necessary. At the appointed time, an edict from the queen was produced and read, intended to destroy the very existence of Christianity in the land. "Those who have observed baptism," it proceeded, "entered into society, and formed separate houses for prayer or worship, I grant you one month to confess" (make self-accusation) "and if you come not within that period, but wait to be first found out, accused by others, I denounce death against such, for I am not a sovereign that deceives, and servants are not to be deceived. Mark, then, the time: it is one month from yonder sun that I give you." The names of Jehovah and Jesus were not to be invoked except in connection with the national idols; and the natives were absolutely prohibited even to think of the instruction they had received.

Failing to procure any modification of this decree, and being deprived of all means of usefulness, the missionaries had no alternative but to leave the island. Though it was most painful to quit the scene of their labours, and part from the converted natives, it was perfectly necessary on their account for the step to be taken, as all intercourse with them was forbidden, and would only expose them to greater trouble. Accordingly, they successively departed the last retiring in 1836, having received an intimation to that effect from the authorities. It is probable that the queen and her ministers were not altogether at their ease, for in the same year an embassy of six officers was despatched to England, as if to ascertain the views of our government respecting the recent measures, and conciliate if necessary. They were everywhere received with courtesy, and had an interview with the king at Windsor castle On taking leave, Queen Adelaide said to them, "Tell the queen of Madagascar from me, that she can do nothing so beneficial for her country as to receive the Christian religion." The message, if ever delivered, was, alas! in vain.

Gems for the Household.

WHISPER TO HIM

TO AN ABSENT HUSBAND.

Whisper to him, rippling waves,
Dancing 'mid old Ocean's caves.
Breathe it softly in his ear.
When no other one can near.

Tell him, in that happy home,
Lone and drear, when he is gone
There is one who thinks of him
Till the morning stars are dim.

Merry breezes! as ye play,
List a moment to my lay!
Gently fan his cheek and brow,
For he's thinking of me now

Birds that flit from tree to tree,
Singing blithe and merrily,
Bear this motto to his heart;
Love and hope must never part.

Tell it, little humming-bird,
Every tittle—every word;
Breathe it softly in his sleep,
When the aching heart would weep,

Pale, but lovely Evening Star,
Shedding brightness from afar!
Guide him safe where'er he roam,
Point the wanderer to his home.

Father! thou above them all,
Hear thy children when they call;
Look in pity on their tears,
Soothe our sorrows, calm our fears.

When the soul is bowed with grief,
Thou alone can'st give relief;
Lowly Saviour! thou has wept
O'er the tomb where dear ones slept,

When our race on earth is run:
When forever sets our sun;
May we then together be
Happy through eternity,

THE LORD'S DAY.

The Lord's day is pre-eminently the Christian's day. Let him observe this day with all the sanctity, the sacred reverence, to hallowed retirement, the elevated tone, of which his nature is capable. We believe the Christian's retirement from all secular things cannot possibly be too profound on the Lord's day. The idea of any one calling himself a Christian, making the Lord's day a season of what is popularly called recreation, unnecessary travelling, personal convenience, or profit in temporal things, is, in us, perfectly shocking. We are of opinion that such acting could not be too severely censured. We can safely assert, that we never yet come in contact with a godly intelligent, right-minded Christian person who did not love and reverence the Lord's day; nor could we have any sympathy with any one who could deliberately desecrate that holy and happy day.

Early Influences.—There can be no greater blessing than to be born in the light and air of a cheerful loving home. It not only ensures a happy childhood, if there be health and a good constitution—but it almost makes sure a virtuous and happy manhood, and a fresh young heart in old age. I think it every parent's duty to try to make their children's childhood full of love and of childhood's proper joyousness; and I never see children destitute of them, through the poverty, faulty tempers, or wrong notions of their parents without a heartache. Not that all the appliances which wealth can buy are necessary to the free and happy unfolding of childhood in body, mind, or heart—quite otherwise, God be thanked; but children must have love inside the house, and fresh air and good play, with some companionship, outside—otherwise young life runs the greatest danger in the world of withering or growing stunted, or sour and wrong, or at best prematurely old and turned inward on itself.

The True Gentleman.—The following sketch is called the portrait of a true gentleman found in an old manor-house in Gloucestershir, written and framed, and hung over the mantelpiece of a tapestried sitting-room:—"The true gentleman is God's servant, the world's master, and his own man; virtue is his business study his recreation, contentment his rest, and happiness his reward; God is his father, the Church is his mother, the saints, his brethern, all that need him his friends; devotion is his chaplain, chastity his chamberlain, sobriety his butler, temperance his cook, hospitality his housekeeper, Providence his steward, charity his treasurer, piety his mistress of the house, and discretion his porter, to let in or out as his whole family, made up of virtues, and he is the true master of the house. He is necessitated to take the world on his way to heaven; but he walks through it as fast as he can and all his business by the way is to make himself and others happy. Take him in two words—a Man and a Christian.'

Persecution.—A poor man, who had heard the preaching of the gospel, and to whom it had been greatly blessed, was the subject of much profane jesting and redicule among his fellow-workmen and neighbors. On being asked if those daily persecutions did not sometimes make him ready to give up his profession of attachment to Divine truth, he replied, "No! I recollect that our good minister once said in his sermon, that if we were so foolish as to permit such people to laugh us out of our religion, till at last we dropped into hell, they could not laugh us out again."

Religious Intelligencer.

SAINT JOHN, N. B., JUNE 15, 1860.

SISTERS IN THE CHURCH.

There are many ways in which the sisters in the Church may contribute toward the efficiency of the whole body. They have an influence peculiar to themselves. Fathful and zealous women will do much toward keeping the brethren in their places, and especially may the older female members of the Church cherish in the minds of the younger ones a spirit of prayer and holiness. If, in their seasons of intercourse, which are continually occurring, they would cunverse upon the subject of religion, and give their younger sisters the benefit of their experience and such admonitions as would aid them in their Christian career, instead of spending their time in useless gossip, vain and frivilous chit-chat about fashion, dress &c., they would be constantly breathing into their souls the spirit of ardent and consistant piety and accomplishing good that otherwise cannot be done. It is natural for the young women to look up to the older ones as example, and when they meet in social gatherings to be led and influenced by them. If the aged sisters would introduce the subject of religion and give a tone of piety to the company it would check, or prevent that foolish levity and nonsence that so often characterizes such gatherings. Many of the trials that exist among members of churches originate in this gossip visiting. Instead of having some proper intelligent or religious subject of conversation introduced worthy of women of sense, all the idle stories and gossip afloat in the community are gone over and cemmented upon time after time until a complete spirit of tattling is inculcated, and the whole church and often the community are thrown into trouble. The aged sisters should always take the lead and introduce religious conversation and repress any disposition to vanity and idle talking they may see in their younger sisters, and thus mould them to sobriety, and elevated sentiments of usefulness. The apostle says "that the aged women be in behaviour as becometh holiness—teachers of good things, that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, that the word of God be not blasphemed."

I speaking of Christian females the Rev. J. A. James says:—"Blessed is that woman, she is *indeed* a mother in Israel, who by her amiable, cheerful disposition, united with good sense and engaging manners, attracts the younger females to her society; and who, when they are gathered round her, exerts her influence to render them blessings, both to the church and to the world. It is an ill sign for a middle-aged female professor of religion, when the more frivilous of the young are the fondest of her society, and the more spiritual retire from it. Perhaps some will reply, "We ought to exhibit religion to young people with a cheerful aspect." Certainly you ought. I wish you to appear ever happy in their presence; the very type of peace; carrying, in the sunshine of your countenance, the index of a mind at rest, and a proof that you are the children of light *walking* in light;—but this is different from froth, and merriment, and levity;"

JUVENILE MISSIONARY SOCIETY.

The Juvenile Missionary Society in connection with the Brussels street Baptist Church and Sabbath School, held its sixth anniversary in the Brussels street church, on Wednesday evening. The body of the house was well filled with an interested audience, and on the platform, with several young men who are officers of the society, were the Pastors of the Brussell street, Germain street, Portland, Carleton and Marsh Bridge Baptist Churches; also, the Rev. Mr. Lathern, (Methodist) Rev. T. B. Smith, of Zion's church, and Rev. E. McLeod.

This Society affords a practical illustration of what may be accomplished where there is a disposition with a respectable degree of management and energy. It is composed exclusively of young persons, some of them very young, none we believe exceeding twenty-one years except the Corresponding Secretary, Mr. James E. Marsters, who originated the Society, and to whose energy we learn it is much indebted for its efficiency and success. The collectors, generally, are children, and the income of the Society is made up of small sums.

From the Report which was read, the objects and operations of the Society may be learned.

They have kept up meetings in several destitute places adjacent to the city, and have established a Sabbath School in one of the most destitute parts of our town, (corner of Pitt and Duke St.,) and report seven converts in connection with it. This is deeply encouraging. They have sent out Sabbath School Books, Papers, and other matter to destitute Schools in every County in this Province, parts of Nova Scotia and Prince Edward Island, and to the Provincial Penitentiary, Gaol, Police Office and Lunatic Asylum. The report shewed as circulated during the year, 390 Books, 17,229 pages tracts, 270 picture cards, 5,268 papers, and one very interesting part of the Report was the extracts from letters received from the different places where these were sent shewing with what eagerness they were received, and the beneficial results arising from their circulation. One speaks of the children going from place to place and reading them to other children.

They also support a native preacher in Burmah under the Missionary from these Provinces A. R. R. Crawley. A letter from that brother to the Society was embodied in the Report which was exceedingly interesting. The whole expense of supporting this preacher everything, included, is about $130.00 our currency. One other pleasant feature in connection with this, and which shews the financial talent of the Society to do good is, that they have made it not only self sustaining, but the Treasurer shews a balance on hand nearly equal to the year's expenditure. The whole receipts of the Society the past year was £67 16s. 10d. They have a balance in the Treasurers hands of £35 9s. 7d. They meet for business the first Tuesday in every month, the subscriptions are collected monthly, and the whole business transacted by the children and very young persons.

The meeting was opened by singing and reading the Scripture, after which the Rev. Mr. Bill offered prayer.

After the reading of the report the following brethren supported the following Resolutions:

1st. Rev. E. C. Cady and Rev. Mr. Lathern; That the report be received and adopted.

2nd. Rev T. B. Smith and Rev. E. Clay, M. D.; That it is the duty of the Ministers, Officers, and Members of our Churches, and the Officers and Teachers in our Sabbath Schools to render all possible aid to such Societies as this, by their presence, their prayers, and their contributions.

3rd. Rev. E. McLeod and Rev. S. Robinson; That the Act of this Society in sustaining a native preacher in Burmah is praise-worthy, and should be sustained.

We feel that we cannot speak too highly of the disinterested labors of this juvenile Society. It affords an example for the imitation of others. While these young persons are doing so much *we know* many churches that are doing *nothing*. In addition to the sum raised by this Society, the Sabbath School of which they are members has rsised about £70 for books the last year, and we learn also that the Pastors Salary is always promptly paid when due.

We are authorised to say that the Corresponding Secretary will be happy to furnish persons who may wish to organize Similar Societies in other places with copies of the constitution of this Society, and any other information in relation to its working that may be asked for. We do hope that the success of this juvenile institution may not only prompt the organization of others in different places, but that the zeal of these youths may shame the more aged to try and do something through the instrumentality of Home and Foreign Missions for God and the world.

American History, by Jacob Abbott, illustrated with numerous maps and engravings. Vol. 1,—Aboriginal America. Sheldon & Company, New York; Gould & Lincoln, Boston.

This History narrates in a clear and intelligible manner the leading events in American History and is intended to embrace all that is of general interest to the reader, in distinct and connected narratives. Each volume will be illustrated with numerous maps and engravings. It is particularly adapted to the young, and is written in a style to awaken in their minds an interest in the history of that country. The first volume is divided into chapters under the following heads:—The advance of civilization; Lammergeyer of the Alps; Condor of the Andes; Map, physical features of the country; Forsaken Channels; The savage and the cotton; Gathering the wild rice; Beavers at work; The Buffalo-skin boat; Arctic Emigration; Clearing land; Indian chief in his military dress; Walking on snow shoes; Bow and arrow fishing; Specimens of writing; The child and the snow storm; Essentially unchanged, &c. It is got up in a cheap style, and printed onl good paper. For sale by Messrs. J. & A. McMillan, St. John.

A Popular History of England, by Mrs. Geldart. New York: Sheldon & Company, 1860.

Mrs. Geldart is the author of several interesting and instructive works for the young. In the volume before us she has made another valuable contribution to her previous publications. This book has been compiled for the use of those who having laid aside the more elementary books on English history, are scarcely prepared to sit down voluntarily to pore over those old chronicles so charming to others, and who shrink from Holinshed and Stowe, and Lingard, and Henry and Hume; while Macaulay begins too late to meet their requirements. It is the history of England during the earliest periods of which anything is known of her, embracing the time between the Roman and Norman conquests. It is written in a popular style, and cannot fail to interest while it instructs the reader. It is a beautiful little volume of 275 pages, and is just such a book as should be in every family library. Messrs. Sheldon & Co. are making many contributions to popular and useful literature. The above work is for sale by Messrs. McMillan, St. John.

Madagascar.—We give on our first page this week a second article on the struggles of Christianity in Madagascar. Another article next week will conclude this subject. The account is deeply interesting, and we trust it will be generally read. Madagascar is a large fertile island on the eastern coast of Africa, containing an area larger than Great Britain and Ireland together. It is one of the finest Islands in the world, and only needs the benign influence of the gospel to make it blossom as the rose. It has a population of about 5,000,000 souls. The inhabitants are all of a dark complexion, some more swarthy than others, and are said to be industrious and intelligent. We trust our readers, after perusing the articles we publish, will remember this island of tyranny and persecution in their prayers, that God may speedily make an open and effectual door there for the unrestricted preaching of His Word.

In another column will be seen the Prospectus of a new paper to be published in this city. The *British North American*, promises well and we wish it success.

Missions at the North.—The ship Harmony belonging to the Moravian brethren has recently returned to England, completing its twenty-eighth voyage to Labrador, where the Moravians have had a prosperous mission for more than ninety years. They have translated nearly the whole of the Scriptures into the Esquimaux language, and nearly every family at the stations has a copy. They have also a fine collection of hymns, and are fond of singing. A large portion of the Esquimaux near the stations have abandoned heathenism and are nominal Christians, while many show that they have truly received Christ as their Saviour.

The Waldenses.—It is to rejoice the heart of many of our readers to hear that the Lord habegun to visit the Waldension valleys with "times of refreshing from on high." In the month of December last, "The Table" addressed a letter to all pastors, giving some account of the revival in America, Ireland and Scotland, and entreating them to give diligence in prayer, and to direct the attention of their people to the subject. That appeal has been well attended to, and in many of the parishes a remarkable religions awakening has begun. The elders have begun to hold prayer meetings in their districts, and the places of meeting are crowded to suffocation. Surely this is a token of good from the Lord towards the ancient evangelical church of Italy in such a crisis as the present.

Growth of Intemperance.—Says the N. Y. Chronicle: "The pulpit and the press have become comparatively silent on the subject, and the use of intoxicating drinks is becoming every day more and more common, and more and more inveterate. Multitudes of young men have thrown off all restraint, and are taking to the bottle with a fatal gusto. The seeding of a rich harvest of future drunkards was never more extended or promising."

Theodore Parker.—The last arrival brought news of the death of Theodore Parker; who has not been able to preach since he wrote, preached and published, two discourses against the revival in Boston two years since, and sneered at the fact that prayer had been offered for his conversion; or, if that was not to be, that he might be silenced as an opposer of the truth.—*Advent Herald.*

Then and Now.—In 1813 the first Baptist Foreign Missionary Society was formed in America. Its receipts during the first year were $970.22. Now, Missionary Baptists extend from Maine to Mexico, and they contributed last year $101,140.96 to the Mission. Then there was no missions, and now there are 19. Then there was two Missionaries, Rice and Judson; now there are 450. At that time there were no converts; now there are 234 Baptist churches among the pagans, with 14,322 members. Was Judson's life a failure?

Quakers disappearing in England.—It is said that the Quakers are gradually disappearing from England. Two hundred years ago, their proportion in Great Britain was about one in every one hundred and thirty inhabitants. At present they do not count one in a thousand. There is a collection of old Quaker tracts preserved in the Bodleian library, with a note written upon them by an Oxford professor, stating that he had collected them, and placed them in the library, so that persons who should wish in after time to know what the belief of Quakers was, could find the statement of their tenets in their tracts.

CANADA CORRESPONDENCE.

Cobourg, June 5th, 1860.

The Rev. H. G. Guinness preached recently in Montreal, and afterward in Toronto. Your New York correspondent has given the readers of the Intelligencer his impressions of the Irish Evangelist. Unable to speak from personal observation and intercourse, I can give only the opinion of others. The *Globe* describes him prepossessing in appearance, with a fine temperament for intellectual effort. After referring to his voice, pronunciation, and accentuation; the latter being spoken of as a little affeted, the *Globe* continues:—

His exposition of the xiv. chapter of Hosea in commencing was admirable in its brevity, clearness, and simplicity. His sermon was wanting in logical accumen, and was diffuse. The anecdotes with which it was freely interspersed were not well told, and were mixed up with a good deal of Mr. Guinness' personality, which might have been better omitted. There were many eloquent passages in his discourse, however, showing great wealth of imagination, and command of language. Mr. Guinness possesses also the great gift of the preacher to which all others are subordinate, that of thoroughly realizing and appreciating the truths which he inculcates. He has often been compared to Spurgeon; he wants the force, simplicity of manner, directness, and also the logical power of that great preacher, but he is superiour in his command over the feelings of his audience. Altogether, a preacher much above the ordinary mark, though not, perhaps, equal to the permanent maintenance of his present reputation.

The *Montreal Witness* has the following notice of the celebrated preacher:—

"The Rev. H. G. Guinness preached, as announced, in this city on Sabbath last. The audiences were very large—the evening service in the great Wesleyan church being crowded to excess. Those who went to hear human eloquence, or the words which man's wisdom deviseth, would feel disappointed, but those who went to hear Gospel truth in its simplicity, and to profit thereby, would be thankful for the opportunity of hearing one whose ministry God has so greatly blessed. His earnestness of manner is deeply impressive—it being evident that his whole heart is in his message."

In one respect at least these witnesses agree, namely, that the preacher is *in earnest*. The *Globe* gives this quality its proper place. To *realize and appreciate the truth* is of incalculable moment. Preaching of this kind "cometh not forth but by prayer and fasting." Perhaps it is this intense earnestness which gives the appearance of dogmatism to the preaching of the word in some instances.

The Synod of the Presbyterian Church of Canada in connexion with the Church of Scotland—what long names denominational distinctions make!—met in Kingston last Wednesday. The Tricentenary of the Scottish Reformation was before the Synod in the form of a Report from a Committee appointed last year to take it into consideration; and it was recommended that Sabbath, December 10th, 1860, be set apart for the delivery of suitable discourses commemorative of that great event.

The duties on wines, brandies, and fruits now admitted into Canada are very much lower than were formerly imposed. This fiscal change has been made with the hope of conciliating France, and enlarging commercial intercourse with that country. It is complained that the same spirit of conciliations is not developed in arrangements affecting our nearest neighbors. The reciprocity treaty with the United States is regarded by every Canadian as on the whole beneficial. While the tolls on the St. Lawrence, Redeau, and Erinville Canals are abolished, and American vessels are on a par with Canadian, so far as these Canals are concerned; the order in council requires a distinction to be made in the Welland Canal, 90 per cent in favour of vessels landing their cargoes in Canada, or passing down the St. Lawrence. The effect of this, it is thought, will be American agitation for the termination of the Reciprocity Treaty, at the opening of the present arrangement. This will be a retrograde movement. Free Trade, in the true sense of the words, does more to unite nations than any number of treaties, and whatever looks in that direction should be encouraged.

A Coroner's Court, after ten days sitting, was closed at St. Athanase, C. E., a little ago. The subjeet under investigation was one of those crimes of an aggrivated nature, which horrify the reader. A mother and daughter, the later thirteen years of age, were found dead, near the railway, with marks of brutal outrage upon them. Certain parties are implicated in the crime, two of whom are now in prison. Sixty-three witnesses were examined. One testifies that he heard cries of the deepest distress proceeding from the spot where the murder was committed. It is believed that several persons were concerned in the outrage, as the mother was strong and capable of offering stout resistance. "O that the wickedness of this wicked world come to an end."

A. B.

THE BARBARITIES OF SLAVERY.

The Hon. Charles Sumner of Massachusetts, delivered a speech on the Slavery question in the United States Senate, on the 4th inst., which occupies 16½ closely printed columns in the "N. Y. Tribune." From it we make the following extract which details the barbarities of this peculiar "institution," of the Land of Freedom:—

Not to occupy time unnecessarily, I present a summary of the pretended law defining Slavery in all the Slave States, as made by a careful writer, Judge Stroud, in a work of juridical as well as philanthrophic merit:

"The cardinal principle of Slavery—that the slave is not to be ranked among sentient beings, but among things—is an article of property—a chattel personal—obtains as undoubted law in all of these (Slave) States."—[Stroud's Law of Slavery, p. 22.

Out of this definition, as from a solitary germ, which in its pettiness might be crushed by the hand, towers our Upas tree and all its gigantic poison. Study it, and you will comprehend the whole monstrous growth.

Sir, look at its plain import, and see the relation which it establishes. The slave is held simply for the use of his master, to whose behests his life, liberty and happiness are devoted, and by whom he may be bartered, leased, mortgaged, bequeathed, invoiced, shipped as cargo, stored as goods, sold on execution, knocked off at public auction, and even staked at the gaming table on the hazzard of a card or a die; all according to law. Nor is there anything within the limit of life, inflicted on a beast, which may not be inflicted on the slave. He may be marked like a hog, branded like a mule, yoked like an ox, hobbled like a horse, driven like an ass, sheared like a sheep, maimed like a cur, and constantly beaten like a brute; all according to law. And should life itself be taken, what is the remedy? The law of slavery, imitating that rule of evidence which, in barbarous days and barbarous countries prevented a Christian from testifying against a Mahomedan, openly pronounces the incompetency of the whole African race—whether bond or free—to testify in any case against a white man, and, thus having already surrendered the slave to all possible outrage, crowns its tyranny by excluding the very testimony through which the bloody cruelty of the slave-master might be exposed. Thus in its law does Slavery paint itself; but is only when we look at details, and detect its essential elements—five in number—all inspired by a single motive, that its character becomes completely manifest.

Foremost, of course, in these elements, is the impossible pretension, where barbarism is lost in impiety, by which man chains property in man. Against such arrogance the argument is brief. According to the law of nature, written by the same hand that placed the planets in their orbits, and like them, constituting a part of the internal system of the universe, every human being has a complete title to himself direct from the Almighty. Naked he is born; but this birthright is inseparable from the human form. A man may be poor in this world's goods, but he owns himself. No war or robbery, ancient or recent, no middle passage, no change of clime, no capture, no purchase money, no transmission from hand to hand, no matter how many times, and no matter at what price, can defeat this indefeasible God-given franchise. And a divine mandate, strong as that which guards life, guards liberty also. Even at the very morning of creation, when God said let there be light—earlier than the melediction against murder—He set an everlasting difference between men aud a chattle, giving to man dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth:

"that right we hold
By His donation; but man over man
He made not lord such title to himself
Reserving, human left from human free.

Slavery tyranically assumes a power which Heaven denied, while under its barbarous necromancy borrowed from the source of evil, a man is changed into a chattle—a person is withered into a thing—a soul is shrunk into merchandise. Say, Sir, in your madness, that you own the sun, the stars, the moon; but do not say that you own a man, endowed with a soul that shalt live immortal, when sun, and moon, and stars have passed away.

Secondly: Slavery paints itself again in its complete abrogation of marriage, recognized as a sacrament by the church, and recognized as a contract wherever civilization prevails. Under the law of Slavery no such sacrament is respect- and no such contract can exist. The ties that may be formed between slaves are all subject to the selfish interests or more selfish lust of the master, whose license knows no check. Natural affections, which have come together are rudely torn asunder; nor is this all. Stripped of every defense, the chastity of a whole race is exposed to violence, while the result is recorded in the tell-tale faces of children, glowing with their master's blood, but doomed for their mother's skin to slavery, through all descending generations. The Senator from Mississippi (Mr. Brown) is galled by the comparison between slavery and polygamy, and winces. I hail this sensibility as the sign of virtue. Let him reflect, and he will confess that there are many disgusting elements in slavery which are not present in polygamy, while the single disgusting element of polygamy is more than present in slavery. By the license of polygamy one man may have many wives, all bound to him by the marriage tie, and in other respects protected by law. By the license of slavery, a whole race is delivered over to prostitution and concubinage, without the protection of any law. Sir, is not slavery barbarous?

Thirdly: Slavery paints itself again in its complete abrogation of the parental relation, which God in his benevolence has provided for the nurtue and education of the human family, and which constitutes an essential part of civilization itself. And yet by the law of slavery—happily beginning to be modified in some places—this relation is set as naught, and in its place is substituted the arbitary control of the master, at whose mere command little children, such as the Savior called unto him, though clasped by a mother's arms, may be swept under the hammer of the auctioneer. I do not dwell on this exhibition. Sir, is not slavery barbarous?

Fourthly, Slavery paints itself again in closing the gates of knowledge, which are also the shining gates of civilization. Under this plain unequivocal law, the bondman, may at the unrestrained will of his master, be shut out from all instruction, while in many places, incredible to relate, the law itself, by cumulative provisions, positively forbids that he shall be taught to read. Of course, the slave cannot be allowed to read, for his soul would then expand in larger air, while he saw the glory of the North Star, and also the helping truth that God, who made iron, never made a slave, for he would then become familiar with the Scriptures, with the Decalogue still speaking in thunders of Sinai; with that ancient text, "He that stealeth a man and selleth him, or if he be found in his hands shall surely be put to death;" with that other text, "Masters give unto your servants that which is just and equal;" with that great story of redemption, when the Lord raised the slave-born Moses to deliver his chosen people from the house of bondage and with that sumblimer story, where the Saviour died a cruel death, that all men, without distinction of race, might be saved, leaving to mankind commandments which, even without his example make Slavery impossible. Thus, in order to fasten your manacles upon the slave, you fasten other menacles upon his soul. Sir, is not Slavery barbarous?

Fifthly, Slavery paints itself again in the apropriation of all the toil of its victims, excluding them from that propety in their own earnings which the law of nature allows and civilization secures. The painful injustice of this pretension is lost in its meaness. It is robbery and petty larceny under the garb of law; and even its meanness is lost in the absurdity of its assosiate pretension that the African thus despoiled of ali his earnings, is saved from poverty and that for his own good he must work for his master, and not for himself. Alas! by such fallicy is a whole race pauperized. And yet this transaction is not without illustrative example.—A solemn poet, whose verse has found wide favor, pictures a creature who

"——With one hand put
A penny in the urn of poverty,
And with the other take a shilling out."

[Pollock's Course of Time, Book vii., 622.

And a celebrated traveller through Russia, more than a generation ago, describes a kindred sprit, who, while on his knees before an altar of the Greek church, devoutedly told his beads with one hand, and with the other deliberately picked the pocket of a fellow sinner by his side. Now admiring these instances, I cannot cease to deplore a system which has much of both, while, under an affection of charity, it sordidly takes from the slave all the fruits of his bitter sweet, and thus takes from him the mainspring to exertion, Tell me, Sir, is not slavery barbarous?

Such is slavery in its five special elements of barbarism, as recognised by law; first assuming that man can hold property in man; secondly, abrogating the relation of husband and wife; thirdly, abrogating the parental tie; fourthly closing the gates of knowledge; and fifthly, appropriating the unpaid labor of another. Take away these elements, sometimes called "abuses," and Slavery will cease to exist, for it is these very "abuses" which constitute Slavery. Take away any one of them, and the abolition of Slavery begins.

LATEST.—HIGHLY IMPORTANT.

THE GREAT EASTERN ON HER WAY TO AMERICA.

INSURRECTION IN ITALY GENERAL.

FIRST DISPATCH.

HALIFAX, June 14th 1860.

"Niagara from Liverpool, June 3rd, arrived this evening. 7.30 steamers "City of Washington" and Bohemian arrived at Liverpool 1st.

Confirmed that Garibaldi had entered Palermo and established Head Quarters there after a fierce combat and bombardment by sea and land.

Populace took Royal Palace from troops and burnt it. Bombardment continued.

Chinese reply to English ultimatum published—it rejects all proposals.

Breadstuffs quiet. Corn declining tendency. Provision quiet.

Consols 94⅞ a 95 for money, 95 a 95⅛ for account.

Bullion in Bank of England increased £48,000. Money market generally unchanged.

SECOND DESPATCH.

Garibaldi's Success confirmed. He attacked Palermo from South side on Morning of 27th. Penetrated centre of City, flag in hand, after desperate combat of six hours, duration, and during active bombardment by sea and land. Royal Troops retreated to Palace and other public buildings. Hostilities were again renewed. Royal Palace was taken by people, and in the evening burnt down. Loss in killed and wound very considerable. Other towns in Sicily had risen. Bombardment still continued. On 31st said Government was deliberating on proposition to its discontinuance. Troops were concentrated in Castle, which Garibaldi commenced to invest at noon on the 27th.

English Admiral offered protection to American citizens at Palermo; great agitation in Court and Ministers at Naples; Ministers tendered resignation on 29th; Liberal Cabinet expected to be formed. Garibaldi was already carrying out important administrative reforms at all places in his power.

Parliament reassembled. Important papers relative to China were submitted, giving full particulars of ultimatum and Chinese reply.—Ultimatum demanded ample apology for Peiho affair, restoration of guns und ships lost on that occasion, ratification without delay of Tien Sien treaty at Pekin, and indemnity of four million taels for military expenses through Canton affair. Chinese reply refuses apology for Peiho, declines to let Ambassador go to Pekin—naming Pehestang as place of ratification instead; refuses to restore guns and ships, or consider payment of indemnity, and refers Bruce to regulations carried out reception of American mission. These papers dispel all hope of amicable settlement.

Lord John Russel explained the nature of Russia's proposition relative to Christians in Turkey and said Austria, Prussia and England dissented, and proposed that Turkey herself should institute enquiry as to state of Christians which proposition Sultan was acting upon.—France sided with Russia.

Lord Heytesbury is dead.

Paris Moniteur had published an article containing most peneeful intentions of Emperor. London Times ridicules article asserts that it belies itself.

Prince Jerome Bonaparte, Uncle of Emperor, very ill, little hope of recovery.

Emperor and Empress gone to Lyons to meet Dowager Empress of Russia.

Reported Franch troops in China will afterwards visit Madagascar and establish soild occupation on principal points of that Island.

Bourse dull but prices better, 65.56.

Enlarged council of Austrian Empire held first sitting. Hungarian representatives proclaimed loyalty of Hungaria people.

Austrian army in Italy is to be concentrated in fortresses of Quadrilateral.

It is re-assered Russian troops were concentrating on frontiers of Turkey.

Kiprisili Mehemed Pacha appointed General Vizer, vice Mehemed Reschid Pacha.

Government had commenced official enquiry into complaints of Christians.

Turin, May 31st.—The following details of Garibaldi's attack on Palermo have been received from reliable source: At 4 o'clock, A. M., 27th, Garibaldi attacked Palermo on the south side, desperate combat, ensued, lasted six hours, people made themselves masters of the town on south of the Strada di Toledo, Terrrible bombardment was opened by sea and land notwithstanding which people continued to fight; troops retired within the Royal Palace, Custom House and Castle; hostilities were suspended from 10 until 12 when struggle recommenced with greater desperation. The Royal Palace was taken by the people and in the evening was burnt down; other towns in Sicily have risen, inhabitants, everywhere shouting, "Italy for ever," "Victor Emmanuel for ever.,

Paris, 31st.—Telegram this morning from Naples confirms news of the entrance of Garibaldi into Palermo. Garibaldi at head of Volunteers penetrated flag in hand into centre of the city during bombardment and established head quarters there. Loss in killed and wounded very considerable.

Naples and Sicily.—The *Post's* Paris correspondent telegraphs that the news of the capture of Palermo has made a deep depression on the people of Naples, nevertheless all remains quiet in that capital and on the main land.

The *Times* contains the following despatch: A telegram from Naples of 13th ult., announces thas the bombardment of Palermo was still continued.

The Great Eastern it is said will proceed to sea on the day appointed, a trial trip is contemplated to be made to-morrow or on Monday next, at present the number of berths engaged is comparatively small.