

common exception to her general neatness and order, may be as guilty of slander as the noisy gossip.

These things may be considered proper with the unscrupulous worldling, but surely the Christian, who professes to love his neighbor, should be actuated by higher principles. Aside from religion, how much more noble and manly to tell bravely what you have to say about your enemy, giving him a chance for self-defence; leaving sly, envious detraction for covardly souls, whose conscience inferiority affords them no other mode of making themselves prominent in the world.

The Presbyterian Witness

Halifax, N. S., April 23, 1855.

The Church in the "Valleys."

Avenge, O Lord, thy slaughtered saints, whose bones

Lie scattered on the Alpine mountains cold;—
Even them who kept thy truth so pure of old,
When all our fathers worshipped stocks and stones;
Forget not; in thy book record their groans
Who were thy sheep, and in thy meadow fed;
Slay by the bloody Piedmontese that rolled
Mother in infant down the rocks. Their moans
The vales redoubled to the hills, and they
To heaven. Their martyred blood and ashes sow
Over all the Italian fields, where still doth grow
The tripe of France; that from these may grow
A humble people, who have learned thy way,
Early in life, to the Babylonian woe.

We know not a finer sonnet than this in the whole compass of poetical literature. It is passionate even to enthusiasm; and its modulations are incomparably rich, full, and sonorous. The officer we repeat in the more we like it; indeed we may say, "We are never weary of repeating it"—even like those psalms and songs that we have learnt in childhood, mellowed by each passing year, and endeared by the innumerable associations that cluster around them. These "slaughtered saints" will never be forgotten! and the "bloody Piedmontese" will be here forever held up to universal execration. This horrid massacre was organized and led by the Duke of Savoy in 1655. It was one of those "Crusades" which Popery in its thirst for the "blood of saints" gladly encouraged and approved of. The entire extermination of the Vaudois was contemplated; and would, in all probability, have been effected, were it not for the prompt interference of the Puritans of England.

Cromwell richly merits an honorable place in the memory of Christendom had he never done more than put an end so summarily to these bloody proceedings. But he did more. He sent an ambassador, Sir Samuel Morland, to the Valleys, to ascertain the particulars of the case, as well as to collect all possible documents and memorials of the Waldensian Church. He commanded also a general fast to be observed on their behalf, and under his direction the Puritans of England gave a still greater evidence of the warmth and vigor of their sympathy with those sorely oppressed followers of the Saviour, by collecting money to the amount of £40,000 (an immense sum in those days) for the relief of the sufferers.

Sir Samuel Morland executed his commission faithfully. He sent home important documents, many of which are still extant; and on his return he published in a large volume, "The History of the Evangelical Churches of Piedmont." Those documents and that book are to this day the most authentic and reliable sources of information regarding the "Church of the Valleys."

Cromwell died shortly after these transactions; and in him, not only the Waldenses lost a generous friend and protector, but the whole Protestant world a bright ornament and a noble champion. His royal successor, Charles II., absorbed in voluptuous pleasure, disregarded the cry of the oppressed both at home and abroad; and with unparalleled meanness withheld £16,000 of the money collected by Cromwell for the relief of the Waldenses—and spent it on his own mistresses! This was surely more un-English than the so-called "hypocritical cant" of the Roundheads! This was base beyond measure, and worthy only of the English monarch that became pensioner to the king of France.

It is now generally admitted that Christianity was introduced into the "Valleys" in the second century; that into their seclusion the corruptions of Popery never penetrated; that they always kept the truth in its original purity; that their form of government is Presbyterian; that they uniformly maintained the right of the people to elect their own pastors and elders; that the name Waldenses has not been derived from Peter Waldo; that Peter Waldo did not introduce any new doctrines into their communion; that they always circulated the Bible as extensively as possible among themselves; and that they were never regarded as "heretics" till after the tenth century, when the Western Church had become exceedingly corrupt in the faith. They observe

neither lent nor vigils; they pay no adoration to images or to the Virgin Mary. Their ministers of religion marry; they make no distinctions of meats; they do not believe in purgatory, nor in any of the thousand and one puerilities and heresies of Rome.

The perseverance and undaunted courage with which these Vaudois maintained the purity of their faith against tremendous odds, for five long centuries, challenge the admiration of Christendom. In their mountain fastnesses—insulated amidst eternal snows, they withstood the prowess of the armies of France, led on by the most skillful of her generals. The Pope of Rome fulminated bull after bull, and preached crusade after crusade against them, but all in vain. Nothing could win them over to Rome, nothing could avail to make them deny the faith, or forsake the simple and scriptural worship of the Saviour that bought them.

Not till Napoleon became Emperor of France did the inhabitants of the "Valleys" taste the sweets of liberty. He caused the simple pastors of the Vaudois to be enrolled among the clergy of the Empire, and to receive equal privileges. But Popery, ever unjust and ever persecuting when opportunity presents, took the earliest occasion of robbing the poor Vaudois of all the rights and privileges conceded to them by Napoleon. They were again emancipated by Charles Albert, and continue free till this day. They have not abused their freedom. Never had a prince more loyal subjects than these peace-loving simple-hearted people. When Charles Albert went through this part of his dominions, he dismissed his body guard, saying—"I have no need of these among the Vaudois."

During the last three or four years they have attracted more than an ordinary share of the attention and sympathy of the British Churches. They are looked to as the means which must be employed in the evangelization of Italy. In this work they have met with a degree of success that is highly encouraging—warranting sanguine hopes for the future. There were disagreeable disturbances among their churches at Turin and Genoa last winter; but the disturbers were almost exclusively recent converts from the Church of Rome, and the matter is now brought to an end by their separation from the Vaudois Church, which now, freed both from external and internal troubles, addresses herself in good earnest to the great work of leavening Italy with the gospel of the kingdom.

Romish Intolerance.

A Tuscan Protestant named Domenico Cecchetti was, on Sunday, March 25th, dragged from his family; and without even the formality of a trial, condemned to a year's confinement in the penitentiary of Imbroglio, for the crime of reading the Bible! For this crime he was seized at half-past 4 o'clock on Sabbath morning, and on the succeeding morning conveyed in chains to the above-named penitentiary! Cecchetti was also accused of having maintained that Jesus Christ is the only Head of the Church.

The Popish Libeller.

We are most happy to see that justice has at length overtaken Cardinal Wiseman, the cruel backbiter and persecutor of the poor priest Boyle. The magniloquent and blustering Cardinal Wiseman actually stood a convicted culprit at the bar of a British Court, and was fined £1,000—for what?—for oppressing and injuring a Romish priest—one of his own subordinates—as good a "catholic" as himself. It would seem very cruel of the immaculate Virgin to let her *portuge* come off second best in this scrape. But perhaps he forgot to say the necessary number of "Hail Mary's." Even his own priests will henceforth scarcely believe in the wisdom of Wiseman.

There are in Paris 45 churches, in which 289 sermons are preached weekly. The religious views of the better educated of the clergy are considerably tinged by the philosophy of M. Cousin,—and the Virgin Mary is held more prominently forth than Christ in the majority of their discourses.

Greater liberty has lately been conceded to the Protestant Churches of France. Several Chapels that were for a long time closed have been re-opened under encouraging circumstances. It is generally believed that Louis Napoleon is sincerely desirous of establishing freedom of worship.

The number of deaths in London this winter ranges from 1,300 to 1,600 per week.

Maynooth College.

The various Protestant churches of Great Britain and Ireland are at this moment putting forth their greatest exertions for the disendowment of this "nest of unclean birds." There is, we think, much cause to hope that their efforts will prove successful. An overwhelming majority of the British people is undoubtedly opposed to the endowment; and therefore were there no other reasons, in a country that has a constitutional government, such an endowment ought in all conscience to be withdrawn. Great dissatisfaction is expressed in the manner in which the Royal Commission of inquiry discharged their duties. They dealt leniently as possible with Maynooth, touched but slightly on the tender spots of the Papacy. Still, the "Report" contains some valuable authentic particulars as to the sort of teaching the priests receive at this College.

Dissolution of Provincial Parliament.

The Royal Gazette of Wednesday contained a Proclamation dissolving the General Assembly of this Province. The Writs for the election of the new House are returnable on the 12th of June ensuing. The 15th of May is the Nomination day, and on the 22nd of the same month the general Election will take place.

We are happy in this early dissolution of the Assembly to see a new instance of the wisdom and practical sagacity of our excellent Governor. Ever since Sir Gaspard arrived amongst us he has taken peculiar interest in the Agricultural portion of our population. In the present instance he has shown equal consideration for another important and often overlooked portion of our people—the Fishermen. By the early date at which the general Election will come off, they will have an opportunity of exercising a right of which the greater part of them have hitherto been deprived.

The shortness of the time for canvassing, &c., we trust, will be also the means of preventing much sin,—much evil writing and evil speaking.

THE QUARTERLY PRAYER MEETING OF THE MIC MAC MISSION, was held last Wednesday evening at Poplar Grove Church, Rev. Dr. Twining occupying the Chair, and Rev. Dr. Richey was the principal speaker for the evening. A letter of very peculiar interest, from the Missionary, Mr. Rand, was read on the occasion.

DEATH OF "CURRIER BELL."

Mrs. Nichol, lately Miss Charlotte Brontë, and known to the reading world as "Currer Bell," is dead. Few of the notable literati of the day would be so deeply lamented. For our own part we could much more readily spare half-a-dozen Dickens's and Bulwer's and Wetherell's than the dear, dear author of "Jane Eyre" and "Villette." Her father is a clergyman of the Church of England; and he now survives his whole family, "Currer Bell" being the last of them. She was married in July last to Mr. Nichol, her father's curate. The Brontës lived in a wild mountain district of York Shire. The three sisters—Charlotte, Emily, and Ann—when commencing authorship, assumed respectively the names "Currer," "Ellis," and "Acton." They were a very remarkable family, and exposed to some troubles all their days. Many of Charlotte's experiences are faithfully portrayed in "Jane Eyre" and "Villette." She was one of the smallest of women and very delicate in health. But she had a most powerful mind—too energetic, indeed too active, passionate and burning for "her clay tenement." Her death was very unexpected, and will be felt as a sore bereavement by the thousands who have been so delighted with her recent writings.

The Bill for abolishing newspaper stamps is likely to pass. It has been greatly modified, indeed almost made into a new Bill by the new Chancellor, Sir G. C. Lewis; and in its new form there does not seem to be such strong objections to it.

The number of divorces in Prussia last year amounted to the appalling number of 2,880! The law of the land afforded too many facilities for divorcements, and the government have brought a Bill before the Diet to remedy this. We are glad to see that the introducer of the Bill appealed to the dictate of our blessed Saviour regarding this subject. It is time for rulers to recognize the wisdom of Him who "spoke as never man spake."

Free Church Matters.

LETTER III.

MR. BARNES,

DEAR SIR,—In my last I endeavoured to show some of the advantages to the cause of Christ in these provinces which would follow from the incorporation of the Synods of Nova Scotia and New Brunswick. Now I assume, that by the good hand of God upon our Ministers and Elders, this most desirable object will be speedily accomplished.

I proceed, therefore, to indicate some of those matters which demand the immediate and most energetic efforts of the Church. In my present letter I shall confine myself to one of these; and that one which I consider to be of the first importance to the advancement and wellbeing of the Redeemer's cause in our midst; viz: The Missionary operations of our Church.—Now what are these? In vain might the question again and again be repeated. For Missionary enterprise and Missionary operations we have not. We have no Foreign Mission. We do nothing for the unbelieving Jew; or for the degraded Heathen; or for the apostate Roman Catholic. Now I can say with sincerity that I feel ashamed before God for myself and the Church to which I belong, that no attempt has as yet been made to enlist our sympathies in behalf of the perishing heathen. Nay, further, I tremble for the advancement and prosperity of our Church, while she continues to neglect so plain and so imperative a duty. The obvious duty of every Christian individual and of every Christian Church, is to publish as far as possible for them the knowledge of the blessed Saviour whom they have found so precious to their own souls. And I know that there are many Christian men and women and even children in connexion with our churches in Nova Scotia and New Brunswick, that long for some channel through which to give of their substance for sending the glad news of Salvation to those who have never heard the Saviour's name. Let it not be said that we are not able; or that we had better first attend to home matters, and after we have all our home operations well managed, and our home population well supplied, and our home labourers well supported,—then it will be time to exert ourselves in behalf of those who sit in darkness and in the shadow of death,—but not till then. I am fully alive to the fact that many of our adherents are very destitute of gospel ordinances; I am equally alive to the glaring fact that many of our ministers are but poorly paid; nay, indeed, I am willing to admit that some of them are shamefully neglected. I deeply regret it, I am pained at the thought of it. I will cheerfully do all that in my power lies to remedy so ruinous and disgraceful a state of matters. But I am not at all sure that the fault lies wholly nor chiefly with us. I think, nay I know, and am persuaded that there is not a congregation in our Church which would not *handsomely* and *comfortably* support their minister if they were rightly treated, if there were proper means taken to induce them to do so. I repeat that it is not the fault of the people that our ministers are not supported. It is the fault of the system of support; or rather it is because there is no system at all—no organization, no systematic means of keeping this duty before us.

Of this matter I may treat more fully on a future occasion. Here however I may venture the twofold assertion. That if we shall do nothing for the heathen till all our home wants are supplied the day will never arrive when we shall be privileged to do anything for them; and if we shall continue to neglect the heathen our home operations shall never prosper. "The liberal soul shall be made fat; and he that watereth shall be watered also himself."—There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." This is the utterance of the oracles of God; and the history of the Church of Christ in every age and country is a running commentary upon it. Did the infant church at Jerusalem wait until all their home wants were supplied before they sent the two first Missionaries out to the Gentile? Does Church History furnish us with a single example of a section of the Church of Christ which continued long to prosper in the neglect of this duty? What was the conduct of our venerable parent the Free Church of Scotland, when home duties pressed the heaviest upon her? Did she then neglect the perishing heathen, or the "lost sheep of the House of Israel," or her own expatriated sons in many lands? Verily no! And in this grand breadth of scriptural liberality, the man of wisdom and understanding will not fail to observe the chief element of her unexampled success. She was liberal from out of her poverty; and therefore God made her rich both in spiritual blessings and in temporal gifts; by watering others she secured the best and richest showers of heavenly blessing upon the vineyard that is peculiarly her own. But I may refer to an illustration nearer home, at our very doors. The Presbyterian Church of Nova Scotia has a very flourishing Foreign Mission in the South Sea Islands, which is well supported, and tells in the most favourable manner on her home operations. The fact is undoubted and obvious to every reflecting observer that her spiritual health and her temporal prosperity have both greatly increased since she has entered upon the Mission. I know this to be peculiarly the case with the people, who in daily praying (as they most scrupulously do) for the conversion of the heathen in connexion with their own Mission, are often led to consider the solemn fact of their own conversion.

Now as I love the Free Church and pray for her prosperity,—believing, of all her churches, to be the nearest to the unerring standard of the Word of God,—I would in the name of thousands of our adhering population, call upon our officebearers to give this matter their most serious consideration. It is a matter which must not and cannot be delayed much longer without imminent peril to the best interests of our Church. The sooner, therefore, the question is grappled with the better.

But what, it may be asked, is to be done? How are we to proceed? It is not for me to answer such questions, or to dictate in matters of such grave importance. I leave that to the wisdom of our ministers and elders in Synod assembled. I may however be permitted to make a few suggestions both as to what is to be done, and how it may successfully be accomplished.

1. We must have a Foreign Mission.

2. Our Home Mission must, to ensure any adequate and permanent success, be put upon an entirely new basis, and carried on by a different machinery.

I find that my present limits will allow me only to say a few words in reference to the first point. The necessity and advantage of our establishing a Foreign Mission, I have already shown. Now I have no hesitation in affirming that the Synods of Nova Scotia and New Brunswick are fully able to maintain one or two Missionaries in Heathen lands.

And I would suggest China as the most inviting field at the present time. The Presbyterian Church of England has several Missionaries there already; and why might not our Missionaries work in conjunction with them? My heart is already big with the hope of such a blessed consummation. My fellow Christians, will you not hasten it with your pleadings at the throne of grace? "Ministers of the Gospel, most respectfully, but firmly and earnestly, I ask you to give the matter your most serious and prayerful consideration. Probationers and students of the Free Church. Is there not any among you that would joyfully give himself up to such a service? To be heartily engaged in such an enterprise would be a token of good for our Church, and would spread holy joy and zeal and favour for the cause of Christ through all our borders.

The Home Mission I shall take up in my next.

Meantime, I am

very truly yours,

A FREE CHURCHMAN.

MR. EDITOR.—I observe in your last paper a very concise and sensible letter from "a Free Churchman," in which five good and apparently sufficient reasons are given why the Free Church Synods of Nova Scotia and New Brunswick should be incorporated. That such a combination will ultimately take place there can be no reasonable doubt, and I think your correspondent makes out a good case in favor of immediate and vigorous steps being taken to promote the object. I should be sorry, therefore, to make any observation which would have a tendency to weaken the force of his argument, with which I fully concur, in so far as I am acquainted with the subject.

I could not, however, help being very much struck with the idea that the weight and power of those arguments would have been very much enhanced had they, one and all, been applied to a more extensive measure, viz: that of a union between ALL the Presbyterians of the Lower Provinces; and I sincerely hope that all your readers will take the trouble to peruse again the letter of your correspondent, and observe how much more forcibly every argument applies to this more general incorporation.

First. What a noble educational institution we might have. We would not be content with a College. The wants of the united body would demand, and her resources would maintain a UNIVERSITY.

Second. What vigor would it give to our home missions. How many more desolate settlements would be made glad by the continual visits of the messengers of peace, and how many self-sustaining congregations might at once be organized in places which are now scarcely recognized as missionary stations.

Third. With what boldness and efficiency could we send the gospel to the perishing heathen. There are now in Annetum two ordained Presbyterian missionaries. One of these is a Covenanter, and the other a Secedist; yet they are able to work together as brethren, without dreaming of the refined distinctions which separate their respective churches at home. A third will soon be added to the number, and we shall doubtless speedily have of the "United Presbytery of the New Hebrides." But if such a union as that which I suggest were consummated, that Presbytery would soon become a Synod with an efficient Seminary for the education of a native ministry, as well as an active press under its control. And who can calculate the beneficent results in promoting the glory of God, prostrating the kingdom of Satan, and bringing in the glories of the millennium?

Fourth. The power and influence of the Synod would be largely increased. Indeed we might reasonably expect to see Synods formed in New Brunswick, Nova Scotia, Newfoundland, Prince Edward's Island, and Cape Breton, with a General Assembly meeting annually in each of these districts in rotation. And who would say that the union might not, in a very few years, include the whole of the Presbyterians of CANADA as well as the Lower Provinces?

Fifth. How great an amount of good both to the members of these various ecclesiastical bodies, and to the localities in which their meetings were held, would result from the union.

I might go much further in pointing out benefits and blessings beyond all estimation which would inevitably result from such a measure,—but I abstain from doing more than to advert to the five arguments of your correspondent, and invite your readers to reconsider them in this aspect.

That such a consummation would, if practicable, tend greatly to the glory of God, few will deny, and it appears to me that the very extensive circulation of your paper among the various bodies of Presbyterians in the Lower Provinces, presents an opportunity never before enjoyed, of discussing this important matter seriously, earnestly, and effectually. It is my own opinion that if this be done in a kind and forbearing spirit, avoiding the resuscitation of old controversies and the feelings of mutual suspicion and distrust which they have engendered, an almost unanimous conclusion might be arrived at in favor of such a union. I may be wrong in this opinion, but I cannot be wrong in asserting that the subject imperatively demands a prayerful, earnest, and brotherly discussion—a discussion conducted by men who have the glory of God and the peace of the Church at heart, and who will not condescend to wrangling, to personalities, to satire, or to invective, but who will keep steadily in view the simple question, "whether it is the present duty of the Presbyterians of these Provinces to unite together, and upon what terms?"

If this communication should have the effect of stirring up either "a Free Churchman" or your able and catholic-spirited correspondent, "a Presbyterian," or some other servant of the Lord to take this matter in hand, there can be little doubt that the discussion will tend to advance the interests of Presbyterianism, the edification of the churches, and the glory of God.

EUROPEAN NEWS.

The R.M. Steamer *Africa* arrived on Tuesday evening at half-past 8 o'clock, bringing English dates till April 14th.

The intelligence is lacking in interest. Nothing of a decisive nature had as yet been effected either before Sebastopol or at Vienna, to settle the Eastern question. Diplomacy and the Sword have hitherto been equally powerless in bringing the struggle to a close.

Lord Palmerston has completed his Cabinet. The Earl of HARROWBY is the new Chancellor of the Duchy of Lancaster. Mr. BOUVIER is Vice-President of the Board of Trade. Mr. BRAND is a Junior Lord of the Treasury, and Mr. J. BALL is Under-Secretary for the Colonies.

Lord PANMURE is laid up with the gout.

All England was preparing to honor her imperial guest, the Emperor of the French, who was to dine at Windsor Castle on Monday the 16th.

The French Government has published an able State paper vindicating the expedition to the East.

The Sardinian Contingent is to remain for some time at Constantinople.

The Piedmontese Senate is still engaged in carrying the bill for the suppression of Convents, in spite of the opposition made to it by the Pope.

Spain, too, is legislating on religious subjects in a manner against which the Pontifical Government strongly protests. The bill introduced by the Government, authorizing burial grounds for dissenters from the National Creed has given peculiar offence to Rome.

In Denmark a small crusade against the press has been commenced.

In consequence of the breaking up of the Vistula, the richest and most fertile part of Eastern Prussia is, for the present, entirely under water.

From the Crimea.

The intelligence from the Crimea reaches to the 31st instant. Nothing of importance had occurred before Sebastopol up to that period.

Accounts have been received of the attack of the Russians upon the siege works of the allies on the night of the 22d and the morning of the 23d ultimo. In the progress of their defensive operations, the Russians have thrown up strong lines of works around the beleaguered city. One of these defensive works is a redoubt raised in front of the Malakoff tower, upon the round hill named the Mamillon. It is covered by pits dug for the shelter of riflemen, who are there also protected by sandbags and embankments. Several sanguinary contests have lately been waged for possession of these rifle-pits. Alarmed by the progress of the French against the Mamillon, or emboldened by the results of previous sorties, the Russians made a fierce attack upon the French lines of the night of the 22d. Some of the British troops were also engaged. The allies drove back the enemy with great loss. The loss of the French was 13 officers and 169 sub-officers and soldiers killed; 12 officers and 361 soldiers wounded; 2 officers and 56 men missing. The Russians lost 750 men killed, making with the wounded upwards of 2000 placed *hors de combat*. Several British officers fell in the bloody strife, viz: Colonel Kelly, 94th Regiment, killed; Lieutenant Jordan, 97th Regiment, killed; Captain Cavendish Browne, 7th, killed; Captain Vickers, 97th Regiment, wounded; Captain Montague, Royal Engineers, missing; and Major Gordon, Royal Engineers, wounded. The London *Record* states that "Captain Vickers was an officer distinguished for his eminent piety, and the zeal which he had shown for the moral and religious welfare of a regiment which, from its high character for discipline and courage, was in Parliament justly designated as 'noble' by the Minister of War."

From Smyrna we hear of the improving condition of the hospital.

The French officers have learned from Russian officers that the latter are heartily sick of the war, by which they are subjected in Sebastopol to great privations and sufferings.

A despatch from Lord Raglan, dated the 27th of March, states that the siege operations continued to make progress, and that the Russians were assiduously improving their defences. The weather was fine, and the health of the troops continued to improve. The sanitary commissioners had arrived, and were promised every facility in the discharge of their duties by Lord Raglan.

The *Times*'s correspondence describes the enemy's defences on the Mamillon as a serious element in estimating the chances of an assault. Other formidable works have been thrown up by the Russians in the immediate neighbourhood.

The Sardinian contingent is to remain at Constantinople, along with the French Imperial Guard, as the army of reserve of the allies.

The Emperor's Visit.

We understand that the Emperor Napoleon has been intimated to the Lord Mayor, through official channels, his desire and that of the Emperor to pay a personal visit to the city. Their Imperial Majesties also propose going to the Crystal Palace on Thursday, the 19th. The public will be excluded from the building itself while they are making their inspection, but in their progress they will present themselves on the balcony to the people assembled in the gardens. Season ticket-holders will be admitted to the interior during luncheon in the Queen's apartments, and her Majesty and her august visitors will then pass down the entire length of the Palace to the place of exit behind the Pompeian Court. By these arrangements the inhabitants of the metropolis and the public at large will have ample opportunities afforded them for evincing the cordial satisfaction with which they hail the presence of the Emperor and Empress of the French upon English soil.—*Times*

The Vienna Conference.

Some general results of the conference thus far have been allowed to transpire. Russia has in a certain restricted sense agreed to the "four points" under deliberation. That is to say, she has conceded that the Principality of the Danube shall be placed under a new system of government; that the navigation of the river shall be improved and made free; that the Christian subjects of the Porte shall be subjected to a different guardianship; and