

men with some interest, for a fellow-being was on trial before them for his life, accused of a most atrocious murder. Heavy, substantial-looking citizens they were—rather dull, I thought, and about as likely to be moved by an appeal to their feelings as the stalactites in the Mammoth Cave. As Mr. Clay commenced, a friend whispered in my ear, "That villain ought to be hung, but he's got a wife and child, and his old mother is here in court, and that's enough for Clay, he'll have the jury blubbering in less than half an hour." I doubted it, but so it was. Those great hulking fellows were sobbing and mopping their faces over the sorrows of the prisoner's family as depicted by the speaker, as though they themselves had just lost their dearest friend. Even the court blew its nose vigorously, for some reason, during the appeal in behalf of the old woman, and although perfectly convinced that I was "sold" in so doing, I could not resist the epidemic, and sighed and sobbed in concert with the bench, bar, jury, and spectators. It is needless to add that the prisoner was acquitted.

Several years ago, while in the vicinity of Ashland I called upon Mr. Clay. He was absent from home, attending a fair in the neighbourhood. Being desirous of an interview, I followed him to the fair-grounds, and finding him just about to address the multitude, took a seat among them. Directly in front of me sat two ladies. One of them appeared to be in an ill humor for some reason, and I overheard the petulant remark, "I don't want to hear Clay. Wonder if nobody in Kentucky can make a speech but him. My husband is a Democrat." Mr. Clay proceeded, and having occasion to refer to the domestic articles on exhibition, paid the ladies present some very high compliments upon their skill and industry, and in allusion to the beauty and good qualities of his fair countrywomen generally, said that with regard to them as well as other fine fabrics, his preference was for domestic manufactures, instead of foreign imports.

The mingled air of gallantry and drollery of the speaker, in this part of his address, the half-jest and half-earnest of his manner, the wit, the anecdote, and the pathos, as he alluded to his own advancing years and increasing infirmities, were inimitable and irresistible. I looked at the Democrat's wife. It was plain that her efforts to hate Clay had ended in a miserable failure. She had been laughing and crying like the rest of us, and after the tumultuous applause which followed the close of the address had subsided, I was surprised to hear her say to her female companion, "Jane, it's no use not liking him because he's a Whig, is it? I suppose John won't like it, but I'm going to give him my blankets."—*Evangelist.*

For the Christian Messenger.

### French Mission.

MR. EDITOR,

I suppose that the friends of the French Mission would like to hear the result of my tour for the purpose of collecting, to pay off the Mission debt. I have reached home with the sum of *one hundred and forty two pounds*. I hereby desire to return my sincere thanks to the numerous friends of the mission for all their kindness to me on my journey and also for the free donations they made to this great object. May the Lord reward them for their kindness. Dear brethren pray for us.  
M. NORMONDY.

French Mission House,  
Tusket, May 24th, 1859.

## Christian Messenger.

HALIFAX, JUNE 1, 1859.

It is known, probably, to very many of our readers, that for two or three years past an active discussion has been kept up among the Baptists in the United States, on the subject of consolidating some of the principal religious societies, and thus simplifying their operations and saving the heavy expences attendant on the employment of numerous agents and maintaining several separate and expensive organizations. Much diversity of opinion has prevailed as to the expediency of such measure, and we find our late New York papers almost filled with the discussions which have taken place in the annual meetings of the great religious societies in that metropolitan city. The full results do not yet appear, but it is most probable there will be a union of the American and Foreign Bible Society with the Baptist Publication Society, as well as several other partially organic changes in some of the larger and more important religious and benevolent Associations. As far as we can yet judge from the proceedings of the Anniversary Meetings, a spirit of zeal and liberality

appears to actuate the great body of the denomination, and we sincerely trust that the great missionary and other societies will be found to profit largely by the increased activity of the Christian public.

We are not at all surprised that the little wholesome criticism we gave the Editor of the *Presbyterian Witness* last week, has troubled him and awakened his propensity for calling us ill names. The idea with which he inflates himself, however, that he possesses any literary rod by which he can interfere with our equanimity, is one that appears to please him vastly; but we can assure him that it will affect us about as much as his writing will the European war, which he connects with what he designates "a quarrel with the *Messenger*."

He comes out bravely in defence of the political parsons, (we mean no offence by this term,) and forgetting the denunciations he frequently levels against Roman Catholic Priests for interfering with politics, appears quite oblivious of the old adage that "what is sauce for the goose is also sauce for the gander,"—what is wrong in Roman Catholic Priests cannot surely be right in Free Church Presbyterian ministers. Hoping, probably, to bring them up to the point of taking even greater liberties with their people, he rejoices "to know that the Protestant ministers of Nova Scotia were not found wanting to their high duty during the recent contest." "Their conduct in this respect," he says, "is a sharp rebuke to the offensive and weekly neutrality of the *Messenger* and its clique."

One would almost think our contemporary was striving to commence a movement in favour of an Established Church in Nova Scotia. In defence of political ministers he says it belongs to their office "to deal with politics as well as with religion." Possibly our neighbour would have no objection to the Lords Spiritual (provided they were Presbyterian Lords) having a seat in the Legislature, as the Bishops do in the Imperial Parliament. Or, perhaps what is somewhat more in keeping with his predilections, he would prefer that his Church Courts had the power "to guard public morality and denounce and expose iniquity in high places," and afterwards to administer suitable chastisement. We are happy to know that a goodly number of Christian Presbyterian ministers as well as those of other denominations have no such desire; but that they are sufficiently Protestant to leave their people to exercise their own judgment in matters of human government. These, we conceive, give better evidence of their being successors of the Apostles than those who descend to fight political battles, and "beat the drum ecclesiastic" to accomplish their designs in reference to the governments of this world.

The Apostles' example discountenances such a course of conduct;—they declined even managing their own church temporalities, choosing rather "to give themselves continually to prayer and the ministry of the word." Our contemporary would not encourage such a spirit; the conquests which they made would not satisfy him and his "clique." (to use his own elegant language.)

Our friend objects to being told he wears the *Presbyterian* name as "a mask," behind which to do battle. He seems to think because he speaks out boldly his opinions "with regard to every public man, measure and party," therefore he proves that such is not the case, and that he "needs neither mask nor visor." Surely it is not necessary to tell him that his very boldness may be evidence of his having thus used "a mask." Does he not know that the highwayman has none the less boldness because he is more free from detection under his mask? It would not be very difficult to shew that not only is not our friend's real face exhibited by his title, but that his very cry of Protestantism, also, is a full garb of disguise assumed for the purpose of obtaining a political object, rather than of destroying the errors of Romanism.

He asks us if the newspapers of Great Britain, which he says are "just as religious as the *Messenger*," do not take an active part in the discussion of politics.

We reply, The position of the Dissenters and the Church Establishment there is such that it is impossible to separate religion from politics. We well remember when the Dissenters were branded as heretics, and the "No Popery" cry was raised by the Opposition there, against Presbyterians, Baptists and Methodists, and by that false issue they were defeated, simply because the Roman Catholics united with them in the effort to get rid of the odious Church Rates. There every one must contribute to sustain a dominant church, whether he will or no. In this Province, however, where no such injustice is perpetrated in the name of religion, we have no such reason for making a religious paper a political engine. When, therefore, a paper professing to represent a religious body, so departs from

its profession, it must be because its editor refers to make his paper an instrument for mere worldly objects. Even in Canada, where he says the religious papers are also political, there are pretty good reasons, of a pecuniary character, for certain Presbyterian ministers becoming politicians, when we find them receiving large sums of money from the public Treasury.

Our neighbour supposes he is serving the cause of genuine Protestantism by his course, but we beg to inform him and our readers generally, that we think very differently. Protestantism is more than a mere name, and is best served by demanding and giving equal civil and religious rights to all. The exaltation of any sect, however indisposed to persecute, even if it were the Free Church, to undue influence in a government or legislature, is but little less objectionable than the reign of Popery. We are Protestants to the back-bone, but not mere partizan Protestants.

The Editor tries to draw a distinction between a newspaper being a religious, and an ecclesiastical, organ, and says, "the *Witness* is a religious, not an ecclesiastical organ," meaning probably that it is not recognized by any religious body,—not a very surprising fact.

If it were necessary we might controvert his statement respecting a very large majority of the body whose name he wears sympathizing with him "in his political as well as religious views." We might remind him that in Halifax, in Pictou, and in other parts of the Province there are as good Presbyterians as himself, and perhaps a little better, whose feelings would be outraged by his weekly political articles, if they read them. Such things should not be in a religious Presbyterian paper. What would be thought of the *Provincial Wesleyan*, by its friends, if it came out week after week with denunciations of some members of their body as "Methodist dupes," simply because they held different political sentiments from the editor. Or, again, if the *Church Record* exceeded in political bitterness, the papers wholly devoted to politics, would it be tolerated for a week? or if the party which the editor of such paper opposed were by him designated by the name of some member of their church, with the prefix "Romo," or "Presbyterio," would it not be a species of petty persecution? Or, would an editor of a Baptist paper, or the pastor of a church, be justified in applying opprobrious epithets to members of Baptist Churches, simply because they differed from him on a question of provincial or city government? We are happy to know that the *Witness* enjoys a monopoly of this bad eminence, and that no other religious paper in this province and as far as we learn by our exchanges, which are not a few, from other countries, is to be compared in scurrilous abuse with our grandiloquent neighbour.

**A PROHIBITORY LAW.**—We perceive by "the Act to amend the Act to regulate licenses for the sale of Intoxicating Liquors," passed in the last Session of the Legislature, just published, one of the clauses says:—"If any person holding a license shall sell intoxicating liquors to an Indian he shall on proof thereof before a justice of the peace forfeit his license."

Our wise and paternal Legislators, it appears, have more regard for "the poor Indian" than for their own kith and kin—the pale faces. If prohibition is good for the red man, why not also for the white and the colored population. If on the other hand intoxicating drinks are one of "the good creatures of God," why deprive the Indian of their benefit? We make no objection to prohibition, but think such measures mere trifling with the great evil to be suppressed. We should like to learn from the Honourable Legislative Council, who threw out the Prohibitory Bill, on what principle they assented to this Act.

**DAY OF THANKSGIVING.**—His Excellency the Lieutenant Governor has issued a Proclamation recommending Sunday next, June 5th, to be observed as a day of Thanksgiving throughout Nova Scotia "for the success granted to our arms in suppressing the rebellion, and restoring tranquility in Her Majesty's Indian Dominions," and that "the blessings of tranquility, order, and peace are restored to Her Majesty's subjects."

We heartily concur in this recommendation, and doubt not but it will be generally observed by all denominations. We all remember the fearful outrages which harrowed the feelings of the whole British nation at the outbreak. To learn that these are now no longer existing, but that quietness prevails, is a sufficient cause for our gratitude and thanksgiving to Almighty God.

A few days later European news by Telegraph from New York informs us that England has declared her neutrality in the present continental war. This course she has very naturally adopted, as the nation has no sym-

pathy with Austria—as the enemy and suppressor of Italian liberty, while at the same time she is fully aware that France, with her half million of disciplined soldiers, can, in reality, have no other object in the war she has entered on, than her own aggrandizement, and the increase of her European influence and power. The sudden and great enlargement of the French Navy affords pretty certain proof that Louis Napoleon has some ultimate views of competition with Great Britain for the mastery in the Mediterranean. England will, therefore, no doubt, as long as possible, confine herself to a strict neutrality, and to providing only against emergencies that may, and not improbably will, very shortly arise. The French Emperor had reached Genoa, on his way to take command of his armies in Sardinia, and it is highly probable that ere now a great battle has been fought. The natural feeling of every lover of liberty would be, that both France and Austria might receive all the damage and Italy profit by the event. This, however, in the common course of events, can hardly be. The great misfortune is, that the Governments of France, Austria, Russia, and, to a large extent, Prussia and all the lesser German States, are deeply interested in maintaining, intact, the system of despotism, which now prevails in each and all of those countries.

The latest accounts from the western shores of our own continent give flattering statements of the advance and prospects of the Colony of New Columbia. It is evident that vast gold deposits are scattered over large portions of the country in the neighbourhood of Frazer River and its tributaries, and that an extensive and fertile country, enjoying a climate very much milder and better than our own, although somewhat to the north of us, will, ere long, render it a populous and flourishing colony. The late investigations of Dr. Hector and Mr. Palliser are said to have ascertained that an easy and commodious passage can be made across the Rocky Mountains, and, no doubt, within a very short space of time, a regular communication by mail, between Canada and the newly colonized Province, will be established, and the best and most speedy access to California may soon be effected through British North America.

The month of May has been favourable to Agricultural pursuits, and the late copious rains will no doubt almost insure a fair crop of hay—probably the most important one to the Province.

### Latest Intelligence.

The *Asia* arrived at New York on Thursday last the 26th inst., with news from Liverpool to the 14th ult.

The following items of intelligence were received by telegraph.

Baron de Stoeckl, Russian Minister to Washington, came passenger in the *Asia*.

No fighting had yet taken place in Italy.

Napoleon had reached Genoa, where he issued a stirring address to his army.

England has formally proclaimed her neutrality.

Count Buol had resigned his position in the Austrian ministry, and had been succeeded by Count Rechberg.

By the bark *Halifax* from Boston, some further details are received.

Advices have been received from Constantinople to the 4th. The agitation is increasing in the Turkish Provinces, especially Bosnia.

The Austrian government has stopped the transmission of political news to Constantinople by telegraph.

On Wednesday the 3rd ult., a sanguinary conflict took place between the French and Austrians residing here.

Napoleon's departure from France was a perfect ovation, and his reception at Genoa, where he arrived on the 12th, was most cordial.

The army of Lyons was under orders for Italy. This would raise the French troops in Italy to about 200,000.

The French legislation on the Corn Laws is postponed *sine die*.

### General Intelligence.

#### Domestic and Foreign.

THE NEW HALIFAX COURT HOUSE is making good progress. Some of the papers are trying to get up a public celebration of laying the corner-stone on the 8th of June.

A SINGULAR COINCIDENCE.—Amongst the arrivals in our shipping list this week will be seen the names of two vessels owned by Messrs Geo. H. Starr & Co., Merchants of this city. They are the brig *Onward*, Capt. Lassen, and brig *Star*, Capt. Hopkins. Both vessels left Portland, U. S., on the 26th March last, for Cienfuegos; arrived there on the 16th April; left Cienfuegos on the 2nd May, and arrived here on the 24th. Singular to state these two vessels, although on the different voyages they did not see each other, yet, they both entered together the harbours of each of the ports above mentioned.—*Recorder.*