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[Original.]

The Sea's Greatest Sorrow.

"There is sorrow on the sea, it cannot be quiet."—JEREMIAH.

Hearest thou the moan of the sea?
A wail from its billows beating?
There's a mournful whisper wafted to thee,
As its bosom heaves in sympathy
With the story it seems repeating.

This story it has told before,
And heart-broken ones have listened,
From that surf-beaten rock against the shore—
Which caught the sound in the ages of yore—
Whilst tears adown their pale cheeks glistened.

These are the words it seems to sigh,
Or utter in mournful measure;
They sound like sad echoes of storms gone by,
Of frantic prayers, of a maiden's cry,
And the ship's last plunge with her treasure.

"I heard a distant gun boom forth!
What meant its muttering thunder?
'Twas a helpless ship in the boiling trough,
And waves cast ashore with their seething froth,
A mast with a pale corpse lashed under.

"This corpse—'twas of a maiden fair,
And still near that rock she's sleeping,
Whilst far off a lover, crazed by despair,
Yet grasps in his hand a tress of brown hair,
And his watch from that far shore he's keeping.

"Far out, through the sea juts a crag
Of rock which the coral prepare;
But on it I see a fluttering rag—
Is it all that is left of a beacon flag?
And how came those three skeletons there?

"Of the three, that one perished the last—
The one by the flag-staff lying—
There alone he watched for the answering mast,
Then with one groan gave up to the conq'ring fast,
A skeleton erewhile he was dying.

"Solemnly tolled the good ship's bell,
The crew on the deck were weeping,
Did they hear on their hearts a funeral knell?
Did the 'Angel of Death' those tears compel?
And what was the old chaplain speaking?

"True hearts throbbed as the final dirge
Was chanted by those who loved him,
Whilst with streaming eyes, o'er the vessel's verge,
They lowered their messmate into the surge,
And the great wave closed above him."

But list to the moan of the sea,
A sadder story it 's telling,
Of those *islands*, the haunts of cruelty—
And hear'st thou those wailings which come to thee?
And the winds with those death cries swelling?

Ay, well may the sea moan and sigh
For this sad burden of anguish;
'Tis a stain on its breast of deepest dye,
A shame that is marked by every eye,
Those islands where all virtues languish.

There passion, theft, and murder keep,
And men the brute's nature borrow;
There widows shriek from the funeral heap,
And their orphans are left to starve and weep—
Ah! here is the sea's greatest sorrow.

NEO F.

For the Presbyterian Banner.

Anger without Cause.

DEAR F——:—Your note, inquiring as to when our Session meets, and expressing a wish, for reasons stated, to transfer your membership to our church, has been received, and read with much interest, chiefly of a sorrowful kind. I have none but the kindest feelings toward you. I have confidence in your religious character. I wish we had the accession of many such members to our little church. But my dear F——, I believe it would be doing a wrong, all round—to your pastor and to his church, to you, to us, and above all, to the cause of Christ, to have you come to us, for the reason you assign.

The visitation of the sick is, undoubtedly, the duty of every pastor. The time of sickness is a time when the benefits of religion are specially needed, and also, when they are more likely, than in health, to be prized and desired. Such a season should, therefore, be promptly embraced by the faithful minister, to comfort the sorrowful, to arouse the thoughtless, to teach the ignorant. But it often happens, in a large and scattered congregation, that persons may be laid low on the bed of pain, and the minister not know it. They may desire to see him, they may wonder why he does not come, and even blame him for not coming, when he is not at all aware that any affliction has befallen them. This, I doubt not, was so in your case, for I have often heard your pastor's assiduity and kindness spoken of in the highest terms.

Now, my dear F——, permit me to make a few remarks on this subject, and I do it with the confidence that a man of your good sense and piety will see the force of them.

1. The Saviour has made it *the duty* of his people, when sick, to let their minister know it, and to ask his attendance. "Is any among you sick? let him call for the elders of the church." And this is dictated by the nature of the case; for,

2. The pastor's retired way of living puts him out of the way of hearing flying rumors, and he is less likely, than others, to hear of cases of sickness that occur in the distant parts of his congregation. Or,

3. He may be more engaged, than usual, in his study; or,

4. Perhaps he is visiting, for several days, in a remote part of his congregation. And,

5. He may be sick himself, and unable to go out to visit any one.

In either case, it would be hard to blame him. The most faithful and vigilant pastors, you will see then, may need to be specially informed of cases of sickness that require his notice. And how wisely did our Saviour, by his Apostles, inculcate this as a duty—a duty just as binding on the sick, or their friends, as that of visiting the sick is upon the pastor.

I feel assured that there are no ministers in our Church, who would willfully neglect so important a branch of their official duty. The scene is often extremely trying, I know; but the true pastor will not shrink from it. And often, too, it is highly gratifying to his Christian feelings, and he derives as much benefit from beholding the patience, cheerfulness, hope and faith of the sick and dying Christian, as he imparts by his kind counsels and prayers.

Dear F——, reconsider your half-formed purpose, and do not indulge an unkind feeling toward your good pastor. He would have visited you, had he known of your sickness. God has mercifully restored your health; let your thank-offering be an increased devotion to his cause. You have had an admonition of the uncertainty of life and all its common enjoyments; let your spared life be consecrated to the Divine Saviour and his Church. Sustain the hands of Mr. R——, who is an earnest and laborious man, and who, in his extensive charge, leaves undone as few of his duties, as any minister of my acquaintance.

I shall be happy, at any time, to see you at my own table, or at the Lord's in our Church, but I trust you will be persuaded of the propriety of retaining your *home connexion*, where it now is.

With kind regards, I am yours sincerely,

J.F.M.

For the Presbyterian Banner.

Meeting of the New-Lisbon Presbytery.

CONCORD, Ohio, September 26, 160.

Presbytery met at 12 o'clock, M., and was opened with prayer.

The Rev. J. B. Miller preached the Presbyterial sermon from Ecclesiastes ix: 10—"Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest."

The Rev. Wm. D. McCartney, of the Presbytery of Coshocton, the Rev. John N. Swan, of the Presbytery of Fort Wayne, and Mr. William S. Livingston, a licentiate of the Presbytery of Chillicothe, were received into this Presbytery.

On motion, it was resolved that in the opinion of this Presbytery, the position of the General Assembly, on the question of slavery, is the same as it was in 1818, and that the paper of the last General Assembly, in answer to overture No. 32, is a reaffirmation of that action.

The following plan of special religious effort was adopted:

1. That if practicable, previously to our next stated meeting, an entire week be spent in each one of our congregations, by our ministers going among them, two and two, by mutual agreement.

2. That, where the Session approve, in addition to public religious service daily, family visitation, and congregational prayer-meetings, be attended to.

3. That in vacant congregations, one of the visiting committee remain over the Sabbath immediately succeeding, and administer the Holy Communion, or at least preach to the people.

4. That the congregations thus visited be solemnly admonished to offer fervent prayers to the God of all grace for his blessings upon these efforts for their good, and to attend diligently upon these religious services.

5. That when no objection of weight demand a modification of the details, the following arrangements be observed in carrying out the proposed plan of religious effort:

Messrs. Todd and Stratton, visit New-Lisbon and Deerfield; Dr. MacMaster and March, Poland and Canfield; Dundass and Miller, Middle Sandy and Pleasant Valley; Hays and Swan, Bethel and Yellow Creek; Maxwell and Livingston, Salem and Alliance; Speer and Dalzell, Newton and Bethesda; Reed and Mackay, Clarkson and Glasgow; Dr. MacMaster and Stratton, Coitsville; Miller and Stratton, Concord; March and MacCready, Hubbard and Brookfield; Maxwell and Speer, Rehobath and Niles; Todd and Hays, Madison and Long's Run; Miller and MacKay, East Palestine; Swan and Laverty, East Liverpool; Dundass and Livingston, Liberty; and Dalzell and Reed, Hanover.

SUPPLIES:

Coitsville.—Mr. Stratton, First Sabbath of October. Messrs. Livingston, Pryse, Rice, and MacKay, each one Sabbath at discretion; with permission to obtain additional supplies.

East Palestine.—Mr. Livingston, one Sabbath per month.

Madison.—Mr. MacKay, Third Sabbath of November.

Long's Run.—Mr. MacKay, Second Sabbath of December.

Niles and Liberty.—Mr. Rice, First Sabbath of October, and First Sabbath of November; Mr. Pryse, Third Sabbath of October; and Mr. Livingston, one Sabbath at discretion.

Glasgow.—Mr. MacKay, Second Sabbath of January.

Boardman.—Dr. MacMaster, one Sabbath at discretion.

Presbytery adjourned to meet in Canfield, on the Second Tuesday of April next, at 12 o'clock M.

ROBERT HAYS, Stated Clerk.

For the Presbyterian Banner.

Action of the Presbytery of Blairsville on Temperance.

The Committee appointed to inquire whether any, and if any, what further action ought to be taken by this Presbytery to promote the cause of Temperance, present the following report:

It is implied in the Minute which records our appointment, that our Presbytery has acted heretofore on this subject. And it is a fact which our records will attest, that from the organization of our Presbytery, we have at various times recommended united effort to revolutionize the habits of society in relation to the use of intoxicating liquors, and to banish the drinking usages which had so long prevailed. As a Presbytery, our testimony has been firm and uniform in favor of total abstinence from all that can intoxicate. And we have no reason to doubt that the example and influence of all our ministers, nearly, if not quite, all our elders, and a very large majority of our members, has been, and is, perfectly consistent with this testimony.

The Committee is directed to inquire whether any, and if any, what *further* action is required of Presbytery on this subject. The question, let it be remembered, is not what our Legislature ought to do, nor what the community at large ought to do, but what is the duty of this Presbytery in the premises. To this question we shall strictly confine ourselves.

It is a mournful fact that there are yet many who attend upon our ministry, and some members of our churches, who continue to countenance and encourage the traffic in and use of intoxicating drinks, some by their example, and others by defending the traffic and the use. That these persons are in error—that they are not only standing in the way of the good which the example and influence of their brethren would otherwise accomplish, but laying a dangerous snare for the young and inexperienced—we are fully persuaded. And toward these persons we certainly have a duty to perform. It is not our duty to denounce them or quarrel with them because they will not comply with what appears to us to be the plain demand of duty; but it is certainly incumbent on us to do all in our power to awaken them to a sense of their responsibility, convince them of the error of their way, and induce them to abandon it.

But beside this class, there is another still more exposed to danger, and to whom our obligations are still greater. It is the youth who are rising up in our families and congregations. While there was agitation and discussion of this subject in society, the rising race, as they became capable of reflection, were warned of the danger of tampering with strong drink, and armed against temptation. But if we allow the discussion to cease, and make little or no effort to enlighten the young on this subject, many of them are likely to fall into the snare through our neglect. The Committee believe, therefore, that something like the following recommendations should be sent down to the churches under our care:

1st. Presbytery recommend to all our pastors and supplies to introduce this subject occasionally in their public ministrations, and labor to convince their hearers not only of the exceeding sinfulness of overturning the reason and blunting the conscience by actual inebriation, but the ensnaring nature of this vice, and the fearful danger of creating an appetite for the drink of the drunkard.

2d. We recommend to all the elders and private members of our churches, to embrace every opportunity, in their intercourse with each other and with society, to testify against those drinking usages that have been productive of so much mischief, and of which it is morally certain the fruits will be evil, only evil, so long and so far as they prevail. Let no man persuade you that nothing, or next to nothing, has been accomplished by the efforts of past years. Anxious as some are to have it believed that all these efforts have been useless, no one acquainted with the history of our country, in reference to the use of intoxicating drinks, can doubt that a great and salutary change has been effected within the last thirty years. We exhort you, on the other hand, to close your ears against the cry which some have raised, that moral suasion has accomplished all that it can accomplish in preventing intemperance. To say nothing of others, there are multitudes rising up amongst us every year, on whom moral suasion has never been tried; they were children in the days of Temperance Societies; and to take for granted that instruction, and argument, and persuasion can be of no use to deter them from taking the first step toward intemperance, is not only unwarranted, it is a vain attempt to excuse indolence and sloth. We find no fault with any for endeavoring to obtain better legislation on this subject; what we blame is, yielding to the idea that this is *all* that can and ought to be done.

3. We recommend to each of our Sessions to draw up a pledge of total abstinence from all participation in the manufacture, sale, or use of intoxicating drinks. Let this pledge be read to the congregation, and information given that each member of the Session, and other members of the congregation, if the Session think proper to name others for that purpose, will be furnished with a copy of this pledge, and will receive signatures at any time; and let an invitation be extended to all persons, old and young, male and female, to affix their names. This has been tried in one, at least, of our congregations, and we desire to see it fairly tried in all others. It seems to have this advantage over the old plan of Temperance Societies, that it is not cumbered with an organization which is liable to die out; whilst, on the other hand, it possesses all the advantages of an organized Society. The Session can call a temperance meeting, and make provision for having addresses delivered whenever they think the cause can be promoted thereby. If any are charged with violating this pledge, the Session can take action privately to bring them to a sense of their duty, or if this fail, strike off their names from the pledge. At the same time, those who sign this pledge will be at liberty to unite with the members of other churches, or with persons outside of the Church, in an organization which they may believe to be adapted to promote the same cause in the community at large. But we earnestly exhort all the members of our churches, to unite in this effort to save, at least, the children of the Church from the dangerous and ensnaring usages which are still kept up by a class who prefer their own gains, or the gratification of their own appetites to the welfare of society. And we trust that a pledge in the hands of the Session, if parents and persons having influence will come forward and sign it, and encourage the young to do the same, may be the means of saving many of the rising race from destruction.

EUROPEAN CORRESPONDENCE.

THE VICTORIES OF THE SARDINIAN ARMY—LAMORICIERE'S DEFEAT AND FLIGHT TO ANCONA—DEATH OF PIMODAN, THE LIEUTENANT GENERAL—COMPLICATIONS IN ITALY—GARIBALDI'S QUARREL WITH CAVOUR—HIS DEMAND AND THE KING'S REPLY—THE DANGERS OF A COLLISION—THE TRUE SOLUTION—THE KING OF NAPLES AT GAËTA—WILL THE FOXE FLY AND WHITHER?—ITALIAN EVANGELIZATION—STATEMENT AT GLASGOW—OPEN-AIR PREACHING DEFENDED AGAINST THE ROMANISTS—REV. H. HANNA—DISCONTENT AT ROME—JUDICIAL CRUELTIES—SIR JOHN LAWRENCE, OF GLASGOW—HIS EXPLANATION OF THE MUTINY—THE BIBLE IN INDIA—THE FUTURE SEATS OF INDIAN GOVERNMENT—THE WEATHER AND WEATHER-PROPHETS—WEALTH OF LONDON—SANATORY IMPROVEMENTS—SUBWAYS AND STREET RAILWAYS—ANOTHER PRIZE-FIGHT.—POSTSCRIPT.

LONDON, September 25, 1860.

THE VICTORIES OF THE SARDINIAN ARMY over the Papal forces have been uninterrupted and overwhelming. The combat of Castlefiarda, in which Lamoriciere was entirely overthrown, and the great body of his army (including one hundred and sixty officers,) compelled to capitulate, was of a very desperate character. His object, after having previously placed eight thousand men in garrison at Ancona, was to make his way across the country to that fortress with his eleven thousand. The Sardinians anticipated his plans, his path was barred on every side, and he was compelled to fight. To do him and his troops justice, the disproportion of the respective forces was great—eleven thousand against forty thousand. Among those killed on this occasion, was General Pimodan, second in command in the Pontifical army. He led three successive attacks against one of the Sardinian positions, and in the last, received wounds of which he died the same evening. He was a very eminent man among the French Legitimist party, and was allied to the first families in France. His sympathies naturally were with established authority, and consequently with the Pope and the Papacy. His body has been given up to his friends, and arrived yesterday in Paris, via Marseilles. The occasion furnishes a rallying point for the party; a body of the clergy were to start from the railway to meet the body, and the Bishop of Orleans was expected to preach the funeral sermon. The Legitimists have come up to Paris in large numbers, from old hereditary chateaus, from sea-side and watering-places, and from voluntary exile in foreign lands. The demonstration is that of a dying party, which, unless "chaos" should "come again," can never regain a footing in France. It is possible for some Legitimist Prince to turn Liberal, as Duke John of Bourbon, of Spain, has done, who, as indicated in a remarkable document addressed to the *Times*, deplores the infatuation of ancient dynasties, including that of the Neapolitan Bourbons, and hopes for a day when "universal suffrage" in Spain shall make way for his own candidature to its throne.

THE IRISH PAPAL BRIGADE in Spain is fairly broken up. At Spoleto, and especially at the battle in which Lamoriciere himself was defeated, they fell in large numbers into the hands of the Sardinians. The *Times* has poured a torrent of ridicule on their heads, and on their main abettors, the Irish priesthood. Referring to the six hundred prisoners of the Irish Brigade, taken at Spoleto, it says:

We must have a statue erected to Ireland's Own Papal Brigade, and especially to these six hundred. If a site be wanting, Mr. Smith O'Brien will perhaps be able to negotiate the purchase of the cabbage-garden of that lone widow. Since the telegram flashed the fact of the great Irish captivity upon this metropolis its inhabitants have, of course, been impatient for further news. The Sardinians are treating their prisoners with a contempt which seems to favor the idea that they obtained them without much trouble, and that they do not reckon the captivity of six hundred of the Pope's Irish as an achievement. They are the Pope's soldiers, not ours. We never had any Irish in our service who behaved with the cowardice these men have shown, or who have so softened under the tuition of their priests. But then, indeed, we never sought out the class of Irishmen fit for the work to which these were destined. So ends the Pope's Irish Brigade. It is a disgrace. The country must feel rather as a family feels when a *mauvais sujet*, whom they know to be a ruffian, turns out also to be a sneak. Six hundred men ought to have made a fight for the Pope after taking his money. Much as we hate their cause, we have a natural interest in their pluck. They had no right to go abroad and disgrace the name of a Briton in that respect. We all expected, at least, some good rough fighting from them. Perhaps, however, we ought to have known better. Human creatures who could have been got together for such a cause must have been the offscourings of the island which gave them birth. They could have had no confidence in each other, or in their cause, or in their leader. Ireland, brave, loyal, and sound-hearted Ireland, proud in the memories of a thousand battles, where shoulder to shoulder we have together gained renown, can well afford to look without much emotion upon the shame of these outcasts.

To do the Irish justice, they have plenty of "pluck" in the battle field, and probably showed it in Italy, too. But when they fight for a bad cause—that of the Church and despotism—as at the Boyne, under James II., they are generally beaten. The whole Cullenite party in Ireland are crestfallen, by reason of the defeat of Lamoriciere. All the money which they raised from the poor deluded people—many pawning their clothes to give the shilling demanded as the lowest sum on the Pope's Collection Sunday—is now worse than lost. In truth all Papal Europe is impoverished more and more. The "Peter's pence," amounting to a quarter of a million sterling, as well as the very large sums raised otherwise, have all descended into an *Inferno* from which there will be no resurrection. More than this: in every new province or kingdom of Naples liberated by the present revolution, there is the confiscation for state uses of the ecclesiastical property, and especially that of the Jesuits. This has been the case both in Sicily and at Naples. Add to all this, that, as in the great Italian conflicts of 1859, Popish nations are destroying one another, and that the Papacy is falling fast under the blows of its own adherents—Protestant nations looking on only—and say is not the Nemesis of Doomed Judgment here most manifest?

Complications and dangers are now appearing, which create deep anxieties in the breasts of all lovers of Constitutional freedom. Garibaldi, disgusted with that semi-French policy of Cavour, by which an Italian province was given over to the Emperor Napoleon, has written to the King of Sardinia, demanding the dismissal of his Prime Minister, as well as of others in the Piedmontese Cabinet who support his views. He holds fast to his avowed determination *not* to proclaim the annexation of Naples and Sicily to Piedmont until he does so from the top of the Quirinal Hill, whence he is to announce that Italy is *one*, and Italy is *free* under *one* King—Victor Emmanuel. In this he does not retract the handing over of the Neapolitan fleet to Sardinia; for that fleet is now blockading Ancona, and is hastening the downfall of the Pope's last stronghold. A decree of the Dictator has also promulgated the Sardinian Constitution for Naples and Sicily. Garibaldi's language, in the *Official Journal*, of Naples, is, "Although I am quite disposed to sacrifice all personal feeling on the altar of the country, *I could never be reconciled with men who have sold an Italian province.*"

The King of Sardinia has felt grievously hurt by Garibaldi's demand, is about to convoke the Chambers to demand, and I believe to receive, a vote of confidence in the Cabinet, and plainly writes to the Dictator that he will *oppose by force* any attempt to enter Rome, inasmuch as it could only be done by an attack on his French allies forming the garrison there.

What Garibaldi means by the declaration he has made, has given rise to various conjectural interpretations. He seems quite in earnest. But is his purpose practicable? If he attempts it, does he not risk everything? If France is assaulted at Rome, must she not vindicate her honor. These, and kindred questions, are now anxiously asked—not forgetting that in Sicily, and at Naples itself, the Ultra Liberal party are getting the upper hand, and that the Neapolitan army are permitted to disband themselves—the young King, still at Gaeta, is enlisting them, and stands ready apparently for a battle.

The true solution of the difficulty would be found in the Pope at Rome. *His* "carriage" always "stops the way." It has done so for years. Let it "move on," and let him be "off" to one of the Balearic Islands, to Jerusalem, or even to Golden Square, London, (where *our* Cardinal would be able to lodge him well, with a capital wine cellar down stairs, for the Holy Father, and his Cardinals,) and *then*, a nightmare would be lifted from off the breast of beautiful Italy, and she would be united and free.

It is confidently affirmed that the Pope has a document ready to issue on the probable occasion of his departure frome Rome, and explaining the reason why. It will be the last Papal document, we trust, that will issue from the Vatican, and Pio Nono—as to the temporal sovereignty, at least—will, we also hope, be the last of the Popes.

ITALIAN EVANGELIZATION has received fresh and further elucidation, as well as enlightened sympathy and support, during the past week, at a special meeting convened at Glasgow, for the purpose of hearing a statement from a Free Church minister—well known to me—the Rev. Mr. McDougal, who was settled at Florence. His statement is so interesting and authentic, that I give it in full:

It must be very gratifying to the Christian people of Glasgow—the people of a city which had shown so much practical sympathy with Garibaldi—to know that religious liberty in Italy was going hand in hand with civil liberty. To give an idea of Garibaldi, he might say that, as Scotchmen, we did not feel more veneration for Sir William Wallace than did all Italians of the present hour for Garibaldi, from the most revolutionary, like Mezzini, to the constitutional Gayazzi. Though it was only during last week that the King of Sardinia cast the die for an Italy free and united or enslaved forever, yet there was not a single man, woman, or child during the last three or four months, throughout the whole of Central Italy, as well as Sardinia, who could be got to talk on any other subject than how to send men and money to Garibaldi, to help him in the accomplishment of that noble object for which in God's providence he has been raised up. God had now given another day of grace to Italy. The former movement had been suppressed by the Inquisition in Italy and Spain, but was now revived and not confined as formerly to the upper classes, but among the working classes of Tuscany, so that there was more likelihood of its leavening the whole community. Scotland had sent four of her sons to Italy to labor not only among British visitors, but among the native population. Although a year and a-half ago, there were ten thousand Bible readers in and around Florence, and from three hundred to four hundred in full communion with the Church, there were usually from ten to fifteen of them in prison in the town of Florence, and the provincial prison of Tuscany, for having in their possession a copy of the Word of God. Now there was no priest as formerly at the custom house of the Romagna and of Tuscany, and no censor to keep out the smallest package of Bibles or other books—for many books were kept out as too evangelical, which we would not think very evangelical after all. Now there were Bibles and evangelical books entering Tuscany by the sea route and the land route, and colporteurs carrying them from cafe to cafe, and house to house, in all the large towns of the new constitutional kingdom of Italy, and from hamlet to hamlet in the agricultural districts. When he left Florence, two months ago, there were four large evangelical re-unions in that city, for the Italians alone, not speaking of the Episcopal service or the Scotch or Swiss Presbyterian, but four large well attended public meetings for the Italians alone. A large Bible depot had been set up in Florence under the auspices of the London Society. About two hundred evangelical books were also in circulation, the last being a translation of *Morning Watches*, by Mr. McDuff. During the months of January and February five thousand copies of the Scriptures were sold from the depot of the London Bible Society. During the last six months, four colporteurs, supported by the Edinburgh Bible Society, besides tracts and other books, sold one thousand two hundred copies of the Scriptures. The evangelical schools, two of which were now established in Florence, formed another evangelistic agency of the importance of which the priests were so well aware that no other movement provoked so much of their bitter and determined opposition.

ATTEMPTS have been made at Glasgow by the Popish party, aided by the enemies of Evangelical religion and earnest Christianity, to put a stop to open air preaching there, on the pretence that it would lead to "a breach of the peace." The Rev. Mr. Trail, of the Tron Free Church, has delivered a very eloquent and able lecture in defence of Protestant rights and liberty in this matter, and has treated the whole subject with great fullness and force. He directed attention to four points: 1st, That open-air preaching was not a modern innovation, but a very old custom; 2d, That open-air preaching was a necessity of the times; 3d, The legality, within necessary limitations, of open-air preaching; 4th, That the recent attempt to put down open-air preaching, was a Popish conspiracy against the liberties of their common Protestantism. On the last topic, Mr. Trail spoke strongly. A number of Romanists had been previously fined for riots during preaching on Glasgow Green, and they were fined £10, which the *priests* seem to have paid. Hear Mr. Trail:

Disguise it as some might, he had no doubt but he stated the simple truth when he said that it was a Popish conspiracy to put down open-air preaching in this Protestant city. (Hear, hear.) And was that to be brooked for a day? Were the citizens of Glasgow to allow the priests of Rome to deprive them of their privileges and liberties as citizens? Why, what century were they living in? The 19th was it? And yet they were to submit to that? Why, did they not buy their liberties at a high price; at the price of their martyred father's blood? And were they, their children, to whom they bequeathed their blood-bought liberties, to fling them in the dust and to put their fettered necks in the mire, to be trodden upon by despot priests of Rome. (Loud applause.) There was need of plain speaking in the present day about Popery. He maintained that it was unchanged; it was as imperious in its demands, as sanguinary in its spirit now as it was in the 15th century, when, if there had been a M'Coll then of courage to preach Christ in a stone pulpit, the stone pulpit would soon have become a red hot martyr's fire. It was only the power that Rome wanted, not the will. (Applause.) Concede one step to her, and she would then push on to take a second; let her but get in the thin wedge, and by fraud or force she would strive to drive it home. They could not trust Popery. It could bleat like a lamb in this country and would howl like a wolf in Austria. Its voice was Jacob's voice, but its hand was the hand of Esau. They would hear Popery talk of the rights of citizenship, of the maintenance of peace, of the sacredness and tenderness of conscience. Rights of citizenship! That from the priests of Rome! Let them go and cry it in the streets of Naples!—(laughter)—and in the dungeons of the Castle of St. Elmo—Neapolitan Bastile which, if not already in the dust, was, he trusted, tottering to its base. (Great applause.) Rights of citizenship, forsooth! As if the citizens of Glasgow did not know their own rights, and were determined to keep them too. (Hear, hear, and applause.) Rights of citizenship! That from those who had sworn allegiance to an alien prince. (A cry of "Hear, hear," and "That's it!") Rights of citizenship! That from those who met the other night in the City Hall to talk of Ireland and repeal. (Laughter.) Why, after that anything, even if it should come from Rome. Maintenance of peace! That, too, from the authorities of Rome! We fling back the foul taunt in their faces, and tell them that we are quite able and quite disposed to keep the peace, and make them to keep it too. (Laughter and applause.) The maintenance of peace! That from those who were known to have fomented broils, kindled wars, hatched plots, and set all the courts of Europe sometimes by the ears together! Maintenance of peace! No; priests of Rome, we will not have you for our policeman.

It is worthy of remark that the Rev. Hugh Hanna, who fought and won the battle with the Papists of Belfast, as to open-air preaching, and who was afterwards so identified with the Revival in that great town, has just received a call to become the minister of the Free High Church of Paisley. It is probable he will accept this call. If so, he will be sorely missed at Berry Street. His power of organization, as to Sunday, day and night schools, is remarkable; and save that there is a number of young men trained by him, many of them the fruits of the Awakening, one would almost despair of the continuance of that educational effort which now radiates from Berry Street all over Belfast, and includes more than two thousand persons, including the old who are learning to read, within its beneficent embrace.

DISCONTENT AT ROME is strongly brought out by Charles Hemans, author of a new work, entitled "Catholic Italy," as well as by another book, "Italy in Transition," by the Rev. Wm. Arthur, author of "The Tongue of Fire." The statements of facts—facts damning and horrible—will best indicate the approach of the hour of final Nemesis and Retribution. Arrests on mere suspicion abound, trials are indefinitely delayed, and there are prolonged imprisonments before sentence, or even investigation, has ensued. In each of the sixty-seven dioceses of the Pontifical States is an Episcopal tribunal, composed of a single judge, the Bishop's Vicar, who takes cognizance of civil and criminal cases, whatever their importance, whenever the property or persons of priests, religious or charitable associations are in question. The tribunals of Rome itself are numerous beyond example, and are wretchedly managed. Abuses abound on every side. Cruelty also, by ecclesiastical judges, is thus illustrated, from two volumes of official documents, collected by Commissioners appointed for the purpose in the different provinces. Here is an instance, as given in Mr. Arthur's book:

In the city of Fermo two citizens were accused of blasphemy. The bishop commanded them to be bound and put in prison; afterwards, on a high day, he had them carried to an open place outside the city gates. They were made to kneel down, and the *mordacchia* was placed on the lips of one and on the tongue of the other. One died not many hours after having undergone the punishment, and the life of the other was in great danger. For strangers who may be ignorant of it we will tell what the *mordacchia* is. It is formed of two rods, which at the two extremities can be compressed together by the force of steel springs. The mouth of the sufferer being opened, his hands and feet tied, and he made to put out his tongue, the tongue itself is pressed between the rods closed by the springs. Thus the wretch remains with his tongue out of his mouth, tortured by that barbarous instrument. Little by little the tongue enlarges and thrusts out the lips. If the victim should refuse to put out the tongue, the executioners take his lips and press them between the two steel springs, so that the mouth remains closed against respiration, the steel springs stick to the lips, and the anguish of the sufferer cannot vent itself by cries, and escapes only through the eyes, the color of the face, and frequently by a paroxysm of convulsion. In the execution at Fermo a doctor declared that the men tortured would die in less than an hour, unless the punishment ceased. The barbarity, however, was carried to such an extent as to compel them to walk to the prison (a mile) with the *mordacchia*, through which, as we have said, one of them, Luigi Tacchi, died a few hours after.

Such is the diabolical system of "justice" administered under the eye of the *soi disant* "Vicar" of "THE JUST ONE!"

SIR JOHN LAWRENCE had presented to him, on Friday last, the Freedom of Glasgow by the Lord Provost of that city, and in presence of a great assembly. He had been previously the guest of the Duke of Argyle, at Juverary Castle. The delicate state of his health had been a hindrance to his earlier reception of the honor intended for him. The Lord Provost indicated, in his preliminary remarks, the many illustrious men who had received a similar distinction. Richard Cobden, the promoter of free trade, Sir H. Pottinger, the first negotiater of a treaty of commerce with China, as also Lords Palmerston and Russel, the Earl of Elgin, Sir Colin Campbell, and Dr. Livingstone. "It is with no ordinary satisfaction," it was said, "we add the name of Sir John Lawrence to the list, whose claim to the respect and esteem of the citizens of Glasgow is equal to any of the eminent men to whom I have referred."

On the subject of the Bible in Schools in India, Sir John said:

"The Sepoys revolted not because Christianity was taught to the people, but because they believed that the cartride they were required to use would convey destruction to their bodies, as well as their souls. This was, in their view, a tremendous attack on caste and religion. Their ideas on such matters, by no means accord with ours. A Hindu soldier lying wounded on the field of battle, had died rather than drink water offered to him by a man, who in his eyes, was an outcast. A Sikh soldier in our hospitals at Agra, preferred continuing to suffer for some hours, all the anguish arising from feverish thirst, induced by severe wounds, rather than receive water from the hands of an English lady. His words were: 'Though no man see me drink, God will see it.'

"The religion of the great majority of the people of India, consists of ceremonial observances, and in fancied personal freedom from certain contaminating influences. They are extremely ignorant and proportionably superstitious. They have certainly a general impression that we desire their conversion, and that this will be accomplished by physical means. Thus stories of bone-dust being mixed with the flour sold in the market, and the like, are constantly floating about the country. We are never secure from panics arising from such causes.

"Does not this then inculcate the policy of instructing the people, when they are willing to receive it, as to the real character of our religion? Sound policy surely dictates that we should give them the means of comprehending its principles. We cannot teach them the very elements of our sciences, without showing them the folly of their own faith. Shall we then sap the foundations of their belief, without giving them facilities for acquiring their knowledge? Can this be wisdom? (Cheers.)

"It is said that the work should be restricted to the missionaries; but what can a few missionaries do amongst hundreds of millions of people? I do not desire to see the Government undertake the duty of the missionary, but that when the parents of children belonging to our schools, and masters, are able and willing to instruct, the Bible should not be prohibited.

"Government, as regards the extension of our faith, cannot remain neutral. Its influence will be either for or against its progress. Under the most favorable auspices it will not spread very fast; the probability is that it will be lamentably slow. I myself believe that sound policy, as well as our duty to God and man, demand that we should give facilities to the spread of Christianity in India, and that the introduction of the Bible into common schools, may be effected, in many places, with the full consent of the children and their parents, by teachers who have their heart in their work."

These are weighty, wise, Statesman-like words, which will tell on the whole country, and I trust on the Indian policy of our Statesmen also. Sir John does not consider that Lord Dalhousie's annexation of Oude was the occasion of the mutiny. He evidently considers that the mass of the people were not disaffected, otherwise we could never have stood in India, when the army broke out in rebellion. Many joined that rebellion, and once embarked in it, they continued in it, rather than be taken and punished.

The simplicity and purity of this good and great man's character, are very remarkable. Mrs. Dr. Campbell, wife of the Rev. Dr. Campbell, one of the Lodiana missionaries, now in London, and about to sail next week with three of her children for Calcutta, heartily endorses the sentiments uttered by Sir John, and in private conversation has given me pleasing evidences of his domestic simplicity, and the true piety both of himself and Lady Lawrence. His public policy has been guided by Christian singleness of eye, great moral courage, a thorough knowledge of the native mind, "never carelessly," as one has expressed it, "offending native prejudices, but never, even in appearance, truckling to them."

Alas! there has been too much "truckling" by statesmen, and we have seen the bloody and awful issue. Our present Indian Secretary, Sir C. Wood, is one of the cold-blooded School and Lord Canning is of the same stamp. Now Sir Charles expresses his interest in the establishment of a little colony of native Christians in India, and desires to be kept informed of the progress of the experiment; while Lord Canning and the new Bishop of Calcutta, have been deprecating the condemnation passed by the Church Missionary Society on the Government policy as to the instruction of native soldiers by their officers, and explaining away the order issued some time ago. The cause of the Bible in schools will, I trust, ere long prevail in India. Meantime the financial condition of affairs is most alarming; it may and probably will, be retrieved by the Income Tax measure of the late Hon. James Wilson.

It is not improbable that the seat of the General Government will be removed from Calcutta, "a swamp," as the *Times* calls it, "on the banks of the Hoogley," to the hill districts. This is a measure that has been proposed before. In like manner the Bombay Presidency is likely to remove from the town and island of Bombay, to Poova. In both cases the health of the officials would profit. The Indian climate has proved very fatal this year.

THE WEATHER still excites anxiety, as after a glorious interval of sunshine, there has come rain again. A weatherwise gentleman lays down the position that, when from the 20th to the 26th of March, and the corresponding period in September, the wind blows from the South or South-west, the following six months as a rule are wet, stormy, and ungenial. He indicates that, as a matter of fact, it was so in the last half year; and says that every body may judge as to the future for himself, by marking the point from which the wind blows from the 20th to the 26th of the present month. He is rather a gloomy prophet, when he adds that "probably we are entering on a series of years of more than usual moisture," and that a cycle of this description of seven years is begun. He claims for this doctrine the authority of the late Sir R. Peel, as an established law, and as warranted by statistics extending over more than a hundred years.

Well, dark as is this prospect (although the wind is not blowing always just now from the South and South-west, the fatal points indicated,) it is not so very dolorous and dismal as the newly broached theory of Baron Ernouf, in the *Revue Contemporaine*, that owing to the increase of the population, and the increased heat of the sun, the surface of the earth is destined, ere long, to refuse aliment to the human race. There is no use either in trying to convince John Bull, and his harvest fields, of the possibility of any such catastrophe, at least to this tight little island; nor yet need any one cry