whose feats have already attracted the notice both of the public and the press of the United Kingdom, reopened his school in Kinnerton street, yesterday, for one flying lecture previous to his departure for Manchester, Liverpool and Scotland. On this occasion the little theatre was filled with the Professor's most distinguished pupils, and the result of the lecture was to convince every one present that his system is perfectly sound and legitmate—sound in principle, and sound in application; that it is based on a life long observation of the equine idiosyncrasy, physiological and psychological, and that there is not one particle of quackery or empiricism in it from beginning to end. Although it is part of our general human nature to be fond of the horse, it may often have been remarked that particulular individuals have more of this sort of attachment than others; and whenever this is the case, and when peculiar circumstances favor the development of this feeling, the result generally is that such individual soon throws new light on the *equine curriculum*, and introduces important changes into existing systems of training and breaking the horse. Mr. Rarey is obviously one of these individuals, and he has devoted his whole life to the study of the horse's peculiarities, his nervous organization, his strength, his weakness, and his tastes. He has plumbed all the depth of his passions, measured the full height of his intelligence, found out what he likes and dislikes and is afraid of, and putting all the isolated facts of a lifelong experience together, he has constructed a theory on the soundest principles of induction, and he exemplifies it and carries it out with an unerring skill and finish of manipulation which we fear few of his pupils will successfully imitate, even after they have been initiated into all the freemasonry of the science. The only thing to be regretted in the matter is, that Mr. Rarey's pecuniary interests, and the simplicity of his system, require that only the favored few who become his pupils should have the advantage of his admirable instructions. The great basis of his system, and which may be divulged without any breach of the understood compact under which individuals are permitted to be present at the lectures, is the careful, patient, skillful application of the law of kindness, which Mr. Rarey triumphantly proves to be more potent with the strong and fiery horse than all the whips and spurs and snaffles in the world. But to work out this law successfully with the horse the teacher must himself be taught; that is to say, he must in the first instance have thoroughly tamed and humanized himself. His temper must have become as even as a saint's—his touch as gentle as a woman's; he must neither swear, nor bellow, nor stamp, nor call ill names; and therefore is the system so based calculated, if widely diffused, to become a great national moral agent; and for that reason it is to be regretted that the amiable, original and highly intelligent apostle of the new creed is obliged

"To *Pupils* give up what was meant for mankind."

Mr. Rarey, it appears, spent the early portion of his life in the State of Ohio, where he had frequent opportunities of studying the nature of the horse, both in his domestic state and when recently caught wild in the prairies. Even in childhood he could manage horses which defied the most active and powerful grooms, and from that period to the present he has concentrated all his intelligence upon the subject, and now comes before the public, offering, and, we believe, with a certainty of success, to tame the wildest horse, to make him as docile as a lady's palfrey, and this, too, without the slightest coercion or cruelty exercised upon the four-footed pupil. Let all those who have horses, aye, or children, to deal with, bear in mind that kindness is the most potent agent yet discovered for subduing refractory spirits; and when they remember that Alexander tamed Bucephalus merely by turning his head gently from the sun, let them be prepared to believe the wonderful results which Mr. Rarey promises from the application of tenderness in the education of the noblest of our four footed friends and servants.

In the course of the most interesting lecture which Mr. Rarey delivered yesterday, and which was all the more impressive because it was delivered in an easy, natural manner, and with intrinsic evidence that the speaker believed every word he uttered, he called attention to the fact that the most unruly horses in the world were those of South America, where they were caught by the lasso and controlled by the spur; and that the most docile and obedient were the Arabian horses, which were treated as friends and companions by their wild Bedouin master, shared the latter's frugal dish, and often slept with his infant children. The horse, he said, was an animal of fine nervous organization, and having much more intelligence than his master would give him credit for—sometimes much more than the said master himself could boast of—and to bring him into complete subjection in a humane manner it was necessary that due attention should be paid to these two points. The now celebrated "Cruiser" was then introduced, bearing on his body more than one mark of the injuries he had inflicted upon himself before he made Mr. Rarey's acquaintance, but now as gentle as a lamb, following his teacher about the arena like a dog, stopping when he pointed his finger, lying down when he was told, rising again when he obtained permission, and doing all this in a mild, good-humored sort of way, as if the wish to oblige was the sole ruling motive, and that the now docile Cruiser was unaware that there were such things as whips or spurs in the world. Mr. Rarey exhibited the terrible array of bits and muzzles with which Cruiser's first teachers had sought to bring him to reason, and gave one or two interesting particulars of his own early interviews with the ferocious animal. Cruiser's habit, it appears, was to scream and yell when any one approached him, to smash up his stall "into lucifer matches," and to attempt to bite and destroy every living thing in his neighbourhood. When he was to be fed or watered the first proceeding with his groom was to ascertain, by thrusting a long pole in at the stable door, where the enemy stood, and then to deposit the food, shut the door, and vanish as soon as possible. Mr. Rarey changed all this in a moment. He ordered the stable-door to be thrown open, introduced himself according to his system, which is the very quintessence of Chesterfield, to his new friend without a moment's delay, and in half an hour the indomitable Cruiser might be ridden by a child, could listen tranquilly to the beating of a drum, and stand unappalled, even if Mrs. Gamp were to flourish her most imposing umbrella in his face. Cruiser, it is true, was a little out of condition yesterday, and his eye had a somewhat saddened expression, but his natural remorse for former turbulence was sufficient to account for these little symptoms, and the promptitude and dexterity with which he performed all that was required of him by his master, proved to demonstration that if he had become a sadder, he was also a wiser, horse than formerly. An ordinary hackney, the property of a gentleman present, was then introduced, and satisfactory evidence having been given that he had only received his first lesson on Saturday last, he was duly submitted to the civilizing process, Mr. Rarey lecturing as he proceeded, and giving a clear, satisfactory, and sensible reason for everything he did. The horse followed him about, lay down at the word of command, turned over on the other side at a motion of the finger, allowed Mr. Rarey to sit on his withers, to place his head between his hind legs, to knock his fore-legs together, and, finally, to beat a drum all round him. In this case, the pupil was in the best of humors all through the lesson, indeed, was quite frisky and playful, volunteered an encore of the lie-down-and-turn-over movement, and seemed to be quite exhilarated with the consciousness of his own manifold accomplishments.

But the great novelty of the day was the introduction of the Zebra of the African desert, the latest pupil in Mr. Rarey's school, and one with which, although he ultimately expects to drive him through Hyde Park, he yet makes his account to have a great deal of trouble. The specimen introduced was the most beautiful four-footed beast we have ever seen, with his perfect symmetry of form, bright glossy coat of the richest cinnamon and deepest black, and a pair of eyes that flashed lurid fire as he made his appearance in the lists. This pupil is still only in the rudiments, and yells out his "*Propria quæ maribus*" in a most uncivilized manner when politely requested to go through his task. But he does it nevertheless, lies down when he is told—though not with the grace and readiness of his more civilized school fellows—turns over with a helpless whine of despair and sense of subjugation, and finally admits that even he, the hitherto untameable steed of the desert, has at length found a firm although gentle master. Now, we must confess that when at first we heard that Mr. Rarey was going to introduce a zebra to his pupils, we had a shrewd suspicion that something like a theatrical *coup* was contemplated, and that some venerable "woolly horse," who had perhaps graduated in a circus, was about to be introduced for the sake of novelty and attraction. But all suspicion of that sort was dispelled when we saw that wild ferocious animal, so beautiful and yet so terrible in his beauty, follow the great horse-tamer reluctantly into the ring. There was something positively unearthly in the scream with which he saluted the company, and the fact of the barricade being only breast high set at least one person who was present about making nervous calculations as to his probable stock of agility. As he lay upon the ground he kept up a low whining soliloquy which a person acquainted with the Houyhnhnm language might, no doubt, have translated, "It would give me intense gratification, to devour this fellow where he stands, and to kick out the brains of these impertinent lookers on immediately afterwards, but, unfortunately, there is no 'justice for zebras' now-a-days, so I have nothing for it but to lie quiet, and to behave myself henceforth and forever like a civilized quadruped and a gentleman." A strong color of probability was given to this translation by the subsequent conduct of this beautiful and now subdued demon. He retired slowly and with dignity, rather sad than sulky in his deportment, gave only one flying scream as he passed through his stable door, had one gentle nip at the groom who held it open for him, and subsequently permitted a lady of distinction, who was present to stroke him down as he lay in his stable exhausted after his recent exertions, or, possibly, conning over his lesson against the next instruction day. This terminated the day's lecture or lesson, whichever it may be called. All present expressed themselves not only completely satisfied, but profoundly impressed with the soundness and novelty of Mr. Rarey's system, and retired with the most favorable reminiscences of himself, of his clear and natural intelligence, his obvious earnestness and faith in his discovery, and of approbation of the kindness, gentleness, and forbearance which he never failed to inculcate as the great leading characteristics of his school.

NANA SAHIB'S STEWARD.—Another popular error (says a private letter from Calcutta) regarding Nana Sahib. The Nana is not an accomplished musician. He does not delight in the music of Italy, or the literature of France. He speaks very little English, and no French at all. In fact, his villany is without any varnish. He has been confounded with his confidant, Azeem Oola Khan, a Mussulman, who is all the above things, and an exceedingly bold, clever man. He was once a schoolmaster at Cawnpore. The Nana employed him, and made him his mookhtizar (steward), and sent him to England. He had a very gay time in England and France, to judge by his letters. Lady Palmerston, for instance, hunted him for the parties as zealously as if he had been the lion himself, instead of only the jackall. There is a young lady who professes herself ready to "sacrifice friends, fortune, and station, merely to lie at his feet and gaze upon his face. Altogether, his correspondence gives a revolting glimpse of the vulgarity and indelicacy to be found among fashionable women. There is a native gentleman at Cawnpore from whom our best information regarding the late events in that neighbourhood is derived. He gives a characteristic account of Azeem Oolla Khan's rebellious propagandism, with an exact mimicry of his gestures and articulation. "You had better join us, the English empire is gone, I tell you—gone. I know them, I have been there, I tell you. They showed me everything. Bless you, they've no soldiers to send. They are not a military nation. They have ships, I grant you, but no soldiers. They will never come back—you may as well join us at once." It was this favoured of so many English ladies who decided the Nana to attack us, and to make the breach irreparable by the massacre. He hoped, by the wholesale and remorseless butchery, to terrify us from the country.

NEWS BY THE ENGLISH MAIL

LORD BROUGHAM ON SLAVERY.

Lord Brougham is one of the most eminent men of the 19th century—a man whose versatility of talent is enormous, and who, above all others, may be said to have left his mark upon his age. In two practical subjects he has unquestionably performed wonders, and these have been the great objects of his life—the advancement of popular education and the reform of the law. He is the father of mechanics' institutes, and although it is the fashion at present in some influential quarters to contemn these homely associations for intellectual advancement, they were the means a quarter of a century back of doing incalculable good, and even in the country towns and villages at the present time their utility is wide spread and gratifying. Upon the adult labouring population of England the influence of mechanics' institutions has only been second to that of the Sunday school on the juvenile portion of society. As regards the amendment of the law, the work of reform in that direction has not advanced without opposition, but the progress has been continuous. Complex modes of procedure have in many instances been abolished, simplicity has been studied, delay, unnecessary and expensive, has been avoided as much as possible, a judicious economy has ruled, and common law has been made to approach much nearer to common sense than it did in the days of the last generation.

It was natural that a man of marvellous energy and commanding powers, like Lord Brougham, should take a prominent part in all the great struggles of our time, and it appears to have been his lordship's sincere desire to leave the world better and happier than he found it. He is now far advanced in life, has attained a period of existence considerably beyond the average years of humanity, and the brightness of his mind seems still to possess its noon-day effulgence—a proof that hard labour is by no means unfavourable to longevity and a healthy intellect. This remarkable man presided the other day at a meeting of the British and Foreign Anti Slavery Society, but, although in the chair, he gave the tone to the meeting, and made the best exposition of the object from which the society derives its name. Lord Brougham seldom takes up a subject without throwing his whole heart and soul into it, and is as earnest and enthusiastic for the time in the advocacy of what he believes to be right as if he held a brief to make it appear so. In fact, he is too much in the habit of carrying this feeling to excess, and the failing may be traced to his pursuits at the bar, for nearly all successful advocates contract a professional tendency of looking to one side of a case only, and ignoring all that can be advanced on the opposite side, and this infirmity of a noble mind peeped out more than once during the meeting to which we refer.

Lord Brougham is firmly convinced that the West Indies are prosperous, that Negro emancipation has not been a failure, that there is abundance of labour when it is properly remunerated, and that the cries for "help" from that part of the world are like those of the shepherd in anticipation of the visits of the wolf—assertions which he fortifies by two proofs; one advanced by Mr. Governor Hinckes, who declares as a fact, within his own experience, that an estate in Barbadoes which was sold for £15,000 during the slavery period has recently exchanged hands for £30,000; the other by Lord Douglas, the owner of a property in Tobago, which he has visited recently, and on which he has introduced plough-husbandry and cattle. The cases to which Lord Brougham refers may be true enough without establishing the conclusion he draws from them. Every one remembers the case of the man charged with stealing a pig on the testimony of another who saw him steal it. The culprit maintained that if one person was to be believed who asserted that he saw the theft, he could bring fifty witnesses to prove that they had not seen him steal the pig; logic, it strikes us, analogous to Lord Brougham's on this occasion. When the West Indies were prosperous the fact made itself felt in every watering-place in England—at Bath, Cheltenham, Brighton, and other fashionable retreats, where bilious and dyspeptic subjects were constantly to be met with, extensive proprietors in the sunny isles of the West, seeking health, and blest with ample means of buying it, if the priceless gem could be purchased on payment down of a good round sum. The fact is entombed in obsolete novels and old plays, but it can be vouched for, nevertheless, by any number of reputable persons now living, who witnessed it with their own eyes, and who, as regards years, have hardly passed the prime of life. If the Barbadoes proprietor realised 100 per cent. by the sale of his estate, how many have been ruined, totally annihilated, by the depreciation of their property in Jamaica and various other islands? Abandoned estates, bankrupt owners, and the disappearance of the Colonial aristocracy, in the sense in which the term was understood in the early part of the century, testify to the change between the past and the present.

But waiving this phase of the question, the remarks which Lord Brougham made at this meeting respecting the prospects generally of the slavery question are entitled to consideration and respect. He mentioned one interesting circumstance—a conversation which he had had recently with a number of French officers who had been acting as superintendents on the coast of Africa of the shipment of the so called "free negroes" to Guadeloupe and Martinique, and their statement is certainly a very melancholy one—and reminds us of the "horrors of the middle passage," with which we were so familiar in bygone days. It appears from the testimony of these gentlemen that, notwithstanding all the excellent regulations introduced by the French Government, the mortality from Africa to the West Indies, on a thirty days' passage, *is ten per cent!* The representatives of the French officers make it clear that the system is a revival of the slave trade under another name, although the farce is gone through before the Africans are put on board of giving them their liberty, and making them sign indentures, binding them to service for a given number of years. According to Lord Brougham the negroes thus kidnapped ultimately find their way to Cuba, where they swell the infamies of which that beautiful island is the scene. The report read at the meeting, which preceded Lord Brougham's observations, stated that from 15,000 to 20,000 slaves are *annually imported to Cuba*, and that the abomination was largely on the increase. In the same document the conduct of Spain is spoken of in strong language for the part which it is playing in this nefarious business. "At the present moment," says the report, "the only country in the world which continued the slave trade was Spain. No language was sufficiently strong in which to describe the flagitious conduct of that country in respect to the abolition of slavery. A sum of £400,000 had been paid by England to Spain to compensate her for the losses which she would sustain by the emancipation of her slaves, and the society considered the time had arrived when measures should be adopted by this country to compel Spain to pursue an honest course in this matter."

The new Colonial Secretary, Sir Edward Bulwer Lytton, who succeeds Lord Stanley, has here a fine opportunity of inaugurating his reign in that department. To commence his official career by compelling Spain to be honest in this respect would throw, in a practical way, all his literary plots and elaborated phrases into the shade. It would be a great success.

A very important motion was carried in the popular branch of the legislature this week, by Captain Vivian, which if literally realised, would bring the Horse Guards, and indeed the whole of the organisation and management of the army, within the ken of the House of Commons. Practically speaking, this motion amalgamated the Horse Guards with the War Office, the mouth-piece of which would be a Secretary State, in one House of Parliament or the other. Hitherto, the Horse Guards, which rules the army, has been altogether independent of Parliament, and exclusively responsible to the Crown. The rival feelings at work in this instance are admirably condensed in the following paragraph—"There are three influences striving for mastery in the management of the British army. One is the influence of the House of Commons, as representing the people, out of whose funds the army is maintained. Another is that of the army itself—the opinions, feelings, and the prejudices of the military class, as distinct and opposed to civilians. The third is the influence of the Court, always accustomed to look upon the army as its exclusive domain, and to exercise a direct and irresponsible control on the action of the Commander-in-Chief." With this extract before us, and more particularly the last sentence in our eye, the truth of the following will impress itself on the reader's mind:—"If the Horse Guards had felt themselves really responsible to Parliament, if the