

The Protestant AND EVANGELICAL WITNESS.

"PROVE ALL THINGS: HOLD FAST THAT WHICH IS GOOD." — 1 Thess. v. 21.

Vol. 2.

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Advertisements inserted at the usual rates. [To pre-
vent disappointment, all advertisements should be sent to
the Office before 3 o'clock on Friday.]

TIME IS FLYING.

Ecccl. xii. 2-7.

Hour by hour the days are hastening,
Less and less will throb the heart;
More and more the sense of wasting—
Soon the spirit will depart.

Day by day the months are going,
Less and less the eye can see;
More and more our fears are growing—
Whiter bloom the almond-tree.

Month by month the years are rolling;
We are nearer to our home;

Hark! the solemn bell is tolling—
Mourns around the tomb.

Year by year—and life has ended—
Turns to dust the bones of clay;

But the soul, to God ascend,

Lives in endless, blissful day.

There it bathes in wondrous glory,

Leaves at the Redeemer's feet;

Hears now redemption's story,

Joys th' angelic host to greet.

Age on age new themes unfolding—

Themes our minds had never known;

New and glorious scenes unfolding,

Far around Jehovah's throne.

Cosmical cycles, onward moving,

Fresh fresh rapture on the soul;

"While Immortal, loved and loving,

In the centre of the whole."

—Am. Messenger.

From the New York Observer.

Kirwan's Letters from Europe.

OPEN AIR MEETINGS.

BELFAST, July 1, 1860.

There is a species of religious service very common in Ireland, for the purpose of reaching the masses of the people, all but unknown amongst us. I refer to what are here called "Open Air Meetings." The attention of the people has been so remarkably awakened to religious consideration, and so deeply moved as they are to their eternal interests, that all places of public worship are filled to overflow; and at extraordinary occasions no church can contain them. And when a town, where there are two or more churches, is visited by strangers that all wish to hear, the people are of necessity driven to the open air. And for such meetings the country itself is wonderfully adapted. The air is generally mild. The sun is often observed; and even when it shines without a cloud, which is not often, its warmth rays are not oppressive. Then, the long twilight of summer, by which you can read until ten o'clock, gives time to the working classes to attend meetings, and invite them. And they are adapted to the atmosphere, and to the habits of the country. The ministers are usually strong, and have voices adapted to such services; and the people are enthusiastic, and ardent, prone to the dramatical, and the excitable; and have great power of endurance. And the glen, the mountain side, the wood, adapted to such meetings are to be found everywhere. The lordly domain, the Botanic Garden, are opened to them. And in Wexford they are held within the ruins of old castles, as in Dembush, and Carnarvon, within whose enclosures thousands of people may congregate; whilst they are protected from the wind by the lofty towers and crumpling walls.

Many of these meetings we have seen; and have addressed several of them. The one in the Botanic Garden, Belfast, held on the 2nd of July, we have already described. Such a collection of people for religious worship we expect not to see again until we stand before the great white throne. Another such meeting was held on the 4th of a hill on the western miles from Belfast, at four o'clock on Saturday, the 7th of July, at which Mr. Gill was present, of which we were prevented by indisposition from being present; it was held during the session of the General Assembly, and was addressed by many of its most able ministers.

And on the Sabbath during the session of Assembly, from five to six o'clock, many of these meetings were held in different localities of Belfast, and all over the surrounding country. Not long since these meetings were often disturbed by the low Roman Catholics; but now they are as orderly as so solemn, as is the ordinary service of the church. A psalm is given out, and is sung by all the people; and never have our hearts been so melted with singing, as when it went up to the throne, through the open air, full-throated tongues? Prayer is made, when all devoutly bow with uncovered heads. In application. Not an irreverent one could be seen within the reach of our vision. The Bible is read; when all turn to the page read; all carry with them their Bibles. The people crowd toward the stand to hear the sermon; and we have seen five, six, ten thousand people standing around the platform, thick as they could stand, hanging in breathless silence on their lips. And when the service is over they disperse as regularly and as solemnly, as if retiring from a church, discarding all care, as though they go the topic to which the sermon is applied. They go to their homes, and their friends visit their attention. Nor can there be doubt, that in this way vast good is accomplished. But how!

Ministers address themselves with great spirit and gravity to the people. Theological topics are avoided. Metaphysical disquisitions are not attempted. High doctrinal disquisitions are not thought of before such promiscuous audiences. The great truths as to our need of salvation, and the way of salvation, are the topics presented; "repentance towards God, and faith in our Lord Jesus Christ," the text from which

Paul preached the world over, is usually the text, when one is taken, or from the text of the last payment; Thirteen Shillings, if paid within the Second quarter; Fourteen Shillings, if paid within the Third quarter; after which, Fifteen Shillings will be charged.

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Charlottetown, Prince Edward Island, Saturday, September 1, 1860.

No. 9.

GENESEY.

Christ the Only Saviour.

W. Kavanaugh, Professor in the Catholic (Popish) University of Ireland, late Head Master of National Schools, has adopted a new "doge" to corrupt the youthful mind, by giving the vernacular in which history is written. Mr. Kavanaugh has just published what he terms "A New Edition, 'improved and corrected,' of Webster's Dictionary." In the prefix this Jesuit states that his definition of English words "have been carefully altered from the originals of Johnson, Walker, and Webster;" he has, however, for the first time "reap the whirlwind" of Divine displeasure. Their autumn is a season of withered hopes and fallen pride; their winter of spiritual desolation and death. Thus they are "not saved." —Rev. B. D. Winslow.

"Prove all things; hold fast that which is good."

There are many persons in the Christian Church who are Christians because they have been brought up in the Christian system, who believe the Bible to be a revelation from God, because from early childhood they have been taught that to believe or because others have believed, before them, have believed; or, perchance, because it is fashionable or respectable to believe. Their faith is the result of just such circumstances as would have made those Mahomedans in Persia, Buddhists if their lot had been cast in India, or disciples of Confucius if they had been brought up in China. A faith like this, it is needless to say, is but little better than infidelity. True Christian faith must rest upon foundations very different from those upon which a Pagan faith is built. It must not be an implicit reliance upon the word of parent or teacher, or preacher. It must not be the result of the heart alone. It must be the result both of prayer and of a candid, impartial examination of the evidences of Christianity. It must result, in part at least, from an exercise of the reason. We must be able to give a reason for the faith that is in us; not only a reason drawn from our own experience, from the effects which the truth has upon our own heart, but we must be able to give a reason which will satisfy the intellect, and which will silence the caviler.

But true faith is not a product of the intellect alone. There are many persons who give an intellectual assent to the fundamental doctrines of Christianity, who, if asked if they believe the Bible, will answer in the affirmative, but who are yet destitute of all true, saving faith—that is like the faith of devils, who, we are told "believe and tremble." The truth has no effect upon their hearts and lives. They may be persons of great erudition. They may be profound scholars. They may understand the gospel as well as it is possible for man to comprehend it. They may be versed in all the schools of philosophy. They may be able to enumerate all the evidences upon which Christianity rests, and, notwithstanding all this, their hearts may be untouched by the Holy Spirit; they may not have that faith which is the "gift of God."

By far the most numerous class in every community are those who have both an intellectual and a spiritual appreciation of the truth. To study the evidences of Christianity may be, for such persons, unnecessary. But it is important that the young—those who believe without knowing why they believe—should have an external rational foundation for their belief; that they should be stimulated to inquire of themselves, "Why—upon what grounds do I believe?" They should be taught to "prove all things" and to "hold fast that which is good." —Phil. Presbyter.

The Moslem in the East.

The papers, foreign and domestic, are full of the details of the late horrible massacres in the East. We reproduce only enough of them to give our readers an intelligent idea of what is passing, as we have no heart to enlarge upon the truly appalling particulars. The destruction of life in Darjeeling seems to have been much greater than was at first reported. Between four and four thousand Christians are said to have been slaughtered in cold blood, and among them the Rev. Mr. Graham, the efficient and beloved missionary of the Irish Presbyterian Church.

A large Turkish garrison in the city looked upon this slaughter without an effort to avert it. There is the most abundant and conclusive evidence that the Turkish troops have everywhere either conspired at or assisted in these massacres. With regard to the news of peace, announced last week, it is considered of no account whatsoever, as the war has now extended far beyond Lebanon, and it is feared that these massacres may be repeated in every city and town where the Moslems can find food for their fanatical rage. Even in Constantinople itself, much fear is expressed in view of the state of affairs. A letter, dated July 18th, says:—"There are those who consider the state of this capital itself highly critical. I am not of the number; but for the safety of the Christian population are extremely anxious in quarters where such dismal information should exist, and by persons whose opinions one cannot always trust."

Nor is this all. In the two provinces of Bulgaria and Bosnia, in European Turkey, the most horrible cruelties have lately been inflicted upon the Christians. In Bosnia more than three thousand have been thrown into chains and into prison, where most of them will meet death by poison. In Bulgaria similar scenes have been enacted, and many have been murdered under the most aggravated circumstances. All this would go to show a secret and widespread combination of Moslems to extirpate the Christians from all their borders. Indeed, the Christian world was warned of this more than two years ago, and the revolt in India was only the beginning of what the massacre

Darjeeling may not be the end of the end.

The effect of these things, as we have before said, is likely to be such as will bring to an end the Moslem rule. The Russian Government and people are in a frenzy of excitement. Louis Napoleon is, to use his own words, "transported with indignation," and the Committee of the Great Powers, at Paris, but two weeks ago, have undoubtedly decided upon a prompt and instant retribution. No one can doubt that the ultimate result of that intervention will be the overthrow of the Moslem power, but in the end the assumed dominion of the Crescent must pass away. —Phil. Presbyter.

Romanizing the English Dictionary.

Most of our readers are aware that Dr. Webster, some time since, published an enlarged and improved edition of "Johnson's Dictionary," and that abridged editions of "Webster's" have also been circulated and used in our colleges and schools. Jessie has hitherto been satisfied with satisfying history, but now James

W. Kavanaugh, Professor in the Catholic (Popish) University of Ireland, late Head Master of National Schools, has adopted a new "doge" to corrupt the youthful mind, by giving the vernacular in which history is written. Mr. Kavanaugh has just published what he terms "A New Edition, 'improved and corrected,' of Webster's Dictionary." In the prefix this Jesuit states that his definitions of English words "have been carefully altered from the originals of Johnson, Walker, and Webster;" he has, however, for the first time "reap the whirlwind" of Divine displeasure. Their autumn is a season of withered hopes and fallen pride; their winter of spiritual desolation and death. Thus they are "not saved." —Rev. B. D. Winslow.

It is not necessary to come into confidence in our selves before we begin an important work through which we hope to influence others; but the poor mind, conscious of innumerable weaknesses and defects, must stay itself somewhere; it cannot carry its burden alone, without fainting under the load. Our heavenly Father has a burden, and says to us, "Do not try to carry it. Cast thy burden upon me; I will deliver thee, and thou shalt be set free."

How well that it should be so. This is once placed both us and our work in the right position.—Glory to God, not yourselves. We do not think of the tool that has chiselled out the beautiful scripture, but of the hand that has wielded and directed that instrument.

Saving Knowledge.

For the acquirement of a saving and spiritual knowledge, the general you are, or the individual, to put forth all your ordinary powers, in the very same way that you do for the acquisition of knowledge in any of the ordinary branches of human learning. But in the set of doing so, you, on the other hand, are to proceed on a profound impression of the utter fruitlessness of all your endeavours, unless God meet them by the manifestations of his Spirit. In other words, you are to read your Bible, and to bring the faculties of attention, and understanding, and memory to the exercise, just as strenuously as if these, and these alone, could conduct you to the light after which you are aspiring. But you are at the same time to pray as earnestly for this object as if God accomplished it without your exertions at all instead of accomplishing it in the way he actually does, by your exertions. It is when your eyes are turned toward the book of God's testimony, and not when your eyes are turned away from it, that he fulfills upon you the promises of the Psalms, "Look, do thou open mine ears, that I may behold the wondrous things contained in thy law." You are not to exercise your faculties in searching after truth without prayer, nor God will withhold from you his illuminating influences. And you are not to pray for truth without exercising your faculties, else God will reject your prayers as the mockery of a hypocrite.—Chalmers.

No one helps Christ to pardon.

"By himself he purged our sins." (Heb. 1. 3.)

Look the right way, sinner. Deliverance comes down to you; you do not go up to it. You must look out of yourself altogether for pardon and acceptance; for it is written, that Christ "by himself purged our sins." No one helped him; He alone did it all. It was his obedience and his dying that satisfied the Lord and completely met the demands of divine justice. Nothing done by you can blot out one sin; no feelings of yours, no prayers of yours, no penance of yours, no sorrow of yours, no love of yours, no obedience or self-sacrifice of yours; for it is written, that He "by himself purges our sins."

What a view of God's justice is here! Sin is as hateful, as tremendous evil in itself, that none but God himself could deal with it. No creature could give what justice sought. God himself in our nature must come to obey and to suffer, if our sin was to be forgiven. O what is sin! O what a fearful abyss of evil is in sin! God himself alone could sufficiently contain it for, bearing what it deserved, enduring the hell, the curse, the infinite curse due to every sin. And He did it. God the Son came into our nature and has done it all. "By himself he purged our sins."

What a view of love is here! When things had come to this extremity, that only God could deal with sin and save the sinner, lo! God himself did so. God came out of the bosom of God! God the Son from the Father's bosom! Herein indeed is love. "By himself he purged our sins."

Look, then, the right way, sinner. Your acceptance with God depends simply on your accepting his testimony. "By himself he purged our sins." His flesh and blood, His sweat and tears, His agonies and agonies, His death and His resurrection, all these, and more, are still available to you. He did not say, "Cast thy sins upon me, and I will wash them away." He did not say, "Bear all the rest." He did not say, "Let this one pang rend thy heart, and I will suffer all besides." No; remember it is written, that He "By himself purged our sins."

Listen to the following statement of a man of God: "Since I first discovered Jesus to be the end of the end, he righted my soul, took away my sins, and carried out his plan. Austria is writhing in his movement with a violence I never witnessed before. He did not say, 'Cast thy sins upon me, and I will wash them away.' He did not say, 'Bear all the rest.' He did not say, 'Let this one pang rend thy heart, and I will suffer all besides.'

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"Jesus did it, did it off, long, long ago."

"When He, from his lofty throne, stepped to do and die,

"Every thing was fully done, hastened to his cry."

"It is finished!" Yet indeed, finished every jot,

"This, this is all your need; tell me, is it not?

"Why working pleading one, why tell you me?

"Come you doing; it was done long, long ago."

"Nothing—either great or small, nothing, nothing, no;

"Jesus did it, did it off, long, long ago."

"When He, from his lofty throne, stepped to do and die,

"Every thing was fully done, hastened to his cry."

"It is finished!" Yet indeed, finished every jot,

"Doing" is a deadly thing, "doing" ends in death.

"Cast your deadly "doing" down, cast it down, cast it down."

"Stand in him—in His love—gathered together,

THE PROTESTANT, AND EVANGELICAL WITNESS.

Protestant & Evangelical Witness.

SATURDAY, SEPTEMBER 1, 1860.

Christian Exhortation.

This is a subject which is receiving a good degree of attention in the present day. It is exhibited in the increasing benevolence, and the active efforts of christians to do good as they have opportunity. As a body, they are obviously becoming more impressed with the obligations which rest on them to live to the glory of God, and to exemplify the active benevolence of the Saviour who redeems them. Hence, sums of increasing amount are yearly appropriated to religious and missionary purposes, as instrumentalities by which the knowledge of the Saviour may be communicated to the spiritually ignorant, or to the perishing heathen. The gratifying results which have flowed from the use of such means, indicate that the approving smile of Heaven beams on the efforts put forth, and that the Source of all goodness is ever ready to prosper the work of those who labor in his cause. Such success should excite to doubled diligence, and stimulate to increased and persevering exertions to advance the interests of Christ's kingdom by extending the knowledge of his name.

But while much is done that is highly commendable, a great lack of active christian effort still exists. While some are exhibiting enlightened liberality, or are using active exertions in the cause of Christ, many are manifesting sordid parsimony or slothful negligence in reference to the interests of him whom they profess to serve. The benevolence which glowed in the heart of the compassionate Saviour, appears never to have entered their souls; and the soul which consumed his life, has evidently never been kindled in their breasts. If such effects have been produced within them, they manifestly influence over their lives.

But perhaps this indifference results, in some cases, from a want of thoughtful reflection and inventive consideration. Suppose them applied to fit pecuniary aid to some benevolent or religious object. They reply that they have not the means of assisting the good cause. This may be quite true. But did it never occur to them that they might possess the means, if they used the necessary exertions. Let the solicitor individual be a father in the mercantile profession of landed property. He appears to imagine that if he has not the immediate means of contributing to the treasury of the Lord, he is quite powerless for his Master. In very few instances is this the case; for in connection with his want of means, generally exists a lack of exertion. While he is not acknowledging his inability, he is lethargic inactive, sinfully indolent or impudent. His crops are retarded in their growth by ignorant words; or his endowments are so insipid as to allow the ready destruction of the fruits of his fields by roaming animals. His precious time is thus carelessly squandered, or employed in efforts resulting in small returns, because not well directed. If plans have been well formed, they are only partly executed. Consequently he does not reap the due reward of his labor. The employment of his time and the application of his energies, naturally lead the thoughtful christian observer to the conclusion, that he has forgotten the apostolic exhortations, to redeem the time, and to be diligent in business. Were he duly to consider, and actively to practice these precepts, he would more frequently be in a position to comply with another equally important rule of the christians life, to do good unto all we have opportunity. The christian should habitually remember that he is not his own, but bought with a price, and is personally accountable to the Judge of all for the manner in which he has discharged the duties of a steward. He should therefore live to Christ, who has redeemed him, neither allowing time to be mispent, nor opportunities to pass unimproved from a want of decided action, and energetic exertion.

We might extend these remarks to other spheres of christian usefulness, as they are equally applicable to them. A great amount of evil is acknowledged to exist in our island. Has it been as fully exposed, and decidedly opposed as it ought to have been? Has every private christian faithfully discharged his duty in this respect? The practical encouragements of virtue are active, why are not the friends of virtue equally energetic in their exertions? Suffering humanity needs no; pure morality requires it; the cause of Christ demands it. The disease is deeply seated; and right remedies must be applied. The wound is large and opening; and active exertion is immediately required. A few, indeed, are raising a warning voice; and some are decidedly speaking against abounding wickedness, and using active efforts to arrest its progress. But every individual, however limited his sphere, and small his abilities or means, can do something in this work, and exert an influence for good. There is no private christian should not imagine that they are relieved from active service, because they are in public situations, or are exerting themselves. Every man should do his duty, as soldiers in an army. Only where there is combined, active, individual effort, can success be reasonably expected, or a victory achieved. Let the soldiers of the Cross consider their position, learn their duty, and exert their powers. By private conversation, and prayerful exertion, by a consistent life, by a holy example, much may be done to expose wickedness, to stem the tide of ungodliness, to promote a pure morality, and to extend the kingdom of Christ. Let every reader exert himself in this noble cause. Let him reflect that mortal faculties have been given him for improvement, his property, to do good, his influence to be exerted. Let every one remember that his time for action is short, his opportunities are rapidly passing, never to return; and that a work has been given him to perform, which he cannot devolve on another, nor himself neglect, if he would incur the reprobation of an unprofitable servant and merit the severe displeasure of the Sovereign of the universe.

Address of Church of England Clergy to the Prince of Wales.

To His Royal Highness Prince of Wales, Prince of the United Kingdom, Duke of Cornwall, Duke of Lancaster and York, Duke of Cambridge and Albany, Earl of Derby, Chester and Warwick, Baron of Penrith, Lord of the Isles, Great Steward of Scotland, and Knight of the Garter, &c., &c., &c.

May it Please Your Royal Highness:

We, the Archdeacon and Clergy of the United Church of England and Ireland, resident in this loyal Island of Prince Edward, do send our hearty congratulations to your Royal Highness, and to your illustrious grandsons, His Royal Highness the Duke of Cambridge, and to your Royal Highnesses the Duke of York, and the Duke of Clarence, on the occasion of your illustrious grandfather, King George IV., having been enthroned under the auspices of which it is a happy occasion to live.

We beg to assure your Royal Highness, that your benevolent desire of our respective congregations to promote welfare, and to live in harmony with all others, Her Majesty's subjects, and of their continued attachment to the British Monarchy, and to the principles of the Constitution, will be held in the highest estimation by the Royal Highnesses, both at home and abroad, to the honor of His Royal Highness, the Prince of the Isles, the Duke of Clarence, and the Duke of York.

We desire especially to tender our best wishes to your Royal Highness, that your honored visit to our Colonies may be productive of pleasure to yourself, and of mutual benefit to the people of these countries. We trust that you will receive a cordial welcome from the British Clergy. It is right to add, that the civil authorities are doing their utmost to discover and punish the assassin.—Edinburgh Witness.

Protestant Dissert. General.—In view of the present

disorder of your kingdom, that at last, when done with the things of earth, you may be received by Him into His Heavenly kingdom, and bear at His side, in whom eight hours of all men are alike, the righteous judgment, and the doors of hell will be closed in them; have been exhibited over for three days. I will make these ruler over many things, enter them into the joy of thy Lord."

We subscribe ourselves, with much respect,

Your Royal Highness' most obed't humble servants,
J. H. HARRIS, Rector, D. D., Archdeacon,
D. PRINGLE, T. C. D., Bishop of St. Paul's,
B. B. SWANER, Missionary, S. P. G., Fort Hill,
H. T. BOYCE, Miss., S. P. G., Georgetown,
J. S. SMITH, Missionary, S. P. G., Milton,
W. SWANER, Miss., S. P. G., Cherry Valley,
W. M. MANN, Miss., C. O. S. S., New London,
R. W. DREW, Miss., C. O. S. S., Georgetown,
L. C. L., Chaplain L. C. & H. A.
S. P. Y. T.

I have the honor to convey to you the thanks of His Royal Highness the Prince of Wales, for the loyal and affectionate address presented to him this day by the Ministers of the United Church of England and Ireland in Prince Edward Island.

I am, Reverend Sir,

Your faithful servant,

NEWCASTLE.

The Venerable the Archdeacon.

Government House, Charlottetown, 10th August, 1860.

Religious Intelligence.

We direct attention to the advertisements in another column respecting the Wesleyan Sabbath Schools of this city. We trust that the collection in the Wesleyan Chapel to-morrow (Sunday) evening, in aid of the funds of these schools, will be successful. Dr. McDaniel, our beloved minister, has written to us on this occasion, and will be an unmistakable evidence of the deep interest taken by parents and others in these institutions for the religious instruction of the young. Individuals who wish to spend a few agreeable hours beyond the dust of the city, and at the same time encourage a good cause, would do well to attend the Tea at Kensington Grounds, on Tuesday next.

The new Roman Catholic Church at Tignish was consecrated on Sunday the 10th ult., by H. N. C. Archbishop of Halifax, assisted by four other bishops and a number of priests. The collection taken on the occasion amounted to £1,000.00. Protestants would do well to initiate some liberality, without however, giving up their usual contributions.

Let the solicitor individual be a father in the mercantile profession of landed property. He appears to imagine that if he has not the immediate means of contributing to the treasury of the Lord, he is quite powerless for his Master.

In very few instances is this the case; for in

connection with his want of means, generally exists a lack of exertion.

While he is not acknowledging his inability, he is lethargic inactive, sinfully indolent or impudent.

His crops are retarded in their growth by ignorant words; or his endowments are so insipid as to allow the ready destruction of the fruits of his fields by roaming animals.

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The employment of his time and the application of his energies, naturally lead the thoughtful christian observer to the conclusion, that he has forgotten the apostolic exhortations, to redeem the time, and to be diligent in business.

Were he duly to consider, and actively to practice these precepts, he would more frequently be in a position to comply with another equally important rule of the christians life, to do good unto all we have opportunity.

The christian should habitually remember that he is not his own, but bought with a price.

Character of the Wesleyan Sabbath Schools.

The Wesleyan Sabbath Schools of this city are of

the best character, and are conducted in a spirit of

devotion and interest.

The services are conducted in the English language.

The teachers are all members of the church.

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The school

THE PROTESTANT, AND EVANGELICAL WITNESS.

Secular Department.

EUROPEAN NEWS.

From papers received by last week's Mail.

IMPORTANT APPENDIX TO THE EMPEROR'S LETTER.

A sequel to M. Edmond About's pamphlet, "La Prince en 1860," made its appearance on Tuesday at Paris, in the form of a printed paper, "Le Syria et l'Affaire." It is intended to proceed from the Government workshop where such productions are made, and has produced great sensation. As the mere substance fails to convey an idea of the peculiar insolence and sophistry of this last Government edition, extracts from it will, perhaps, prove serviceable and interesting to the army opinion. The author has had a wonderfully softening effect upon the Moniteur Post. The headings of the quotations are not to be met with in the original:

The "Mission" of France.

"At certain periods of history there are under the impulse of certain laws of illumination and ages of enlightenment people form political combinations unknown to the past. We are 'witnessing' at one of these critical moments in the life of mankind. The Syrian question is but one of the knots of a very complicated situation. The whole of Europe is in a state of expectation and anxiety, waiting for developments which may indicate the formation of a lasting peace both in Europe and the East. No great object can only be attained through the organization of the continent shall be in conformity with the wishes and requirements of the present; questions of nationalities struggling beneath the yoke, hostile religious tendencies (mosques), incendiary movements, language radically opposed which stir up within these European states an undestanding of agitation which promises a destruction of confidence and hinder progress of civilization. Peace, that ultimate of the ambition of all governments, can only be permanently secured when permanent causes of disturbance shall have disappeared. We wish to arrive at a double result:

"1. When we are in a position to favor the formation of an homogeneous and rational state, the mission of which would be to absorb and conciliate the mighty unity populations having ideas or tendencies in common.

"2. To try and carry out that principle, without having recourse to arms.

Russia and France.

At first sight France and Russia appear to have realized the idea of amity. Those who have arrived by the most different roads at that unity which alone is able to create durable empires, not ephemeral circumferences, the limits of which may be changed any day by the fortune of war. . . . The Czar, meditating for the last 15 years over the will of Peter the Great, have not ceased to cast covetous glances on Turkey. . . . Must France continue to protest against the annexation of the Czars to the encroaching of the Sultan? We do not. If Russia lent us her co-operation for the "re-division" of the Rhine frontier, it appears to us that a kingdom would not too high a price for her alliance. Thanks to that combination, France might resume her rights in the Rhine, and the geographer Sirab 18 years ago said: "We know that in the year 1848, in having plans of aggrandizement. Now if Russia can be induced in the same way as we look at the Rhine, can one not turn these analogous pretensions to some account, and force upon Europe the acceptance of a combination, which would align Turkey to Russia, to France that Rhine frontier which Napoleon I. considered in 1814 as a sine qua non condition of his existence as a sovereign."

Character of the Pretensions of France and Russia.

"There are only two millions of Turks in Europe, whereas there are 12,000,000 of Germans. The German head is the Czar. The Greek insurrection, which lasted nine years, was but the prelude of the movement which is preparing in those regions, and which the massacres in Syria may now be a signal for break out. The Greek Christians are only waiting for an order from their chief at St. Petersburg to march, and the Czar, at Constantinople, rises again the infidel, and there are but few far-sighted politicians who do not anticipate a solution of the Eastern question in a sense favorable to Russia, and at no distant time. It is not, therefore, surprising, that at the call of their co-religionists, and encouraged by the predictions of Stenmark, the Russians should be induced to march at the head of the Moscovites."

It then shows the reason why France should annex Belgium, and attempts to point out the moderation of France is not annexing the whole of Holland.

Then follows a short passage, demonstrating, by similar arguments, the necessity of annexing the Grand Duchy of Luxembourg, which formed, under the Empire, the department of forests.

Annexation of Rhenish Prussia.

"Belgium and Luxembourg once in our power, our task is not over. . . . To complete our frontiers we must take not less than two-thirds of Rhenish Prussia, the whole of Rhenish Bavaria, and about one-third of the Grand Duchy of Hesse."

Was it not at Aix-la-Chapelle that our Emperor Charlemagne held his court?

Contiguous to France the Rhenish provinces should be annexed, as they are the natural dependencies of France."

The writer then returns to Russia, and after showing that the Crimean war is no bar to the alliance between France and Russia, as they had not then come to an understanding, gives the following piece of information, one of the claims of France to the gratitude of Russia:

"I have kept in mind that the Baltic would not lead herself to the plains of Holland, if the Baltic could not know whether an attack on Cronstadt would have succeeded, in any case: it was not attempted, thanks, we have reason to believe, to the opposition of France."

Holland.

"But to attach the Cabinet of Berlin to our policy it must be withdrawn from the influence of England how can this be brought about? By so constraining that Prussia shall cease to be our neighbor on the Rhine, and by preventing the predominance of Prussia in Germany, in exchange for the Rhenish provinces, cannot Bavaria and Prussia take their compensations from Austria. . . . The English alliance can only secure to Prussia the status quo—the French alliance can only secure to France a boundless horizon."

Consequences of these Arrangements.

"The alliance between France, Russia, and Prussia, logically concluded, as we have reason to hope it will be, the consequences that flow from it are most natural. . . . We have demonstrated above what the year ago Stabroek had half done, as he proposed to the King of Prussia, the whole of Rhenish Bavaria, and about one-third of the Grand Duchy of Hesse."

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and reduce to obedience the turbulent tribes over ready to subdue the regions of Asia Minor. To make of Abd-el-Kader the Syrian Emir would be a noble reward for our prince's services."—*Moralisées.*

THE ENGLISH AND FRENCH NAVIES COMPARED.

A thick pamphlet has just been published, from the pen of M. Guérin Chardin, the author of which is a member of the naval and military forces of England and France. The preface states that it was originally written by order of the Government, and not for publication; but that, in consequence of misstatements, it has been thought advisable to give it publicity. The following is the conclusion, the Speaker was desired to stand down, and the Prince taking an unseated position near the Duke of Wellington, struck the Spanish, and, finally, the Lower House were then introduced, and an address was read by the Speaker, Mr. Henry Smith, on whom the honor of Knighthood was bestowed.

After this the officers of the garrison were presented, the Anglican Bishop and cleric, who presented an offering, and received an appropriate reply. About a thousand persons were present, and the principal address was given by the Right Hon. George Canning, who was knighted.

On the 1st of August, 1860, the effective strength of the French Navy was:

Ship class	French	English
Steam Liners	25	36
Steam frigates	36	41
Smaller vessels, including transports which are not fighting ships	195	388
	298	429
Ships of the line	8	29
Frigates	27	43
Interior vessels	69	106
	124	199

Four Days Later.

Mr. John, N. P., Aug. 24, via Quebec 24th.

The steamer City of Baltimore, from Liverpool Aug. 15, via Queenston 16th, passed Cape Race at 5 p.m. on Thursday. She was hoisted by the news of the Associated Press, and a summary of her news obtained.

Fifteen hundred Garibaldians had landed in Calabria.

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Garibaldi is reported to have been at Naples with the revolutionary leaders.

Report says Austria will renounce the treaty of Villafane, and actively oppose Garibaldi in Naples.

It was reported that if Garibaldi made Naples, Genoa, and Sicily, and the other Italian cities, he would receive a subsidy of £100,000 a month.

Garibaldi had already demanded compensation from Piedmont concerning Garibaldi's letter to Victor Emanuel.

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