

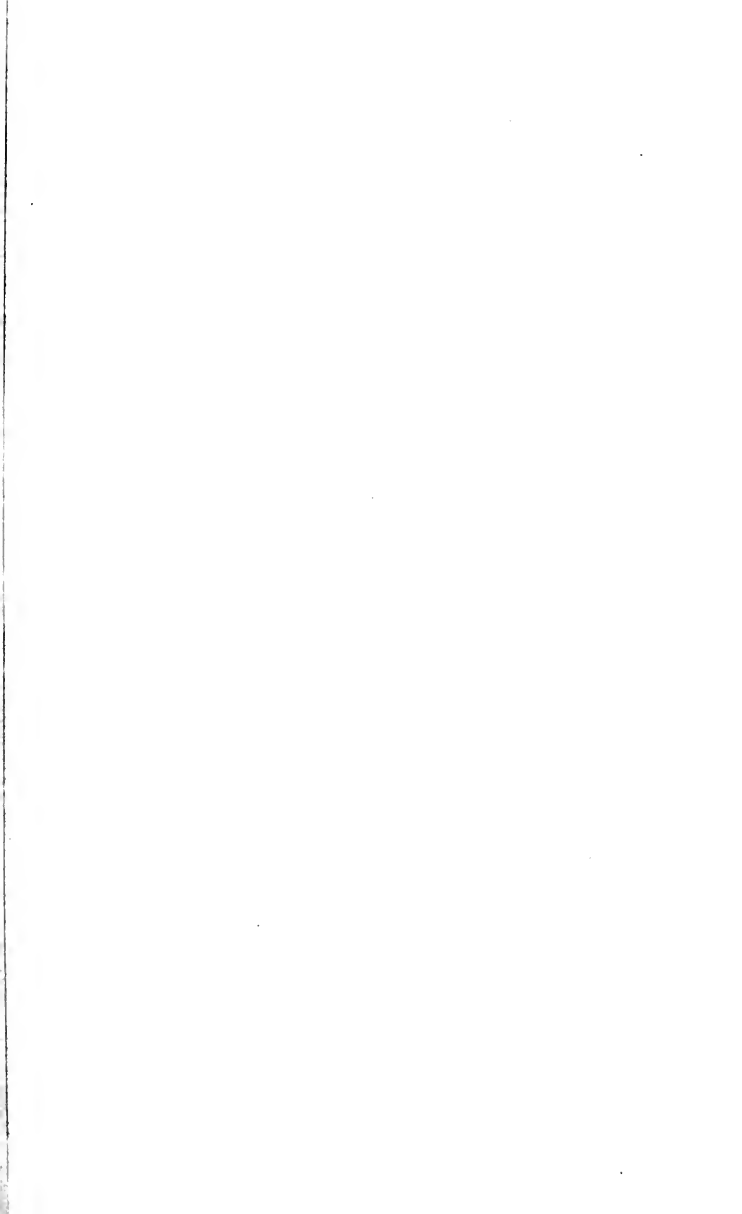
E. Pretty, F.S.A.

Billington House,
Kaidstone.

12/24

26

WITHDRAWN £20





THE DUKE OF HAMILTON KISSING THE POPE'S TOE. — (SEE PAGE 21.)

THE BULWARK

OR

Reformation Journal.

IN DEFENCE OF

THE TRUE INTERESTS OF MAN AND OF SOCIETY, ESPECIALLY
IN REFERENCE TO THE RELIGIOUS, SOCIAL, AND
POLITICAL BEARINGS OF POPERY.

WITH WOODCUT ILLUSTRATIONS.

VOL. VII.—1857-58.



LONDON:

SEELEYS, JACKSON, & HALLIDAY, AND J. NISBET & CO.

EDINBURGH: JAMES NICHOL.—DUBLIN: CURRY & CO.

MDCCLVIII.

EDINEURGH : T. CONSTABLE, PRINTER TO HER MAJESTY.

THE BULWARK,

OR

REFORMATION JOURNAL.

OUR NEW VOLUME.

THIS Number commences the *seventh* volume of the Bulwark. We have great reason to thank God for our past success—a success to an extent far greater than we at first ventured to anticipate, and yet we resume our labours in circumstances of growing difficulty and importance. The fitfulness of Protestant zeal, as contrasted with the steady and onward march of Rome, is sufficiently marked and melancholy in Britain. When our labours first commenced, the whole United Kingdom was astir and indignant, because the Pope had ventured to send a Cardinal to London, and to parcel out England into Romish dioceses. One would have imagined that such a fiery, earnest, and universal zeal would never die or abate until its object was gained. The Pope and Doctor Wiseman, however, knew better. They knew and proclaimed that the zeal of Protestants, like the heats of children, would soon wear itself out. The sad result has exactly answered their prediction, and although the “Papal aggression” is now proceeding with more steady and increasing energy than ever, the whole Protestant world, lately so boisterous, has been hushed again into a great calm, and the hearts of comparatively few seem to tremble now for the ark of God. When we commenced our labours also, one Maynooth filled the mass of Protestants with indignation, and that indignation would, at that time, no doubt, have been increased tenfold, if it had been proposed to establish and endow monasteries and Popish schools in all parts of Britain, at the public expense. Scarcely a representative on either side of the Tweed durst then openly avow himself the defender of Popish endowments. Now, the scene is entirely changed. The war against Maynooth languishes, scores of “little Maynooths,” in the form of Popish schools, and so-called Reformatories, handsomely endowed by Government, are springing up on every side—ministers and churches have almost ceased to protest—some have almost begun to defend—Members of Parliament do not now scruple to proclaim to Protestant constituencies that they are the advocates of Romish endowment, nay some of them go so far as, whilst professing hostility to all other endowments, to declare themselves decidedly favourable to those of Rome. The times indeed are sad and ominous, and yet we are persuaded, that the heart of the country is sound, and that the present is only the lull which precedes the storm. The aggressions of Rome will soon again reach a point at which the most dreamy Protestant will startle. The movements in the moral world are like those in the physical atmosphere, the calmest moments often preceding the greatest tempest. However illogical or treacherous our Protestant rulers or clergy

may be, Rome will steadily proceed and aim at triumph. We must either resist her or succumb. She laughs at the idea of equality. Supremacy is her word, and those nations that endow her, will ultimately find that they were only warming a viper, which, if it can, will sting their liberties to death. Supremacy in Britain is her especial object, for thus her triumph would be complete; she would virtually dominate over all Europe. Being now in our Parliament, and virtually the arbiter of our cabinets, by her wedge of Irish members under the dominion of Dr. Wiseman, her next aim will no doubt be the palace, and probably when Popery crops out for the first time there, our sleepy Protestants will receive their next alarm. Once and again Rome has failed before to crush our liberty in Britain, because she attempted to pluck the "pear before it was ripe." She will probably be more cautious next time, but her process of sapping and mining is evidently begun and in extensive operation on every side.

It is for those whose eyes are open to our national danger, to leave no stone unturned to awaken their infatuated brethren, by steady and seasonable protests, and the untiring circulation of suitable information. Let them be "steadfast, unmoveable, always abounding in the work of the Lord, knowing that in due season they shall reap if they faint not." It is in this spirit that we desire to enter upon a new volume, and especially in a spirit of earnest prayer to Him who hath the hearts of all men in His hands, that He would arise and have mercy upon us as in the ancient days, in the generations of old, and that instead of becoming a monument of forgotten privileges and Divine judgment, our land, freed from idolatry and superstition, may become more pre-eminently than ever a praise and a glory in the earth.

NOTES OF THE MONTH.

CHINA.—In reference to the significant fact communicated by the last Number of the *Chinese Missionary Gleaner*, that "the Papal Government is organizing religious missions for China, in anticipation of the success of the French expedition," we beg to call the attention of our readers to what the Bishop of Victoria said at the recent anniversary meeting of the Church Missionary Society. His Lordship, after showing our present relations with China, and the encouraging symptoms of the spread of the Gospel in the Celestial Empire, occasioned by the Tae-ping movement, says,—

"I have no confidence in the personal leaders of the rebellion; but I cannot help thinking that God, who in His providence has permitted a movement, containing within it so many elements of essential truth, must needs intend to accomplish indirectly, by means of the Tae-ping Revolution, some great and marvellous ends for China. I have dwelt upon this matter, because I view with considerable apprehension the future course of British and French diplomacy in the East. There are very peculiar dangers now environing the path and encompassing the course of our British statesmen, in connexion with China. In China, we who at a distance anxiously watched the progress of the great European war in which our country has been recently engaged, read with a great degree of satisfaction of the Anglo-French alliance. We perused with the deepest interest the intelligence brought by each mail of the rivalries and feuds of six centuries being buried in the tombs of the heroes who fell at Alma and Inkermann; and I certainly would not now say one word in depreciation of the character of that able man who sways the destinies, and wields the imperial sceptre of France. But this I will say, that it is obvious to my own mind that the French have a large fleet in the East; that they have no commercial interests to watch over and foster in those Eastern seas; and that their fleet has too often served as a kind of roving squadron of missionary police over the broad

waters of the Pacific, being employed to abet, as at Tahiti, the disputed claims, and to assist in redressing the imaginary grievances of the Jesuit propagandists throughout the East. And when I remember that the Romish propagandists in China have always viewed the Tae-ping Revolution with peculiar odium and dislike—when I remember that, in the early stages of the rebellion, those native reformers, just emerging from idolatry, and not yet being skilled in the art of making a distinction without a difference, did confound Buddhist idols with Romish images, and did deface and mutilate the shrine of some Roman Catholic chapel—I see in this sufficient to account for the hostility of the Roman Catholic missionaries in China.”

His Lordship has had ample means of observing the events to which he refers, from his long residence in the East, and we unite in his apprehensions lest our rulers should be cajoled into an intervention, which will pave the way of the Papacy in China amongst a people, who, from their peculiar circumstances, will be more inclined to follow the dogmas of an idolatrous Church than the doctrines of a pure spiritual religion. We would earnestly solicit the prayers of our people that our Government may be guided aright, and that the “Man of sin” may not gain a footing amongst a people so remarkable for industry, and constituting nearly one-third of the whole human race.

BELGIUM.—An attempted aggression on the part of the Jesuits has been repelled in the Belgian Chambers, by the energy and determination of the people.

ROME AND GERMANY.—From the new concordat betwixt Rome and Würtemberg, it seems that matrimonial legislation is regulated as in the Austrian concordat. The Ecclesiastics judge of the objections to the validity of the marriage, and the secular tribunals fix the civil consequences of the contract. The Bishop has the appointment of curés, and Ecclesiastics can no longer be dismissed by the King.—*Morning Advertiser.*

AUTO-DA-FE OF BOOKS BY THE CAPUCHINS AT GRASSE.—“Another fact has at the same time irritated and amused the public; it is the *auto-da-fé* executed upon the bad, or pretended bad books, at Grasse, in the department of Var, in the middle of France, by a company of Capuchin Friars. It is no longer permitted, in the nineteenth century, to burn heretics even in Spain; but the monks have endeavoured to indemnify themselves by burning, at least, their writings. These honest Capuchins, the chief of whom calls himself the “père Archange,” have made a circuit among the southern populations, delivering sermons half terrible, half absurd, exalting above everything the conceits of women, and threatening with the pains of hell whomsoever will not with docility submit to their commands. One evening the “père Archange” ascends a pulpit, and declaims with frantic vehemence against the philosophers, the historians, the romancists, the journalists of our age. He solemnly attacks MM. de Lamartine, Thiers, Michelet, Balzac, Eugène Sue, George Sand, saying that they are unbelieving, impious, and detestable blasphemers; and, after having completed his virulent philippic, he enjoins the faithful of both sexes to place in the hands of the curé of the parish all the books, pamphlets, journals, &c., which are not distinguished by the high approbation of the Bishops. All is executed according to the orders of the “père Archange,” and the devotees hasten to bring the condemned volumes or pamphlets. There is ground for thinking that more than one Protestant religious writing or treatise—perhaps some copy of the Protestant Bible—were included in this general proscription.

On the morrow, at nine o'clock in the evening (for the Capuchins had chosen the night in order that the minds of the spectators might be the more

impressed), a vast pile of wood was raised upon the public square of Grasse. The clergy came, walking in procession, and preceded by two neophytes, who each carried a silver cross covered with a black veil. The *cortège* advanced slowly by the light of torches. Having reached the foot of the pile upon which the bad books were deposited, the Capuchins set it on fire, and the priests chanted, while the books were burning, the canticle, *Parce, Domine*. An immense multitude assisted at this mournful, though at the same time grotesque spectacle. Some appeared plunged in profound meditation; others manifested simply a sentiment of vain curiosity; and many laughed, making epigrams upon this phantasmagoria.

We do not find fault with the act of destroying really immoral and dangerous books. Let each one purge his house and his library; he will do well. But this public exhibition, these processions, these crucifixes covered with a black veil, this wood-pile enkindled in the midst of a city, these books burned to the singing of hymns, and the crowd gathered together in the night to contemplate such a scene—all this is adapted rather to excite fanaticism than to ameliorate the population. These are the practices of the Middle Ages renewed, illegal forms, without considering that a certain number of these books, condemned to the flames, contained nothing at all that was bad. Some of the authors whose writings have been thus branded are honourable men, members of the French Academy, citizens who have rendered eminent service to the country. The Capuchins, have no right to devote them to the maledictions of the populace. It appears, moreover, that the Government was very dissatisfied with this *auto-da-fé*, and has commanded the prefects not to allow such improper manifestations in the future.”—*Evangelical Christendom*.

DUBLIN.—About the middle of last month there has been another serious outrage committed by the Roman Catholics, in which “a set was made upon the Protestant schools of the locality, the windows of that in connexion with the Irish Church Missions being totally demolished, as were also those in the New Row school, in the parish school of St. Luke, and the glass in the large end window of St. Bride’s Church.” Frequent threats were heard from those who appeared to be the ringleaders—“that the soupers should be put down at all hazards.” About twenty persons were taken into custody. Not the least suggestive fact is, that several were bailed out by respectable Roman Catholics—more than one of whom admitted that they had no personal knowledge of the defendants, and had never before seen them, but that the request to come forward on the present occasion proceeded from a quarter they could not well refuse.—*Morning Advertiser*.

HOW TO RAISE MONEY.—In order to raise funds for the Educational Institution of the Roman Catholics of Hull, Lady C. Constaib seems to have bethought herself of a public ball! The *Tablet* says, a mode “at once unobtrusive and effective to others entertaining different religious opinions, of showing their desire to assist in the work of relief.” The effort, it is said, was quite successful. About 275 ladies and gentlemen were present, among whom, it is alleged, were the chief Protestant aristocracy in and about Hull. The Roman Catholics have resolved to make the effort annually. Will Protestants never learn to keep aloof from such unprincipled compromises? Do they not see, that even apart from the question of the ball, in whatever form they give their money, if it goes into the pockets of the priests, they are just serving to propagate the Popish system?

THE SO-CALLED MIRACLE OF “LA SALETTE.”—We referred some time ago

to this new fabrication. "This imposture," says the French correspondent of the *Evangelical Christendom*, "was contrived with wonderful industry, and with a skill to which we yield the homage which it deserves. The Virgin Mary appearing suddenly to two little shepherds on the summit of a solitary mountain, and addressing to them the most pathetic language; the children relating this extraordinary scene, point by point, to the Jesuits, who took care to embellish it; the Bishop of Grenoble patronizing and sanctioning the affair by formal declarations; even the Pope himself, when questioned upon this subject, inclining to believe that this apparition was authentic; afterwards, magnificent processions, pompous ceremonies upon the place where the prodigy occurred, the print of the Virgin's foot discovered upon a rock, the erection of a chapel in the same place, the sale of water from the fountain of 'La Salette,' in bottles well closed and sealed with red or green wax, plenty of money in the priests' purse—this enterprise was truly superb, and the Jesuits had discovered a species of Californian mine.

"Unfortunately there was also a great number of sceptics, who ridiculed the whole story of the shepherds, and called the wonderful apparition a trick, accusing the priests of having invented this fable, in order to draw forth the gifts of the credulous. All this conferred little honour on the sacerdotal caste. Moreover, certain abbés of neighbouring dioceses, dissatisfied at seeing ancient places of pilgrimage abandoned for a new one, in their turn disputed the prodigy of 'La Salette,' and as they are more initiated than others into the tricks and frauds of the body to which they belong, these reverend persons explained how the miracle had been wrought. Now, it is precisely this explanation which occasioned a suit, recently tried before the Imperial Court of Grenoble, in the department of Isère.

"The Abbé Deleon and the Abbé Cartelier, the antagonists of the enterprise of 'La Salette,' had published pamphlets, in which they maintained that the apparition of the Virgin was a fable; that this self-styled Virgin Mary was simply a certain *Mademoiselle de Lamelière*, an eccentric nun, who delighted in leaving her convent, and in running upon the mountains in a strange attire; that the two children had been duped by this fantastic apparition, and hence what followed. *Mademoiselle de Lamelière*, urged to it by the Jesuits, cited the two authors of these pamphlets before the Tribunals, complaining that she had been *calumniated* and *defamed*. The quarrel was a curious one. The judges, fearing the scandal, and the injury that would result from it to the Roman Church, have decided that the details of the process must not be published in the journals. But their sentence fully proves that they reject, as do all sensible people, the prodigy of 'La Salette;' for they have decided in favour of Messrs. Deleon and Cartelier, against *Mademoiselle de Lamelière*, by pronouncing that, on their part, there was neither calumny nor defamation." In other words, the Court has decided that it has been sufficiently proved that the whole affair is an imposture.

A NEW SAINT—JOSEPH DE CUPERTIN.—This man, lately canonized, lived in a small town in Italy. His great alleged forte was being able to remain suspended in the air for hours. His feet rested on the ground with reluctance, and the least thought of heaven detached from the earth his already spiritualized body. How many times has he been seen, elevated to a considerable height in the air, by a crowd dumb with astonishment! These extraordinary phenomena were for a testimony for bishops, for cardinals, for sovereigns, and even for Popes. . . . They were so frequent, that it is impossible to say whether St. Joseph has lived more upon the earth or above the earth. This is

not all. A marvellous perfume, a sweet odour was exhaled from the body of St. Joseph de Cupertino—an odour which revealed and discovered his presence wherever he went, and which was communicated to objects which he had touched, to clothes which he had worn, to rooms which he had inhabited. On the other hand, if he had held discourse with a man of the world, he was, as it were, pursued by an insupportable odour, which neither ablutions nor *tobacco* (for this saint smoked cigars when he could obtain them) could dissipate. More yet; Joseph de Cupertino, illuminated by a supernatural light, had the gift of reading the most secret thoughts of the conscience; and when one of his penitents forgot to confess a sin, he failed not to remind him of it. Finally, St. Joseph, while chanting the mass in a state of ecstasy, his body being suspended between heaven and earth, has wrought more than a hundred miraculous cures.”—*Evangelical Christendom*.

Can anything remind one more forcibly of the Scripture description of Rome “speaking lies in hypocrisy, having their conscience seared as with a hot iron?”

ANOTHER PRETENDED MIRACLE!—No sooner is one Popish miracle proved to be false, than another starts up to take its place. The *Univers* has now issued the following:—

“Ste. Collette performed in the convent she had founded at Poligny, in the Jura, in 1417, one of the greatest miracles effected since the days of the apostles. This miracle was witnessed by an innumerable crowd, and is testified to by ten authors worthy of faith. Ste. Collette had gone from Poligny to Besançon on business. She there knew, by revelation, that one of the nuns of her convent had just expired in Poligny from the results of a fault which she had not possessed the courage to confess. She learnt that the judgment of the unfortunate creature had been suspended through the intercession of the Holy Virgin, and that she would be brought to life in order to confess her sin, and obtain pardon. The saint at once despatched a courier to Poligny to forbid the burial of the nun, before her arrival. The curiosity of the town was excited by rumours. The saint had already recalled four dead persons to life, three at Besançon, one at Lons-le-Saulnier. The saint returned to Poligny after a delay of four days. The dead nun was in the church in an open coffin, where everybody could see her. Such was the crowd which assembled from the town and neighbouring villages to meet Ste. Collette, that armed citizens were compelled to keep open a passage for her. Night and day the streets were filled, the doors and windows occupied, the church and convent surrounded by the people. In the morning the civic guard broke open the window of the ‘sacristie,’ through which the saint entered, accompanied by all the nuns and their confessors. She approached the dead body, and, after a short prayer, commanded it to rise in the name of Christ. The dead nun rose at once, and knelt before the grand altar. At this miracle the crowd which occupied the church was seized with terror and fled; for several hours there reigned an indescribable disorder and tumult. The nun continued to pray, and then confessed aloud her fault. After receiving absolution, the nun thanked the saint for having saved her, and avowed that but for her intercession she must have been lost. Then recommending herself to the prayers of those present, she re-entered her coffin and once more expired.”—*French Correspondent, Morning Advertiser*.

THE INFLUENCE OF THE JESUITS ON YOUTH.—The following very significant fact should be a note of warning to our philanthropic educationists, who are shutting their ears to all remonstrances about our Government paying away sum after sum for training youths under Jesuit-masters:—

“From France, Colonel G — and his wife proceeded to Spain, and established a school, or, as it was termed, a college, for young ladies, at ——. This institution was taught by the first masters, and from its commencement Colonel G. and his wife endeavoured to keep it free from Jesuitical influence. This was, however, found to be impracticable. One of the Jesuits assumed the priestly superintendence. For several years Madame G. had possessed the treasure of a Spanish Bible, and Bible-teaching became but too apparent upon the minds of the pupils. In consequence of this, not only the presiding Jesuit himself, but several of his order, became increas-

ingly intrusive into the affairs of the establishment. On one occasion, one of them unexpectedly entered the class-room, and under pretence of examining the books connected with the studies of the pupils, made a thorough search for the suspected volume. Madame G. having succeeded in concealing it in part of her dress, he was unsuccessful; and not one of the young ladies under the roof betrayed the secret, but all remained faithful and affectionate to their instructress.

“One of the pupils in this establishment was a little girl of ten years of age. This child was remarkable for her attractive and fascinating beauty. Of the noble, intellectual Spanish style, her beauty was blended with a sweetness of expression characteristic of a heart susceptible of the warmest affections. To Madame G. and her daughter this child formed the most devoted attachment. Their Scriptural instructions were received with the fullest confidence and love, and were deeply valued as proceeding from her beloved instructress. Disappointed in his object in discovering the obnoxious volume which was believed to be in the possession of these ladies, the Jesuit cast his eye upon this child, and resolved to compass by every means in his power, her removal from under the care of these suspected heretics. To trace his devices and efforts to accomplish his end is unnecessary; suffice it to say, that he succeeded in inducing her parents, on, it is believed, the ground of health, to remove her from Madame G. for a season, and to place her at a short distance, under his own immediate care.

“In a short time the child was again placed by her parents under the care of Madame G. But a dark, sad change had passed over the child during the brief period of her absence from her formerly much-loved instructress. She entered the dwelling with a countenance expressive of the deepest hatred, abhorrence, and terror. She instinctively shrank from Madame G. and her daughter, as if their touch and influence brought danger and pollution. The beautiful and once radiant countenance of the child seemed fearfully and unutterably changed. It seemed almost that of a fiend, bearing an expression of mingled hatred, terror, and disgust. Madame G. and her family were utterly amazed and confounded, and no attempt whatever on the part of any one of the family availed to effect any change, or elicit from the child the slightest intimation as to the cause of this astonishing change. Time passed on, and at length the unwearied kindness heaped upon the child began insensibly to create a change. A complete reaction finally took place, and she unfolded the cause of her extraordinary demeanour. It was as follows:—Her Jesuit friend having obtained the consent of her parents to her being placed where he had direct and unlimited control, she was constantly subjected to his special influence. His great object was to undermine the influence which, it was evident, her late instructress had acquired over her mind. This he attempted to effect gradually, and his success was complete. The child was ultimately brought to believe that Madame G. and her daughter were devils in mortal flesh, and that their great and only aim was to effect the destruction both of her body and soul in hell fire. The horror and terror of the child in being anew committed to the charge of those she had thus been taught to believe were demons, bent upon her utter destruction, fully accounted for her extraordinary demeanour towards her former much-loved friends.

“Through the goodness of God, the charm being broken, the child escaped as a bird out of the snare of the fowler; and she again received in love and confidence the instructions of her beloved friends. But the crafty Jesuit was not to be thus outdone, and Madame G. was ultimately constrained to relinquish the establishment. Jesuitical influence was so made to bear upon the parents of all the pupils, that many were removed, and the expense of the establishment could not be covered by the few who remained. Madame G. and her family left the place, and retired to France.”—*Spanish Evangelical Record*.

MILNER REFUTED.—We are glad to observe that our able friend, C. H. Collette, Esq., is about to publish the second part of his able refutation of “Milner’s End of Controversy.” We trust that Protestant Alliances and Associations will give it a wide circulation.

FRANCE.—The following pleasing intelligence is from the Paris correspondent of the *Christian Times*:—

“Our Wesleyan brethren have lately held their district meetings; their French and English churches are prospering; their chapel at Valleraugues, closed last year by order of the Prefect, is now approved and opened. Another place of worship has been authorized at Montclimat, after six meetings of nineteen persons had been held by two pastors on consecutive Sundays. The chaplaincy of the English embassy at

Paris has been given to the Rev. Mr. Swale, who will continue to officiate in the chapel of the Rue d'Aguesseau. The body of the edifice is now completely free; hired sittings for families can only be obtained in the galleries."

SHOEBLACKS OF LONDON.—The Society of St. Vincent de Paul are taking active steps to have all the Irish boys in London under their supervision. The Member for Dundalk is to advocate the measure before the Secretary of State, and to bring the case before Parliament, should there be need. How indomitable these priests or monks are to catch at every youth for the support of their system. What a warning lesson to Protestants!

THE NEW ROMAN CATHOLIC PUBLISHING COMPANY.—This Company has been formed under the Limited Liabilities Bill. They have taken over the stock in trade, &c. of Messrs. Dolman. The capital is £40,000, at £1 per share.—*Tablet*, pp. 292, 304.

The priests are determined to deluge our country with Popish books.

THE DIVORCE BILL.—The Romanists are opposing this bill with all their might. The *Tablet*, May 23d, says,—

"We have seen, with the sincerest pleasure, that the Duke of Norfolk has declared his intention of opposing the Whig Government on every stage of this abominable bill; and we may congratulate both the Catholic body and the noble Duke himself on the prospect thus afforded, that the premier peer of the realm will not be wanting to the demands made on him for the honour of his illustrious house, the good of his country, the defence of the Church, and the interests of his fellow-Catholics."

The secret is, that they wish the whole question of divorce left to the jurisdiction of the Pope, as a *most profitable source of revenue, and great instrument of power.*

MR. WESTERTON.—Mr. Westerton, the noble churchwarden who has fought such a vigorous battle against Tractarianism is left, like most patriots and public-spirited men, liable to the expenses, amounting to about £1500. The true-hearted Protestants of the empire ought immediately to come to his aid.

NUNNERIES AND ROMISH REFORMATORIES.

PROTESTANT ALLIANCE.—We give a report elsewhere of the public meeting of this Society. The annual report recently published, informs us of the great good this Alliance has, by the blessing of God, been able to accomplish, and shows the unspeakable value of such institutions to our country, in watching over the aggressions of Popery. The report contains many important suggestions, amongst which are the necessity of again reviving the nunnery question, and examining more minutely the alarming increase of Popish schools and so-called Reformatories, under the sanction of Government. In the last *Monthly Letter* of the Alliance, the following important and startling fact is communicated:—"The Fathers of the Oratory at Brompton have bought a large piece of ground in Charles Street, Drury Lane, on which they propose to erect 'Schools of Compassion,' that is, Ragged Schools, to accommodate 1200 children, a set of apartments for 'Sisters of Compassion,' and a school-chapel for hearing the confessions of the children and saying mass. The buildings are to cost £9000. According to their printed statement, the Privy Council has promised them a grant of £3000 to enable the pervert priests of the Oratory to carry on a mission in St. Giles's." That is, for the maintenance of this school for 1200 children, at 7s. 6d. per week per head, the sum of *annual* endowment from Government would be **£23,400** to this institution alone. And mark, this is an institution only about to be

set on foot, and Government is to give a grant of £3000 to help to build it ! Our dreamy Protestants and unenlightened social reformers will awaken by and bye.

MORE ABOUT THE JESUITS.

WE gave in a recent number a very significant fact, in regard to the manner in which the priests of London work out their stealthy schemes; and the Correspondent of the *Morning Advertiser* gives some more instances:—

“Two very glaring cases have recently come under my own observation, in one of which the priests and their emissaries had secretly gained access to a respectable family, and had so far succeeded as to induce four young ladies belonging to it to place themselves under the teachings of the Oratorians at Brompton, whilst they were instructed to give the most solemn assurance to their father that they had never been in a Roman Catholic chapel in their lives; but as this case is likely to become the subject of judicial inquiry, I pass on to give you the particulars of the second. It appears that a family of French Jews, residing in the locality of Cavendish Square, Portland Place, or thereabouts, has four little daughters, the eldest of whom is about fourteen years of age; in this family there is a French governess, who is a Roman Catholic. Part of her duty is, on certain days in the week, to take the children for a walk, at or about nine o'clock in the morning. On these occasions they have, for some time past, been taken to one of the Roman Catholic priests, for the purpose of being regularly instructed in all things relating to the doctrines and dogmas of that Church. These little children have so far progressed that they have been admitted to the ‘Holy Communion,’ and it being obligatory that all who take this ‘Blessed Sacrament,’ should do so fasting, it has been customary on these occasions to have the breakfast, which is at all times sent up to the nursery, thrown away or put aside, and the children are taken to the church fasting. And after ‘Communion’ they are regaled from the ‘larder’ of his reverence the priest. I also understand that by the hands of these children (the family being wealthy) many valuable presents have been made to the priests. Wishing for some confirmation of these facts, I recently went to the Catholic Depository, in Duke Street, Manchester Square, and there purchased some Catholic pictures, and a book, called the *Stations of the Cross*. Whilst there I entered into conversation with the shopwoman, to whom, I found, these facts were well known; and who at last informed me, in answer to a question I put to her, that it was her opinion that there would be a ‘pretty noise’ if the parents of the children became acquainted with these circumstances, and appeared highly elated at the manner in which they were ‘being done.’”

A HOME EDUCATION FOR PRIESTS.

PITT and Peel never made a greater mistake than when they supposed that a Royal establishment, for the education of the Irish priesthood, would turn out a salutary measure, and reflect credit upon their statesmanship. The mistake may be termed a monster one, and the British nation is reaping, at this moment, the pernicious fruits of it. These statesmen, knowing little of

Protestantism, and still less of Popery, took it for granted that a comfortable home education would allay the irritation naturally produced by the Irish Church Establishment, prevent intending priests from going abroad, and render them in the course of time more loyal and submissive subjects. But experience, our wisest and best teacher, has, after a long trial, proved this plausible system to be productive of the very opposite results. It has rendered the Irish priesthood more seditious and turbulent. It has made them more ardent and devoted agents of the Papacy. It has blown into a redder flame their bigotry and Ultramontaniam; and, instead of lessening their hatred of the Church Establishment, it has mightily increased their desire of seeing it overthrown. Under their dark and virulent teaching, the Irish may justly be said to be more Romish than the Romans themselves. It is a remarkable fact, and one not very creditable to the Papacy, that the authority of the Pope is weakest at Rome, where he is best known, and strongest in countries distant from Rome, where, of course, he is least exposed to scrutiny. It is far stronger in the provinces of Ireland than in the domains of the Church. Now, if the Papacy were a scriptural creation, or could its pretensions be proved from Scripture, the very reverse of this would hold true. His so-called Holiness and his Vicariate would be most highly esteemed, and most devoutly obeyed within the walls of the Eternal City, and in the purlieus of the Vatican.

Maynooth, in fact, has proved, as we might have anticipated, a miserable failure; and were we asked to give a striking instance of the ignorant and unprincipled policy of British statesmanship, we should at once point to its anti-national and anti-Protestant treatment of Irish Romanism. Instead of striving to kill or scotch the serpent, they foster it. Instead of doing everything in their power, in consistency with toleration, to reduce the number of the Romish priesthood, they richly endow a college upon so large and extensive a scale as to be far more than sufficient to supply the wants of Ireland; and they stock it with an overflowing abundance of books and treatises of the very highest Popish type—that inculcate an Ultramontaniam of the most fiery and intolerant complexion. We make bold to say that there is not an educational establishment in the whole of Christendom, in which a darker Popery is taught, or from which there issues a larger host of more rabid and unscrupulous propagandists. They would take Ireland by storm if they could,—and exile from her shores every human being who dared to speak a word in favour of either Anglican or Presbyterian Protestantism. And we are verily persuaded, that no better plan could be adopted for even partly curing the Irish priesthood of their bigotry, disloyalty, and political irritation, than by disendowing Maynooth, and allowing all the Romish students, who could afford it, to proceed to Spain, St. Omers, or even Rome, in quest of a foreign education. Not many of them probably would possess the means of doing so; but the few who could avail themselves of the privilege, would be vastly improved by it, and, on their return, would be able to exert a salutary influence on the larger party who remained at home. Nay, we hold the advantages of foreign travel and of foreign residence to be so numerous and precious, that if it were left to our disposal, we should rather expend the £30,000 of the Maynooth endowment in defraying the expenses of a Continental than of an Irish education. We say this advisedly, and we are sure that not only Ireland, but every part of the British Empire would be considerably benefited by such a change of financial policy. It would improve the minds of the students; and it would also tend to reduce their numbers.

And the latter is a point of no small importance. For Maynooth, as at present constituted, is able to train so numerous an army, as not only to satisfy all the wants of Irish Romanism, but to send them in troops and shoals, not merely over all England and Scotland, but even across the Atlantic into Canada and the United States, and, indeed, wherever the English language is spoken, written, or understood.

These views may probably appear to some of our readers to be entirely speculative. But this is far from being the case. They have been to a certain degree confirmed by experience. Since the establishment of Maynooth, there has been a very sensible deterioration or falling off in the character of the Irish priesthood. There is considerably more of Popish bigotry now than there was formerly. We sometimes suspect that the change has even inflamed their political discontent, and for this plain reason, that this small State endowment increases their desire of obtaining that larger endowment which is now enjoyed by the Church Establishment. Of course they think that the whole should belong to them, and they will never be content with the *minimum* they now receive, while the *maximum* is in the possession of their Protestant adversaries. Nor, were our pro-Popery statesmen to proceed the full length they wish, and endow the priests themselves, would such an annual largess extinguish their hankering after the landed property and political privileges of the Bishops and dignitaries of the Protestant Establishment. They naturally look upon theirs as the national creed, and will not be fully satisfied unless the national church funds also become theirs. And the rivalry thus kept up imparts a more vital force to Popery than it would otherwise possess.

We sincerely hope that the members of the new Parliament will gradually learn to view the whole subject in the light in which we now present it. It is evident that Maynooth cannot continue much longer to draw its support from the treasury of a Protestant nation. The public zeal against Popery is deep-seated. Nor is this to be wondered at as something strange and unreasonable. It is capable of a very easy explanation. The prophecies against the Romish system are becoming every year better understood; and the more accurate and general this knowledge becomes, so much the heavier will be the blow and discouragement given to the Man of Sin. We have had some experience of the Continent, and we can confidently affirm, that gross ignorance of the Bible is one of the main causes of the prevalence and supremacy of Popery in France, Austria, and other so-called Christian States. Nor do despotic rulers dislike to behold it thus strong and rampant. Some of them would even sacrifice part of their civil power to preserve its predominance in full vigour. As a political engine they prefer it far to Protestantism. It is much more favourable to despotic rule. It may be said to prepare men for this rule, and to preserve them more firmly under it. It renders them more submissive in spirit, and more patient under its pressure. No Protestant nation either would or could submit for any length of time to the galling yoke of despotism. Hence the ruling powers of the Continent are anxious to keep down the Reformed faith, and to hinder it from entering their dominions: for, were Popery to lose its hold of France or Austria, the "Apostolic" Emperor and King, and the Imperial "oldest son of the Church," with all their minor brethren, would feel the foundation of their despotisms giving way, and gradually sinking into the whirlpool of revolution. In this country, also, the progress of Rome announces the advent of despotism. Let the friends of liberty be warned in time.

THE PROTESTANT STRUGGLE OF QUEEN ELIZABETH.

THE reign of Queen Elizabeth may be considered as the opening of the modern history of England, especially in its connexion with the modern system of Europe, which began about that time to assume the form that it preserved till the French Revolution. It was a very memorable period, of which the maxims ought to be engraven on the head and heart of every Englishman. Philip II., at the head of the greatest empire then in the world, was openly aiming at universal dominion; and his project was so far from being thought chimerical by the wisest of his contemporaries, that, in the opinion of the great Duc de Sully, he must have been successful, "if, by a most singular combination of circumstances, he had not at the same time been resisted by two such strong heads as those of Henry IV. and Queen Elizabeth." To the most extensive and opulent dominions, the most numerous and disciplined armies, the most renowned captains, the greatest revenue, he added also the most formidable power over opinion. He was the chief of a religious faction, animated by the most atrocious fanaticism, prepared to second his ambition by rebellion, anarchy, and regicide in every Protestant state. Elizabeth was among the first objects of his hostility. That wise and magnanimous princess placed herself in the front of the battle for the liberties of Europe. Though she had to contend at home with his fanatical faction, which almost occupied Ireland, which divided Scotland, and was not of contemptible strength in England, she aided the oppressed inhabitants of the Netherlands in their just and glorious resistance to his tyranny; she aided Henry the Great in suppressing the abominable rebellion which anarchical principles had excited, and Spanish arms had supported, in France; and, after a long reign of various fortune, in which she preserved her unconquered spirit through great calamities and still greater dangers, she at length broke the strength of the enemy, and reduced his power within such limits as to be compatible with the safety of England and of all Europe. Her only effectual ally was the spirit of her people; and her policy flowed from that magnanimous nature, which in the hour of peril teaches better lessons than those of cold reason. Her great heart inspired her with a higher and nobler wisdom, which disdained to appeal to the low and sordid passions of her people, even for the protection of their low and sordid interests; because she knew, or rather she felt, that these are effeminate, creeping, cowardly, short-sighted passions, which shrink from conflict, even in defence of their own mean objects. In a righteous cause, she roused those generous affections of her people, which alone teach boldness, constancy, and foresight, and which are therefore the only safe guardians of the lowest, as well as the highest interests of a nation. In her memorable address to her army, when the invasion of the kingdom was threatened by Spain, this woman of heroic spirit disdained to speak to them of their ease, and their commerce, and their wealth, and their safety! No! she touched another chord—she spoke of their national honour, of their dignity as Englishmen, of "the foul scorn that Parma or Spain *should dare* to invade the borders of her realms." She breathed into them those grand and powerful sentiments, which exalt vulgar men into heroes, which lead them into the battle of their country armed with holy and irresistible enthusiasm, which even cover with their shield all the ignoble interests that base calculation and cowardly selfishness tremble to hazard and shrink from defending. A sort of prophetic instinct, if I may so speak, seems

to have revealed to her the importance of that great instrument for rousing and guiding the minds of men, of the effects of which she had no experience; which since her time has changed the condition of the world, but which few modern statesmen have thoroughly understood or wisely employed; which is no doubt connected with many ridiculous and degrading details; which has produced—and may again produce—terrible mischiefs, but of which the influence must after all be considered as the most certain effect of the most efficacious cause of civilisation; and which, whether it be a blessing or a curse, is the most powerful engine that a politician can move. I mean the Press. It is a curious fact, that in the year of the Armada, Queen Elizabeth caused to be printed the first Gazettes that ever appeared in England. And I own, when I consider that this mode of rousing a national spirit was then absolutely unexampled, that she could have no assurance of its efficacy from the precedents of former times, I am disposed to regard her having recourse to it, as one of the most sagacious experiments—one of the greatest discoveries of political genius—one of the most striking anticipations of future experience that we find in history. I mention it to you, to justify the opinion that I have ventured to state, of the close connexion of our national spirit with our press, and even with our periodical press. I cannot quit the reign of Elizabeth, without laying before you the maxims of her policy, in the language of the greatest and wisest of men. Lord Bacon, in one part of his discourse on her reign, speaks thus of her support of Holland: “But let me rest upon the honourable and continual aid and relief she hath given to the distressed and desolate people of the Low Countries,—a people recommended unto her by ancient confederacy and daily intercourse, by their cause so innocent and their fortune so lamentable!” In another passage of the same discourse, he thus speaks of the general system of her foreign policy as the protector of Europe, in words too remarkable to require any commentary: “Then it is her government, and her government alone, that hath been the sence and fort of all Europe, which hath let this proud nation from overrunning all. If any state be yet free from his factions erected in the bowels thereof; if there be any state wherein this faction is erected that is not fired with civil troubles; if there be any state under his protection that enjoyeth moderate liberty, upon which he tyrannizeth not;—it is the mercy of this renowned Queen that standeth between them and their misfortunes.”—*Sir James Mackintosh's Speech for Peltier.*

POPISH ABSOLUTION.

THE Catechism of the Council of Trent lets us into the secret of Romish absolution; and the following passage will give our readers some idea of the extent to which the power conferred on the priest is carried:—“By the doctrine of the Catholic faith, it is to be by all believed and constantly affirmed, that if any one be so affected in mind, as to make him sorry for sins committed, and at the same time resolved not to sin for the future, *although he do not feel the kind of sorrow which may be sufficient to obtain pardon*, yet, if he shall properly confess his sins to a priest, by the power of the keys, all his wickednesses are remitted and forgiven. And worthily by the most holy Fathers was it celebrated, *that an entrance into heaven is opened by the keys of the Church*, of which it is not fit for any one to doubt, since we read it decreed by the Council of Florence, *that the effect of penance is absolution from sins.*”—*Catech. ad Parochos, 1662.*



BISHOP GILLES RECEIVING THE HEART OF HENRY II. AS A PRESENT TO THE BRITISH GOVERNMENT.

A SINGULAR COMMISSION TO THE ROMAN CATHOLIC BISHOP OF EDINBURGH.

THE town of Orleans has paid a graceful compliment to England. Its municipal council, profiting by the presence there of Dr. Gillis, Catholic Bishop of Edinburgh, has presented him with the heart of Henry II. of England, with the desire that he may offer the same to the British Government, in the name of the town of Orleans. Henry II., it is scarcely necessary to say, died at Chinon, and was buried at Fontevrault; his heart, enclosed in an iron urn, fell, during the Revolution, into the hands of a collector of curiosities, who presented it to the museum of Orleans.—*Globe's Paris Correspondent.*

HENRY II. was the English Monarch who maintained so dire a struggle with Thomas-a-Becket, in the Middle Ages, and submitted to be lashed on the bare back by the monks of Canterbury. He died on the 6th of July 1189, or nearly 700 years ago. His whole history is a striking evidence of the presumption of the Romish Church. It is somewhat strange, however, now that our modern Romanists pretend to venerate both a-Becket and Henry. Dr. Wiseman affects to have the arm-bone of a-Becket; and now the Edinburgh Romish Bishop, in his strolling expedition over the Continent, is said to have got the heart of Henry as a present to the British Government. Probably both bone and heart are spurious; but even if they are not, what has the British Government to do with this old rubbish, and these collectors of old bones? Such events are symptomatic of the growing presumption of the Papacy, and the rapid progress of superstition.

THE PROTESTANT ALLIANCE.

ON Friday, May 15th, the Sixth Annual Meeting of the Protestant Alliance was held at Freemasons' Hall, Great Queen Street, Lincoln's Inn Fields, and was presided over by the Earl of Shaftesbury. On the platform were the following gentlemen:—The Rev. Dr. Bunting, Rev. D. Wilson, G. H. Oliphant, Esq., Rev. J. Moran, J. T. Martin, Rear-Admiral Harcourt, John Finch, Esq., A. Haldane, Esq., Rev. W. McCall, Rev. W. Cookesley, G. C. Steel, Esq., W. J. Maxwell, Esq., Rev. Dr. Tyng (United States), Rev. G. G. Dangars, pastor of the French Protestant Church in London, Rev. J. H. Lang, Sir W. Verner, Bart., M.P., Major-General Edwards, Rear-Admiral Deacon, Rear-Admiral Cator, James Verner, Esq., Thomas Graham, Esq., C. H. Collette, Esq., W. Manson, Esq., G. H. Davis, Esq., Rev. D. Cooper, R. Trotter, Esq., Rev. T. R. Redwar, Rev. W. W. Wilkinson, J. W. Williamson, Esq., Thomas Fothergill, Esq., T. Hudson, Esq., and Captain Washington.

The proceedings were opened by the Rev. Mr. WILSON, of Islington, engaging in prayer, after which

MR. JOHN MACGREGOR, the Honorary Secretary, read the Report of the Committee for the past year. It stated that in the course of the year some important additions had been made both at home and abroad to the societies engaged in the work of opposing the Papacy, and that the local Alliances were all in healthy and active operation. In Scotland, the Scottish Reformation Society had continued its important labours with zeal and success, while several new branches had been formed in connexion with it, and among them Students' Societies at the four Universities, which promise to be very effective. In Ireland, the Dublin Protestant Association continued its labours with much success, as did also the Christ-Church Protestant Association of Belfast. The Committee had continued their efforts to obtain the repeal of the Maynooth Act of 1845, and much had occurred during the year which showed the necessity of reviving the discussion in Parliament of the nunnery question, with a view to new legislation on the subject. In regard to foreign operations, the Com-

mittee presented memorials to Lord Clarendon in behalf of Ruggeri in Tuscany, and De Mora in Spain, and these representations received that prompt attention which has continually been given to such cases by his lordship. Both these prisoners for the truth had obtained their liberty. The Committee were also instrumental in obtaining the release of M. Jacquet at Chambery, who was liberated through the influence of Count Cavour. The Alliance was also interested in the cases of Vecino and Rosa, in Spain, both of whom were now at liberty. On the occasion of the assembling of the German Kirchentag, at Lubeck, in June, the Committee—through Mr. Bethmann Holweg—presented an address to that body, urging them generally to oppose the encroachments of the Papacy, and especially to take steps to obtain the release of Ubaldus Borginsky and Zezule, who had long been imprisoned, but they regretted to add that the reply received gave little hope of active co-operation from their German brethren. The receipts for the year had amounted to £966, 1s. 6½d., and the expenditure to £812, 12s. 1d., leaving a balance in hand of £153, 9s. 4¾d. The estimated liabilities for prizes and current expenses would, however, reduce the balance to some £50. There was also a balance in hand on the Martyr's Memorial Fund of £78, 11s. 7d. There had been 100 new subscribers during the year, and the contributions were double what they were the year previous, so that upon the whole the prospects of the institution were never more flattering.

The Rev. SAMUEL MINTON then moved the first resolution, which was to the effect that in adopting the Report the meeting heartily commended the Protestant Alliance to the support of all who wished to unite in resisting the system of Popery as opposed to the teaching of the Bible, hostile to the wellbeing of the country, and dangerous to civil and religious liberty throughout the world.

The Rev. Dr. TYNG, of New York, seconded the resolution, and in doing so stated, that while in the United States some fifteen or twenty young men, connected with the Episcopal Church of that country, had gone over to the Church of Rome, the whole of them combined would not make a man which any respectable congregation would like to see placed over them in the ministry. He characterized the grant to Maynooth as a subsidy paid by the Sovereign of England to a foreign potentate, as a means of keeping those who were the subjects of that potentate in this country quiet under her rule, and such being the case, it was matter of astonishment to all Christians on the other side of the Atlantic, why free and mighty England would for a moment submit to such a paltry and unpatriotic piece of policy.

The resolution, on being put from the chair, was unanimously adopted.

The Rev. W. McCALL said, in moving the second resolution, that while he was not averse to the system of promotion, where promotion was deserved, he had received a step of promotion in the present instance which he most certainly did not wish. The resolution he was about to propose was to have been laid before the meeting by Mr. Thomas Chambers, the Common-Serjeant of the City of London, who, while a member of the House of Commons, had, on more than one occasion, brought the subject before Parliament. That gentleman was, however, unavoidably absent, and he (Mr. McCall), who was to have been the seconder of the resolution, had been promoted to the honourable position of moving it. The resolution was to the following effect:—"That evidence, abundantly furnished during the past year, shows more strongly than ever that nunneries should be placed under proper inspection, so as to prevent adults and children in them from being detained against their will, or without the consent of their proper guardians." The recent cases which had occurred in the course of last year, were, no doubt, familiar to the meeting. There was the case of Mary Ann King, who was mentioned in last year's Report, while two other cases had occurred in which children had been inveigled from their friends and placed in nunneries. In one of these cases a member of the Committee of this Alliance succeeded in restoring a child found in the Hampstead Nunnery to her mother. The case of Alicia Race, which came before the Court of Queen's Bench, was also, no doubt, familiar to the meeting; but while from that case, it was clear that the law was adequate for the recovery of a child from any improper custody, the case of an adult stood in a different position, as witness the case of a nun who had escaped from the nunnery of Colwich in Staffordshire, and had been recaptured by a Romish bishop. He merely mentioned these cases, and would not make any comment on them, but his view of the matter was this, that the moment a cloistered monastery was established in this country, that moment a cause arose for the interposition of the laws of this country which were still in force in order to put it down. These monasteries were established here under the statute law of the Pope of Rome. They were declared by that law exclusive, inviolable, so that the writ of Queen Victoria could not enter them. That, therefore, was a system which, in this free country,

ought to be put an end to ; for, were it allowed to go on, they would in the end find themselves writhing under the grinding tyranny and secret conclaves which disgraced the days of Papal dominion in England.

Mr. G. H. DAVIS seconded the resolution, which was put to the meeting and unanimously agreed to.

Mr. P. F. O'MALLEY next moved a resolution, in effect that the best thanks of the meeting were due to the Earl of Shaftesbury, for his numerous and persevering efforts on behalf of Protestant truth, and especially for his zealous interest in the cause of this Society, as a means of uniting foreign Protestants to those in Great Britain and the colonies.

The resolution was seconded by Sir W. VERNER, Bart., M.P., and agreed to with enthusiastic applause.

The Earl of SHAFTESBURY, on rising to acknowledge the compliment, was received with much applause. He said, while he thanked those present for the kind expression of their feelings for his services, they must allow him to pass that vote of thanks on to his friends and coadjutors on the Committee, to whose untiring zeal in this cause he could bear the fullest and most ample testimony. Without them all the efforts he could have used in the cause would have been of little use. At that hour of the day he would not trouble the meeting with any remarks on the general question of the meeting. He would only guard them against thinking that because the Report did not this year present much that was new, that there was no need for the vigilance which such a society as that was calculated to exercise. It was perhaps in consequence of the vigilance it exercised that they were not able to report anything more striking. And would any one who had attended the meetings of the Committee, and heard the foreign correspondence read, say that that was a time for dissolving a society such as that? In Tuscany all the prisoners for the truth's sake had been liberated. In Sardinia they had been the same, and Count Cavour was about to introduce into the Chambers of that country a project which would do away with the old law, a relic of the old barbarism of that now liberal and enlightened country, and under which those parties were imprisoned, and bring the law into harmony with the existing constitution. He must say that he did not expect much assistance from the Churches of the Continent, especially those of Germany, but their great dependence was upon their brethren across the Atlantic and in the colonies. With the aid of those they hoped to withstand, and in the end triumphantly repel, the assaults of Popery.

The proceedings then terminated.

MAYNOOTH AND ROMISH GRANTS.

We need not conceal our disappointment at the result of Mr. Spooner's late motion. It is not so much the mere division that has grieved us, although, even that, we regard as an unexpectedly evil omen in regard to a Parliament which some had imagined to be more favourable to the cause of Protestantism than its predecessor ; but the utter want of hearty support to Mr. Spooner in the debate, we regard as still more indicative of torpor and unconcern, than even the division. We had certainly expected that the general election would cast up, from some quarter in the three kingdoms, a few new champions of Protestantism. We had even heard of the names of one or two new men in England ; and Ireland was said to have made decided progress in the right direction. But where were they all at the late debate? Where were the old Protestant members? Why were the insulting taunts of Lord Palmerston and Mr. Roebuck left totally unanswered? An individual vote given on the right side is so far well, but to allow the question to rest simply on Mr. Spooner's speech, however faithful and excellent, and to suffer the claims of truth to be driven out of the House of Commons, after so lame a debate, has all the appearance of open treachery to the Protestant cause, and ought to call forth energetic remonstrances on the part of the more sound consti-

tuencies. It was by no such tame and cowardly spirit, we may rest assured, that the blessings of the Reformation were won, neither is it by such lukewarm advocacy that they can be maintained in the face of the cunning and growing energy of Rome. When we look across to the continent of Europe, to the energy of the Protestants of Belgium and Sardinia, in maintaining the cause of the Reformation, we may well blush for the sad degeneracy of our own countrymen and their chosen representatives.

We suspect that a secret canker is eating at the root of our national Protestantism, and infecting statesmen, ministers of the Gospel, and people alike—we refer to the system of indiscriminate Government grants, for the promotion of all kinds of education. We don't enter here into the question of education, or of Government grants in their more general aspects, but we are much mistaken if a secret feeling is not creeping over the community, that, since the Government give grants for education at all, they may as well give them to one as to another—to Papists as to Protestants. The personal and denominational interests of men are thus beginning to be mixed up with the question of obvious duty, and the remark, that a "gift blindeth the eyes," is coming to be fatally illustrated in connexion with the great questions of education and Protestantism. Probably this is the very game of our diplomatic rulers. The Government grants are beginning to operate like a universal "hush-money" on the Protestant part of the community, and unless the question is seriously faced in this aspect, the probability is that, without any professed change of opinion, protests against the great Maynooth of Ireland, and all the little Maynooths which are springing up so luxuriantly in Great Britain, in the form of Popish schools, fostered by the money of the State, will gradually become weaker and weaker. Whereunto all this will ultimately grow, it is impossible to say. The prospect is startling and well fitted to alarm, and we are persuaded that, to this view of the question, the attention of zealous Protestants, in all parts of the kingdom, ought immediately to be directed. In the General Assembly of the Free Church of Scotland, this subject was introduced, although at a late and inconvenient period, and the following admirable summary of the recent startling facts was given by a true and zealous friend to our cause.

"Mr. G. Lyon moved that the Assembly petition Parliament to withhold all money grants from Popish industrial and reformatory schools. The College of Maynooth had from first to last received £789,805 of public money; and not satisfied with the endowment of Maynooth with its £26,000 a-year, the Romanists had obtained other endowments, which were fast approximating to that of Maynooth, in the shape of grants to Popish schools. The whole sum which Popish schools of all kinds,—reformatory, industrial, and common,—received from the public money of Great Britain, was £19,185 a year; and these grants were proceeding at a most rapid rate. In 1853, they were £9000; in 1854, they were very nearly £11,000; in 1855, they were £13,000; and this year they were upwards of £19,000. His motion had reference only to industrial and reformatory schools. For every child in an industrial school, picked up wandering about the streets, and also for every child in a reformatory or industrial school, sent there for some criminal offence, an allowance of 7s. 6d. per week is given from the public money. Previous to this allowance being given, Popery was loud in its outcry against these schools, as only Protestant ones were established, and alleged that Protestants were proselytizing Roman Catholic children; but the moment this sum of 7s. 6s. a head per week was granted by the Privy Council, all these complaints instantly ceased; for Rome saw with what effect she could turn these schools to her own account; and Roman Catholic seminaries were instituted. By a Parliamentary return obtained by Sir S. Northcote, it appeared that the whole number of Protestant and Roman Catholic reformatory institutions in England was thirty-five, and in Scotland twenty. The return did not fully specify what of these institutions were Protestant and what were Roman Catholic; but there were

three which were expressly described as Romish ones. There was one called the Agricultural Colony of Mount St. Bernard, in Leicestershire, having 164 children; but when the contemplated enlargements were carried into effect, it would accommodate 300. There was one in Middlesex having seventy-two children, but accommodation was to be provided for between 300 and 400. And there was another in Yorkshire having twenty-three children, but it was ultimately to be extended to forty-two. All monasteries in this country were illegal by the Roman Catholic Relief Act; and yet here, in the case of this agricultural colony of Mount St. Bernard, was a large institution of monks endowed by the State, who thus were parties to the violation of the law of the land. Mr. Lyon read extracts from the *Tablet* newspaper, in which a correspondent of this Romish organ said, that the money which these institutions received from the Privy Council was their 'very life-blood.' He also stated that this Popish agricultural colony had acquired 1000 acres of rather waste land, and said, there was not the least doubt that every one of the boys at it would support themselves;—164 boys, at 7s. 6d. a head, gave an annual revenue of £3198; and when the contemplated enlargements took place, this institution would receive £5850 of public money.*

Although we are glad that the whole subject has been referred to the Committee on Popery, and although we trust that it will undergo immediate and thorough examination, we confess we were hardly prepared for the tone of part of the conversation which ensued. Some of the members who spoke were evidently ill-informed in regard to the actual facts of the case, whilst others saw delicacies and difficulties where, we must candidly confess, we can see none. The broad question—Is it lawful in any circumstances, or on any ground, to give the public revenue of Britain to aid in upsetting the Reformation, and in propagating damnable error? seems to us so plain, as hardly to require an answer; but we shall now look forward with some anxiety to the result at which the aforesaid Committee may arrive. It is one in which all Protestant Churches are interested. A difference of opinion, no doubt, exists amongst Christian men in regard to the question, whether Governments are entitled to aid even in the promotion of truth, but surely there ought to be none when the question is, ought they to aid in the propagation of falsehood? The question of Parliamentary grants, in connexion with education, conducted by Christian churches, is assuming an urgent, nay, an alarming aspect; and ten thousand times rather should all grants be abolished than give any countenance to the endowment of Rome. The expense, besides, is vast and unlimited. It will soon involve £1,000,000 sterling, but the sooner the question is settled honestly, on the ground of stern principle, and irrespective of pecuniary consequences, the better it will be both for the church and the world.

CROMWELL AND THE PAPACY.

CROMWELL holds a high name in the history of England, and his fame, in these later times, instead of becoming less, is evidently on the increase. Within the last half-century, his reputation as a public man has greatly improved. Thomas Carlyle has done much to illustrate his government and character, and to exhibit both in a proper light,—in a light more consonant with the requirements of historical truth. We do not, however, approve of all the incense which this profound but eccentric genius has kindled on the altar of hero-worship; for much that he has written upon this species of idolatry, would, in our candid opinion, have better remained unsaid.

* Of course, this observation applies to all denominations, and raises the question,—Should Government, in its educational operations, give money for feeding at all, and thus virtually assume the functions of the Poor-Law Guardians?—*Ed. B.*

Cromwell's zeal against the Papacy was beyond all praise. The great cause of the Reformation was perhaps more indebted to him than to any other ruler or sovereign who ever held the English sceptre. We shall hardly even make an exception in favour of Elizabeth, for she was actuated more by political motives than by enlightened religious fervour. Cromwell thoroughly understood the Papal system, and had studied it in all its phases. His official and intimate connexion with Milton enabled him to pursue this important study with the more success, although it is to be regretted that we possess so few details of their private mutual communings on this important subject. They were both gifted with minds of the highest order, and Jesuitism never before found itself so completely matched. Most certainly it has never met with two such powerful and uncompromising antagonists since. True knowledge, when accompanied with sound faith, invariably leads to action; and the ardent chief of the commonwealth exerted his mighty power in curbing the Papal pretensions both at home and abroad. Had he confined his opposition exclusively to British Popery, he would only have performed half his duty; but he knew his scriptural obligations better, and therefore opposed it in every part of the Continent where the power of England could be made to extend. And how immensely different from what it now is, would have been the religious condition of Christendom, if this country had continued to be blessed with rulers and statesmen endued with his religious zeal, far-seeing sagacity, and indomitable fortitude! But there has only been one Cromwell, and we can hardly hope for so great a national blessing as the rise of a second.

The Protector never would have been able to exert himself so much in support of Protestantism, had he not embraced with all his heart and soul a leading doctrine of the Reformation,—that the Bishop of Rome, as the head and representative of Popery, is the “Man of Sin” predicted by St. Paul. This was the received doctrine of all the Reformed Churches, and it remains the doctrine of all of them still. It has never been repudiated by any one of them. Luther, Calvin, and Knox inculcated this doctrine, and they would not have considered any as true Protestants who doubted or denied it. Had they themselves not been impressed with this belief, they could not have acted as they did—their Protestant zeal would sooner or later have evaporated. It was a cordial belief of this tenet that inspired Cromwell in his high career, and enabled him to achieve so much for the cause of Bible Christianity. Nor can the same praise be justly awarded to any crowned head who has exercised supreme power since the decease of the Protector. No doubt George III. felt a strong aversion to Popery, but we question much whether his distaste arose from the same persuasion that dictated the antagonism of Cromwell. We suspect that it did not spring altogether from scripturally enlightened zeal, or from accurate Biblical information. It seemed with this monarch a species of enthusiasm, more political than religious, and which he would have found it difficult clearly to explain or fully to justify. There is strong reason to fear that we have never had a prime minister in this country who has been a sincere convert to the dogma in question, though it is recognised as true and scriptural by the church to which the members of almost every Cabinet profess to belong. Our last Premier (Aberdeen) did not seem to lend any credit to it, for his lordship often acted as if it were false. Our present Premier, too, seems not to have any conviction of its truth, for by a species of mock liberality, he labours rather to strengthen the Papacy than to weaken it. And we may well add, that Lord John Russell, though in his famous “Durham Letter” he styled the ceremonial of Popery “mummery”—

which it assuredly is in the very worst sense—cannot hold the doctrine, for the whole of his policy, whether in power or out of it, must appear to every impartial observer, to be nearly the very opposite of his profession.

We may be told that it is weakness or enthusiasm to believe the Pope to be the “Man of Sin.” But no person who has fully studied the subject, will be rash enough to advance such a charge. Cromwell was the greatest statesman, and Milton the greatest poet, whom England has ever produced; yet both of these illustrious men believed in this doctrine, and proved their faith by a strenuous opposition to Popery during the whole of their splendid career. All the leading reformers believed in it; and history does not present to our view men with stronger minds, or with more commanding characters. The translators of the present authorized version of the Bible declare, in their preface, their belief in it; and these men were in their day the most shining lights in the Church of England. All the Reformed Churches, as we have already said, admit it as one of the articles of their faith; and all the leaders and many of the members of these churches hold a high rank in the republic of letters, and are the great supporters of true religion in the world. All the chief directors of the Evangelical Alliance, the Protestant Alliance, and of all our Reformation Societies, believe in it. We cite instances like these in reply to this absurd charge of weakness or enthusiasm.

But to these remarks, it will be proper to add, that Cromwell could not have performed so much as he actually did for the great cause of the Reformation, if he had not accidentally been in the uncontrolled possession of absolute power. The influence of our “territorial system” had been put by his strong arm in abeyance. This enabled him to carry out his views. No English monarch since has enjoyed the same freedom from territorial control. The feudal operation of the system has generally been favourable to the Papacy, as the pillar of despotism. It has scrupulously avoided all hostile collision with Rome. Its aristocratic diplomacy, too, has generally been active in the same direction. It has ever shown itself more afraid of liberty than of Popery. We do not inquire at present into the special causes of this manifest sympathy between the Papacy and territorialism. We merely state the fact, for the purpose of showing that Cromwell was able to act against the Romish system without this *home*-counteracting influence, and that his warfare in this great cause was on this account the more complete and triumphant. Nor will it be much out of place to remark, that our territorial interest was never more favourable, secretly or openly, to the Roman policy than it is at this moment, and this tendency is increasing. Could the nation, indeed, be moved to rise up in its Protestant strength, there would be some hope of improvement; but a large part of the nation—nearly the whole of our agricultural population in the counties—is fettered and kept down by its connexion with the territorial interest, and dare not endanger its secular prosperity by stirring up opposition to it, or by venturing to express dissent from its policy. Mr. Macaulay very justly remarks, that the fear of “want” hinders our county voters from exercising their franchise in an independent manner; and that the force of Popish superstition renders the Irish electors, on their side, equally submissive to the priesthood. The doctrine of civil and religious liberty is not fully understood, and still more imperfectly practised, in this so-called enlightened country; and we fear the period is still distant, though not hopelessly so, when the middle classes shall appreciate the immense value of independence, and determine with stout hearts and resolute efforts to grasp and maintain it. Meantime, our Romeward course is manifest and striking.



ROMISH LIBERALITY.

AN English lady lately lost a daughter at Rome, and on the tomb (which was in the English Protestant cemetery), she wished to have the verse from St. Matthew, "Blessed are the pure in heart, for they shall see God," inscribed; but it appears that some officer connected with the censorship entered the workshop of the statuary who was working at the tomb, and forbade him inscribing more than the first half of the verse, as, he said, it was neither right nor just that heretics should see the Lord.

SECRET MURDER OF THE BARON OF MONTIGNY.

THE following is one of many scenes brought out by recent history, illustrative of the diabolical policy of Popish Spain, in which the secret craft of Rome has always shone conspicuous. It is found in the History of Philip II., by Prescott. "It will be remembered," says the historian, "that in the year 1566, two noble Flemings, the Marquis of Bergen and the Baron of Montigny, were sent on a mission to the Court of Madrid, to lay before the king the critical state of affairs, imperatively demanding some change in the policy of the Government. The two lords went on the mission, but they never returned. Many conjectures were made respecting their fate. . . . It was not till very recently that the veil has been withdrawn, through the access that has been given to the archives of Simancas, that dread repository in which

the secrets of the Castilian kings have been buried for ages." Here is the account of the secret murder of Baron Montigny:—

"To furnish an apology for his close confinement, a story was got up of an attempt to escape, similar to what had actually occurred at Segovia. Peralta, alcajde of the fortress, a trustworthy vassal, to whom was committed the direction of the affair, addressed a letter to the king, inclosing a note in Latin, which he pretended had been found under Montigny's window, containing sundry directions for his flight. The fact of such a design, the writer said, was corroborated by the appearance of certain persons in the disguise of friars about the castle. The governor, in consequence, had been obliged to remove his prisoner to other quarters, of greater security. He was accordingly lodged in the Bishop's Tower,—ominous quarters!—where he was no longer allowed the attendance of his own domestics, but placed in strict confinement. Montigny had taken this proceeding so ill, and with such vehement complaints of its injustice, that it had brought on a fever, under which he was now labouring. Peralta concluded by expressing his regret at being forced by Montigny's conduct into a course so painful to himself, as he would gladly have allowed him all the indulgence compatible with his own honour.—This letter, which had all been concocted in the cabinet at Madrid, was shewn openly at court. It gained easier credit from the fact of Montigny's former attempt to escape; and the rumour went abroad that he was now lying dangerously ill.

Early in October, the licentiate Alonzo de Arellano had been summoned from Seville, and installed in the office of alcajde of the chancery of Valladolid, distant only two leagues from Simancas. Arellano was a person in whose discretion and devotion to himself Philip knew he could confide; and to him he now intrusted the execution of Montigny. Directions for the course he was to take, as well as the precautions he was to use to prevent suspicion, were set down in the royal instructions with great minuteness. They must be allowed to form a remarkable document, such as has rarely proceeded from a royal pen. The alcajde was to pass to Simancas, and take with him a notary, an executioner, and a priest. The last should be a man of undoubted piety and learning, capable of dispelling any doubts or errors that might unhappily have arisen in Montigny's mind in respect to the faith. Such a man appeared to be Fray Hernando del Castillo, of the order of St. Dominic, in Valladolid; and no better person could have been chosen, nor one more open to those feelings of humanity which are not always found under the robe of the friar.

Attended by these three persons, the alcajde left Valladolid soon after nightfall on the evening of the 14th of October. Peralta had been advised of his coming; and the little company were admitted into the castle so cautiously as to attract no observation. The governor and the judge at once proceeded to Montigny's apartment, where they found the unhappy man lying on his pallet, ill not so much of the fever that was talked of, as of that sickness of the heart which springs from hope deferred. When informed of his sentence by Arellano, in words as kind as so cruel a communication would permit, he was wholly overcome by it, and for some time continued in a state of pitiable agitation. Yet one might have thought that the warnings he had already received were such as might have prepared his mind in some degree for the blow. For he seems to have been in the condition of the tenant of one of those inquisitorial cells in Venice, the walls of which, we are told, were so constructed as to approach each other gradually every day, until the

wretched inmate was crushed between them. After Montigny had sufficiently recovered from his agitation to give heed to it, the sentence was read to him by the notary. He was still to be allowed a day before the execution, in order to gain time, as Philip had said, to settle his affairs with Heaven. And although, as the alcalde added, the sentence passed on him was held by the king as a just sentence, yet, in consideration of his quality, his majesty, purely out of his benignity and clemency, was willing so far to mitigate it, in regard to the form, as to allow him to be executed, not in public, but in secret, thus saving his honour, and suggesting the idea of his having come to his end by a natural death. For this act of grace Montigny seems to have been duly grateful. How true were the motives assigned for it, the reader can determine.

Having thus discharged their painful office, Arellano and the governor withdrew, and, summoning the friar, left the prisoner to the spiritual consolations he so much needed. What followed we have from Castillo himself. As Montigny's agitation subsided, he listened patiently to the exhortations of the good father; and when at length restored to something like his natural composure, he joined with him earnestly in prayer. He then confessed and received the sacrament, seeming desirous to employ the brief space that yet remained to him in preparation for the solemn change. At intervals, when not actually occupied with his devotions, he read the compositions of Father Luis de Granada, whose spiritualized conceptions had often solaced the hours of his captivity.

Montigny was greatly disturbed by the rumour of his having been shaken in his religious principles, and having embraced the errors of the Reformers. To correct this impression, he briefly drew up, with his own hand, a confession of faith, in which he avows as implicit a belief in all the articles sanctioned by the Roman Catholic Church, and its head, the Vicar of Christ, as Pius the Fifth himself could have desired. Having thus relieved his mind, Montigny turned to settle some temporal affairs which he was desirous to settle. They did not occupy much time. For, as Philip had truly remarked, there was no occasion for him to make a will, since he had nothing to bequeath,—all his property having been confiscated to the crown. If, however, any debt pressed heavily on his conscience, he was to be allowed to indicate it, as well as any provision which he particularly desired to make for a special purpose. This was on the condition, however, that he should allude to himself as about to die a natural death.

Montigny profited by this to express the wish that masses, to the number of seven hundred, might be said for his soul, that sundry sums might be appropriated to private uses, and that some gratuities might be given to certain of his faithful followers. It may interest the reader to know that the masses were punctually performed. In regard to the pious legacies, the king wrote to Alva, he must first see if Montigny's estate would justify the appropriation; as for the gratuities to servants, they were wholly out of the question.

One token of remembrance, which he placed in the hands of Castillo, doubtless reached its destination. This was a gold chain of delicate workmanship, with a seal or signet-ring attached to it, bearing his arms. This little token he requested might be given to his wife. It had been his constant companion ever since they were married; and he wished her to wear it in memory of him,—expressing at the same time his regret that a longer life had not been granted him, to serve and honour her. As a dying injunction he besought her not to be entangled by the new doctrines, or to swerve from

the faith of her ancestors.—If ever Montigny had a leaning to the doctrines of the Reformation, it could hardly have deepened into conviction; for early habit and education reasserted their power so entirely, at this solemn moment, that the Dominican by his side declared that he gave evidence of being as good and Catholic a Christian as he could wish to be himself. The few hours in which Montigny had thus tasted of the bitterness of death seemed to have done more to wean him from the vanities of life than the whole years of dreary imprisonment he had passed within the walls of Segovia and Simancas. Yet we shall hardly credit the friar's assertion, that he carried his resignation so far, that, though insisting on his own innocence, he admitted the sentence of his judges to be just.

At about two o'clock on the morning of the 16th of October, when the interval allowed for this solemn preparation had expired, Father Castillo waited on the governor and the alcalde, to inform them that the hour had come, and that their prisoner was ready to receive them. They went, without further delay, to the chamber of death, attended by the notary and the executioner. Then, in their presence, while the notary made a record of the proceedings, the grim minister of the law did his work on his unresisting victim.

No sooner was the breath out of the body of Montigny, than the alcalde, the priest, and their two companions were on their way back to Valladolid, reaching it before dawn, so as to escape the notice of the inhabitants. All were solemnly bound to secrecy in regard to the dark act in which they had been engaged. The notary and the hangman were still further secured by the menace of death, in case they betrayed any knowledge of the matter; and they knew full well that Philip was not a man to shrink from the execution of his menaces.

The corpse was arrayed in a Franciscan habit, which, coming up to the throat, left the face only exposed to observation. It was thus seen by Montigny's servants, who recognised the features of their master, hardly more distorted than sometimes happens from disease, when the agonies of death have left their traces. The story went abroad that their lord had died of the fever with which he had been so violently attacked.

The funeral obsequies were performed, according to the royal orders, with all due solemnity. The vicar and beneficiaries of the Church of St. Saviour officiated on the occasion. The servants of the deceased were clad in mourning,—a token of respect recommended by Philip, who remarked, the servants were so few, that mourning might as well be given to them; and he was willing to take charge of this and the other expenses of the funeral, provided Montigny had not left money sufficient for the purpose. The place selected for his burial was a vault under one of the chapels of the building; and a decent monument indicated the spot where reposed the ashes of the last of the envoys who came from Flanders on the ill-starred mission to Madrid.

Such is a true account of this tragical affair, as derived from the king's own letters and those of his agents. Far different was the story put in circulation at the time. On the 17th of October, the day after Montigny's death, despatches were received at court from Peralta, the alcaide of the fortress. They stated that, after writing his former letter, his prisoner's fever had so much increased, that he had called in the aid of a physician; and as the symptoms became more alarming, the latter had entered into a consultation with the medical adviser of the late regent, Joanna, so that nothing that human skill could afford should be wanting to the patient. He grew rapidly

worse, however, and as, happily, Father Hernando del Castillo, of Valladolid, chanced to be then in Simancas, he came and administered the last consolations of religion to the dying man. Having done all that a good Christian at such a time should do, Montigny expired early on the morning of the 16th, manifesting at the last so Catholic a spirit, that good hopes might be entertained of his salvation.

This hypocritical epistle, it is hardly necessary to say, like the one that preceded it, had been manufactured at Madrid."—*Prescott's History of the Reign of Philip the Second*, pp. 385-389.

PROTEST OF DUTCH ROMISH JANSENIST BISHOPS AGAINST THE DOCTRINE OF THE IMMACULATE CONCEPTION.

PASTORAL INSTRUCTIONS OF THE ARCHBISHOP OF UTRECHT AND THE BISHOPS OF HAARLEM AND DEVENTER, ON THE SUBJECT OF THE IMMACULATE CONCEPTION.

WHEN we heard of the great preparations that were being made for deliberating on the point of the conception at Rome, in December 1854, we found, and with good reason, that these preparations would all be found eventually to have been little more than an outward form; but we nevertheless hoped that the prayers of many good men, so earnestly solicited by the Holy Father, for the light of the Holy Spirit, would be so heard as to succeed in turning the counsels of Alitophel into foolishness. The unsearchable judgments of Divine Providence have otherwise ordered. Pius, alas! the weak Pius, having once thrown himself into the arms of the Jesuits, has now again lent his name and his influence to accomplish a deed deeply grieving all good men, and causing new scandal in the church.

The encyclical letter of the 8th of December 1854, threatens the wrath of Almighty God, &c., to all who should dare to speak against, or even not to accept, the decision therein announced respecting the conception of the Virgin.

How great soever may be our respect for his Holiness as head of the Church and the centre of Catholic unity, we should dread still more the displeasure of the Almighty if we accepted such decision.

St. Paul did not threaten the people of Berea with the displeasure of Almighty God when they searched the Scriptures to see if the things which were brought before them "were so;" and St. Luke even confers upon them special honour—"These were more noble than those of Thessalonica," because they did so search. If this doctrine of the immaculate conception can be so thoroughly proved to be a doctrine of the Catholic Church, as in such apostolic letter it is declared to be, there need no fear arise from such search; yea, rather ought an appeal go forth inviting such a search, that it may be patent to the whole world that we are indebted to the care and zeal of Pius IX. for this discovery.

Inasmuch as we have no conviction that Pius has spoken an infallible word when he declared the immaculate conception of the Blessed Virgin to be a revealed truth of the Catholic faith, we feel it to be our duty to examine the grounds upon which such declaration rests.

These grounds are said by them to be five:—

1. Holy Scripture.
2. Sacred tradition.
3. The continuous feeling of the church.
4. The wonderful unanimity of Catholic pastors and of the faithful.
5. The illustrious acts and constitutions of his predecessors in the papal chair.

After combating the above grounds, they say, in reference to the fourth, "Where is this wonderful unanimity to be found? Naturally in the answers given by the bishops to the encyclical letter addressed to them from Gaeta in 1849. The analysis justifies no such unanimity. The whole dogma of the Immaculate Conception being thus entirely new, there need be no wonder that the mode of announcing it was entirely new. Never formerly were such utterances heard from a Pope's lips; formerly it was the congregated fathers who, after previous deliberations, &c., judged and determined. But it was on this occasion no church council, although, for the eye of the world, such a colouring was attempted to be given to it. The bishops were

merely mute attestators of what was proposed by Pope Pius IX., and with too great reason may the words of the prophet be applied to them, 'Blind watchmen! they are all ignorant, they are all dumb dogs: they cannot bark.'—Isaiah lvi. 10.

Oh! how did those teachers in Israel belie their character! and how was their character trampled on by the first in rank amongst them! An open contumely and spot of shame is thus thrown on the Episcopal character and office, those functionaries having nullified their very position and work as judges of the faith.

When the successor of St. Peter gave utterance to the lie that the doctrine of the Immaculate Conception had been revealed by God, was there no Paul to withstand and gainsay him to his face? On the contrary, they winked in the lowest cajolery when one of the French bishops looked his Holiness in the face, and said: "Holy Father, thou hast not only decided the Immaculate Conception: thou hast decided thine own infallibility."

Under the fifth head of the pastoral instruction, reference is made to Gregory the Great, Innocent III. and Innocent V., Clement VI., &c., to show that for fourteen centuries a doctrine was held in entire contradiction to that promulgated by Pius IX., and it is then said:

We leave it to every unprejudiced person to decide whether we have good ground for the strictures we have made, and whether we have proved or not that the apostolic letter issued by Pius IX., on the 8th of December 1854, is simply a tissue (*zamenweefsel*) of untruths, wherein the name of Scripture and sacred traditions are shamefully misapplied to exalt into a matter of faith a mere matter of feeling or subjective impression, not even based on the lowest grade of probability.

In conclusion, we solemnly declare before the whole world, that the maxim "*Quod semper, quod ubique, quod ad omnibus*," reaches neither in teaching nor in acceptance to this dogma of the Immaculate Conception, and we say to all Catholics, "Remove not the ancient landmark which thy fathers have set." (Prov. xxii. 23.) "But though we, or an angel from heaven, preach any other gospel unto you than that ye have received, let them be accursed." (Gal. i. 8.) "Remember how thou hast received and heard; and hold fast." (Rev. iii. 3.)

† JOHN, Archbishop of Utrecht.

† JOHN HENRY, Bishop of Haarlem.

† HERMAN, Bishop of Deventer.

VISITING POPISH CHAPELS.

"JOHN," said Thomas Davis, "will you go with me to-night to the Catholic Chapel? There is fine preaching there, and fine music." "Go to the Popish, it is not the Catholic, Chapel," said John, "never! Go to hear people teach, who worship the Virgin Mary and the saints, when God has said, 'Thou shalt worship the Lord thy God, and him ONLY shalt thou serve!'—Matt. iv. x. Go to be taught by those who have, in every country but England, left out the second commandment. And why? Because they know they worship images, and so they dare not let the people have it! Go to worship with those whose priests refuse to let the people have the Bible, when God says of the good man, 'His delight is in the law of the Lord, and in his law doth he meditate day and night.'—Ps. i. 2. And when Jesus says, 'Search the Scriptures.'—John v. 39. I know some Papists in England have the Bible. Blessed be God, the priests have not so much power at present in our free country as elsewhere. But what do they do in those countries where they have power? In Ireland, in this very year, a monk publicly burned a Bible, and was brought to trial for it. In Florence, F. Madiari and his wife, and many more are now confined in prison. And what is their crime? READING THE BIBLE. I will and do pray for them, but I will never willingly set my foot in an idol temple."

"Cease, my son, to hear the instruction that causeth to err from the words of knowledge." (Prov. xix. 27.)—*Bath Tracts.*

CHRIST-CHURCH (BELFAST) PROTESTANT ASSOCIATION.

At a late meeting of this Association, Dr. Drew states, that "it was only the other day that that incendiary Priest Cahill said, 'that the sight of a Bible in a Protestant's hand excited in the mind of a (Roman) Catholic the same loathing as would the rope by which some infamous criminal had been executed in the hands of Calcraft!' (Sensation.) Such things as these stimulate us to contend earnestly for whatever is left to us of civil and religious liberty." (Hear.)—*Sentinel*.

IS THE PAPACY A CHURCH OF CHRIST?

A Letter to the Laity of the Presbyterian Church in Ireland. By a Layman. Londonderry: pp. 24.

THIS is a well-written letter. Its object is to discuss whether the Papacy can be received and acknowledged a Church of Christ—a question which, it seems, is to be brought up at the approaching Assembly of the Presbyterian Church of Ireland. The author proves, from prophecy, and from history, that the Papacy is the great Apostasy, the "Mystery of Iniquity;" and hence deduces, that if any member may become truly a Christian, it is *not in consequence*, but *in spite* of his system; and hence also, that we cannot regard any of the sacraments dispensed by the Church of Rome, as being valid. Here, however, the point of difficulty comes in, and we rather think the author of the pamphlet is not aware of the whole bearings of the controversy.

HISTORY OF HENRY IV., KING OF FRANCE AND NAVARRE. By John S. C. Abbott. London: Knight & Son.

THIS is an American reprint, and is well adapted for general circulation. It embodies a view of those parts of the history of France, which illustrate most powerfully the treacherous and blood-thirsty spirit of the Papacy, for perhaps there is not in the history of the world, events by which the demon spirit of Rome is so vividly illustrated. The work is well written, and the de-

tails presented with condensed and graphic power.

VIOLET. By Maria M'Intosh. London: Routledge & Co.

NIGHT-SHADE, A NOVEL. By William Johnston, M.A. London: Bentley.

OF all the modes of exposing Popery, we rather think that tales, of all kinds, are the least effective; although, upon a certain class of minds, much good has been done by this means. The facts of Rome are more startling than fiction, but yet no class of men are more ready to deny the most authentic facts, than the adherents of the Papacy. When these facts appear in sober history, their denial is impossible; but when a story is avowedly fabricated, nothing is more easy than for avowed Papists, and lukewarm Protestants, to set it aside as a tissue of misrepresentation. On this ground we always feel that anti-popish tales, and novels of all kinds, are not so much fitted as some other methods to convince inquirers, or convert the adherents of Rome.

PREJUDICES AGAINST THE GOSPEL CONSIDERED AND ANSWERED. By Jas. Buchanan, D.D. London: Hamilton, Adams, & Co.

A most judicious and valuable reprint of two valuable treatises, with a preface and notes. The editor is quite right in supposing that prejudices against the Gospel itself, lie at the foundation of many of the evils of the present day, and he has provided a cheap and valuable antidote.

BELGIUM A WARNING TO BRITAIN.

THOSE who have been watching intelligently the politics of continental Europe, must have learned an emphatic lesson from the evolutions of Romanism in Belgium. Many of our readers may remember the time when Belgium was connected with Holland. This arrangement was deemed expedient by the diplomatists of Europe, but the union of Romish Belgium with Protestant Holland, did not suit the tastes of the Belgian priests, as it shut the door against their supremacy. The case was precisely the same with that of Popish Ireland annexed to Protestant Britain, and equally distasteful to those who were struggling—as Romish priests always do struggle—for the absolute dominion of the Vatican over the governments of the world. Hence a furious agitation, which, after a bloody struggle, was ultimately successful in separating Belgium from Holland. During and since this separation, the utmost liberality was pretended by the Belgian priesthood. Great credit has been taken for this all over Europe, as a proof that Rome can in certain circumstances be liberal. The more feeble and corrupt classes of Protestants have perseveringly reiterated this cry. Romanists also in Belgium, and their allies, have quietly taken credit for the physical progress remarkable in some parts of that country, and chiefly due to the indomitable energy and thrifty principles of the Dutch Protestants, its former rulers.

The true state of the case, however, is now coming out. The Romish priesthood having secured the separation of Belgium from Holland, have steadily aimed at supremacy and the overthrow of liberty. They have introduced swarms of Jesuits, and by politic alterations in the electoral system, fitted to bring the voters largely under their influence, they have at length secured an effective majority of those who are called the representatives of the people, but who might with more justice be named the nominees of the priests. Their first stroke of policy has as usual been to seek to acquire unlimited right to hold property; in other words, to secure the means of availing themselves of deathbed bequests, so as gradually to command immense territorial wealth, and thus paramount political and social authority. This attempt for the present has been defeated by the policy of the King, but only for a moment, for the priests will retain their majority of representatives, and, backed by the sympathy of all the Romanists of Europe, watch their opportunity; and it is said that having secured the next heir to the throne as their devoted adherent, they will probably wait his advent, for Rome is cautious. Their next step will probably be to put down, as in France, the entire liberty of the press. Their next, as in France also, to destroy representative institutions, for Rome only seizes and uses these for the purpose of destroying them. The dream of liberty and the power of mobs at an end, Belgium, ruled by the priesthood and the sword, will be quietly added to the despotic nations of Europe. This is always the end of the drama where Rome has her way.

Now the Jesuit game in Britain, so far as it has gone, has been precisely similar to all this. Defeated in the attempt to dissolve the union of Great Britain with Ireland, which would have been a short cut to partial supremacy, Rome has concentrated her forces upon the United Kingdom, and is plying the press, the nobility, and the Parliament, with growing success. By means of

Maynooth, she can keep up and flood the country with a steady supply of well-educated emissaries ; by her handful of obedient and well-drilled troops in Parliament, she has always of late controlled the Government amidst the divisions of parties ; by her so-called Reformatories she is now filling the land with monasteries and nunneries at the public expense. Dr. Wiseman, with his professed love of art and science in London, and Dr. Cullen, with his stern bigotry at Dublin, are equally playing the Jesuit game, while the death-like torpor of one class of Protestant ministers, and the open treachery of another class, and the childish credulity of the senators and general public, are equally administering to the grand issue. If matters proceed steadily in their present course, it requires no prophet to see that the same issue of the contest, as in Belgium, is ultimately inevitable, and may be much nearer than even the greatest alarmist may dream. Britain has more than once escaped as by miracle already, and it is never to be forgotten that it is only before Rome acquires paramount political power that effective resistance is possible. From a remark lately dropped by Dr. Wiseman, it is evident that our Jesuits, in addition to all their other schemes, have their eyes as steadily fixed upon the heir-apparent to our throne, as their brethren in Belgium have theirs on the son of Leopold, and if they succeed in this bold stroke, let any one say in the present temper of our higher classes, what would be the result. When the bloody Mary assumed the reins of government in Britain, after the good reign of Edward VI. was so abruptly closed, only one man in the House of Commons was found to refuse to bow to the Pope's legate, and restore England to Rome. And our present Parliament seems to us, by a large majority, prepared to go as readily with the Romish tide, like the dead fishes of the old theologian. He said, " My friends, there is a vast difference between a dead and a living fish. A dead fish always goes down the water—only a living fish goes against the stream." The vast majority of our statesmen are such dead fish, carried about by the mere power of prejudice, and most of them have openly thrown down all the landmarks of the constitution. If the Jesuit schemes succeed otherwise, what resistance can rationally be expected from them? And speaking of fish, there is another image employed by an old English writer, which is equally just and appropriate in our present circumstances. Fishes remain most quiet and contented not only whilst the net is being drawn around them by the cunning fishermen, but even when the process of landing them has commenced. It is only when they feel the actual gripe of the net, and see the ruthless countenance of the fishermen about to take their lives, that the foolish captives, like the rioters in Belgium, exert themselves with their utmost energy, and struggle bravely to escape when escape has become impossible. So of the Protestants of Britain. The net of Rome is being gradually and obviously drawn around them—the man is blinder than a bat who does not see it—and yet they are floating about in contented infatuation ; nay, many of them are aiding the very enemy who is thirsting for their blood. The deep schemers of the Vatican are chuckling, no doubt, with delight at their steady progress in Britain, and, unless Divine grace prevent, they will by and by be able, as in Belgium, to treat all the ineffectual resistance of their opponents with contempt.

The considerations which seem to tell on the other side, are as yet purely fallacious. The appointment of good bishops is a hopeful symptom, perhaps the most hopeful symptom of the day, so far as it goes ; but so long as the immense power of the Government of Britain is still openly on the side of

Rome, and the whole stream of our policy is favourable at home and abroad to the pretensions of the Vatican, the Jesuit policy must continue to make steady progress, and any idea to the contrary is only part of the delusion which is doing the work of the enemy. Will the Protestants of Britain not make one combined and determined effort ere it be too late? Is it nothing that the blessings of the Reformation were won at such a price of effort and sacrifice! Shall we tamely abandon them? Shall we not seek to hand them down extended and improved to the latest generation? And for this end shall we not seek by every means not only to defeat the schemes of the enemies of truth and liberty in Britain, but to aid by our countenance and prayers all the struggling victims of Romish chicanery over the Continent and the world?

SCOTCH TRACTARIANISM.

THE Scottish bishops have addressed a memorial to those of Great Britain and the Colonies. We quote a sentence or two from this remarkable production. The ministers of whom these semi-Romanists complain are men of Evangelical principles, in full communion with the Church of England, and very zealous and successful: "There are certain presbyters, come from the Church of England, who have gathered to themselves congregations in this country, without any mission or authority whatsoever, such as the Universal Church has always held to be necessary for the due performance of the ministerial office; and who, as they are subject to no ecclesiastical jurisdiction, so they can maintain their position only by sowing among others the seeds of unchristian strife and division. It has been our earnest endeavour, from time to time, to bring these disorderly clergy to a sense of the error of their ways, and of the evil which they cause to the Church of Christ by the course which they pursue; and we acknowledge with deep thankfulness, that our prayers and efforts in this behalf have not been altogether unsuccessful."

This argument is purely Popish, and if the Romish bishops were not a little more politic, they would criminate the complainers in a similar style, and with more reason. If there be only one "Universal Church," it can scarcely be the handful of Scotch Tractarians who at present stand alone in the world. To give our readers, however, an idea of their high-sounding pretensions, and of the unscrupulous way in which they libel their neighbours, we publish the following letter written some time ago by one of their ministers to a young lady who had taken the liberty of joining another congregation. For obvious reasons we do not publish the names, although we have the original, but the document is sufficiently curious and instructive in regard to the true feelings and objects of the party in question.

Good Friday.

DEAR MISS —.—I would take the occasion of this holy season to ask your patience, while I expostulate with you seriously on your desertion of that Holy Catholic and Apostolic Church, whose worship you once so constantly attended. If you are perfectly sure that you are doing right; that you have forsaken the worse to choose the better, you can the more readily bear with me, as it is written, "Ye suffer fools gladly, seeing ye yourselves are wise." But we must not forget that to feel secure is no certain proof of being safe; "for when they shall say, Peace and safety, then sudden destruction is at hand." But, in truth, I do not suppose that you do feel so much at ease. The tie that unites a child of the Church to its mother, is too near and dear to be rent asunder without pain. It could hardly be without pain that you remembered this day, that your friends, and your brethren and sisters of the Church were to-day commemorating the death of Him who redeemed you and all

mankind, and that you *dared* not join them. I speak not of any fear of displeasure or ridicule on the part of those to whom you have joined yourself; but of your own heart. Much as you would like to flatter yourself that you *did not choose*, I fully believe that on examining yourself, you will find that you did not *dare* upon Good Friday to look upon the altar which you had forsaken. Did you not feel it strange that this day for the first time you could not commemorate the sacrifice of this day? Was it not almost as if you had ceased to acknowledge Christ crucified, and cut yourself off from Him, and followed "another Jesus." "I marvel that you are so soon removed, from him that called you, into another gospel!" "For the gospel which we have received is not after man;" but you have learned *out of the Holy Scriptures* that "faith which was once for all delivered to the saints,"—how that Christ died for our sins according to the Scriptures, "and not for ours only, but for the sins of the whole world;" how we that have believed and been baptized "in the name of the Father, and of the Son, and of the Holy Ghost," have been born again, "not of corruptible seed, but of incorruptible, even of the word of God that liveth and abideth for ever;" how in that holy sacrament we have received the Holy Ghost, "renewing" our nature at the "laver of regeneration;" how in the other blessed sacrament Jesus Christ our Lord is "set forth," and in mystery offered anew; for "we have an altar," where we may come "to offer our gift," and where we may feast upon our sacrifice, and spiritually eat the flesh of Christ and drink his blood, partaking of the "communion of his body," and of the "communion of his blood," for the cleansing of our souls and bodies by that which "hath touched our lips," and for spiritual strength to us in that more than angels' food; how that the Church, which is the "bride" and "body" of Christ, is one; since it were blasphemy to make Him the husband of more than one bride, or the head of more than one body; and how He hath given commission to preach and to baptize to His holy apostles, and those authorized by them and their successors, "even unto the end of the world, promising to "be with them always," even so long, though in a few years St. John, the last survivor of the apostles, had entered into his rest. Now in the society which you are joining, the office-bearers have no ministry derived from the line of the apostles. They show no authority by which they are distinguished from any lay person. They show no right that they have to preach, or to lead the devotions of the people, to baptize, or to celebrate the memorial of Christ. They act but in mere *imitation*, without any mark of delegation to their office; just as any company of men who should be elected members of Parliament, or to any civil office, without the Queen's writ, whose election would be useless, and their office a pretence. So it is with those who are called ministers apart from the fellowship of the apostles—their office is a nullity for want of the seal of Christ; and the consequence of this is, that where their people are "gathered together," as they say, "in the name of Christ," (being met, however, without any authority in him who assembles them, to convene meetings in Christ's name,) they have no claim upon His promise to "be in the midst of them," and "to grant their request;" but rather would He say to them as to the Israelites, when "they presumed to go up into the hill," leaving "the ark of God and Moses abiding in the camp:"—"Go not up; for I am not in the midst of you, lest ye be smitten before your enemies." I have written with much pain and sorrow, and under the sense of guilt, for I know that in many things I have failed in my duties, and that I deserve to be punished in the defection of my flock. Yet I have my duty to do. I am "set as a watchman," and if I have been too negligent in times past, there is more need that while I humble myself before Him who this day suffered to atone for our sins, I also (though late) "speak to warn" one committed to my charge, to warn you that the step you have taken or are taking in "forsaking the assemblies" with the people of God, and joining yourself to those who are in schism, is a step you will repent but *once*—or rather *twice*—once all your life long, and once in the day of judgment. It is a very different thing with those who "have never known" the right, and with those who "having known it turn wilfully aside." I think you will not make scorn of this letter,—the writer may deserve it, but the subjects are holy. I have only done my simple duty in writing it, and I should be very glad to converse with you on the subject of it, if Almighty God of His goodness put it into your heart to consider what you are doing. And in any event, after I have striven thus to set before you "the good and the right way," whatever be the effect of my endeavours, "God forbid that I should sin against the Lord in ceasing to pray for you;" yea, if unhappily unsuccessful I shall have the more need, for it is not me you are about "rejecting," but my Master which is in heaven, "that he should not reign over you," who hath bidden us all abide in the unity of His Church.—I remain your faithful friend,

THE PROTESTANT REFORMATION SOCIETY.

We have before us the annual report of the London Protestant Reformation Society, accompanied by an anniversary sermon, preached by the celebrated Rev. J. C. Ryle. The report is cheering and instructive, and indicates that the Society is zealously and successfully engaged in one of the most effective and interesting modes of dealing with Rome. We cordially wish them God-speed. The sermon is truly admirable on the duty to beware of the "leaven of the Pharisees and of the Sadducees," viz., formalism and self-righteousness on the one hand, and infidelity on the other. Take one or two short extracts.

"This is the leaven of the Pharisees, against which you are to stand upon your guard. Beginning with a little more about the Church, you will one day place the Church in the room of Christ. Beginning with a little more about the ministry, you will one day regard the minister as the mediator between God and man. Beginning with a little more about the sacraments, you will one day altogether subvert the doctrine of justification by Faith without the deeds of the law. Beginning with a little more reverence for the Prayer Book, you will one day place it above the holy Word of God himself. Beginning with a little more honour to bishops, you will at last refuse salvation to every one who does not belong to an episcopal church. I only tell you an old story. I only mark out roads that have been trodden by hundreds and thousands in the last few years. I believe that when we hear men asking us to 'add a little more' to our good old plain evangelical views we should stand upon our guard. We should remember our Lord's caution, and of the leaven of the Pharisees take heed and beware."

"It saves a vast deal of trouble to say, 'I do not see any danger,' and because it is not seen, therefore not to believe it. It is easy to say, 'I do not hear it,' and therefore to feel no alarm. But we know well who they are that rejoice over the state of things we have to deplore in some quarters of our own Church. We know what the Roman Catholic thinks. We know what the Socinian thinks. We know how the Roman Catholic rejoices over the rise of the Tractarian party. We know how the Socinian rejoices over the rise of men who teach such views as those lately set forth in books on inspiration. We know what they say when they see these signs of the times; and we know they would not rejoice as they do if they did not see their work being done, and their cause being helped forward. The danger, I believe, is far greater than we are apt to suppose. The books that are read in many quarters, the tone of thought among many classes, and especially among the higher ranks, are deeply unsatisfactory."

ROMISH CHURCH EXTENSION—GARSTANG.

In every direction we see accounts of the erection of Popish chapels, with high-sounding anticipations of yet farther progress. The sermons, as they are called, or addresses delivered by Romish bishops on these occasions, are almost all conceived in the same strain, and embody topics and arguments so precisely similar, that they seem to have been coined in the same mint. Our attention has been especially directed lately to an address delivered by Dr. Goss, the Romish Bishop in Liverpool, at laying the foundation-stone of a new Romish chapel at Garstang, reported in the *Preston Guardian* of June 17th. Let us look at one or two of the commonplaces put forth in this bold oration.

"Again, if we went back to ancient times for examples of genius and power—for the greatest works which man had built—they were the temples wherein God was adored. Now-a-days, however, if we entered one of our towns it was the prison, the borough jail, that, generally speaking, rose out in the greatness and solidity of its workmanship. If they went into the neighbourhood of any of our great towns they

would find that the building which attracted their attention, which attracted and commanded their wonder, was, not the church which had been built for the worship of God, but it was a place which men's hands had raised, wherein their fellows might expiate their crimes,—in fact, the principal edifices in the age were remarkable—they were either works for the accumulation of wealth or the punishment of vice."

Now, of course, we are advocates for comfortable and suitable places of worship, and object as much as the bishop to palace jails. But it is a pure fallacy to imagine that true religion prospers in proportion to the splendour of her outward temples. The state of the Middle Ages to which reference is made proves precisely the reverse. And St. Peter's at Rome, at present the most gorgeous and splendid temple in the world, towers up amidst the most corrupt population of Europe. The notion altogether is founded upon a total misapprehension of the nature of spiritual religion, and is part of that formalism and Phariseeism for which Rome is so remarkable.

Again, the bishop says—

"He called this a great country, and it was great in spite of all its vices and crimes. There was no country greater. There was an energy, and a determination, and an unconquerable power about the English mind, that nothing could subdue; and therefore it was, wherever we were we did well. There was a strength of character that was made stronger by resistance; and the more we suffered reverses, the more surely did we rise to more energetic enterprise."

The object of this appeal to English self-love is perfectly obvious. But it is a mistake to trace the greatness of England to the "strength of the English mind," or to any cause but to that of Protestant light and liberty, which Bishop Goss is anxious to suppress. It began in this, and this, under God, is the breath of its vital life. If Rome were to gain the ascendancy again, and make the people of Britain creep blindfold as of old at the sleeves of priests, Samson would be shorn of his strength and become weak as other men. The history of the whole world proclaims this. The following, however, contains one of the most common Romish delusions:—

"Now, he regretted to say that sacrifice had almost been banished from this land. The places of worship now erected were houses of prayer, not of sacrifice. At the present time, if they entered an ordinary place of worship, they saw nothing which marked it as a place of anything but prayer. Those who made these places did not lay claim to the possession of God's presence among them. And there was no doctrine of the Catholic Church more ridiculed than the belief that they possessed God upon their altars. Now, surely, they could not believe that when God manifested his presence in so visible a manner to the Jewish Church, he would leave the Christian Church (which was the completion of that of which the Jewish Church was but the type and the figure) without it. The substance was greater than the shadow. Surely, in laying down this fact, which they believed and taught, he was not saying anything that could wound their religious prejudices and sensibilities; he was only saying that which they themselves said, that they had not God with them; nay, they actually derided the Catholics because they professed to have the presence of God upon their altars."

Now, here is an obvious and gross, but we do not say wilful perversion, for probably the poor bishop, groping amidst Popish darkness, knows no better. The real fact is simply this. We banish sacrifice from the land because Christ, by his once offering upon the cross, hath finished transgression, and "made an end to offering for sin." We hold it to be a piece of idolatrous blasphemy besides to pretend that a bit of dry pastry is a sacrifice and a proper object of Divine worship, and to kneel to it as such before eating it. But it is one of the oldest Romish misrepresentations to say that Protestants on that account "do not lay claim to God's presence among them." It is notorious that they do, and do on that very account, and in the highest and most intimate sense, for "God is a spirit, and they that worship him must worship him in spirit and

in truth." The Jewish or infant system of the Church presented God in a visible emblem in the temple of Jerusalem. The higher and more perfect Christian system applies to all places, and declares that "Wherever two or three are gathered together in the name of Jesus, he is in the midst of them." The bishop's statement, therefore, is flagrantly incorrect. The speaker winds up, as is usual on such occasions (for truth will out), with a bitter attack upon the Reformation, and a deep sigh after the departed grandeur of Romanism in Britain in other days, soon expected to return, as follows:—

"There was a time when they possessed broad lands—when they had splendid abbeys, when the poor were fed, and when there were no poorhouses, because none were needed. That day had passed; there came a ruthless tyrant, who trampled upon the liberties of England, and destroyed the Church. There never was a reign since the most tyrannical of the Norman race, when the people suffered so much as in that of Henry the Eighth. The right reverend prelate referred to the tyrannical proceedings of Henry, and his *tigress daughter*, Elizabeth—proceedings which resulted in the extinguishing of the liberties of England, and the destruction of the Church."

And yet this is followed in the true, and also usual Popish style, with a vast profession of gentleness and charity.

"They must remember that in their churches they were not accustomed to denounce the religious principles of others; and in the distribution of their charity they never inquired what religion the man was, but is the man in want? We were taught this lesson by our blessed Lord in the parable of the good Samaritan."

It is surely well that the attention of Protestants and Protestant ministers should be turned to such speeches, and that they should provide an antidote in the general mind to such worn-out sophistry, since to the ignorant or partially informed it may seem remarkably plausible. Mere verbal answers at the same time will not suffice; we must also answer by deeds. The steady aggressions of Romanism, especially around London and in Lancashire, ought to be met by combined and systematic aggressions on the other side—aggressions on the mass of blinded Romanism, for the purpose of enlightening and rescuing its deluded victims from their fearful sin and danger.

AN ADDITIONAL PROTESTANT INSTITUTE IN LONDON.

WE some time ago directed attention to the obvious tactics of Rome in England. Upon the theory that "Paris is France," and that London, in a sense, is the United Kingdom, the great focus of its wealth, law, and literature, the seat of its Parliament, they are surrounding and intersecting that great city with the ramifications of their proselytizing network. Every month announces the opening of a new chapel, the arrival of a new swarm of monks and nuns, the laying of a new foundation-stone there. Dr. Wiseman, like a great master-spider, sits in the centre, and presides over this huge process of ecclesiastical circumvallation, the ultimate result of which, unless met by some adequate resistance, both upon London and the United Kingdom, is as plain as any proposition in Euclid. One very probable means of meeting the evil, is by the blessing of God the thorough and systematic diffusion of information, with combined and steady counter-organization; and we are truly delighted to observe that this process has commenced. The aggressions and arrogant attitude of the Church of Rome in Pimlico, Chelsea, and Brompton, have attracted lately so much attention, that the formation of a local Protestant Institute is the result. It is formed after the model of the Islington Institute. It has the cordial approval of the Bishop of London,

and the several incumbents. The Earl of Shaftesbury, as chairman of the inaugurating meeting of the Institute, in the course of his speech, made the following impressive remarks:—

“ When I read what has been done by the Roman Catholic body in this neighbourhood—when I hear of the various schemes which they have set on foot, the number of their auditors and the largeness of their plans, so much beyond the requirements of the locality in respect to the number of their co-religionists, I think no one can be astonished at the preparations that are being made by the Protestant part of the community to stand upon the defensive. It is enough to make our hair stand on end, when we see that without any considerable increase in the Roman Catholic population, there has been within a very recent period such an extraordinary increase in the number of Roman Catholic places of worship, and other establishments, priests, lay brethren, sisters of charity, and members of religious orders. It appears from the statement now put forth, that the Romish Cardinal has lately professed to assign a parish to the Brompton Oratory. Is not that Papal aggression over again? The statement goes on to say, ‘And although this act may appear undeserving of serious notice.’ I do not think so. I think it deserves serious notice, so far as the intention goes; and I do not hesitate to say that it is the highest act of impertinence. The statement says, ‘It has no validity in itself.’ That is most true: ‘yet it is a sure indication of that aggressive and domineering spirit which would overbear, if it could, all the constitutional rights of this great Protestant country, in order to establish the supremacy of Rome.’ Most undoubtedly it would. Did any of you ever meet with that famous tract written by Cardinal Wiseman, to which he appended his name, and which I once had the honour of noticing in the House of Commons! in which he set forth what were his ultimate views and objects, and what was the model on which he formed his character and conduct, when he told you that the greatest man that ever lived, who should be his guide in the conduct of the Church and in temporal matters, was—who do you think? Thomas à-Becket, Archbishop of Canterbury.”

Admiral Vernon Harcourt, in moving the first resolution, said—

“ That resolution was founded on a fact—on the exertion made by the Roman Catholics in the district, who had been stimulated to those exertions by a new ally—a serpent nurtured in the bosom of the Church of England, called Puseyism. They never possessed any power until that awful heresy manifested itself, but since that time they had been too successful. In that particular neighbourhood they had an enemy at their door more deceitful and more fearful than even Popery itself. That excellent man, Cecil, said most truly that Popery was Satan’s masterpiece. But when Satan had formed that masterpiece, he found that the chasm between Popery and Protestantism was too great easily to be passed over, and therefore he laid as it were a stepping-stone, and that stepping-stone was Puseyism; and since the laying of that stone, it was lamentable to think that many talented, learned, and even scripturally instructed men had passed over from the Protestant party to the awful delusions of Popery. Two ladies (whom he named) were particularly active in house visiting, and endeavouring to induce parents to send their children to the Roman Catholic schools, and the Oratory at Brompton contained no less than sixteen priests, most of whom were perverts.”

The Rev. Mr. Hamilton, in remarking upon the rapid progress of Popery in our country, said,—

“ That sixty-five years ago, there were only thirty Roman Catholic places of worship in Great Britain, whilst at the present time the number was 730. At the former period there was not a single Roman Catholic college or monastery in England. Now there are twenty-three such institutions for men, and 106 convents, besides an immense number of schools. To show that these institutions were most formidable, he mentioned the fact that when the College at Stonyhurst was founded, there was hardly a Roman Catholic within a radius of ten miles, whereas at the present time there were few Protestants compared with the number of Romanists. In the year 1700, the number of Roman Catholics in England and Wales was 27,000. In 1780, the number had increased to 70,000; and in 1851, on the day the census was taken, the number attending Catholic places of worship was 250,000. The total number of Protestants who attended on that day was 6,000,000, so there appeared to be one Romauist for every twenty-four Protestants. They were extending themselves in all other parts of the world, in a similar or greater proportion.”

The Rev. Mr. Burgess, to show how stealthily the Papacy was advancing, narrated the following very striking facts:—

“ St. Mary’s Chapel, which was one of the oldest in the neighbourhood, had recently been increased by that of St. Joseph, attached to which was a burial-ground, respecting which he would mention a striking fact. Under a recent Act, all the burial-grounds in Chelsea had been closed, and even St. Luke’s, where a considerable quantity of ground had never been opened, had been peremptorily closed twelve months ago. But the Roman Catholic burial-ground, situated in the midst of a dense population had been opened for three years, and frequently not less than eight interments took place in one day. Now, how was this favouritism to be explained? Simply because the Government were afraid of the Roman Catholics, who said, ‘ If you do not grant us such and such privileges, we will give you trouble.’ He would mention an instance to show the means employed by the Roman Catholics for making converts or proselytes, which would satisfy the meeting of the necessity of joining this Institute. An industrious woman ‘ who lived within fifty yards of his own church, was left a widow, five years ago, with five children. Two years since she took in a Roman Catholic woman as a lodger, who, on one occasion, requiring an order for the dispensary, asked the widow to allow her son, a child eleven years of age, to go to the Roman Catholic priest for it. The child saw the priest, who put to him these questions:—‘ Where do you live? What is your father? What is your mother? Where does she attend? Do you think your father is gone to heaven? Do you think you will all meet together, one having gone one road, and another going another? Do you go to a Protestant school?’ All these questions were artlessly answered by the child. The priest told the boy he had seen in the Church of England Prayer-Book that a man should confess to a priest. After that he gave a cross and a catechism to the little boy, with this promise, ‘ If you ever want anything come to me, and I will help you.’ Two years elapsed, during which time there were occasional signs about the child which gave uneasiness to the mother. He was placed in an establishment where his father had worked. He received six shillings a week, and went on carrying home the money, but he was frequently absent, and they did not know where he was. At last he was seen with a number of boys belonging to the Roman Catholic School, and it was then discovered that he was occasionally in the habit of going into the Roman Catholic Church. Only last week a person called on the boy’s mother, and told her he wished to see the boy, and to teach him his catechism. She said, ‘ Who authorized you to teach my boy his catechism? He has been taught his catechism by those who are competent to teach him—Who are you?’ ‘ Oh!’ said he, ‘ I thought you had been acquainted with it.’ Now, this person could not have thought any such thing, because after that conversation with the mother he was seen prowling about the house in order that when the child left work he might take him to his place again. The result of these proceedings is that the child’s mind became so unsettled that last week he never went near his place of employment. Such a fact showed the necessity of establishing an Institute like this, to put people on their guard, and prevent these men from creeping into widows’ houses, and stealing away their children for the greater glory of the Church of Rome.”

The work being thus so well inaugurated, we trust it will be prosecuted with unremitting energy and success. The contrast with Rome often is that Rome works and does not speak, Protestants speak but do not work; but the names of the men by whom this enterprise is started, form an ample guarantee for zeal, energy, and perseverance. We cordially wish them God-speed in their noble work, and trust that every district in London will at length follow the noble example of Islington. We hold it foul scorn that Rome should overthrow the Reformation before our very eyes. And yet this is the process which has for some time been going on in Britain. This old enemy, whom our fathers triumphantly overthrew, this curse of nations and centuries—these emissaries of the old Romish usurper, branded by God and detested by men, are so confident of our modern torpor and imbecility, that they take no pains either to conceal their purposes, or the means by which they are determined to accomplish them. Disdaining the idea of coming in as a midnight thief, they come in openly as strong-handed robbers, and they have as yet met with little resistance.

NOTES OF THE MONTH.

SOUTH AFRICA.—These African dioceses have to struggle hard, as at home, with Tractarianism. Bishop Gray of Cape Colony and Bishop Colenso of Natal are both Tractarians, and are exerting themselves to the utmost to advance their dogmas. The only ground of hope, that truth may yet prevail, rests with a few evangelical clergymen, with Dr. Cotterill, Bishop of the Eastern Province, at their head.

ITALY.—The Correspondent of the *News of the Churches* writes:—

“ I must refer to two facts, as illustrating the position of the converts in Florence, and its neighbourhood. Some time ago, a man called Manzuoli, was arrested at Sesto, a small village near Florence, and imprisoned on a religious charge. Since that time, he and his fellow-prisoner, known even among his friends by his usual nickname of ‘ Manassi,’ have been marked men, and exposed to all kinds of local persecution. Two Sundays ago, when Manzuoli was walking home, a man came behind him with a large stone in his hand, struck him on the head, and felled him to the ground. Manzuoli lay senseless for some time, and when he recovered the man had fled. A few days after, his wife was assailed by a number of women, and had her face scratched and hair torn, as is usual in female warfare. The poor woman was obliged to keep in the house from the threats of her assailants. Manzuoli also was threatened, and his business was ruined. He is a shoemaker on ordinary days, and on festivals he exercises the ancient and honourable profession of barber. But it seems the Prior of Sesto has found worthy allies in the podesta, or village magistrate, and in the serjeant of the gens-d’armes, and this triumvirate have forbidden any communication with Manzuoli. Any man ordering a pair of shoes at his shop, or submitting to the razor of the heretical barber, falls under suspicion of ‘ heretical pravity,’ and is exposed to the anger of the Prior, and the two village authorities. The consequence has been that, from this *cordon sanitaire* being drawn round his house, the poor man has been ruined in his lawful business. On the Sunday before last, he was openly assaulted in a *caffè*, and was obliged to go home and shut himself up as in a beleaguered citadel. For four days he could not show his face, and as his house was closely watched, his friends dare not visit him. They could not even tell whether he had bread to eat, as any one entering the house ran the risk of being stoned.

“ Such, then, is the position of a Tuscan convert. The guardians of public order combine with an irritated priest to excite men to an open violation of the law. A man who reads the Bible, and does not kneel before a crucifix, is given up to be hunted like a beast of prey. In the meantime, let our friends at home be assured that his case will be attended to ; and if Tuscan law be trampled under foot by men who are ostensibly its guardians, an appeal will be made to a wider circle than the judges of a Tuscan court.

“ The other fact is, the present position of those marriage cases, to which I have before referred. There are several parties among the converts who wish to get married. The priests refuse—the delegates refuse ; and, in short, it is utterly impossible. The priests refuse even the certificate requisite for the celebration of the marriage by other parties. It has been suggested that they should go to Piedmont, and be married by a Vaudois pastor. But poor people cannot afford the heavy expense of a journey to Piedmont ; and, besides, they have no security that such a marriage would be recognised by Tuscan law. But even if they should be able to go to Piedmont, the usual certificates are requisite, and the priests refuse to give them. Could not some of our friends ask a question in Parliament on this point, as the case is fully known to the British Minister at the Court of Florence ?”

GERMANY.—The creeds of atheism and materialism have more agents now than ever before. The anxious looking of German Christians to prophecy may, therefore, be partly ascribed to a foreboding of new and earnest social struggles, which we shall have sooner or later to encounter, and in which the evangelical churches will perhaps be most severely tried.

In contrast with this internal movement in Protestant Germany, no church has ever felt so much at home in the world, as the Roman Catholic at present. She assumes the tone now of heiress of the world. It appears, from

the answers of German bishops to the Pope's exegetical letter on the new Marian dogma, that Mary is considered, among them, as the chief destroyer of heresies. The new honour bestowed on her by the establishment of her Immaculate Conception, must therefore, of course, be a new claim to her protection of the true Church, and a security of her victory over heresies. Since that dogma has been asserted, the tone in which the organs of Romanism speak of Protestantism, has become more supercilious than ever, and the success which Romanism has had almost everywhere, in freeing itself from government control, still further emboldens its partisans. Mary has become the watchword of the Pope's soldiery; and under her ensign they hope to overcome this world in that sense in which the Pope has sought always to overcome it. Fellowships, brotherhoods, and missions bearing the name of the "Blessed Virgin," or her heart, or her Immaculate Conception, are everywhere established with great zeal. In Cologne, a grand column of Mary is to be erected, the foundation-stone of which was laid in May with great solemnity. Still, it may be mentioned, that in the same province, six new Protestant congregations have been formed, and more than ten new churches built during the last three years.—*Correspondent, News of the Churches.*

FRANCE.—A new Popish society, called the "Society of St. François de Sales," has been organized in Paris. Its express and special object is to oppose Protestantism.

Protestants continue to be the objects of judicial pursuit. M. Massy, Ledoux, and Rambaud, were brought before the tribunal of Jonzac, department of Charente Inférieure, for holding religious meetings, and fined, with costs.

ENGLAND.—The abbot of the so-called Reformatory of St. Bernard's has gone to Rome to consult with the Pope. It is something new to hear of the superintendent of one of our national institutions, upheld by the Treasury, proceeding to Rome on such an errand.

The *Weekly Register* gives an account of the opening of a new Romish Church at Cheltenham by Cardinal Wiseman. The length of the nave is 120 feet, and the whole building is said to be of a most imposing character. The object of such a structure is chiefly to attract persons of rank, who visit this fashionable watering-place.

IRELAND.—The following Petition to Parliament, or the Queen, has been adopted by the Dublin Protestant Association, in reference to the Jesuits and Popish Reformatory Schools: we urge upon all Protestant Associations in the country to do likewise:—

"Most Humbly Showeth,—That your Majesty's Petitioners observe with deep regret that Roman Catholic religious orders, contrary to the provisions of the Roman Catholic Emancipation Act, are vastly increasing their numbers, and establishing institutions of various kinds within your Majesty's United Kingdom of Great Britain and Ireland.

"That a certain order, known as the 'Fathers of the Oratory,' situate at Brompton, have purchased a piece of ground in Charles Street, Drury Lane, on which they purpose to erect what they term 'Schools of Compassion,' for the accommodation of 1200 children, with a suite of apartments for female religious, together with a school-chapel for hearing the confessions of the children, and for saying mass.

"That, according to the laws of England, and the Articles of the National Church, the Roman Catholic doctrines—especially that relating to 'the mass'—are blasphemous and idolatrous in their nature, and ought not to be supported by the State.

"That your Majesty's Petitioners have heard with alarm that your Majesty's Privy Council has promised to the said priests of the said Oratory a grant of £3000. That, besides, the said schools, coming under the head 'Reformatory,' will receive an endowment of £23,400—that is to say, at the rate of 7s. 6d. per week for 1200 children.

"That your Majesty's Petitioners most humbly pray that your Majesty may be graciously pleased to countermand any order that may have been made by your Majesty's Privy Council to grant, give, or concede to the said priests of the Oratory at Brompton, or to any other Roman Catholic order or body whatsoever, the means of spreading, propagating, or increasing a system of religion within your Majesty's dominions, which is not only pernicious to the souls of men, being anti-Christian in its character, but also inimical to the peace and wellbeing of your Majesty's subjects, and to the stability of your Majesty's throne, and that your Majesty may be further graciously pleased to prohibit any grants or endowments for the support of the Roman Catholic religion being made by your Right Honourable Privy Council at any future time."

SCOTLAND.—Mr. Badenoch, one of the agents of the Scottish Reformation Society, has made visits to the principal towns in the south of Scotland. Upon the whole, the feeling of Protestants towards favouring Popery is on the increase. There is great lack of information on the designs and dogmas of the Church of Rome, especially amongst the rising population. The priests are most active in breaking down any antagonistic feeling that may exist, and striving to persuade the people that the "wicked spirit" of Popery is dead. With a few exceptions the Protestant clergy are nearly asleep. Hence, we find Protestants of all sects willing to support Popish endowments, on so-called "political" grounds. Meantime, we find priests giving more stringent instructions to their people, to refuse Protestant tracts or books. And Popish families, who formerly received those tracts, now firmly refuse. Again, the priests are most active and zealous in looking after the children and training them up in their system. At the late General Election, the Romanists were united to a man, in supporting any candidate, who would pledge himself in favour of Maynooth, whatever might be his views on other points. The Church of Rome is not gaining many converts, but, from the influx of Irish labourers, chapels are being planted where none were before; and hence the very presence of Papists produces a deadening and soporific influence on our people, to say nothing of the extreme difficulty of enlightening the Romanists, where the clergy are indifferent, and there is a resident priest constantly watching over them. To sum up all in a single sentence, Popery is gaining ground from,—*first*, her own people becoming more numerous, and being rigidly and efficiently trained; and, *secondly*, the ignorance, and hence the false impressions and indifference of Protestants on the dogmas, designs, and present position of Popery in this country. There is great need, therefore, yea, it will become absolutely necessary, that more vigorous efforts be made on the part of such ministers and Protestant agents as are alive to the danger, to enlighten the people and to unite all in energetic action to repel the enemy.

LANARK.—The *Weekly Register* states that a spacious cathedral is being built by the Romanists at Lanark. It is about 100 feet in length, and is expected to cost about £10,000. This church owes its existence mainly to Robert Monteith, Esq., of Carstairs, a pervert from Protestantism.

CASE OF MISS SMITH.—The trial of Miss Smith for murder has excited overwhelming interest over the entire kingdom. Whilst the main question is still involved in mystery, enough has been revealed to prove the deadly effects of introducing French manners and of practical infidelity, deceit, and general ungodliness. The case utters a voice of loud warning alike to parents and children, and illustrates the effect of play-going and contempt for parental authority. We have a glimpse also into the effect of sin in producing awful remorse even now in its unhappy victims, and in driving them forward from one sin to another, sometimes even in hurrying them suddenly into an unprepared eternity.

THE PRINCE OF ORANGE.

THE *Bulwark* of April contained a review of Motley's able work on the Rise of the Dutch Republic, which concludes with a call on our statesmen to cultivate relations of amity with all Protestant powers,—America, Sweden, Denmark, Prussia, Switzerland, and, above all, Holland, nearest to us in neighbourhood, nearest in derivation, likeliest in sufferings preparatory to emancipation, and closest to us in doctrine. "Had the alliance," it goes on to say, "between the Prince of Orange and the Royal Family of England, which was projected forty years ago, taken place, there would have been a closer connexion between the countries than now; and why should it not be, that this should now revive between one of our princesses, and the accomplished and interesting youth, the heir of the kingdom of the Netherlands, who recently visited our shores—the representative of our liberator from the Popery and arbitrary power of the Stuarts?" Why, we cordially echo, should it not? The Prince of Orange is sixteen, and the Princess Alice is thirteen. What a beautiful conjunction! It is needless to expatiate on the public benefits, political, religious, social, moral, and commercial, to which it would give rise. But would it not be likely to prove a repetition to the young and interesting persons themselves of the excellent family blessings exemplified in the alliance of our own Queen and her Prince, and so be a happiness to the parties, as well as an advantage to both kingdoms? The Prince of Orange paid a hurried visit to Balmoral last autumn. The Queen of Holland is about to come to England, and we happen to know, that the *Bulwark* Article having been submitted to the Prince, he authorized the gentleman who transmitted it, to intimate to the author, that "he had received it with pleasure, and read it with great interest and thankfulness for the feelings kept up in Scotland for his parents (*family*) and himself."

It would be well that the grand ideal of William III., of a Protestant Alliance of the nations, were again revived. Popery, in his day, had succeeded in combining the Continental Powers for a general suppression of real Christianity and of political freedom. King William destroyed the attempt in the person of Louis XIV. If the like project has not in our day been expressly inaugurated, the despotic powers are gradually arranging themselves for the onset, those most friendly now in their talk being nothing loth, under the influence of the all-powerful Jesuitism, which has again become the characteristic of the system, to combine for the humiliation of perfidious Albion, and, in its fall, for the restoration of mediæval superstition and despotic political power. It requires no long sight to see this; but it requires more political courage than non-religious politicians possess to prepare for it. The revival of evangelical religion, however, and its spread over our land, is the hope of the country, and the source of hope for the world; and of that there are pregnant symptoms abroad. It has had its influence on the recent Belgian defeat of the Jesuits; a defeat, however, from which they are recovering, and with the fixed purpose of returning to their perfidious schemes. In Holland, two-fifths of whose population is Romish, the struggle is actively maintained. France, if it were not bound down in iron fetters, would show similar life. In Piedmont it is for the present powerful. Let them go on and prosper. We expect good from the Prussian Alliance about to take place. We should expect more from the Dutch Alliance.—*Morning Advertiser*, 29th June.—[A current paragraph states that the above good idea has been proposed, and influentially resisted.]



AN IRISH WELCOME.

POPISH ELECTIONEERING IN IRELAND.

ONE of the "beasts" in the Revelation is compared at once to a "lamb" and a "dragon," and nothing could be more thoroughly descriptive of the system and policy of Rome. Whenever she is in the minority, and finds it inexpedient to assume an overbearing and rampant attitude, nothing can be more gentle and insinuating than her voice. Wherever, on the other hand, she is paramount, nothing can be more imperious and tyrannical than her proceedings. We have before us at this moment in Britain very good illustrations of both of these aspects of Rome, both of her lamb-like and dragon-like peculiarities.

In the capital of Protestant England, for example, Dr. Wiseman finds it necessary to act like a "lamb." We could give many instances of this. Take one of the most recent. In one of his late sermons published in the *Tablet*, June 6th, we have the following very smooth and characteristic passage on Christian charity, by which unthinking Protestants are misled:—"God forbid," said his Eminence, "that any Catholic, whether priest or layman, should think otherwise than well and kindly of all, even though separated from us. Though the household of faith had the first claim—those who were united with us in the communion of Saints and in the participation of the same holy Sacraments—yet we must not stop there, but exhibit a charitable demeanour towards those also who were unfortunately separated from us. Charity was the virtue which would outlive time and accompany us to the heavenly country, when faith would be changed to sight. We must desire that there might be 'one fold and one Shepherd,' but, in the meantime, we must bear ourselves in such a manner to those who were without, that they might be attracted towards, and not repelled from us. Not even for the good of religion must we allow ourselves to be betrayed into any other course."

In Popish Connaught, on the other hand, the "beast" can assume its real nature, and speak in its "dragon" voice, and hence the late extraordinary exhibition before a Committee of the House of Commons.

The Committee of Parliament on the disputed election for the county of Mayo, has served to bring out this striking feature of Irish Romanism. The Popish bishops and priests seem to have been the ringleaders in every scene of violence, and to have given very pregnant illustrations of the kind of liberty of which Rome is the champion. In opening the case before the Committee—

"Mr. E. James stated that it was the most important election petition which, in the course of his experience, had ever been brought before a committee, involving as it did no less a question than that of the freedom of election. Those who had presented the petition—and they had not ventured to do it without great deliberation and caution—were not so much prosecuting a mere election petition as preferring a series of charges of high crimes and misdemeanours against a large body of prelates of the Irish Church; and he should therefore deal with those charges as he should do if this were a criminal prosecution, and state nothing but what was capable of positive proof. Parliament had framed a series of resolutions, extending as far back as the time of Edward I., declaring the principle of freedom of election—a principle which he should prove had been violated in this instance. He had to make a charge of organized conspiracy against certain priests belonging to the county of Mayo, of whom Dr. McHale, the Roman Catholic Archbishop of Tuam, was at the head, entered into in order to prevent by violence and intimidation a number of voters from voting for Colonel Higgins, to compel them to vote in favour of Mr. Moore, and to prevent Colonel Higgins from exercising the fair influence to which he was properly

entitled over the constituency. In order to carry out this conspiracy, voters had been taken to the houses of priests and sworn on the Bible to vote for Mr. Moore; and every kind of influence had been brought to bear upon the uneducated Irish peasantry. At Ballinrobe, two priests, at the head of an excited mob, kept Colonel Higgins prisoner for two days, in fear of his life. Sir R. O'Donnell would tell them the excitement that prevailed, and the danger in which Colonel Higgins was placed. On the 30th of March, a priest named Peter Conway (he believed chaplain to Dr. M'Hale), who was constantly in Mr. Moore's company, and who canvassed with him, appeared upon the scene, together with two other priests. The nomination took place, on the 3d of April, at Castlebar; and, in consequence of the excitement of the Castlebar population, riots were anticipated, and three companies of the 38th regiment were sent to the town, and a police force was organized. At the nomination, such was the excitement, that Peter Conway was requested to calm the people, and the result was that it passed off without accident. On the Saturday night and Sunday morning it became necessary to bring Colonel Higgins's voters for protection to a hotel in Ballinrobe, where there was a large military force. Conway, under pretence of taking the voters to mass, endeavoured to get at them, but was unsuccessful. He became very violent; and a magistrate was sent for, who interfered and sent away the mob who accompanied Conway. Ballinrobe contained 6000 or 7000 inhabitants; and Conway's chapel was the only one there. On the Sunday in question, Conway denounced Colonel Higgins from the altar during the celebration of mass. At Killala, where Luke Byrne was the priest, and at Bollola, where James Halloran was the priest, Colonel Higgins was also denounced from the altar; and Halloran stated that he was acting by direction of the Rev. Dr. MacHale and the Roman Catholic bishops. At Kilcommon, where Mr. Joyce was the Catholic priest, the same scene occurred. Ballinrobe was, of course, in the most excited state; and Conway addressed the mob in the afternoon out of Mr. Moore's committee-room, and said he wanted 100 men at his gate immediately, and 100 more in half-an-hour, to meet the voters of Colonel Higgins. At the head of this mob he proceeded to a neighbouring village, called Neale, below which, at Lough Corrib, lived Colonel Higgins, as he expected that the voters would come in that direction. They met a respectable gentleman, seventy-five years old, who was intimidated and cruelly beaten, because he was one of Colonel Higgins's voters. Provender for the horses which had taken the voters to Ballinrobe had also to be sent into the town under charge of Colonel Higgins's servant. He met the mob; and, at the instigation of Conway, they scattered the provender, cut the horses loose, and ill-used the man. Eight or nine voters were met, accompanied by an escort of cavalry. Conway gave orders for their attack, and such was the excitement of the mob, that the voters ran away, and the cavalry were of no use. Two of the voters were caught, and Conway having ascertained that they were voters, swore them upon some book purporting to be the Bible not to vote for Colonel Higgins. The rest of the men who were captured were taken as prisoners to a hotel at Scon, and Conway there canvassed them on the same evening. He told them they must either vote for Moore and Palmer, or else split their votes for Moore. Conway never left these voters, but the same night took them to Moore and Palmer's committee-rooms, and conveyed them to the poll on the Monday. They were too late for the poll, and he locked them up in his own house during the Monday night, and on the following morning took them to the poll, and made them vote for Mr. Moore. A number of voters, in charge of a strong escort of cavalry, were going to Ballinrobe through Claremorris, between nine and ten o'clock on the same Sunday. The mob rushed out of the chapel, where one Reynolds, parish priest, was performing mass, and with Reynolds at their head, attacked the cavalry, and nearly killed one man. Reynolds, believing that he had been killed, announced his death to the people, saying, that it was the will of God. On the road to Ballinrobe from Claremorris, the same voters met an enormous mob, with Conway at their head; and Conway, in Irish, gave his curse and the curse of the Church and of God to all who should vote for Colonel Higgins. A gentleman who was with the voters, however, went up with a pistol to Conway, and said, that if he did not leave off exciting the mob he would shoot him; and Conway, who was probably, judging from his actions, a coward, then desisted, and the voters at last arrived at Ballinrobe. About half-past eight on the same Sunday, Colonel Higgins was going to Ballinrobe, with his servant and postilion, when he saw a large and infuriated mob, with Conway at their head on horseback. Conway called out, 'Is that Ouseley Higgins? Yes, boys, it is!' The postilions endeavoured to drive on, and Conway called out, 'At him, boys!' and Colonel Higgins was obliged to take refuge in the house of a friend, where he was obliged to remain the whole day. He did not dare to show himself

outside the door. Between three and four in the morning the windows of Colonel Higgins's supporters in Ballinrobe were broken by the mob; and at other places similar occurrences took place, always at the instigation of the priests. On the Monday the polling went on from eight till four. On the Tuesday the excitement and terror increased. The Riot Act was frequently read; and ultimately the returning officer, at two o'clock, was obliged to adjourn the poll till the next morning. The priests were actually leading mobs and preventing Colonel Higgins's voters from getting to the poll. After the adjournment of the poll, the magistrates thought it was time to vindicate the majesty of the law, and it was questioned whether Father Conway ought not to be arrested; but such was the state of the town, that they had not military enough to carry their purpose into effect. Father Conway heard that a large force had been sent for, and went home and published this placard:—

“ST. MARY'S, *Tuesday Evening.*

“MY VERY DEAR FRIENDS,—I never asked a favour of you that you did not grant at once. I now ask one favour more of you this day, and I ask it in the name of the glorious Queen of Heaven, the Immaculate Mother of God. It is this,—that no man, woman, or child, shall appear in the streets of Ballinrobe, except a freeholder, to-morrow, Wednesday, or any other day till I appear among you. Any one who does not take this advice is the enemy of Moore and Palmer, and the enemy of our country. Victory is yours!
P. CONWAY.”

On the Wednesday, Mr. Moore came into the town, and immediately inquired, ‘Where is poor Father Peter?’ He, too, harangued the mob, and the excitement recommenced. The mob rushed to Father Peter's house and brought him out, and then came all sorts of addresses from Father Peter and Mr. Moore, and the excitement of course increased. It was worthy of remark, that in the placards which had been issued, and the subscriptions which had been got up, no layman's name appeared. It all was the work of the priests. At that very moment subscriptions were going on at the altars to defray the expense of defending this return; and the very lives of the witnesses who were summoned to give evidence before the Committee were in danger.”

The following extracts from the evidence will give an idea of the scenes which occurred. It would be interesting to know if the most prominent priests were trained at Maynooth.

“Mr. David Rutley, a magistrate for the county of Mayo, formerly high sheriff and also an elector of that county, said,—I am acquainted with Colonel Higgins and Mr. Moore, and at the last election I supported Colonel Higgins. The nomination took place at half-past ten or eleven on the 3d of April, at Castlebar. The Rev. Peter Conway and Mr. Moore came there in a phaeton together. I know Dr. M^hHale. He was outside the gate of the court-house with a number of priests. Mr. Moore and Conway joined Dr. M^hHale's party, and they all went to their own part of the hustings. Early in the election I saw this placard extensively circulated. [The placard set forth the resolutions of the Castlebar meeting, signed by John, Archbishop of Tuam, and three other bishops, and called on the people to hear the voice of their venerated bishops, ever their guides, in the day of trial, and to vote for Moore and Palmer.] I am not a Roman Catholic. The district was very much excited after the placard was published. On the polling-day a large number of military were brought into the town. On the Saturday I had gone to Clannorris with a troop of dragoons, in order to meet a number of Colonel Higgins's voters there on the following morning. Some gentlemen sent on the Sunday to know whether the military had arrived, in order to protect their tenantry. At ten o'clock on the Sunday morning the voters arrived near the hotel. Some of the voters who came on horseback were anxious to go on while the people were at mass, and wait for the escort outside the town. About forty went off, and I followed with the remainder as fast as possible. I collected upwards of 100 voters by eleven on Sunday morning. As we passed close to the chapel where Mr. Reynolds was preaching, the people came out in a state of great excitement, and threw volleys of stones at us. One man, Peter Cummins, got a blow on the head, and we thought he was killed. The voters, who were in a van, became frightened and wanted to get out and run away, but I made them stoop down, where they were safe. The escort remained a little behind and prevented some of the mob from getting at us. The mob consisted of 300 or 400 people. We at last got out of the town, and formed into a body for the purpose of proceeding to our destination. We got on to within two miles of Ballinrobe, which is about twenty-two English miles from Clannorris, when we heard that the town was in a state of great

excitement, and we sent for a further escort, and twenty-five infantry were sent out in addition to the twenty-five cavalry which had accompanied us. We then proceeded towards Ballinrobe. We passed near a lane or road about twenty feet wide, where we met a mob of people. I stationed a few police which had come out with the infantry at the foot of the lane, and took the cavalry to the head of the lane. There was a high wall on one side of the lane, on which I observed a number of people, Father Conway among them. Father Conway spoke to them in Irish, and I understand enough of that language to know what he said.

"Mr. M. Smith submitted that the words ought to be given in the language in which they were uttered.

"The Committee, after deliberating for a short time with closed doors, overruled the objection to the admission of the evidence.

"Witness.—The words were, 'My curse as a priest, and that of the Church, and of the people be upon you seven times if you vote for Colonel Higgins.' The words were addressed in a solemn manner, Conway being on his knees to the voters. From the space enclosed by the wall, there then issued a number of violent men, who seized the horses by their heads, and prevented them from proceeding, until I drove them away. They then commenced flinging stones from the wall, where the priest still remained. Mr. Burke, a magistrate, said, 'If any man throw a stone at me, I will shoot him,' pointing to Conway; and Conway then disappeared. Conway afterwards reappeared on horseback in the lane, and came up to me and abused me violently. He said, 'Boys, boys, don't kill a policeman or a soldier.' There was a tremendous mob in the town at the time. The voters were very much afraid. I at last got my men into the hotel yard, which did not, however, communicate with the hotel. Conway went to a house in the neighbourhood and made a speech. I went to the hotel and remained there till the election was over. I was to have gone to Mr. Griffin's house, about 300 yards' distance, and I attempted to get there, but I was pelted directly I made my appearance, and I remained in the hotel. I never saw such a violent mob, although I have seen many contested elections in the county.

"Mr. Prendergast was then called and examined by Mr. O'Malley. He said,—I live in the county of Mayo. I am a retired solicitor, and a voter for the county. I know Mr. Isadore Burke, of Curralee, and Mr. D. Rutley. On the 5th of April I was at Claremorris. I accompanied young Mr. Burke to Ballinrobe on that day, in order to be ready to vote at the election. Mr. Rutley was taking some voters to Ballinrobe with a military escort. On our arrival at Ballinrobe, we turned up a lane, in order to avoid the mob. An additional party of military and constabulary had been sent from the town to meet us. There is a wall on either side of the lane. The voters were attacked in that lane by some people who commanded the lane from the wall. There was an enormous mob round about the lane, headed by Father Conway. They seemed to be acting under his direction. He was either on or inside the wall. I heard him speak repeatedly to the mob. I understand Irish very well. I heard him say to the voters in Irish, 'May the curse of God and the curse of the flock be upon any men who vote for Higgins.' [The witness repeated the sentence in Irish to Mr. Buchanan, one of the learned counsel, who understood the language, and considerable amusement was excited by the endeavours of the official shorthand-writer to take a note of the words.] I am a Roman Catholic, and well acquainted with the habits and feelings of the peasantry. This expression was repeated by Conway several times, in an excited and violent, but solemn manner. It was uttered in the way of denunciation. It decidedly had a great effect upon the people, and was, no doubt, calculated to excite a Roman Catholic mob.

"Mr. Joseph Burke, examined by Mr. O'Malley.—I am the son of Mr. Burke of Curralee. Several of my father's tenantry are voters of Mayo county. My father supported Colonel Higgins. On the Saturday before the election I assisted to collect the voters, and I accompanied them on the Sunday morning. Mr. Rutley and another magistrate (Mr. Farrell) were in command of the escort. We had applied for an escort, as we could not have brought the voters without it. Some of the voters had said they were afraid to go without protection. On the 25th of March I was at Claremorris where the Rev. Peter Reynolds is the parish priest. Reynolds officiated at the chapel. He addressed the people with reference to the election. He told them to assemble on the following Sunday to consult about the election. He advised them in very strong terms to vote for Moore and Palmer, and not for Colonel Higgins. On the 29th I was at the chapel at Nace, about two miles from Claremorris. Mr. O'Donnell is the curate there. He addressed the congregation after mass. He said four bishops had signed a poll proclamation against one of the candidates; that he must be a very bad man, or they would not have done so; and that there was a very

strong feeling against Colonel Higgins's supporters. He hoped if they went to Ballinrobe that they would get back safe. I accompanied the voters out of Claremorris. The mob chased us, and the police had to fix their bayonets to get through the mob. I was struck with a stone. I was with my father's men, and went on before the other voters. [The witness here repeated the evidence already given by Mr. Rutley and Mr. Prendergast with respect to the attacks on the voters between Claremorris and Ballinrobe.] When we were in the lane, and volleys of stones were being thrown at us, I saw Conway on the wall putting his hand to a stone. I then took out my pistol and said, 'By G—, the first man that throws a stone I will blow his brains out!' The effect was that Conway, who was on the wall, disappeared. Some of the men got into the lane, notwithstanding the efforts of the infantry to keep them out. We did not lose any of our men. The mob attempted to pull the soldiers and the voters off their horses. One of them tried to get me off my horse, but a dragoon threatened him with his sword, and made him desist. Conway mounted a horse, and complained to a stipendiary of my having arms. That gentleman asked for them, and I gave them up, saying I had done with them.

"Mr. John Burke, examined by Mr. E. James.—I reside with my father, at Oare, in Galway. On the 5th of April I accompanied my father, who had a vote for the county of Mayo, to Ballinrobe. He was going to vote for Colonel Higgins. There was a man-servant driving us. We were in a car. About half-past five or six in the evening we arrived close to Ballinrobe. Near the town we met about 200 or 300 people in a very excited state. Many of them were about half drunk. Conway was on horseback in the mob. My father is a healthy man, notwithstanding his great age, but of a very nervous temperament. The mob called out 'Stop!' and we were obliged to stop. Conway said, after looking at us for a short time, 'Oh, you are Colonel Higgins's supporters,—I wash my hands of you.' He meant the mob to hear him. He rode away about 100 yards, and two men then rushed forwards, pulled me off the cart, and dragged me about 100 yards by my coat-collar in the direction taken by Conway. He could see what was being done. Some of the men had gone across a field to look for another person, and I heard a man tell Conway that this person was not at home. I said, 'It is a shame to see a man of my father's rank treated in this way, and for you not to interfere.' He said, 'It is not in my power to prevent it.' I said, 'You know well that it is in your power, and you ought to prevent it.' He then rode back to where my father was, and as soon as I could get loose from the men who were holding me, I also went back to my father. My father was standing on the ground in the hands of the mob, evidently in a state of great terror and excitement. He told me he had been beaten on the back of the neck and on the chest. He was a cripple in the arms, head, and back for some days afterwards. Conway then took my father out of the hands of the mob, and replaced him on the car. I have no doubt that Conway had power to control the mob. I said to Conway that he ought now to let my father and me go home. He said, 'I will take care of you.' The car was then turned towards home. It had been turned round by the mob. I said, 'That will not answer, because I want to place my father in the care of his wife and daughters.' My father asked what they wanted with him, and the mob said, 'Not to vote for Colonel Higgins.' Conway said, 'It would have been folly for you to go into the town, even with an escort, because Isadore Burke was taking in some voters a short time ago, and three or four men were killed by the mob.' He then produced a list of voters, and looked for our names. I said my name was not in it. My father said, 'Let me go home, and I will not vote for Colonel Higgins.' Conway said, 'Will you promise me, Mr. Burke, on your honour, that you will not vote for Colonel Higgins at the election?' My father then promised, on his honour, not to vote, if Conway would let him go with his life. Conway then said, 'Well, let Mr. Burke go home, boys, as he has promised on his honour not to vote for Colonel Higgins.'"

The whole proceedings are most illustrative of the spirit of Rome. She prefers to domineer quietly through the subserviency of magistrates; but if that object cannot be accomplished, she becomes demagogue, and seeks to rule through the influence of mobs. But only think of so-called Christianity in connexion with scenes which would disgrace the most degraded barbarians; and think of the Government of Britain training and educating such priests at the public expense. We are glad to observe that Mr. Moore has been unseated.

EXTRAORDINARY AUTO-DA-FE.

PARIS, *Sunday Evening.*

A BODY of itinerant Capuchin monks lately invaded the town of Grasse, in the department of the Var, and there enacted a scene which will scarcely be credited as having occurred in France in the nineteenth century, although if the *venue* were laid in the States of the Church or in Spain there would be nothing surprising in the story. After a preachment of more sermons than were ever heard at a Scotch "Holy Fair," a sturdy orator, one Father Archange, mounted the pulpit, and pronounced a furious discourse against philosophers and romance writers. Not only Alexandre Dumas, Eugène Sue, George Sand, and Balzac, but even MM. Thiers and Lamartine were denounced by name. Among newspapers, the *Débats* and *Siècle* were stigmatized as unfit for Christian reading. At the conclusion of a fierce invective, the monk called upon his hearers, as they valued their eternal salvation, to deliver up to the parish priest, within twenty-four hours, all books, pamphlets, journals, and printed papers whatsoever, not approved of by the bishop, which might be in their possession. Pursuant to this mandate, a large proportion of the population of the town came by night to the church-door, and there, through an aperture provided by the curé, they furtively threw down their sinful literature as an unfortunate mother deposits her offspring in the box of a foundling hospital. The next day, which happened to be Holy Thursday, a grand *auto-da-fé* was celebrated in one of the public places of the town. The devoted books and newspapers were packed upon a large funeral pile. Two copies of Lamartine's "Jocelyn;" one of "La Chute d'un Ange;" a complete set of M. Thiers' "History of the French Revolution;" very many volumes of Balzac, Dumas, and Eugène Sue; a copy of M. Senator Merimée's "Colomba;" M. Michelet's works; and Jules Simon's "Religion Naturelle," were remarked among the collection, which comprised an immense number of plays, vaudevilles, and illustrated publications. At nine in the evening, all being prepared, the clergy, preceded by two infant choristers, each bearing a silver cross covered with a black veil, advanced in procession to the place of execution. Some "bad books" which had been brought in at the last moment were carried by beadles in baskets hung with black. The *cortége* marched slowly and silently, lighted by torches and wax candles. The beadles having emptied their baskets into the condemned mass of books and papers, the holy fathers immediately set fire to the fagots, and as the flames burned up high the curé chanted *Parce Domine*. The majority of the spectators were utterly ignorant of the nature of the entertainment, and would probably have thought it a better show had the Capuchins been burnt instead of the books. Some few made fun of the proceedings, and put humorous questions to the priests as they passed by. There cannot be the least doubt that priests of this kidney only want the power to burn Lamartine, Thiers, Dumas, Michelet, &c., instead of their books.—*Correspondent of London Express.*

GROWING ASSUMPTIONS OF ROME.

THERE are many principles which, in the public support of Rome, our rulers seem to overlook, apart from the enormous sin of which they are guilty. It will not be possible long to continue the monstrous inconsistency of upholding truth and falsehood at the same time. The one will undoubtedly, in the long-run, devour the other. Popery, besides, will manifest no such neutrality as semi-infidel Protestantism has lately discovered. She only "bides her

time;" and as soon as she has the power, she will unsparingly persecute everything inconsistent with herself. Above all, the public endowment of Rome, as will appear by the following incident, has the effect of confirming Papists in their folly and superstition, as something supported and countenanced by Government authority:—

“ROMAN CATHOLIC DUES.—A novel and interesting case—Brady v. Reilly—has been tried at the Cavan Quarter Sessions. It was an action brought by the Roman Catholic Archdeacon of Kilmore, for recovery of dues and emoluments claimed to be due by the defendant, according to the custom of the Roman Catholic Church. It appeared that the plaintiff had been Roman Catholic rector of the district for forty years. He had built a place of worship, and the defendant, who was a farmer, had refused to pay the dues demanded, which the solicitor for the plaintiff pleaded were established by ‘usage and custom,’ and were therefore legal. The plaintiff was the principal witness in support of the claim. He said that all that held property in the parish contributed to that support, with the exception of Mr. Reilly. The usage and custom of such contributions were recognised more than three hundred years ago. Mr. Reilly held about 160 acres of land in the parish of Kilmore. He considered those only liable who were Roman Catholics. He received voluntary support from many Protestant gentlemen. The Court: Do you rest your case upon usage and custom? I should like you to show me what legal obligation there is to pay it, and what sanction you have by law? Mr. Swanzy: I can give you no further proofs to be guided by than usage and custom.—The Court: Usage and custom are not recognised by law, and even the tendering of the money would not establish your right. Mr. Swanzy: The claim is a just and righteous one. The Court: That may be, but the law says that the Rev. Thomas Brady is there teaching doctrines which are “damnable and idolatrous;” then will you expect the law to pay him for that? Even a late Prime Minister called the Roman Catholic religion the ‘mummery of superstition.’ Mr. Magauran: And the Government sanctions the teaching of such doctrines, because they give us the Maynooth Grant, and pay our clergy for teaching the Catholic religion in our workhouses and gaols. After some other cross firing, the Court decided that Archdeacon Brady had no law to support him in his claim, and dismissed the process.

TRACTARIAN EXCLUSIVENESS.

It was to be anticipated that the late liberal and Catholic proceedings of the Archbishop of Canterbury would cause great trouble and perplexity to the devotees of forms and ceremonies. Accordingly, *The Union*, an organ of the Romanizers, thus vents its indignation:—“We know not whether to regard with greater humiliation or regret the unhappy drama which was enacted at Lambeth Palace. For the first time since the Reformation has the English Church beheld a gathering of avowed sectaries welcomed as such at Lambeth Palace; its Primate and some of its bishops fraternizing with Anabaptists, Wesleyans, Presbyterians, and other separatists, whose names are legion—dissentients from the Catholic Church; and by demeaning and lowering themselves and their order to them, not endeavouring to raise them to theirs; sanctioning and approving their respective schisms, and encouraging them to sansevere therein.”

Why do such devotees to Rome and her mechanical uniformity remain themselves in a state of schism from the great Papal system?



THE NINE COMMANDMENTS OF ROME.

WHEN Rome strikes out the Second Commandment from the Decalogue, she virtually pleads guilty to the charge of idolatry. Besides, by thus tampering with the Divine Law she proves herself to be the "lawless one" of Revelation, and saps the foundations of all morality. The following letter by James Lord, Esq., whose vigilant and well-known zeal in behalf of Protestantism is worthy of all admiration, is interesting and instructive:—

THE POPE AND THE DECALOGUE.

TO THE EDITOR OF THE "MORNING ADVERTISER."

SIR,—In your impression of the 16th inst., the following passage occurs:—"The *Opinione* of Turin relates the following anecdote of the Pope, in a letter from Rome of the 26th ult.:—It appears that a few days before, his Holiness visited the Spirito Santo Hospital, and finding an interesting little boy in the children's ward, bid him repeat the Ten Commandments. When the little fellow got to the seventh, the Pope interrupted him, saying, 'Say it very loud, for stealing is the fashion just now,'—an allusion to the peculation which is universal in the Roman Government Offices."

How is this? one naturally asks. The seventh commandment of our Catechism does not refer to stealing. The matter is plainly thus—the Romish Catechism omits that portion of the Decalogue which forbids the bowing down to images, and puts the third in the place of the second, the fourth in the place of the third, and so on up to the tenth.

Now, if the tenth were so treated there would remain no tenth, and the

Roman Catholic Church would present its members with a nonalogue, instead of a decalogue. This would place Rome in what our Transatlantic cousins would call a "very awkward fix." The tenth commandment, therefore, is cut into two, and so the number of ten is made right to appearance. All the copies of their Catechism, I am aware, are not alike : but it seems clear, from the above paragraph, that the one which the Pope refers to has the omission and the division I have mentioned. A system which has so tampered with the Divine, will care but little for human, law. It is a system opposed to Holy Scripture and opposed by Holy Scripture ; opposed to the glory of the Divine Being, the good and welfare of nations. The less we have to do with it the better. If you can find space for the above, you may further serve a good cause, for which you have done so much, and oblige, your obedient servant,

JAMES LORD.

November 18, 1856.

MIRACULOUS IMAGE OF MARY ONCE AT ABERDEEN, NOW AT BRUSSELS.

AMONG the evasions and pretences by which Romanists attempt to defend or palliate the worship they pay to images, one of the most common and plausible is an allegation, that they do not ascribe any power or efficacy to the image itself, but merely make use of it to assist them in paying due honour to the person represented by it. The exposure of this evasion or pretence is to be effected by showing, as can be easily done, 1st, That the Church of Rome has formally and officially sanctioned the giving some religious honour and veneration to images, making them the direct and proper objects of these feelings and of the appropriate expressions of them ; and, 2d, That the sacred Scriptures absolutely forbid the use of images in the worship of God, whether honour and veneration be formally and directly paid to them or not. But perhaps the most popular and tangible mode of answering this pretence, is to bring forward the notion which prevails in Popish countries, and is countenanced by the ecclesiastical authorities, that some particular images are specially successful in performing miracles, and in effecting other important results. When, for example, certain particular images of Mary the Mother of our Lord, are represented as performing many miracles, while others perform few or none, this plainly implies that there is held to be, and that the people are expected to believe, a special virtue, or power, or efficacy residing in these images, and therefore some virtue in many, if not in all images. We picked up lately in Brussels a little work, which furnishes a good specimen of this, in an account of a wonderful image of Mary, which for long wrought miracles in Scotland, but which has now transferred its powers to the more congenial soil of Belgium. The pamphlet, giving an account of the history and doings of this image, was published at Brussels in 1854, and it affords a curious specimen of what is taught by Popish priests and believed by their people in the present day, even in a country where the press is free. It is published with the express sanction of the ecclesiastical authorities, and is entitled, "History of the Miraculous Statue of the most Holy Virgin Mary, honoured in the Church of our Lady of Finisterre, under the title of our Lady of Good Success." It was, it seems, a wooden likeness of Mary, which had been worshipped in the church of St. Machar, in Aberdeen, from the eleventh century downwards. It not only performed there on many occasions the

commonplace miracle of healing diseases, but exhibited also sometimes the power of speech. In the year 1520, probably before any sound of the Reformation had reached so far north, this image addressed the bishop, warned him of the approaching storm, and assured him that he would be the last bishop of Aberdeen, who would have the good fortune to reach heaven. Our "History," after narrating this incident, adds, "The event justified the prediction, for after the death of this holy prelate, the corruption of manners increasing every day, soon pervaded all ages and all conditions, and opened at last the way to that hideous heresy under which, alas! Scotland groans till the present day." This wonderful image was miraculously preserved from the fury of the Reformers, some of them on one occasion having been struck with blindness, in order to prevent them from seizing and burning it. At last, after many miraculous adventures, it fell into the hands of a Popish nobleman, who resolved to put it where it would be safer from insult and better appreciated. Accordingly, he had it conveyed to Dunkirk, in the year 1625, and made a present of it to the Archduchess Isabella, Infanta of Spain, who held at that time the government of the Low Countries. The Archduchess assigned the custody of this sacred image to the Augustinian Friars; and as it was thought proper that it should have some adequate compensation for the insults to which it had been subjected, while dwelling for so many years among Scotch heretics, its installation in the church of the Augustines was conducted with the greatest pomp and splendour, in a fête of ten days,—the Archduchess, the Cardinal Nuncio, and all the authorities taking part in the ceremonies, and the Pope, Urban VIII., having granted a plenary indulgence to those who engaged in them. After being thus duly installed and honoured, the image continued to work so many miracles, that she gained for herself the title of Our Lady of Good Success. One of her most remarkable performances in this way, was preserving the Church of the Augustines untouched in the year 1695, when all the other buildings around it were destroyed by the cannon of a besieging army.

A confraternity was established at the time in honour of the image, the object of this, as of similar associations, being to hold out temptations and inducements to lead men to make regular pecuniary contributions, in order to procure a supply of indulgences. This confraternity had disappeared amid the disturbances and distractions of the great French Revolution, and it has very appropriately been revived in our own day. In the year 1854, the Cardinal Archbishop of Malines, Primate of Belgium, authorized the re-establishment of the confraternity; and, at the same time, Pius IX. gave them a copious supply of indulgences, that they might be better able to practise upon the credulity of the people, and to cheat them out of their money. It was in connexion with this revival of the confraternity, that the "History" was prepared and published, from which we have taken the particulars above described. It certainly furnishes an instructive specimen of what the Popish authorities venture to inculcate, and of what their subjects are expected to believe in one of the freest and most enlightened Popish countries in the present day.

RECENT DOINGS OF THE PAPACY IN PRINCE EDWARD ISLAND.

THE following facts are of great significance, and are stated on the best authority. Prince Edward Island is, as our readers know, one of our North American Colonies. Its population amounts to 72,000, of whom 33,000 are

Roman Catholic, and 39,000 Protestant. There are in all 39 Protestant ministers and 11 Popish priests. A system of education has been introduced by which, in consequence of an impost on the land, every child in the island may have a *free* education. The proportion at school to the population is so high as 1 to 6, thus outstripping the Home Country, and nearly every other European country at the present time. The schools in the island at present amount to 283, made up thus :—

(1.) Roman Catholic schools,	.	.	.	84
(2.) Protestant, do.,	.	.	.	73
(3.) Mixed, do.,	.	.	.	126
				283

Again, there are in these schools the like number of teachers, of whom 192 are Protestant and 91 Roman Catholic. The children attending school amount in all to 12,735, made up thus :—

(1.) At Roman Catholic schools,	.	.	.	3780
(2.) At Protestant do.,	.	.	.	3285
(3.) At Mixed do.,	.	.	.	5670
				12,735

being an average to each school of 45 scholars.

In the spring of 1852, a bill was passed, under the Governorship of Mr. Alexander Bannerman, lately M.P. for Aberdeen, by which an improved system of education was to be carried out; and amongst other improvements, the establishment of a normal school, after the model of Mr. Stow of Glasgow. With this view, the Governor, through Mr. Stow, secured the valuable services of Mr. John M. Stark, who had been for many years connected with the original normal institution at Glasgow, and was eight years master of the Model Practising School in that institution. Mr. Stark proceeded to Prince Edward Island, and entered on his duties in November 1853, as inspector of schools, and to carry out the improved system contemplated by the Bannerman Act, and especially to establish a Normal Training School.

In 1854, the Governorship changed and fell into the hands of a Roman Catholic, Sir Dominick Daly. Nevertheless, Mr. Stark continued to carry out his plans, and, both publicly and privately, explained to the new Governor that one of the essential elements of Stow's normal system was that of *moral training*, in which particular prominence is given to the Bible. The new Governor expressed his approval of the whole system.

In the spring of 1855, we find Mr. Stark delivering a lecture on education in connexion with the Mechanic's Institute, at which the Governor and most of the members of the Legislature were present. In that lecture Mr. Stark says, in reference to one of the elements necessary to the normal establishment about to be organized, "Here I would wish to explain that when I use the word *moral*, I intend it to include *religious*, considering that there can be no true morality which is not based on religion." Again, he says, "The moral training is conducted by daily oral Bible lessons, in which the truths of Scripture are pictured out to the children's minds in language suited to their capacities, and they are trained to draw the *moral* lesson for themselves."

This lecture was so highly appreciated that it was ordered to be published, and the Legislature paid for the printing of it. But apprehending that there might still be some difficulty in giving the Bible its proper place in the normal

school about to be established, seeing that the Governor was now a Roman Catholic, and that members of the Legislature belonged not only to the Romish Church, but that there were also nominal Protestants, whose seats had been secured to them by Popish influence, and who were bound therefore to further the interests of that party,—Mr. Stark conferred privately again and again with the Governor and the members of the Legislature, on the point, and he was always assured that the object at which he aimed could be accomplished.

The Normal School, from various circumstances, was not opened till October 1856. At the inauguration of the school on the first of that month, there assembled upwards of 300 of the more influential inhabitants of the island—some travelling upwards of 100 miles—to testify their interest in and approval of the establishment. The Governor, in his introductory speech, pays a high eulogy to Mr. Stow and his system, and expresses his cordial approval of it in the colony. And Mr. Stark, in his speech, on the assurances formerly given by the Governor, and on the expression of his high estimation of Mr. Stow's system, plainly stated that "the education to be imparted here will embrace what constitutes all true education, viz., moral, intellectual, and physical training. The moral department will be carried on by the opening and closing of the institution with prayer, according to the regulation of the Board of Education; by a daily Bible lesson, (the first exercise of the day after opening,) in which the truths and facts of Scripture will be brought before the children's minds by illustrations, and picturing-out in words, in language simple and easy to be understood, from which everything sectarian or controversial shall be carefully excluded." This seemed to meet with the entire approval of the Roman Catholics, and the parties at the meeting dispersed to all quarters of the island, believing they were now to enjoy Mr. Stow's Normal Training System in complete operation. But they were deceived.

The Popish portion of the Board of Education, (consisting of two Popish members and five Protestants,) began immediately to undermine Mr. Stark. These pro-Popish gentlemen hurried on a meeting of the Board of Education, who are the trustees of the Normal School, at a time when it was impossible to get a full meeting of the Board, and thus having a pro-Popish majority, passed a rule, excluding the Bible from the Normal School, and thus upsetting the basis of the moral training.

This rule was laid before the Governor the day after, to be confirmed by him in Council, which was of course done. But in order to hoodwink the inhabitants of the island, as to what was adopted in secret, a full report of the speeches and proceedings of the inauguration meeting was ordered to be printed and circulated amongst the teachers and others in the island and neighbouring provinces, without a single comment or remark to the effect that a rule had been passed and confirmed by the Legislative Council, excluding the Bible altogether from the school.

But this was not all. The Governor, as we have said on the inauguration day, Wednesday, paid a high eulogy on Mr. Stow and his system. Next day, Thursday, he ought to have held his usual meeting of Council, but delayed. Why? In order that the anticipated hurried meeting of the Board of Education might be held *first*. This latter meeting was held on the *Friday*, and then the Council meeting was held on the *Saturday*—a very unusual day for any Council meeting to have been held—to confirm the rule made by the Education Board; thus proving that it had been planned by the Governor

and his Popish friends, before the inauguration meeting of the Normal School, that they would *ostensibly* approve of the Bible lessons, as described by Mr. Stark,—would give the public to believe that the Bible lessons were to be adopted,—and to confirm this belief, would order the proceedings of the day to be circulated in pamphlet form throughout the island and neighbouring provinces, while all the time secretly planning to defer the meeting of Council, which was usually held on the *Thursday*, till the *Saturday*, in order that the Popish portion of the Board of Education might get their rule passed at a hurried meeting called for *Friday*, a day on which it was impossible for all the Protestant members to have attended, and then confirmed on the *Saturday*.

In order to support this double dealing of the Board of Education and Council, and to stir up the Popish portion of the population, the following appeared in the *Halifax Catholic* of 1st November 1856, in reference to Mr. Stark's remarks on "Moral Training:"—

"As Catholics, we fear very much that the eternal life of our children would be imperilled by the expositions of the Scriptures given by such as Mr. Stark, and therefore, we beg again to call the attention of the Catholics of P. E. Island to the following from the long-winded speech:—'The moral department will be carried on by the opening and closing of the Institution *with prayer*, according to the regulations of the Board of Education; by a daily *Bible lesson* (the first exercise of the day after opening), in which the truths and facts of Scripture will be brought before the children's minds by illustrations, and *picturing-out in words, in language simple and easy to be understood, from which everything sectarian or controversial will be carefully excluded.*'"

"Very pious, very good, very religious, J. M. Stark, Esquire, Superintendent of Schools! We beg to inform you, that Catholics are not permitted to participate in spiritual things with the members of what Catholics call heretical sects. This is Catholic doctrine, and we beg the Catholics of Prince Edward Island to keep it before their eyes; and, on their peril, see that their children will render strict obedience to the Church on this point."

This might be a reason for not teaching the Bible to Popish children against the will of their parents, but none for driving the Bible out of the school. Then followed a fiery and imperative letter from the Popish bishop, of date 7th November 1856, demanding the Board of Education (as though he had not been cognizant of the rule, passed by his own party about a month before, excluding the Bible) to adopt a system of education which would exclude the Scriptures, as nothing less would satisfy the Popish portion of the population; while the bishop made this public imperative demand, he gave *private* orders to every Roman Catholic teacher in the colony to teach their own catechisms, prayers, hymns to the Virgin, &c.

The battle then began by Mr. Stark and other firm-hearted Protestants bringing the whole matter before the public, and the Protestants became at length aroused. All the Protestant clergy were summoned to a conference. A Protestant Alliance has been formed, and the largest public meeting ever held in the colony thanked Mr. Stark and others for their bold and energetic efforts to maintain Scriptural education. Petitions were sent from all parts of the country, praying the Legislature to replace the Bible on the list of books ordered for the schools. This was denied them, but as the agitation was reaching its height, the Board, to compromise matters, published a statement to the effect that the Bible might be permitted in the country schools, but that it must be entirely excluded from the Normal School.

There are 101 children at this school, of whom only sixteen are Roman Catholic. The parents of the Protestant children then petitioned that *their* children should receive a daily Bible lesson, as promised in Mr. Stark's inau-

guration speech, and a regulation has at length been adopted, allowing a *weekly reading of the Bible after the school is dismissed to those pupils who choose to remain*. But mark again the spirit of the Board. Every alternate Saturday is a holiday, so that, at the best, there can only be a *fortnightly* "reading of the Bible after the school is dismissed."

To revenge the noble effort which Mr. Stark had made, the enemies of Scriptural knowledge took every means to vilify his character and render his position uncomfortable; and the Roman Catholics secretly demanded that such an uncompromising Protestant officer should be removed. In obedience to this unprincipled demand, and in order to *compel* Mr. Stark to leave the colony, he received intimation that his salary would be reduced *one-third*. Mr. Stark at once resigned, and his resignation was readily accepted. Mr. Stark has now returned to his native country, a victim of Popish intolerance and scheming in our colonies. There is little doubt, that the noble educational scheme so much boasted of in the island, will soon become a wreck, and that our Protestant brethren will have to seek some other land for the godly education of their children. Protestants! Do you not sympathize with your brethren of this island? A similar process is gradually going on in the island of Great Britain, and you shall soon see some more visible proofs of its existence.

ROMANISM IN CORK.

A LAD of about fourteen years of age was brought before the magistrates of Queenstown last month (June) for wilfully destroying a copy of the Holy Scriptures.

A gentleman stated, on being sworn, that the prisoner was standing before the door of a man named Daly, destroying a book; Mr. Daly was at the door laughing, and a woman was in the shop laughing also; when he went to see what book it was, the prisoner said—"To Hell with all the Protestants of Queenstown; I'll burn them as I'd burn their Bibles," at the same time tearing the leaves of the Bible. The lad told the gentleman who made the complaint, that he found the book.

Mr. Daly was examined to clear himself, and stated that he did not tell the boy to "tear the Bible, but to sell it, as it was a Bible." It was not at the tearing of the book he laughed, but at the *theatrical position* the prisoner placed himself in whilst doing it.

The magistrates decided on setting the prisoner free, if he promised to give himself up to the priest (the priest was in court). The two *attorneys for the defence promised he would do so*; the prisoner was then set free.

A professional gentleman appeared to prosecute on the part of the "*Cork Protestant Association*," and applied to have information taken: the decision was as above.

The Bible in question was a beautiful copy of "*Bagster's Reference Bible*," and was also, according to inscription written inside, "a Sunday-School premium for good conduct and regular attendance."—*A Correspondent*.

LIBERTY IN FRANCE AND ENGLAND.*

M. DE TOCQUEVILLE has come upon the literary world with two surprises. One is the discovery that the centralization system of the Empire, so far from being a new thing in France, is, in fact, a resurrection of the arrangements of the "Grand Monarque," under the old Bourbon *régime*. He has certainly established, that the prefects of the day are none other than the intendants of former days, with their then wide-spread but concentrated and close subordination to the executive at Paris, their absolute power over the law within their several districts, and their incessant conveyance to head-quarters of every thing secret and public that occurs in provincial families and corporations; so that nothing can happen over France, which is not made matter of instant knowledge (and, alas! stringent action) at the Tuileries. M. de Tocqueville, who knows that this is now true under the "Empire," has amply, and divertingly (if it were not a thing so serious and crushing), proved it to have been the case in the days of the Louises of old: and his work contains ample evidence that the normal state of France, during the three last centuries, interrupted with occasional outbursts of revolution and civil war, has been submission to central authority and despotic rule, local and national. The other surprise caused by his work is this, that from documentary evidence of the most conclusive kind, it appears that France anciently did as largely as the Teutonic races, partake of that municipal and public liberty which, derived from the Gothic nations, pervaded Germany, the Netherlands, Britain, and the northern parts of Europe. It is not our purpose to enter into the proofs of this fact; but those who are curious on the point, cannot do better than study the pages of M. de Tocqueville, who is a philosopher, reasoning on the subject, with a talent for lively and picturesque detail, that amuses while it instructs.

Let it be assumed, then, that three or four hundred years ago, France and England were *in pari casu* as to civil liberty, the question arises,—How is it that the one not only kept what it had, but demanded and gradually obtained more, till now it is the freest and best-regulated country on earth, while the other, constantly letting slip what it had, and going back throughout its length and breadth in respect of personal and social rights, became the constant tool of unprincipled rulers (seeking glory forsooth!) and now seems in its more recent political changes to be convicted of a total incapacity to work a system of free institutions, or to maintain and exercise the rights of freemen? Whoever asks this question, will fail of receiving an answer from M. de Tocqueville. He will fail, also, of receiving one from our politicians, who, treating past history as an old almanac, content themselves with letting well alone, and keeping their footing by dint of shifts and expedients. He will fail, also, of receiving an answer from M. de Tocqueville's reviewers. The newly issued *Quarterly*, for instance, which gives what in France they call a *réduction* of M. de Tocqueville's book (and a very readable article it is), simply looks foolish when it produces his facts, and, most illogically from the premises of French failure to secure liberty, concludes in the Cambyses strain, by saying, "that historic experience, a belief in progress, a confidence in the moral government of the world, irresistibly push us to the one conclusion, that if liberty be indispensable, it must also be immortal."

* *On the State of Society in France before the Revolution of 1789, and on the causes which led to that event.* By Alexis de Tocqueville, Member of the French Academy. Translated by Henry Reeve. London.

Setting ourselves then to supply this defect, and inquiring into the cause of the failure of liberty in France, and its success in England, let us remember, that both nations started at one time from the same point. Both enjoyed a measure and a like measure of liberty. M. de Tocqueville amply proves this. What conspicuous event then befell either, which can account for their different political lot? Our readers anticipate us. We might talk largely, like our politicians and liberalists, of the Anglo-Saxon race of the one, and the Celtic derivation of the other: we might multiply words about the insular position of the one, and the continental of the other: we might say much of the elastic temperament of the one, and the solid build of the other: we might write dissertations on their respective mechanical skill, and we might contrast the Louises of the one, with the Henrys of the other. But the master-key is in none of these points. It must be sought elsewhere. And what but the Bible is the cause? Both lands were religious; but the religion of one was Christianity; the religion of the other was superstition. The one became Protestant; the other remained Popish. In the one, the clergy were ministers, servants of Christ; in the other they were priests, servants of the Pope. In the one, the Bible was the rule of life and doctrine; in the other the Breviary and the Pope's *dictum*, were the rule. In the one, it was Christ and His word; in the other, it was "the Church," and its word. In the one, the religion was form; in the other, it was substance. In the one, there was the deification of a man, and the consequent brutalizing of the people; in the other, there was the fear of God, and the consequent ennobling of the people. In the one, there was confession of sin to God; in the other, there was confession of sin to a Jesuit. In the one, there was the most ample development of the inmost secrets of the heart, and of the family, husband, wife, sons, daughters, servants, and all to the Lord Jesus Christ, "the friend that loveth at all times;" in the other, there was the like to "the most Reverend Father in God," the crafty *Père la chaise* of the place, the friend of the Vatican, who perverted all to the damage of the people, and the wealth of Rome. In the one, there was unreasoning submission to the word of the priest; in the other, there was the trying of all things by the law and the testimony. In the one, there was a servile belief in the decree of the Church; in the other, there was the right of private judgment.

Let the continued action of these principles for hundreds of years be considered, and it will be clearly perceived, how, in the one case, there will be the gradual paralysis of soul which is produced by the adulteration of the mind in its principles and its powers, and by the want of all free action of will on high matters of social, moral, political, and religious interest. Let this adulterating inertness be multiplied indefinitely over a large country; and let it continue from one generation to another for ages, and it will at once be seen how inferior the genus man must become under its continued influence. If any one object, that it was in religion alone there was restraint, be it remembered that religion, in the definition of Popery, embraces everything serious in life. Nay, let it be further borne in mind, that the man is everywhere what his religion makes him. Whoever bounds his views by the world and temporal things is an inferior creature to him who "lives under the power of the world that is to come;" and most especially in this matter of civil liberty, where there is a struggle between the tyrant and the subject, it is he alone who has a stake in the glory of eternity, that will endure the sufferings necessary to overcome, and will persevere in the midst of the cruelties, and what is more dangerous, the blandishments of the tyrant, till

he has accomplished his end. But when, in addition, we reflect upon the tyrannical and despotic character which is the essence of the Papacy, pervading the whole system, from him who sits triple-crowned on the Capitol, throughout the whole descending series of his cardinals, archbishops, bishops, and inquisitors, down to the lowest shaveling priest—who, in his sphere, has the whole oppressive powers of his master, and exercises them unmercifully on the poor people whom he rules—we see more clearly how a Popish atmosphere must of necessity poison public liberty. And when, moreover, it is remembered, that ignorance being the mother of (superstitious) devotion, the education of the masses engrossed by the priests, excludes not only all boldness of speculation, but all inconvenient knowledge, it must be felt with the force of a demonstration, that if France has, in all modern times, lost its liberty, it is the want of the Bible and the things of the Bible, that is at the bottom the cause of all the mischief.

That the converse of all this was the cause of the establishment of public liberty in England, ought to be regarded as proved by the converse fact in regard to France; but the nature of the thing is its proof. It was well said to us in Paris some years ago, by a leader of the *Journal des Débats*—“ Ah ! Monsieur, the right of private judgment in religion is what the despots will not endure.” This obviously is the secret of Napoleon’s manifest friendship for Popery, and discountenancing of Protestantism. But there is a witness, above all suspicion in this matter, to the power of religion in the establishment of the public liberty of England—even David Hume, who, with all his indifference to public liberty, and hatred of true religion, repeatedly ascribes to the religious classes, and to them alone, the vindication of the freedom of England. For example, speaking of the arbitrary principles of Elizabeth, he says, “ So absolute was the authority of the Crown, that the precious spark of liberty had been kindled, and was preserved by the Puritans alone ; and it was to this sect, whose principles appear so frivolous, and habits so ridiculous, that the English owe the whole freedom of their constitution. Actuated by that zeal which belongs to innovators, and by the courage which enthusiasm* inspires, they hazarded the utmost indignation of their sovereign ; and employing all their industry to be elected into Parliament, a matter not difficult while a seat was rather regarded as a burden than an advantage, they first acquired a majority in that assembly, and then obtained an ascendant over the Church and Monarchy.” And so, in the opinion even of David Hume, we owe our liberty to our faith ; that faith being reposed not in a priest, but in God, and drawn not from the impure slough of the Vatican, but from the living fountains of the Word of the living God, sent forth over the land, in fertilizing and irrigating streams from our Bibles, and expounded, in the hand of the Spirit, not by Pope-made wafer-sacrificing priests, but by ministers of the Holy Evangel of the Lord Jesus Christ.

M. de Tocqueville has a large philosophical mind. Let him consider these things ; and, if he perceives their force, then will the future editions of his work be freed from what is its great practical defect, the want of a remedy for the great evils under which France has long suffered, and which she now endures.

* This word, in the mouth of David Hume, and of our political sciolists, always means “ evangelical religion.”

NOTES OF THE MONTH.

ITALY.—HISTORY OF THE COUNCIL OF TRENT.—“We have formerly mentioned that a valuable work on the History of the Council of Trent is about to be brought out in Rome, under the auspices of Pius IX. Additional particulars respecting it have appeared. Padre Theiner, the editor and compiler, has been for many years the prefect of the secret archives of the Vatican, and in his official situation has had full and free access to all the MSS. During many years he has privately worked out his History of the Council, and has amassed an enormous amount of documents on the subject. In the revolutionary period at Rome, fearing that the original codices might be destroyed or removed from his keeping, he caused fac-similes of the autograph signatures of the Fathers to be engraved in copperplate. The Pope has consented to the publication of the result of those labours, and has added ten thousand scudi to aid in the project; and besides, has reinstated the famous printing press of the Vatican, which will commence its new life with Padre Theiner’s ‘Complete History of the Council of Trent,’ and with the publication of all the original documents which have been kept so long from vulgar gaze among the countless MSS. of the Vatican. The first part will appear in three folio volumes, containing the complete Diary of the Council, as it was arranged by Signor Massarelli, the secretary, and signed by the Fathers themselves; also the Acts of the Council from its formation, on the 13th of December 1545, to its close on the 4th of December 1563, with all the disputes, controversies, and correspondence during that time. These Acts are now for the first time presented to the world in an un mutilated form. The second part, also in three folio volumes, will consist of documents relating to the Council, which are not actually official, but at the same time necessary to its history. Padre Theiner has, during the time occupied in setting up the Vatican press, made a journey to Trent to examine the fifty-two volumes of documents relating to the Council, which are preserved in the Mazzetti library.”—*News of the Churches.*

NAPLES.—“The new Concordat has excited lively alarm—the people object strongly to the censorial powers bestowed on their spiritual advisers; and in Austria the bishops are suspending journals, and playing all sorts of pranks, at a handsome average daily. In short, there are no bounds to their new powers.”—*Morning Advertiser.*

MALTA.—The following tells its own tale:—

“Father Sappetti, one of the Jesuits expelled from Piedmont, having now succeeded in getting a strong hold on the influential Maltese officials, and consequently, the management of their public as well as their private affairs, has begun to wage war against Protestants on the offensive. Not satisfied with preaching from the pulpit against mixed marriages between Protestants and (Roman) Catholics, he has denounced it as a great sin to have even communication with each other on matters of business; and in fact, is proceeding in his wicked and mischievous career to such an extent that he has actually threatened a Maltese gentleman, who is in partnership with an English Protestant, with excommunication, if he does not dissolve the worldly tie. This uncharitable priest charged him with leading ‘*una vita scandalosa*,’ a scandalous and disreputable life, because of such partnership. Surely it is high time that this expelled Italian Jesuit from Piedmont was prohibited by the English authorities from sowing discontent in society between English and Maltese citizens and British subjects. The same gentleman of the black robe was heard to say that it was a great shame Malta remained in possession of a Protestant power. The fact that this mischievous priest is supported by the principal native government *employés*, all of whom attend his violent declamations from the pulpit of the Jesuits’ Church, is proof that a large Jesuitical party is working the government of Malta.”—*Morning Post.*

DOINGS OF THE PAPACY IN TUSCANY.—The correspondent of the *Free Church Home and Foreign Missionary Record* gives the following significant particulars in reference to the affairs of Pontedera. They illustrate the spirit of “Popery in power:”—

“Cardinal Corsi of Pisa had resolved on new tactics. Instead of the previous persecution, the converts were allowed to assemble together without molestation in a room where they held their religious meetings, the gens-d’armes being at the door to mark all who entered, especially new comers. In the meanwhile Cardinal Corsi changed the

growl of the lion, which he used last year, for the bleating of the lamb. He sent message after message to Scipio Barsali, who is their evangelist, inviting him to come to the archiepiscopal palace, 'for he wished to see every member of his flock as a friend, and had heard such excellent accounts of Barsali, that he desired to shew him kindness.' Those who have had more experience of the voice of 'the wolf in sheep's clothing' than poor Barsali, advised him most strenuously to turn a deaf ear to the invitation, as honeyed words coming from such lips were more to be dreaded than all the processes and prisons in Tuscany. Barsali, feeling that he might be imprisoned for refusing, at last consented to the interview, the object of which was to get as much information out of him as possible, and at the same time to persuade him by flattery to return to the bosom of the Holy Mother Church. I have been told that Barsali was able to hold his own with the Cardinal in argument, because he kept simply to his Bible; but from his own lips I heard that the Cardinal at last asked him, 'Signor Barsali, will you tell me sincerely whether you have adopted those views you have now advanced from personal conviction of their truth, or whether self-interest has not led you to adopt them, in return for a pension bestowed by one of those cursed English societies which are now inundating our unhappy country with heresy?' To this Barsali replied, that his opinions were the result of sincere conviction, and that he had no connexion with any English society, nor received any pension from any one. Thus ended the interview, the Cardinal expressing his desire that the poor heretic should come again and see him. Meanwhile, however, his eminence probably found, on cool reflection, that a man who had thus adopted his religious opinions from sincere conviction, and was able to defend them in the presence of 'the purple,' was not a man likely to be cajoled by further 'soft sawder,' and accordingly it was resolved to return to the old tactics, and reinvigorate the persecution of last year. An opportunity presented itself not long after. A young man, named Coltelli, one of the Protestants in Pontedera, was confined to bed in a dying state last month; and Barsali, the brothers Fantozzi, and various others, were in the habit of visiting him, and reading and praying with him. In due time the medical man (as bound by law to do) announced to the parish priest that Coltelli could not recover. This worthy—whom I have already brought under the notice of your readers, in the case of Masi's wife's death—repaired to the house, invited Coltelli to confess, and receive the sacrament, and was refused, on the ground that he had already confessed to God through Christ. The priest continued daily his visits, and brought another and a Capuchin monk to aid him in terrifying and conussing the poor lad into confession—but in vain! *For a month he endured this treatment amid the tortures of bodily suffering!* As his brethren came daily to read to him and confirm him in his faith, it was resolved at once to get rid of them; and accordingly, on the night of 17th June last, between nine and ten, Barsali, Fantozzi, Masi, and Massei were arrested on the street, or in their houses, by gens d'armes, and marched off to prison without a word of explanation. After a detention of twenty-four hours in prison, they were brought before the delegate, and banished for eight days from their homes, 'as a precautionary measure, because the minds of the people were excited against them,' and were, at the same time, forbidden to enter Coltelli's house for a year, under pain of imprisonment from eight days to two months. While these honest and quiet citizens were shut up in prison, the parish priest was in his pulpit for a wonder, (because your readers must know that, except in Lent, the priests in Italy never preach, and even then it is not the parish priests, but monks from some of the monasteries invited for the purpose), calling on the people to pray for a poor heretic who was dying, and who refused to confess, and to drive away from the town those who were the abettors of the heresy. He launched forth his maledictions also against the heretic English who encouraged them! Thus you observe Popery, when confronted with Protestantism in Tuscany, makes use of the same weapons which she uses in old Ireland—vituperations, maledictions, and physical force! I trust the high integrity and excellence of the delegate may not be passed over unnoticed. He is there for the maintenance of order; and instead of protecting harmless, unoffending men, and putting down the mob that attempted to injure them, he banishes the citizens from their homes! After the eight days' banishment, they returned on the 26th ult. to Pontedera, and two days after, on the Sunday evening, a mob of the lowest populace surrounded the house of the poor dying man, crying out to kill the heretic, to throw him over the window, &c., while gens-d'armes went into the room to frighten him into confession. What a death-bed scene! But, by God's grace, he remained steadfast, and died a Protestant, trusting only in the merits of his crucified Saviour. This happened on Tuesday, 30th June. At two o'clock the following morning, two porters were sent by the delegate of police to bring the coffin down stairs, where it

was put into the cart used for scavenger work, and driven, accompanied by six gens-d'armes, to a field outside the town. A grave had been dug for it there, and, after a quantity of hot lime had been thrown upon the body, the earth was filled in with as little ceremony as if they had been burying a dog! This is the third case of the kind we have had in Tuscany within two years."

AUSTRIA.—FARTHER EFFECTS OF THE CONCORDAT.—"A letter from Vienna states that several of the principal merchants and bankers of the city lately subscribed a considerable fund for the establishment of an academy or college dedicated to the physical sciences, mathematics, and all branches of education which are requisite for the practice of the useful arts, commerce, and navigation. The founders of the institution expressly stipulated that the professors should be chosen from among the most learned teachers of those sciences, without any distinction of class or religion. But the clerical authorities, in whom by the recent concordat the control of all educational establishments is vested, have insisted upon having the professors chosen exclusively from amongst members of the Roman Catholic Church, and as the subscribers to the institution refuse to comply with this demand, the whole affair is at a stand-still."—*Witness*.

NEW AND STRANGE PERIODICAL IN GERMANY.—"A new periodical has been set up in Cologne, under the title of *The Organ of the Society of the Holy Sepulchre*. Its object is to collect funds in aid of German pilgrims to the Holy Sepulchre in Jerusalem, and to establish schools and churches in Palestine."—*News of the Churches*.

HUNGARY.—From the statement published by a deputation to this country of Hungarian Protestants for the purpose of securing our help in establishing an institution for training teachers, we find the following instructive particulars:—

"The whole Protestant population of the country, two-and-a-half millions of brethren in the faith, possess no such school, with the single exception of the one in Oberschützen, from which Hungary gets about six schoolmasters every three years, whilst an equal number consists of young men from the other Crown lands. And yet we have in the district on the other side of the Danube about 24,000 scholars and 330 appointed teachers; so that, taking the rate of mortality at 10 per cent., we stand in need, annually, of 50 village schoolmasters.

"The Government has lately commanded the erection of twelve Roman Catholic seminaries for schoolmasters, to which they have invited us to send our young men."

Hence the paramount importance of Protestants exerting themselves to the utmost to have seminaries of their own for the training of their own teachers.

BUCHAREST.—Protestants have here to fight against the aggressions of the Papacy. Several years since a Roman Catholic French Institution, with superintendents and teachers, was erected. Under the mask of confessional toleration and Christian love and mercy, they have already received within the walls of the Institution "children of Lutheran parents, in order that they might unostensibly urge their conversion to the (impiously so called) only true saving Church—which can be proved by facts. The first suggestion was to form a Lutheran Deaconess House, on the same principles as that which is going on prosperously in Smyrna."

Notwithstanding what has been done to satisfy the spiritual wants of 5000 Protestants in the Principalities, it is scarcely possible that the necessary church accommodation can be supported by themselves. But their enemy does not lack means.

"The Roman Church has, with a no larger number, and in some places a smaller number of members, already ten churches and dioceses and several monasteries in the Principalities; and the immediate effect is that Protestant parents—often compelled by necessity—have their children baptized in the Roman Church, whilst individuals of opposite creeds applying to the Romish priest for the marriage ceremony, are compelled to promise that their offspring shall be brought up in the Romish faith."—*Evangelical Christendom*.

VANCOUVER'S ISLAND.—The Romanists are busy here. There is no good Protestant school. The Romanists have one, to which Protestants are obliged

to send their children. There is only one Protestant church. There are about 500 British people, and numerous Indian tribes.

"Some of the men who, during their stay, take Indian wives, frequently go home, and the children, being left to the guidance of their heathen mothers, become Roman Catholics, for the priests are on the watch to secure every intelligent Indian, or half-caste. Some day, it is to be feared, they will be able to claim dominion over numbers on the north-west coast of America."—*Home and Foreign Missionary Record*.

CANADA.—The Chairman of the Brighton Protestant Association, Mr. Paul Foskett, referring to the state of the Papacy in Canada, quotes from the *Christian Times* the following significant statement:—

"Not in Popish Canada and Newfoundland alone, but in all the British American provinces, Rome is playing a game of priestly aggression. East Canada is a great Romanist ecclesiastical corporation; and even Western Canada, with its large Protestant population, is terribly hampered. In Newfoundland the struggle with existing odds is fearful, and, humanly speaking, hopeless. In Canada East, nothing like opposition is tolerated. School-houses are burned; editors threatened by [Roman] Catholic bishops, and their papers denounced; murderers, if Catholics, go unpunished; colporteurs and missionaries are beaten, and there is no redress, and converts go in fear of their lives. Separate schools, under an irresponsible priesthood, is the watch-cry everywhere; and, unfortunately, quasi-Protestants, political partisans, are but too willing to buy Popish votes upon those terms. In Prince Edward's Island, the Romish bishop has anathematized the Bible and common schools, and has been met by the organization of the whole of the Protestant clergy. The war rages with intense violence. In Nova Scotia, holding the balance of power in the Legislature between equally divided political parties, they have ousted the Liberal Party for refusing demands which even time-serving politicians felt to be intolerable. In their press they denounced every Popish member, and every member representing a Popish constituency, who dared to vote with the Government; and boasted that they could make or unmake governments at pleasure—viper-like, stinging the men who nursed them into civil privileges and life."

PINANG—PRINCE OF WALES' ISLAND.—A kind correspondent has favoured us with the following information on the doings of the Papacy here:—

"We have a large number of Romanists here. They are probably thrice as numerous as the Protestants, certainly twice. They are about to build a magnificent cathedral midway between our church (Presbyterian) and the Episcopalian, and it will of course cast both greatly into the shade as far as externals are concerned. They have long had a college here for the express purpose of training youths from Cochinchina to act as missionaries there. There is, besides, a nunnery with four sisters of mercy, that have charge of an orphanage, a boarding establishment, and day-school. It is very well attended, and a very valuable auxiliary. Unwary or indifferent Protestants are caught in the snare; but I have no doubt their eyes will soon be opened to see the evil, as well as the good, connected with the nunnery, and to feel that the good is as nothing compared to the evil. The orphanage is also the place whence come the wives, for the wavering and undecided are anti-Romanist. The priests and nuns manage this part of the business very adroitly and successfully, as thereby not a few wanderers are brought into the fold. There are also four Christian Brothers who have charge of a boys' establishment; and were it not that we have a good boys' school, success would crown their labours also. There are three congregations with priests attached to them, and a bishop at their head. These are well attended.

"You will thus see that Rome is busy at this as well as at her other extremities, and the people—the very few who know the truth, are asleep. They wish to live on in a state of peace. They do not wish, with but one or two exceptions, to do a single thing to rescue imperilled souls from the grasp of Antichrist."

BUENOS AYRES.—"In Buenos Ayres there are 35,000 people and 30,000 Roman Church members, with an army of priests; but our young missionary, single-handed and alone, not even encouraged by Americans and English, went there, learned the Spanish language, published in a liberal paper an article on the question whether Peter had ever been to Rome, and also on the rights of the people to the Bible, and in other ways carried on his work. This occasioned much excitement, but led to the sale of an entire edition of the Bible, and large numbers of New Testaments.

Among the interesting fruits is one of the most distinguished lawyers in that country, who has some thirty law students, into whose minds he will inculcate the same sentiments."—*American Paper*.

FRANCE.—Count de Montalembert, the Jesuit, and chief of the Roman Catholic party, has been rejected at the late election.

Because the French Lutherans of Alsace asked authority to build a church at Hagnenau, the *Univers* denounces them as enemies of Government, entertaining dangerous relations with foreigners, and carrying on an aggressive and illegal proselytism; that they infringe liberty, and have no other motive than the satisfaction of inordinate covetousness.

"The pastor, M. Cadier, has been prosecuted and fined for celebrating regular worship here, notwithstanding having first provided himself with an authorization. M. Cadier and his friends certainly used every possible means which could shelter them from judicial pursuit. But what then? The priests desire, at all costs, to prevent the public celebration of Protestant worship in Vendôme, and the magistrates have obeyed their intolerant suggestions. But *the wicked worketh a deceitful work* (Prov. xi. 16), and the noise of this process has done more harm to Romanism than all the preaching of M. Cadier could have done."—*Evangelical Christendom*.

"The French Government, whilst it shows its respect for the opinions of savages, shows no such indulgence to its own native Protestants. The bishops, who are to substitute the worship of the Virgin for that of Vishnu in Senegal, Madagascar, China, or Polynesia, are to be protected, if needs be, by fleets and armies. But woe to any Protestant who may attempt to preach his own faith even to those of his own persuasion. The system of persecution to which Protestants are subjected, the manner in which they are sorely let and hindered by the arbitrary vexatious authorities, calls aloud for the prompt and energetic interference of the Emperor. M. Auguste Bonifas, a Protestant Dissenter, has just been tried before the Tribunal of Ruffec for having preached the Protestant faith to his friends in his own house at Fougueure. The Prefect of Charente, on being informed of this iniquity, issued express instructions, forbidding its repetition. M. Bonifas persisted in doing what he deemed to be his duty, and the worshippers were dispersed by the gens-d'armes and police, and M. Bonifas was taken into custody. He admitted his offence, and the Court condemned him to the costs of the trial, which are considerable for a person in his position, and to a fine of 100 francs. How strangely does this persecution contrast with the English tolerance of the barefaced insolence of Romish priests. We have seen Cardinal Wiseman openly violating the laws by the creation of illegal bishoprics; we have seen Dr. McHale flaunting his braggart insolence in our very Parliament, whither he had been summoned to give an account of his stewardship at the Mayo election; we have also seen that account, and read the denunciations hurled from the altar by the Bishop's Christian pastors, Messrs. Ryan and Co., and we put up with all this insolence—for suffrance is the badge of all our tribe. Popish priests may disseminate their doctrines, and, what is still worse, they may practise them with impunity in England; but let Protestants beware of preaching their faith even within the sanctuary of their own dwellings in France, for the law will have no mercy on them."—*Paris Correspondent, Morning Advertiser*.

ENGLAND.—THE BISHOP OF EXETER'S TEACHINGS.—We beg to call the attention of our readers to the letter of Mr. Atkinson of Torquay to the *Morning Advertiser*, in reference to this matter, in which he says:—

"I have appealed both to Lord Palmerston and to the Archbishop of Canterbury and the answer I have received from each of them is perfectly identical. From the former, 'that he has no power to interfere in the matter;' from the latter, 'that he has no authority to interfere in the case laid before him.' Now, no one can for one moment question the desire of these eminent individuals to relieve the country from an anomaly so highly detrimental to its best interests, if it were in their power. But seeing that they are not in a position to afford the redress which is thus sought, to what a sad condition are the laity reduced, when they behold the fearful heresy of the Tractarians besetting them on every hand, and every avenue of escape closed up against them?

"I have for many years past felt and expressed my conviction, that the treacherous practices of these individuals will, sooner or later, lead to a revolution in the country.

This may sound somewhat startling to many who see only the surface of the movement; but the more I reflect upon the nature of their proceedings—the more I follow up to their consequences their unmasked and barefaced duplicity, the more am I confirmed as to the prospect before us, should they be permitted much longer to tamper with the Protestantism of the country. If, then, I am warranted in reaching this conclusion, how can we sufficiently repudiate the apparent apathy of thousands in our land who are as unawakened to the dangers that await them, as though no enemy were to be found within our camp? I feel, indeed, that ultimately the people of this country will no more brook the mad and infatuated career of these misguided men, when their principles have worked out the fearful dangers I am anticipating, than they would consent to sacrifice their temporal or eternal interests. But this is the collision against which I would solemnly warn my countrymen, and implore them, ere it be too late, to use every constitutional means to rouse our Government and the ecclesiastical authorities to adopt those measures which may in time avert the calamity which is, alas, too surely impending over us! Authority must rest somewhere; but if those who possess it should, in the words of the *Quarterly Review* of this month, to maintain present peace, refrain from exerting it, they will find ‘they are sowing the seeds of future, and to all appearance, interminable war.’ Sir, the crowded state of your columns at this particular period warns me to be brief. I will, therefore, only request a few words in conclusion, and I am sure you will sympathize with them. They refer to one who has most nobly stood in the gap in these perilous days—I mean Mr. Westerton. His name will deservedly go down to posterity, associated with one of the most patriotic and disinterested proofs of the love of his country that can be produced in the present day. He has, as it were, stood alone, and may be said to do so at this moment. It is in connexion with this fact that I would mention his present position. You are aware that in the late cause, ‘*Westerton v. Liddell*,’ his costs amounted to more than £1600. Up to this time it would appear that not more than one-half of that sum has been made available to meet those expenses. Surely it cannot be that the Protestants of this country mean to leave this pecuniary burden upon him. He has laid the country under too great an obligation to believe this to be possible. May I then be permitted respectfully to express a hope that all true Protestants, be they Dissenters or Churchmen, (for all are equally benefited by his faithfulness), will at once come forward to his assistance, and thus manifest their appreciation of his noble services by a cordial and ready response to the appeal which is now being made in his behalf.”

PROJECTED GREAT ROMISH MONASTERY NEAR HEREFORD.—“The Benedictine Order are about to erect a monastery at Belmont, near Hereford, on a scale unknown in England since the Reformation. Mr. Welby Pugin, the celebrated Roman Catholic architect, has already advertised for tenders for the work. A handsome church has also been built at Belmont, at the sole expense of F. R. Wegg Prosser, Esq., formerly member for Herefordshire, and who a few years since seceded from the Church of England.”—*Bristol Mirror*.

BRIGHTON PROTESTANT ASSOCIATION.—At a recent meeting of this most active and energetic society, the chairman, Paul Foskett, Esq., said,—

“The progress of Popery in England was now assuming quite a different aspect from that which it had hitherto done, and what had recently occurred in the west end of London demanded the most serious consideration of Protestants of all denominations. That which had taken place there would have taken place in Brighton—for that was the chosen battle-ground—but the exertions of the Protestant Association had frustrated the efforts of Popery here, and it appeared to be retiring, for nothing immediate or tangible had occurred here for some time past. Tractarianism, or disguised Popery, had to work in a more secret and underhand manner since the 2d of December last, when the Brighton Protestants declared in that room that Brighton should not form a portion of Tractarian territory;—when they told the Lord Bishop of the Diocese, and those who then surrounded his lordship on that platform, that Brighton was Protestant, they did that which would not be forgotten.”

And referring to the gross Romish idolatry and superstition of Spain, he quoted the following:—

“The queen is not forgetful of her favourite virgin. Under the heading ‘A Royal Gift,’ it is announced that the Dowager Duchess of Alba, Chief Lady of the Bedchamber to the Queen, has delivered to the Countess of Salvatierra, *principal Lady of the Bedchamber to the Virgin of Atocha*, the magnificent silk dress, scarf, ribands,

wreaths of flowers and acorns, bouquets of jewels, and brilliant head-pins, worn by Her Majesty when she went on Saturday last to pay her devotions to her FAVOURITE IMAGE, and which she particularly desires should wear this costly and elegant costume. 'Continually,' says the journal from which this is taken, 'does Her Majesty show her piety and disinterestedness.'

And at the close of the meeting, the following Resolution was passed :—

"That the general procedure, and fortnightly meetings, of the Brighton Protestant Association have not been premature, but have, on the contrary, proved to be a manifest necessity of the times, and likewise suggestive of the attitude which British Protestants should assume all over the empire—more particularly from the sad accounts which have been recently received from the west end of the metropolis—where, as a natural consequence, *Tractarian practices and teaching* have already thrown part of that district into the hands of our *watchful foe*, whom the incompetency and indifference of modern statesmen have suffered to introduce a body of laws, called the '*Roman Canon Law*,' into this kingdom, in direct opposition to those enactments passed by the wisdom of our ancestors as effectual barriers against *Foreign Usurpation*."

BRADFORD UNITED PROTESTANT ASSOCIATION.—We are glad to see that such an association is now existing in Bradford. Its principles and objects are based on the open Bible, embracing all sections of Protestants, and no party politics or sectarian principles are allowed to be introduced into the association. Croft Street school-room, Wakefield Road, is now entirely in the hands of the members of the Bradford United Protestant Association, where meetings are held every Thursday evening, commencing at half-past seven o'clock, on which occasions subjects of the most vital importance, in connexion with the spread of Protestantism, are duly considered by parties appointed to address such meetings. We hope the people of Bradford will give every encouragement to this important association.

IRELAND.—The following illustrates the shifts which the Roman Catholic Church is put to, to gain some :—

"The Protestant children of a soldier named Jagers were received into the [Roman] Catholic Church, and baptized by the Rev. Mr. Corcoran, R.C.C., in the Cathedral on Thursday."—*Tuam Herald*.

"Mrs. Jagers, the mother of the orphans alluded to, is and always has been a Roman Catholic. She married a Protestant soldier, who died in England in April last, leaving her four children to provide for, and, as she says, requested with his dying lips that his children should be brought up in the Protestant faith. The eldest child is about five years old, the youngest nine months. Immediately on the widow's arrival in Tuam, I gave her an allowance of 2s. 6d. per week, and a house rent-free, as an assistance for the support of the children. The mother being an excellent seamstress, I supposed she would get employment. In a few weeks after her arrival she came to say that she was herself a Protestant, having joined the Established Church while in England with her husband, and having learned the Scriptures in her youth, she requested me to get her a situation out of Tuam, where she might exercise liberty of conscience, and with safety go to church. She also stated that Mrs. Dr. Bodkin, wife of the medical man in this town, who is patronized by the priests, had sent to her, offering to provide, through Dr. M'Hale, for her children, if only she would send them to mass, but that her conscience would not allow her to do so, and that, to resist temptation, she would not pass Mrs. Bodkin's door. A similar story she told to members of Lord Plunkett's family. Employment highly remunerative was procured for her—an excellent situation offered itself, to which she was about to be appointed, and everything done to facilitate her acceptance of it. Her three children were to be taken into our local Orphan Refuge, which can bear comparison with any similar institution in Ireland, and her infant was to be placed at nurse. Miss Plunkett told her on Saturday, 6th of May, that as she would probably leave for her situation in a few days, she ought to go to church and make the profession publicly which in private she made to so many. Indignant at any suspicion being cast upon her, she said that on the following day she would prove her sincerity by attending Divine service in the Cathedral. On Saturday evening, offers too tempting for

her weak faith were made to her through her Roman Catholic friends, and she made up her mind to send her children to mass. On Sunday she sent for her weekly allowance, the Roman Catholic messenger stating that the children were ill, and therefore did not attend Sunday School. On the next day, another Roman Catholic messenger came and got from me the 2s. 6d., after she had sent back the work that she was doing for the Palace. I went and spoke to her as faithfully and affectionately as I could on the awful step she had taken, but all to no purpose. By the advice of her spiritual advisers, she is now over-holding in triumph the house that I rented for her, and I grieve to state that the children are now in the hands of idolatrous Rome."—*Achill Herald*.

DUBLIN PROTESTANT ASSOCIATION.—This most active association has adopted a similar petition to the one referred to in our last, addressed to the House of Lords, calling the House to enforce the provisions of the Emancipation Act relative to Jesuits and other Roman Catholic religious orders. Mr. Furlong, when moving the adoption of the petition, remarked,—

"Everything at present seemed to be in the greatest state of confusion. The Reformation separated pure Christianity from the superstructure of Romish abominations; the Revolution legalized the doctrines of the Reformation, established the reformed religion as the religion of the State and nation. Thus error was discountenanced and truth exalted. By adopting the cry that religion had nothing to do with politics, the Church had decidedly relinquished what he believed to be a sacred duty; and the result was, that the State was casting off the sacred character altogether, becoming anti-Protestant in its principles, and a divergence was taking place between Church and State, the result of which was a disjointed nationality, and the existing confusion would soon become so dreadfully confounded, that nothing short of another revolution could disentangle the meshes by which they were surrounded. Now, in order to appreciate Protestant principles rightly, let them ask themselves what would have been the effect of Protestant principle carried out to its plenitude? It was a fact that no one could deny, that whatever greatness or superiority that England attained to, was owing to the prevalence of Protestant principle. But Protestant principle had never been fully carried out. The Jesuits, seeing what the result of Protestant policy would be, set intrigue on foot; intrigue excited agitation, and to the agitation so excited, unwise men yielded, forgetting the goodness of God, and the efficacy of truth.

"They should have no Jesuits—no peripatetic friars traversing the country in defiance of the law, and spreading desolation in their track—they would not be polluted by dirt and degradation, such as they were now surrounded with on every side. As a matter of simple justice it was necessary that the provisions of the Act 10 George IV., to which the petition referred, should be carried out. The Roman Catholics were exceedingly clamorous for the privileges conferred by the Act; they should also have the benefit of the protective clauses which the Act contained. The Romanists and Protestants would benefit by their enforcement; the former would be enabled to enjoy a somewhat greater degree of freedom, whilst the latter would have a little more security against the machinations of their sworn enemies."—*London Sentinel*.

EDINBURGH.—Bishop Gillis "has gone to France to raise a subscription for the purchase of an ancient temple to be used for the pontifical service, as the former place of worship is not large enough."—*Evangelical Christendom*.

This refers to the late purchase of the Cowgate Chapel, and other extensive premises, which the Bishop no doubt intends to make a great centre of his propagandist operations in Edinburgh. But we are glad that another chapel and school in the district has been purchased by the Protestants of Edinburgh, and that a vigorous mission to the Romanists of the city is about to be commenced there under the auspices of the Scottish Reformation Society. May the Lord greatly bless the undertaking!

This Society has also determined to make a strenuous effort to introduce the principles of Protestantism into all public schools in Scotland by various appropriate methods.

THE PRIESTS IN MAYO.

LORD PALMERSTON, as leading the House of Commons, has permitted that the Rev. Peter Conway, and the Rev. Luke Ryan shall be prosecuted for the extraordinary part they took in the recent Mayo election. When this subject was discussed, his Lordship said—"He should support the amendment, as its tendency would be to protect voters from a repetition of improper and undue influence. A new election therefore should not take place until the law had ascertained whether the conduct of the priests was or was not punishable." It is odd, in connexion with this, to find his Lordship's Government, on all occasions, promoting the dangerous influence of the Romish priesthood; and it remains to be seen whether the agents of the Government will now go to work in earnest, in bringing to justice the ghostly rioters at present inculpatd.

PROTESTANT ALLIANCE PRIZES.

THE prizes given by the Protestant Alliance, to the four candidates who should answer best on—I. The Papal Supremacy; II. Justification; III. Invocation of Saints; have been adjudged as follows, viz. :—1st prize, of £10, to Mr. G. Warrington, of the Church of England Young Men's Society. 2d prize, of £5, to Mr. W. Blott, of the same Society. 3d prize, of £3, to Mr. R. B. Staring, of the Young Men's Christian Association; and the 4th prize, of £2, to Mr. W. Price, of the Sunday-School Union. Certificates of merit have also been awarded to six other candidates. It is to be hoped that this effort to lead the young men of the metropolis into a profitable study of the points of difference between the Romish and Protestant Churches may meet with the encouragement and support it deserves.

AN INCIDENT IN THE LIFE OF ADMIRAL BLAKE.

WHILE England and Spain were still at peace, Blake called at Malaga for fresh water, when the following incident occurred:—A party of English sailors from his fleet, in rambling about the town, suddenly came upon a procession of priests carrying a host through the streets, and instead of falling on their knees before the symbol, like the superstitious Spaniards, the Puritan seamen laughed at and derided those who did so, until one of the priests called on the populace to avenge the insult aimed at their religion. A street fight ensued; and with the advantage of numbers and local knowledge on their side, the Malagans beat the scoffers back to their ships, whither they carried an English version of the fray to their commander. Indignation and true policy concurred in inducing Blake to treat the affair gravely. In Lisbon, Venice, and other Romish ports, mob-law had been applied to the sailors of English merchant-vessels on the ground of want of respect for the forms of foreign worship; and considering the new relations which the two countries were about to assume, he judged it due to the honour of his flag, and necessary to the safety of his countrymen, to show the Spaniards that he could and would redress such wrongs with promptitude and severity. Half mea-

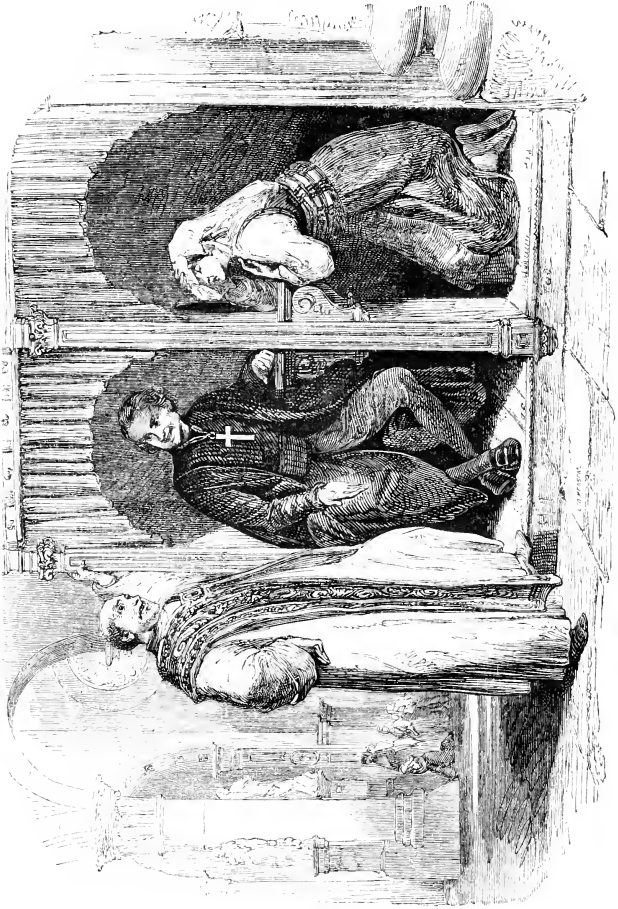
tures, he felt, would be useless in such a case; so sending a trumpeter into the town, he demanded, not retaliation on the offending mob, as was expected, but that the priest who had set them on should be given up to justice. The Spaniards were astounded. Give up a Catholic priest to the judgment of heretics! The Governor of Malaga replied that he had no power over the offender, as in Spain the servants of the Church were not responsible to the civil power. "I will not stay to inquire," said the stern Englishman, "who has the power to send the offender to me; but if he is not on board the *St. George* within three hours, I will burn your city to the ground"—and so he dismissed the messenger. No excuse, no protest, was admitted; and before the three hours had expired, the priest made his appearance in the fleet. Blake then called accusers and accused together; heard the story on both sides, and decided that the seamen had behaved with rudeness and inpropriety towards the natives, and thereby provoked the attack of which they complained. He told the priest that if he had sent an account of what had occurred to him, the men should have been severely punished, as he would not suffer them to affront the religion of any people at whose ports they touched; but he expressed his extreme displeasure at the Spaniards taking the law into their own hands, as he would have them and all the world know that an Englishman was not to be judged and punished except by Englishmen. With this warning for the future, Blake, satisfied with the priest being given up and completely at his mercy, treated him with civility, and sent him back unharmed to his friends. Cromwell was mightily pleased with this incident. He took the letters referring to it in his own hand to the Council, read them out with a smiling face, and when he had finished reading, declared that by such means they would make the name of an Englishman as great as that of Roman was in Rome's proudest days.

The following extract, forming the conclusion of the *Life of Blake*,* will interest our readers, and is an appropriate sequel to the above:—

"To their eternal infamy, the Stuarts afterwards disturbed the hero's grave. Blake had opposed the king's trial. He had disapproved the usurpation. When he found the sword prevail against law and right, he abandoned politics, like Sidney, Vane, and others of his illustrious compeers, giving up his genius to the service of his country against its foreign enemies. Surely after a life of the most eminent services, the ashes of such a man might have been allowed to rest in peace! The House of Lords, in their zeal for the restored family, gave orders that the bodies of Cromwell, Ireton, and Bradshaw, should be dug out of their graves. But even these zealots did not think it decent to molest the remains of Blake. That infamy was reserved for Charles himself. In cold blood, nearly seventeen months after his landing at Dover from the deck of the *Naseby*, a command was issued by this prince to tear open the unobtrusive vault, drag out the embalmed body, and cast it into a pit in the Abbey Yard. Good men looked aghast. But what could the paramour of Lucy Walters, Barbara Palmer, Kate Peg, and Moll Davies, know of the virtues of the illustrious sailor? What sympathy could a royal spendthrift have with the man who, after a life of great employments, and the capture of millions, died no richer than when he was born? How could the prince who sold Dunkirk, and begged a pension from Versailles, respect a man who had humbled the pride of Holland, Portugal, and Spain, who had laid the foundations of our influence in the Mediterranean, and in eight years of success, had made England the first maritime power in Europe?

"A hole was dug near the back-door of one of the prebendaries of Westminster;—and the remains of Cromwell's mother, of the gentle Lady Claypole, and of sturdy John Pym, were cast into the same pit with the ashes of Robert Blake."

* Robert Blake, Admiral and General at Sea, based on Family and State Papers, by Hepworth Dixon. London, Chapman and Hall, 1856.



THE CONFESSIONAL—SCENE IN A CHURCH AT GENOVA.

ROMANISM IN ROME.—THE CONFSSIONAL.*

“So far back as Luther’s time, Machiavel, one of Italy’s finest geniuses, but one whom the hollowness of her priesthood had made an infidel, had this saying, ‘It is a strange sign that the nearer you get to the capital of Christendom, the farther off you retire from the Christian spirit.’ I do not think that an untruthful verdict now. As I omitted no opportunity of visiting the interior of Italian and Roman churches, and as, from the multitude of masses, worship is wellnigh hourly going on, my observation was not unextensive. And my impression is, that Popery in Belgium and Germany is really devout, compared with Popery in Italy and Rome.

“I witnessed instances, I would fain hope, of sincere, and accepted worship. But these were rare, and sometimes when I thought I had met with them, I found myself sadly disappointed. I remember, in the cathedral of Milan, being struck with what seemed a deeply interesting and devotional group. It was composed of a company of women in their picturesque Milanese attire. They were kneeling by the side of one of the lofty beauteous pillars of that sumptuous building; a ray of sunlight, coloured by the painted window in the roofing, shone upon them; their hands were clasped, their heads bowed, their lips moved, and all the signs of a true and simple-hearted devotion seemed about them. I thought I had found, what I so seldom met with, a group of inward, spiritual worshippers. I pointed them out to the party with me. But what was our disappointment, as we looked on, to see them beginning to laugh and talk in the most familiar manner among themselves, their hands still clasped, their heads still bowed, their lips still moving, when not hindered by their amusing converse in seeming prayer!

“But though you do occasionally witness the marks of a true and spiritual devotion, yet usually, and especially among the priests, the formality of Italian worship is scarcely relieved by even the semblance of devotion. The spirituality of the Divine nature seems no element in the structure of their system. All is obviously outward form, and often passed through barely with decency. I happened, in the Basilica of Florence, another of those gorgeous piles which so adorn Italy—the Italians must once have been a noble and generous people—to find myself behind a glass screen, where I presume I ought not to have been. It enclosed an extensive space, a kind of oratory, within which (it was Palm-Sunday, a high occasion) not less than seventy or eighty priests were professedly worshipping, the people shut out. My position was favourable for observation. My eye was intent on the scene. Some instances of seriousness there were. But among by far the larger number of those priestly actors, there was not even the faintest approach to solemnity or awe. Every bowing, I doubt not, was accurately done; every intonation, I presume, was correctly given forth, but when not so engaged, the whispering, the laughing behind the priestly caps, the indifference to all save the form, made me shudder at the impiety.

“That is what I meant by spiritual craftsmen. It was from such scenes I took my impressions of the priesthood. They have a work to do, and they do it, but with the obvious absence of the religious element. They do it just as a fisherman would mend his nets, or a tradesman ply his traffic.

“And then the confessional. You would think that if there was seriousness anywhere among the priesthood, it would be there. We indeed hold

* A Lecture by H. J. Roper. London: J. Snow.—See our Notices, p. 84.

the confessional to be a grave indecency. We deem the reformers not too harsh when they styled it the slaughter-house of conscience. We view it as a compound of spiritual terrorism and craft. But those priests profess it to be the place of the keys, where the mysterious power of binding or loosing goes on. They say that there the soul's guilt or pardon is in their hands. And yet you often witness proofs of their utter disbelief of all this. I shall never forget a scene in a church at Genoa. There the confessionals are sometimes open. One of those open confessionals stood in the centre aisle. The priest-confessor was seated in it. A female was kneeling by the side of the separating partition. She was weeping. The evident marks of sorrowfulness were about her. Who can tell but she was a sincere penitent? But how was that man engaged to whom she was unburdening her grief? He was actually alternating between the sorrows of that woman, and a hearty laughing converse with another priest; the one while applying his ear to the aperture in the screen of the confessional, and then hastily withdrawing it, and resuming his merry chat with his fellow. I could hardly believe it. My eye did rest on that man. I meant it to say, and I think he read the meaning, 'Thou hypocrite.' It was on such cases that I grounded my impression of the scepticism of the Italian priesthood in the power of the keys. They parade those keys, hang them at their mystic girdles, profess in the confessional so cautiously to turn them; but the conviction is irresistible, that they account them only a profitable fiction, as unlocking to themselves the gains of earth, not to others the wealth of heaven.

"And then, if you go up from the priests to the Pontiff, all has the same cast of unspiritualness and materiality. I was in Rome at Easter, when those high ceremonials transpire, in which the Pope takes a part. I saw, among other things, the Lavanda, or washing the feet of the dramatized apostles. I was present when the Pope, from the balcony of St. Peter's, gave his benediction to the mighty throng beneath. The latter, in spite of the impression I had of its hollowness, as a religious engagement, is an imposing spectacle; and when, at the sound of trumpets and the stretching forth of the Pontiff's hands, that vast concourse fell on their knees, I felt a strange thrill—was almost awed by the mastery with which Popery wields its spell-like sway. But as to the Lavanda, a sadder outrage on sacred things cannot be. It is a sight, a show, a piece of State ceremony. None are present, save in court or evening dresses. The *élite* of Catholic Europe are there. It is a huge pageantry thrust full of the pomps and vanities of the world. And when you think that it is that loving act of our Lord's humility, the washing his disciples' feet, that is enacted by that man, with his golden ewer and basin, a fresh snowy napkin for each, just letting fall a drop or so of water on those prepared feet, and presenting fragrant nosegays all around, you may turn away with a sorrowful disgust, as if a studied and elaborate insult was being offered to the Lord that bought you."

PRIVY COUNCIL SCHOOL-BOOKS.

WE have examined the official list of school-books issued by the Committee on Education, as suitable for use in all schools, and we are surprised to find that no fewer than *sixteen* volumes are on that list, whose teachings are decidedly *Popish*. It will be remembered that the Committee profess to steer entirely clear of religion in choosing their books, and they say in their letter, prefixed to this list, that "in determining the works to be put

upon the list, liberty was reserved of rejecting any work which by its subject-matter did not appear suitable for the purpose in view, viz., *the elementary instruction of children in school* ; but "the Committee have not gone further than this into the merits of any particular work." Now, how far it is the duty of the Committee of Education to put on their list any book into the merits of which they have not entered, is a point we shall not at present discuss. We shall take the rule they have themselves laid down, viz., books suitable for the "*elementary instruction of children in school*," and shall show from the Popish lessons inserted in the volumes we refer to, that the Committee of Education have inserted books only suitable for the *elementary instruction of Romanists* in school ; that, in short, these volumes are *Popish school-books*. Our readers will admit that the Papacy has adopted a very bold and arrogant step indeed, in asking such books to be put on the Privy Council List ; and the fact that such books are on the list exhibits the very loose system, to say the least of it, according to which this most important branch of the education of the nation is conducted ; and hence the care which the parents and teachers of our children ought to exercise in selecting school-books from the Privy Council list at all. Apart from the question as to whether the Government should give Popish grants at all, or recommend school-books at all, the very least thing they should have done, in common fairness, was to proclaim that certain books in their catalogue were avowedly Popish. The whole system is radically unsound.

We shall begin our investigation by examining the *Popish* volumes found in the section headed *READING LESSON BOOKS*, p. 2.

The first thing that strikes one, on looking at this section of the list, is the name of the publishers, *Burns & Co.*, a well-known Popish firm. The next is the name of the *authors* of the books opposite to the publishers' name, viz., *The Christian Brothers*, nothing less than an order of monks and Jesuits, and the books referred to are inserted thus :—

(1.) First Book of Reading Lessons, Part I. (*Educational Series by the Christian Brothers.*) (2.) Sequel to ditto, or Part 2, ditto. (3.) Second Book of Reading Lessons, ditto. (4.) Third ditto ditto. (5.) Fourth ditto ditto. (6.) First Book ditto, Part I. in Tablet from ditto.

Let us now look into the books themselves. The first we have above named, bears on its title-page the "*fourteenth edition*," with the insignia of the "Order of (so-called) Christian Brothers" or Jesuits. And here there is a very instructive deception. The list bears the name of "*Burns & Co.*" as publishers,—but the book itself shows that "*William Powell, Dublin*," is the publisher, and the name of Burns does not occur, save as a vender of the book, along with upwards of a score of names of other booksellers. This needs explanation. At page 35, we find the following sentences in Lesson LV: "As there is but one God, so there is but one true faith, and one true Church. By the grace of God, I am in this Church, where I have the true faith." And the following is the very next lesson :—

"I should often make the sign of the cross ✠, that is, *bless myself*. I should also learn what that holy sign means, and take care not to make it in too great haste.

"Even a child, like me, should make acts of Faith, Hope, and Love. Then I will often say—'O my God ! I believe in thee, and in all thy Church teaches ;—I hope in thee ; and I love thee with my whole heart and soul.'"

Again, at page 43, under a lesson headed "*Frank at Home*," we find these words. "They then made the sign of the *** and said, Bless us, O Lord," &c. The asterisks are in the lesson, and we should like to ask, why the

authors have not the frankness to insert the sign of the cross, as in the lesson above quoted? Again, at page 47, the same thing occurs: the words are, "The master made the sign of the ***. I did the same. He then told me when the clock strikes, I must think that God sees me; that I must offer all I do to please him; and as I may die before it strikes again, to say, Holy Mary *** of God, pray for us *** now, and ** the hour of *** death. Amen." What mean these asterisks?

These extracts are taken from a book, fitted for the first class of children, beginning with the alphabet and words of two letters. There is certainly enough of Popery here to taint the young mind, and to lead it gradually to the more difficult Popish lessons. Let us pass on to the second book we have named, the "*Sequel to the First Book of Reading Lessons.*"

The *Sequel* bears the same insignia and the same publisher's name, with "Burns, &c.," as mere venders. It is marked the *seventh* edition. At page 65, there is a lesson headed "SS. Paschal and Louis," and the following sentences occur:—

"Blanche, queen of France, while her son, St. Louis, was a child, said to him one day—'My dear son, tenderly as I love you, I would rather see you dead at my feet, than that you should ever commit a mortal sin.' Louis became a great hero, and one of the best of kings. In his whole life, he was never guilty of a mortal sin. One mortal sin deserves hell-fire for ever; then, what would it avail a man to have gained the whole world, if he lose heaven, and be cast into hell?"

Again, on the next page, under a lesson headed "Month of May," we have the following lines of idolatrous worship:—

<p>"Joy of my heart! Oh! let me pay To thee thine own sweet month of May. Mother! make haste Thy child to win From sin, and from the love of sin; And, Mary, when I come to die, Be Thou, Thy spouse, and Jesus nigh. O Lady! let no child of Thine In hell's eternal exile pine:</p>	<p>"Write on my heart's most secret core The five dear wounds that Jesus bore; And give me tears to shed with Thee Beneath the Cross on Calvary. One more request, and I have done;— With love of Thee and Thy dear Son, More let me burn, and more each day, Till love of self is burned away."</p>
---	--

Again, on page 68, there is a history of Saint Cyril; and on the next page the following lines, entitled "Saint Joseph:"—

"Hail! Spouse of our Lady! dear Nurse of her child!
Life's ways are full weary, the desert is wild;
Bleak sands are all round us, no home can we see;
Sweet Spouse of our Lady! we lean upon thee.

"For thou to the pilgrim art father and guide,
And Jesus and Mary felt safe at thy side;
Ah! holy Saint Joseph! how blest should I be,
Sweet Spouse of our Lady! if thou wert with me!

"Thou hast not forgotten the long dreary road,
When Mary took turns with thee, bearing thy God!
Yet light was that burden, none lighter could be:
Sweet Spouse of our Lady! oh! canst thou bear me?"

"Ah! give me thy Burden to bear for a while;
To kiss his warm lips and adore his sweet smile;
With her Babe in my arms, oh! Mary will be,
Sweet Spouse of our Lady! my pleader with thee."

And, on the last page, a hymn to "My Guardian Angel:"—

"Since first my eyes beheld the light,
Who was it watched both day and night
To guide my tottering steps aright!

MY GUARDIAN ANGEL!

“Who was it taught me how to pray,
My parents always to obey,
And led me into virtue’s way ?
MY GUARDIAN ANGEL !

“Oft, when in error’s paths I strayed,
Or by the steep of danger played,
Who saved me by his timely aid ?
MY GUARDIAN ANGEL.

“Who sought for me each chosen grace,
Tried every failing to efface,
And Satan’s arts did swiftly chase ?
MY GUARDIAN ANGEL !

“Though friends and all from me should fly,
Still, still, there’s one who hovers nigh,
And ne’er will leave me till I die,
MY GUARDIAN ANGEL !

“Oh ! then, my God ! how can I prove
To thee my ardent thanks and love,
For sending from thy throne above
MY GUARDIAN ANGEL !”

Are not these the essential elements of *Popery*, and by no means whole-
some elements of *instruction* ? And yet these books are mentioned in the
Privy Council Catalogue as suitable for all schools.

We come now to the third book named above, “The *Second* Book of Read-
ing Lessons,” with the same insignia, and the same deception as to the
publisher. It is marked the *Eleventh* Edition. At page 32, in the middle of
a lesson entitled “Love of God,” there is the following paragraph :—

“A child that loves God will have a horror of mortal sin, because he knows well
that God detests it. He will have a dread of venial sins, because he knows they
weaken God’s love, and lead to the commission of mortal sins. He will endeavour,
by his love of prayer, his obedience to his parents, and his faithful discharge of his
duty, to draw down upon himself God’s choicest graces.”

Again, at page 39, under the lesson entitled “Love of Parents,” and near
the end, there is the following :—

“A good child will assist and comfort his parents in their sickness and old age.
When their last hour approaches, he will see that they are provided in time with the
last sacraments, in order that they may have a happy death, and a share of those
everlasting joys which are reserved for those who depart this world in friendship
with God.”

At page 62, we have a whole lesson upon the so-called “*St. John of God*,”
his history and charitable deeds, and how he founded the “*Order of*
Charity.” And at page 65, we have the following hymn to the Virgin :—

! ! “TO THE BLESSED VIRGIN.

“O Mary ! my Mother, most lovely, most mild,
Look down upon me, your poor, weak, lowly child ;
From the land of my exile I call upon thee ;
Then Mary, my Mother, look kindly on me.
If thou shouldst forsake me, ah ! where shall I go ?
My comfort and hope in this valley of woe ;
When the world and its dangers with terror I view,
Sweet hope comes to cheer me in pointing to you.
In sorrow, in darkness, be still at my side,
My light and my refuge, my guard and my guide ;
Though snares should surround me, yet why should I fear ?
I know I am weak, but my Mother is near ;
Then Mary, in pity look down upon me,
’Tis the voice of thy child that is calling on thee.”

Again, at page 78, under the lesson entitled "Love of Prayer," we have the following sentences, referring to the devotion of "Primitive Christians:"—

"To renew their sense of the presence of God, they had recourse to short prayers suited to each action. All their labours, the sowing time, the reaping, and the harvest, were begun and ended with prayer. They prayed when they began to build a house, or went to reside in it; when they made a new garment, or began to wear it. Their usual modes of saluting were not only expressions of friendship, but forms of prayer.

"For their lesser actions they made use of the sign of the cross, as a kind of short blessing. They marked their foreheads with it on almost every occasion. When they entered their houses, or were going out,—walking, sitting, rising, going to rest, eating or drinking; whatever they did they never failed to make use of this holy sign."

At page 99, we have a history of the so-called *St. Vincent of Paul*, and we are, of course, told that "these, and a multitude of other charitable acts, were proved, when he was canonized by Pope Clement the Twelfth, in the year 1737."

At pages 105-8, we find the following lesson, titled "*The Hail Mary*:"—

"A poor girl, lying on her deathbed, was visited by two of the *Sisters of Charity*. They found her instructed in the duties of religion, and well disposed for her awful passage to eternity.

"On visiting her a second time, they perceived that her last hour was fast approaching; and one of them having reminded her of it, exhorted her to invoke the Blessed Virgin, whose intercession is most powerful at that trying moment. The poor girl raised her dying eyes, looked at the lady for a moment, and replied, that she had gone to the convent school, where she had been taught to say the *Hail Mary* whenever she heard the clock strike, and that she had continued to do so even when she was selling roots in the market.

"She then burst forth into the most ardent expressions of the consolations which it afforded her, and of the confidence she had that the Blessed Virgin would not now desert her. She died soon after.

"This was, indeed, a holy practice, and one that cannot be too strongly recommended to young persons. It tends to remind them of death, and to excite their confidence in the protection of the Mother of God.

"The *Hail Mary* is one of the most excellent prayers we can use. Part of it was brought from heaven by the angel Gabriel, when he came to announce to the Blessed Virgin that she was to be the Mother of God; part of it was spoken by St. Elizabeth, inspired by the Holy Ghost, when the Blessed Virgin went to visit her; and part of it was made by the Church.

"How beautiful are the words of which it is composed!—

"*Hail Mary, full of grace, the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen.*"

"A child who says this little prayer ten or twelve times in the day, will have said it about four thousand times at the end of the year. If, like this poor girl, he were on his deathbed, and could reflect that he had said this prayer piously such a number of times, what consolation would it not afford him! May he not confidently hope, that the Blessed Virgin, on whom he had called so frequently during life, would not forsake him at that awful moment, when he will most stand in need of her assistance?

"Remember, however, that it is not by merely praying to the Blessed Virgin you can save your soul. It is by leading a good life. But if you pray frequently to her, she will obtain for you, from God, the graces which will enable you to do so. She will obtain for you, also, the greatest of all graces, a happy death."

No sooner do we come to the end of the above lesson, than we find the one immediately following to be a history of the *Monks of St. Bernard*. And at page 127, the following is the closing paragraph of the lesson, entitled *Map of Ireland*:—

"Christianity was introduced amongst them in the year 452, by St. Patrick, who was commissioned by Pope Celestine to preach the faith in that country. It spread

rapidly, and soon became the religion of the entire people. It has since been preserved with a fidelity and constancy which have no example in the history of mankind. Of the inhabitants of Ireland, nearly six millions are Catholics."

Again, at page 120, under the lesson, entitled *Map of England and Wales*, there is the following information:—

"The Christian religion was preached in England at a very early period. The precise time at which it was first introduced, has not been exactly ascertained. Its first Christian king was Lucius, who was converted and baptized in the year 183, by Saints Fugatius and Damianus, sent thither by Pope Eleutherius. St. Augustin and his companions arrived in the year 596, and soon spread the faith through various parts of the kingdom. The Protestant religion was introduced in the reign of Henry VIII., and is still professed by the great body of the people; but it is divided into various sects, which differ from each other in their doctrine and practices. The Catholic religion has increased much during the last few years; and the number of Catholic churches exceeds five hundred."

And under the lesson, entitled *Map of Scotland*, is the following:—

"The established religion is *Presbyterianism*, but great numbers of the people dissent from its doctrines. The Catholics are becoming very numerous. Their number at present is estimated at half a million."

At page 160, the following Hymn to *St. Bridget* is given:—

"O Bridget, Virgin ever bright!
O golden torch of love and light,
Rich lamp, illuming earth's dark dome,
Guide us to our eternal home!

"Defend us, Bridget, mighty saint,
From every evil touch and taint;
Defend us from all wiles and woes,
And from our fierce, infernal foes.

"Thou holiest Saint of these our days,
Worthy unutterable praise,
Protect green Leinster from all harm,
And keep her sons from vain alarm!

"O pillar of our kingdom grandest!
To Patriek next, that chief thou
standest!
Thou blessed maid, thou queen of
queens,
On thee each soul devoutly leans!

"And after this vain life be past,
Oh, let our lot with thine be cast!
And save us in that last dread
day
When Heav'n and Earth shall flee
away!"

Our space will not allow us to proceed further, at present, in our investigation; but our readers will not fail to see, that these three books, simple in themselves, are well adapted for the purpose of instructing children bit by bit in the whole system of the Popish Church. The crafty way in which these teachings are inserted is striking and instructive. Moreover, the danger of having such books placed in the hands of young scholars is still more marked, when we consider, that such books are never read from beginning to end, but a lesson here and there at the pleasure of the teacher, and hence a Popish and Puseyite teacher will assuredly teach the lessons we have pointed out. But this is not all. The books are, no doubt, used partly at the public expense in Popish schools and Puseyite schools in England and Scotland, and may creep into others. Again, Popish and Puseyite schools are daily springing up, and grants of money are as fast increasing, so that, in a few years, the education of our country may be largely Popish. Moreover, the volumes we have referred to, are so inserted in the Privy Council list, that Protestant teachers, little suspecting that the Committee of Education are propagandists of Popery, may unwittingly order these very books for our own children. Are our ministers and people to allow all this without one single protest? And is nothing to be done to introduce the distinctive principles of Protestantism into schools? Remember the solemn warning—"Because thou art neither cold nor hot, I will spue thee out of my mouth."



THE INVOCATION OF SAINTS.*

MR. COLLETTE has, as usual, published an admirable treatise. We commend it to the study of our readers, and meantime we take the following extract as embodying the subject of an illustration of the "lying wonders" of Rome:—

"I will cite two from Dr. Wiseman's edition of Lignori, London, 1852, out of many of a similar character, observing only that in the preface to this edition, p. xviii., we read as follows:—

"Remember that it [the work in question] has been strictly examined by the authority which is charged by God himself to instruct you, and that that authority has declared that it contains NOTHING [so printed in original] worthy of censure."

"This is the book itself. In page 64 we are informed:—

"Bernadine de Busto relates that a bird was taught to say "Hail Mary!" A hawk was on the point of seizing it, when the bird cried out, "Hail Mary!" in an instant the hawk fell dead. God intended to show thereby that, even if an irrational creature was preserved by calling on Mary, how much more would those who are prompt in calling on her, when assaulted by devils, be delivered from them."

"And again, in page 196—

"Father Eusebius Nieremberg says, "that in a city of Aragon, there was a

* Two Lectures by C. H. Collette. London, Wertheim & Macintosh.

beautiful young lady, of noble birth, named Alexandra, who was courted by two young men. Out of jealousy, they one day fought, and both were killed. Their enraged relatives, considering the young lady as the cause of this sad event, murdered her, cut off her head, and threw it into a well. Some days afterwards, *Saint Dominic* passed by the spot, and, inspired by God, went to the well, and cried out, 'Alexandra, come forth!' In an instant the head of the murdered woman came up, and remained on the edge of the well, and entreated the Saint to hear her confession. The Saint did so, and in the presence of an immense concourse of people, drawn there by the wonderful event, gave her communion. He then commanded her to say for what reason she had received so great a grace. Alexandra replied, that when her head was cut off she was in mortal sin; but that, on account of the rosary she was in the habit of saying in her honour, the most Blessed Virgin had kept her alive. The animated head remained for two days on the edge of the well, so as to be seen by all; and, after that, the soul went to purgatory. A fortnight afterwards, Alexandra appeared, beautiful and shining, like a star, to Saint Dominic, and said, that the rosary recited for the souls in purgatory is one of the greatest reliefs that they meet with in their torments; and that, as soon as ever they get to heaven, they pray earnestly for those who have performed this devotion for them. As soon as she had said this, Saint Dominic saw her happy soul ascend, with the greatest joy, to the kingdom of the blessed."

"But my quotations from this work would not be complete if I did not draw your attention to the following extract, which, you will agree with me, at once recommends the patronage of the Blessed Virgin as more efficacious than that of the adorable Jesus (p. 200):—

"In the Franciscan Chronicles it is related, that brother Leo once saw a red ladder, on the summit of which was Jesus Christ; and a white one, on the top of which was his most holy Mother; and he saw some who tried to ascend the red ladder, and they mounted a few steps, and fell—they tried again, and again fell. They were then advised to go and try the white ladder, and by that one they easily ascended; for our Blessed Lady stretched out her hand and helped them, and so they got safely to heaven."

POPERY AND TRACTARIANISM IN SCOTLAND.

(From our Aberdeen Correspondent.)

THE example set at Hull of manifesting, as Lord Derby would say, that, on all vital points, the Church Popish and the Church Protestant are identical, has been imitated in the land of the stern Reformer, John Knox. Like the Ball at Hull, a Soirée at Peterhead has brought together many persons of these two "sections," who seem to have been much delighted with each other. On such an occasion, the Romanist of course did not taunt the heretic with his schism; and the heretic forgot the inquisition, and contributed cheerfully towards the erection of an edifice for offering the sacrifice of the mass. In return, a vote of thanks was offered to the many Protestants who had graced the meeting with their presence. They had also the opportunity of seeing the Popish Bishop Kyle, and of hearing him pronounce a speech.

In Aberdeen the "liberal" spirit has lately been manifested on occasion of the proposal to erect a monument in honour of the late Priest Gordon, in front of the institution where the six nuns are domiciled. The old priest had the character of being very generous, as he had sums given him for charitable distribution, and as instead of giving to the poor of his own community, he used to give to Protestants, the liberality of the public did not, of course, permit them to suspect any purpose of proselytising; but they regarded him as a good old man. An expression often used in respect to the Romanists is, "they are much better Christians than ourselves." The old priest derived

an income of at least £100 a-year by baptising the children of uncertain fathers.

The *Aberdeen Journal* announces the names of a number of respectable Protestants as subscribing to the funds.

By what means is it possible to enlighten the people on the subject of Popery? If we give up in despair those who have attained mature years, surely something might be accomplished with the young. Sheriff Watson has introduced the study of geology among his ragged children. Has not Popery also as good a claim as the science of geology to be taught to such boys and girls? Ought not the Presbyteries of the Churches to appoint that some instruction should be communicated in their schools on the subject? *e.g.*, historical details.

I have just learnt that a letter from Bishop Kyle appears in the *Aberdeen Herald*, in which he expresses his disapprobation of the proposed scheme of erecting a statue of Priest Gordon. He recommends that a memorial window of stained glass should be the mode of expressing respect. The three provosts and various bailies and elders of the Free Church will thus obtain the privilege of adorning a Popish chapel, and the cathedral, when it is built, for the window will of course be removed thither.

I have the satisfaction to inform you, that the first of a series of quarterly prayer-meetings, in connexion with our Reformation Society, was held last Wednesday evening. The attendance was but small, notwithstanding that it had been announced that interesting information would be communicated in reference to the Reformation which is now going on in the West of Ireland.

The Rev. Baring Gould, vicar of St. Mark's, Wolverhampton, having been visiting the Connemara district, and the Isle of Achill, and having preached to many congregations of converts from Popery, was enabled to give details which powerfully riveted the attention of the audience.

Mr. Gould began with some account of Popery as it is in Ireland, reading extracts from Bishop Cullen's little work, "What every one should know." It was evident, that if the morality practised by the people did not far exceed the morality inculcated by this Pope's Legate, it must be low indeed.

Mr. G. then adverted to the agency now at work in connexion with the Irish Church Missions, and gave a very interesting account of the controversial classes, and of the effect of the hand-bills, and of the large placards, both of which suggest ideas for the mind to be occupied with.

Lastly, the Rev. gentleman spoke of the result of the whole process. It is evident that such curiosity is excited, that the people cannot be restrained from having recourse to the Scriptures, to see "whether these things be so." The effect again of this is, that Bishop Cullen has found it needful to publish a portable Douay Bible with some notes, for the reading of the faithful. The price of this is reduced from 6s. 6d. to 3s., with a view to prevent their preferring the cheaper Bible of the British and Foreign Bible Society, which is only 1s. 6d. The general impression is, and such men as the Bishop of Tuam—the Protestant Bishop, I mean—own it, that ere long a prodigious upheaving will take place, and that the restrained consciences of multitudes will burst forth from their thralldom, introducing an era of general reformation.

The Scottish Tractarians are still smarting under the effect of the visits of the Bishop of Rupert's Land to the country which they modestly claim as their own. It appears that the Colonial Bishop had been nothing daunted by

“their *lordships*” dignified remonstrance, but had preached morning and evening in the English Chapel at Dunoon. This act is described as a sin against his vows—a sin against his own Church—a sin against his own order—a sin against “Christ the Great Head of the Ecclesiastical Hierarchy.” And such considerations, says the writer, “awaken our liveliest solicitude for the safety of the offender’s own soul.”

An excommunication of the Bishop of Rupert’s Land is even hinted at. Why may not Bishop Ewing, I beg his pardon, “the Bishop of Argyll,” follow in the steps of Henry of Exeter, who excommunicated the Archbishop of Canterbury? It may be that the gentle and forbearing Bishop of Argyll, content to leave his cause in the hands of Him who will by no means clear the guilty, and averse to exercise the awful power residing in him as a keeper of the keys, unless driven to the last extremity, may withhold a sentence, which no one can doubt he would be amply justified in pronouncing. He may feel perhaps that the sentence has gone forth already which condemns all such transgressors, and that it needs no repetition from his lips to take effect in the case with which he is now called to deal.

They take comfort that in Germany “high sacramental doctrines have made very considerable progress, and that views, indicating a belief in the sacraments as indeed ‘extensions of the incarnation,’ and an acknowledgment of the Church as a great sacramental system, have more than begun to pervade the German mind.

Such are the sentiments inculcated in the organ of the Scottish Tractarians for last July, who boast of having now eighty-one schools, in which they communicate instruction to “nearly 10,000 children.”

Bishop Terrot has published a charge to his clergy. It contains a “luminous and interesting exposition of the state in which matters now stand, with regard to the proposed Repeal of our Clerical disabilities.”

“In an Appendix, the Bishop criticises, with great effect, the debate in the Presbyterian Assemblies.”

“His answer to the two charges of Popery and Intolerance are peculiarly striking.”

So we are authoritatively told, and Protestants may as well give heed in time.

ADDRESS TO STUDENTS.

THE present aspect and efforts of the Church of Rome ought to excite the deepest interest. Within the last twenty years, her chapels in this country have been *doubled*, her priests nearly so, whilst her monasteries and convents now amount to upwards of 130, to say nothing of her schools, her so-called reformatories, and her publications. But this is not all. The increase of her institutions demonstrates the increase of her adherents, and paves the way for still farther increase. We are told, year after year, of the many perverts from Protestantism, many of whom belong to our most influential aristocracy. It is vain for us to think that nothing need be dreaded from the perversion of such landed proprietors. Their injurious influence has already been felt in the Legislature, and they are making inroads amongst some of the tenantry and labouring classes—more especially as the land is being thinned by emigration of our Protestant labouring classes, and their places

filled with Irish Romanists. Still farther, our literature is tampered with by Popish editors and publishers, and the country abounds with Jesuits in every grade of society. Besides, the state of feeling and intelligence is so very low amongst our general population, that the Roman Catholic clergy and people are securing places of influence in our large towns, and weakening the efforts of our ministers to awaken either their own people or to enlighten the Romanists, while the Legislature has become so bland as to give all that Papists ask on demand. If, again, we look at the perversions that have taken place in the Church of England, and the present movements of Scotch Tractarianism, we need not be surprised at the rapid progress of the Papacy; and we are certain, humanly speaking, her aggressions will still farther advance.

Hence, if Protestantism is to keep pace with the requirements of the times, or recover its lost ground, it is of the first importance that those who will shortly become the ministers of our people, should make themselves thoroughly acquainted with the history and dogmas of the Church of Rome. This necessity is greatly enhanced by the fact that comparatively few of our ministers can meet controversial Romanists, and that our people are growing up in ignorance of the whole question. It will also be borne in mind that where the priest thinks the minister is not able to cope with him in his artifices, he becomes bolder and more arrogant. It moreover is vain for our students to think that the controversy is such as can be mastered in a day, and that the system is such as is fitted only to catch "silly women." It is entrapping the most intellectual in our country, and our ablest ministers tell us, that the subject is so vast that it requires great labour and intelligence to master it. Hence the absolute necessity of our students beginning early the study of the question, so that they may have somewhat mastered it, before they enter upon the more immediate and arduous duties of the pastorate.

We need scarcely say that we sympathize, with all our hearts, with hard-wrought and well-deserving students, and that we would fain have avoided the suggestion of any additional task. But the importance of the subject compels us to speak. They will therefore excuse our briefly noting various ways, by which they can press on, and fit themselves for, the common battle which is so ominously approaching:—

1. By turning their attention more particularly to this question, during their theological curriculum. They will thus, when ministers, become able to warn more effectually their own people of the dangers of the Papacy, which, besides destroying the foundation of a sinner's hope, is the grand enemy to all religious, social, and political prosperity, and to win over those who may be deluded by its artifices. Again, none of our students can tell where Providence may cast his lot. He may be sent to till a portion of the vineyard in some distant land, where Papists are numerous and most arrogant. There the young minister, with few books, and still fewer friends, may have to fight the enemy single-handed; and such is the predominating position of the Papacy at present, in some of our colonial and foreign stations, that some of our more feeble and poorly furnished ministers are becoming discouraged, and are removing to more congenial charges.

2. There is about to be established in Edinburgh, during the winter, a systematic course of Lectures on the Papacy, under the direction and support of the Scottish Reformation Society. These lectures will be open to all students and teachers of every denomination, free of charge; and we earnestly

urge those who may be in Edinburgh to attend these lectures. We hope a similar course will shortly be established in all the other university towns of the three kingdoms.

3. There are Students' Protestant Societies in the four university towns of Scotland, which open up a very fitting and inviting field for students becoming acquainted with the whole question. Similar associations might also be established in connexion with every college in the kingdom.

4. There are branches of the Protestant Alliance, and of the Scottish Reformation Society, in all the principal towns throughout the kingdom; and we earnestly urge our students in the country to join these branch-associations, and to take a lead in quickening their operations.

5. It is of great importance to warn the rising youth of the nature of the Papacy, and our students in their teachings have frequent opportunities of leading the young mind to this subject. By teaching others, they will gradually improve themselves.

6. Another way by which our students can become most useful in the great cause, is by turning to account for this purpose the various Mutual Improvement Societies throughout the country to which they may belong.

7. Another most important medium of becoming practically and theoretically acquainted with the whole system, will be found in the Missions to Romanists, including the contemplated Mission to Roman Catholics in Edinburgh, by the Scottish Reformation Society; and we beseech all our students who have leisure, to co-operate with these most important missions, and to take a part in them. Thus they will understand Romanism, not merely through the medium of books, but as exhibited in living development.

8. Those students who are engaged in general mission-work, should not fail to note the various phases of Popery which they may meet with in their visitations, and to study answers to every form of Romish sophistry.

Lastly, We beg to refer our students to the present anti-Popish literature of the country, both fixed and periodical; and here we beg to hint, that the Scottish Reformation Society will be glad to supply any student with *The Bulwark*, which contains a regular exhibition from month to month of the progress of the struggle, *at a reduced price*, on application at No. 6, York Place, the Office of the Reformation Society.

Above all, let students remember the immense issues which hang on this controversy of centuries, the greatest and the last in which the Church of Christ shall be engaged; and being persuaded that God will "destroy the Man of sin with the Spirit of his mouth and the brightness of his coming," let them, in a spirit of prayer and holy diligence, "be of good courage, and play the man for their people, and for the cities of their God."

NOTICES OF BOOKS.

HISTORICAL TALES FOR YOUNG PROTESTANTS. London: The Religious Tract Society.

Nothing, always excepting the Word of God, is a more effective antidote against Romanism, than the undoubted lessons of history. Not

only do they illustrate her false and bloody spirit in times past; but, pretending as she does to infallibility, she cannot repudiate them now, or deny that they indicate her perpetual spirit. We strongly advise all Christian parents to provide themselves

with the excellent volume of historical tales before us, just issued by the London Tract Society, and to go over them in their families. They are written with great spirit, and most admirably adapted to make a favourable impression on the minds of the young—a thing in these days of unspeakable importance.

ROMANISM IN ROME. A Lecture by Henry Isaac Roper. Second Edition. London: J. Snow.

The ease and rapidity of modern travelling, whilst it undoubtedly tends to familiarize the people of Britain with the worst evils of the Continent, may also be made a powerful means of good, if Christian travellers were always to keep their own principles in view, and to give those who remain at home, the benefit of their observations. This, Mr. Roper has done; and the present lecture, addressed by him, on returning from Rome, to the people of Bristol, contains some very admirable and instructive passages.

MEMOIR OF THE LATE REV. JOHN MACDONALD, Helmsdale. Revised and Edited by the Rev. John Mackay, M.A., Lybster. Second thousand. Edinburgh.

Mr. Macdonald was evidently a man of strong determination, and some awkward peculiarities, which his friend does not justify, but is as evidently seen by this Memoir, and by his own letters and remains, to have been a man of God, and a most faithful and diligent minister of the Gospel. It is to the toils and prayers of such men, scattered like spiritual salt in many remote districts, that Britain owes, under God, her spiritual greatness; and we trust the race of them will be perpetuated to the latest generation. Mr. Mackay has executed his part of the work with decided ability, and in a most affectionate and brotherly spirit. The sale of the Memoir and Remains, proves the interest which the death of Mr. Macdonald

has excited, in the district in which he laboured.

THE QUESTIONS OF THE DAY. London: Longman, Brown, Green, &c.

If any one desires to see a large measure of good sense and practical energy brought to bear upon our public questions, we would advise him to procure and peruse the treatise before us. We do not say that we agree with all the views propounded by its author; but it is refreshing to see a keen eye, and a powerful and original mind, applied to manifest and gigantic social abuses, sheltered under the ample and convenient protection of routine. The author is evidently no political partisan; but we mistake much if he is not a very intelligent patriot. Why does he not give his name?

THE APOCALYPSE OPENED. By the Rev. William Hutchison. Glasgow: William Collins.

We cordially agree with the intelligent author of this book, that the sober and earnest study of the prophetic record, was never more important than at the present moment. Prophecy is truly "a light shining in a dark place," and has been given by an omniscient Saviour, to sustain and comfort his Church during her long night of trial. It contains, besides, the only thorough view of the Papacy. Mr. Hutchison has evidently bestowed great care on the subject, and his treatise on the Apocalypse is very full and elaborate. We are not prepared to give a decided opinion in regard to those points in which he differs from others; but we can very cordially recommend the results of his learning and cogitation to general perusal, and we would especially and earnestly call the attention of ministers of the Gospel to a subject which is by far too much neglected, although the study of it requires especial sobriety of judgment and diffidence of affirmation.

"WHAT EVERY CHRISTIAN MUST KNOW AND DO."*

THE unblushing boldness of the publications that are now issuing from the Roman Catholic press, is a marked proof of Romish aggression in our country. The little book, bearing the above title, has recently been published, and issued at such a price, that every Roman Catholic, even the poorest, can possess it; and there is a great reward offered to those who may teach it. It has been very widely circulated in Ireland, and contains instructions which nullify the Moral Law, and strike at the root of our social compact. If Romanists publish such a book openly, what may we expect of their private instructions?

The following extracts will, we hope, convince our politicians of the fallacy of the notion that the system of the Roman Catholic Church cannot in the least impair our social liberties, nor touch our public morality. We hope they will demonstrate to them that the Pope is justly called the Man of Sin, and that the Popish system has tended, is tending, and will ever tend, to upset all morals, and is thus the great enemy to *social* and *political* prosperity.

One of the great tendencies of the Popish system is to eradicate from the mind the feeling that God is a heart-searching, a sin-hating, and a just-judging God. Hence, this little book teaches, according to the usual Romish theory, that sin is of two kinds—mortal and venial. "Mortal sin makes us lose the grace and friendship of God, and burn for ever in the fire of hell. Venial sin lessens our love of God, and is punished in this world, or in purgatory." We need scarcely tell our readers, that this distinction of sin is unscriptural, and contrary to the spirit of the Gospel. John, in his First Epistle, teaches that "sin is the transgression of the law of God;" and the Apostle Paul says (Gal. iii. 10), "Cursed is every one that continueth not in all things which are written in the book of the law to do them." These texts prove to us that all sin is the same in kind, and equal in consequences,—that if we offend in one, we offend in all,—that there is none righteous, no, not one; that we cannot get quit of our sins, unless by the imputation of our Lord's righteousness; and hence, that we are all by nature under the wrath and curse of God.

But this book asks and answers the following questions:—

"What is Baptism for?"

"It takes away Adam's sin, and makes us Christians."

"What is Confession for?"

"It takes away our own sins."

Hence, to be relieved of original sin, we have merely to be baptized, and of our actual sins, merely to confess! We need not wait to prove that such teachings are diametrically opposed to the Word of God.

This book of instruction, like the others, ignores and suppresses the second commandment; and in order the more to deceive the people, makes ten commandments by dividing the tenth into two,—thus incurring the solemn consequences revealed by John in these words (Rev. xxii. 19), "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

Amongst the comments under what the Church of Rome calls the First

* Imprimatur, Paulus Cullen. Dublin: James Duffy. "Popery Made Plain, as shown by Furmiss's Popish Directory, with Notes by a Protestant." Inverness: Kenneth Douglas.

Commandment, we find the following sentences :—“ It is a mortal sin wilfully to doubt or disbelieve or deny the Catholic faith. You must not go to prayers or sermons in Protestant places of worship ; and it would be a great sin to go where it is strictly forbidden, as in many parts of Ireland, or where you give scandal by it, or your faith is likely to be weakened, or if you join with them in worship. You must not read Protestant books or tracts.” From this our readers can account for the fact, that it is scarcely possible to get a Roman Catholic to receive a copy of a tract or of the Bible. A few years ago, we were able to get Roman Catholics to receive tracts, but now it is scarcely possible, as the priests are more rigid in enforcing their authority. While on this point, we beg to remind our readers of the curse pronounced by the priest in Islington, in reference to children attending the mission schools. In that anathema we find the following words :—“ We solemnly declare our deliberate purpose of refusing the sacraments of the Church, even in the hour of death, to all parents who are known to be guilty of such sin [that is, sending their children to Protestant schools]. That we will suffer no such parent to be buried in the cemetery, nor read the burial office over them at their own dwellings, nor admit them to be churched, nor to stand sponsors at any baptism ;” and then, if such do not take warning, “ eternal damnation ” is held out as the inevitable consequence. Hence it is plain, that it is an extreme difficulty to get at Roman Catholics even in Great Britain ; and that missionaries to such require to be men of peculiar tact, and trained for this special work.

Under this same commandment we find also these words :—“ It is bad not to say your prayers, and especially to neglect prayer for a long time—for example, a month.” And again, under “ Night Prayers,”—“ If you feel sleepy at your prayers, say them as well as you can, and you will please God.” “ Every day, say at least one-ten of the beads for the love of Mary, your dear Mother. If you have no beads, count the Hail Marys on your fingers. It is good for every family to meet together and say the beads in the evening, and this, along with examination of conscience [a Popish formula of prayer], would do for night prayers.” Again, “ In the morning before you get up make the sign of the cross, and say, ‘ Jesus, Mary, and Joseph, I give you my heart and my soul.’ (Each time you say this prayer you get an indulgence of 100 days, which you can give to the souls in purgatory.)” And the source of confidence for eternal salvation is taught in the following verses :—

“ Infant Jesus, meek and mild,
 Look on me, a little child ;
 Pity mine, and pity me,
 And suffer me to come to thee. ’

Heart of Jesus, I adore thee,
 Heart of Mary, I implore thee ;
 Heart of Joseph, pure and just,
 In these three hearts I put my trust.”

Remarks are not necessary.

Let us now glance at the comments under *their* second commandment. “ To say, Good God! or O Lord! habitually or without respect, is a venial sin.” Mark, it is only a venial sin to take God’s name in vain. How different are the solemn words of the commandment, “ The Lord will not hold him guiltless that taketh His name in vain.” Then, in reference to oaths, the comment is as follows :—“ To call God, or something sacred to witness that what you say is the truth ; for example, to swear on the book, or by the

name of God, or the Holy name; By Heaven; On my soul; So help me God." "But [these words are all in italics], if you do not know that what you say is an oath, or do not mean to take an oath, then these words are not oaths." Our readers will at once see the practical bearing which such teaching must have upon our mutual dealings with Roman Catholics. Here, though in a Court of Justice, a Roman Catholic is made to repeat the oath after the Judge, he is not bound to tell the truth, for his spiritual instructor, the "Mother Church," is paramount in his affections and obedience, and he cannot for a moment think that he should tell the truth at the bidding of a heretic, if he has any object in concealing it. Moreover, these are the very words which the Popish members of the House of Commons strove lately to get excluded from their oath. Now, we ask, what is one of the chief props of the social compact? Is it not veracity? and if that veracity be suspected, the only means which a fellow-man has to extricate truth, is by appealing to oath. But we see that the oath of a Roman Catholic is utterly worthless.

Under their third commandment we find the following sentences:—"It is a sin to work on Sundays" (the Sabbath) "and holidays. It is a mortal sin to work for about two hours, or two hours and a half." "Poor people, who have no other time, are allowed to wash and mend their clothes." "In buying or selling, if there is any custom permitted by the bishop." "It is not servile work to write, or teach, or draw, or sing, or play music, or travel." "If a person does on a Sunday what is not servile work, it is not a sin to be paid for it." Under such instructions, need we wonder that the Roman Catholics in London joined with infidels and sceptics in their cry against our puritanical and bigoted (as they were pleased to call it) observance of the Lord's day. And we may be quite sure, that whenever the Roman Catholics can, they will endeavour to overthrow this most sacred institution, and make the Sabbath-day in our country a great day of sport, as in France, and the other parts of the Continent under Romish influence.

Under their fifth commandment, we find these startling words, "It is lawful to desire our own death to go to heaven, or be free from sin, or from some temporal evil, which may lead to despair or other sin." In plain words, suicide is lawful! For, in what circumstances is suicide mostly committed? "In despair," or imagining some "temporal evil." Then, if we ask about taking away the life of another, it is a cardinal doctrine of the Popish faith, that every heretic should be killed. Thus, then, our vital code of both the Moral and Civil Law is entirely contemned, and the Church of Rome commands her members to disobey it!

Then, again, under their seventh commandment, we are taught, "It is a venial sin to steal a little. It is a mortal sin to steal much; for example, to steal from a workman a day's wages, or to steal less from a poorer man, or more from a richer man. (If you steal from different persons, it needs half as much again for a mortal sin, and the same if you steal at different times. If you steal from different persons, AS WELL [the capitals are their own] as at different times it needs double the sum.) If you steal often a little, when the little sums come to make altogether a large sum, then it becomes a mortal sin. It is also a mortal sin to steal a little, if at the same time you have the will and intention to steal much if you could." Strange teachings, certainly! when a party steals, it is left to himself to consider whether what is stolen amounts to "little" or to "much;" and, moreover, whether the party, whose property is stolen, is rich or poor: And let us consider that our Government is paying for upwards of 37,000 children, to be trained up under such instruc-

tions. In the course of half a century, we shall have the "national progeny" professing curious morality, and making stranger laws.

Then, again, as to telling lies, we are taught that "it is not a lie for a servant to say that her master is not at home, meaning that he cannot be seen, because every one understands this: lies which do great harm are mortal sins!!"

And in reference to bargains or contracts, we are taught that it is a sin "to sell what is imperfect for the same price as if it were perfect, except in some cases, where there is a common understanding that a thing is to be sold for what it will fetch; also when materials are given for some work, for example, cloth to tailors, it is a sin to keep pieces which remain, except people are quite sure that it is not against the will of the employer, or there is a common custom of doing it, and it is necessary in order to gain reasonable profit. It is a sin to mix something with what you sell, for example, water with any liquor, except there is a common custom of doing it; and it is necessary, in order to gain a reasonable profit." Thus we are taught to cheat and deceive, if there be a common custom of doing it, or if it be necessary for a reasonable profit!—a reasonable condition, no doubt.

Nothing farther, we think, is necessary to show to any man who has the welfare of his country at heart, that such instructions, and that a system that authorizes and inculcates such instructions, must be destructive of all social prosperity. What is more important in commercial pursuits than trustworthiness, the man whose word is undoubted? But even the oath of a Roman Catholic is here nullified. Is not the preservation of life and property the chief pivot on which all our civil and criminal laws turn? But the Church of Rome here justifies the taking away of our own life, and elsewhere the life of others. Again, she justifies the taking away of the property of others. Can such teachings reform the criminal? Are we not building schools, in other words, monasteries, paying priests and monks, feeding, clothing, and instructing vagrant children and juvenile criminals in such a system, and at such a rate, that even convents, the dens of the grossest iniquities, are living on our national grants? But can such instruction ever reform? It will inure them in the habits they have already formed, but can never eradicate evil, and instruct them in good. We know not whereunto the present system will grow. But nothing will save our nation, unless by the blessing of God we can get ministers and people to unite in one body, for the one common object of telling our rulers, that the present system shall not continue.

POPERY VEILED AND UNVEILED.

It is said with great truth, that Popery works under a veil in England; and that to see its features as they really are, it is necessary to pass into countries where it reigns without a rival. In England it pretends to be loyal, liberal, enlightened, fond of literature, and, above all, to love and respect the Bible. Abroad, however, we find it revolutionary, intolerant, the patron of soul-destroying ignorance and superstition, persecuting, a Bible-burner, and bigoted. To prove what we say, we will take a few passages from recent history—the events recorded having happened within the last few years, some of them taking place at present.

The first will show that Rome, whose cry here is liberty and equality, is still impatient of all equals where she can rule supreme and alone. The Re-

public of New Granada wished to tolerate the open exercise of all religious persuasions; and, moreover, to render the Roman Catholic clergy subject in civil matters to the ordinary tribunals of the country. But the Pope, not the Legislature, governs New Granada; and, therefore, in a secret consistory held at Rome at the latter end of 1852, he declared "that all acts of the New Granadan Legislature and Government that may not be approved by the Church, will be held to be null and void, and their authors liable to penalties and censures, unless they repent and recant." The Pope, having the power there to bite as well as bark, has not, we may suppose, shown his teeth without effect.

In the next case, Popish ecclesiastics appear as political intriguers, secret plotters against the State which shelters them, abettors of commotion and revolution. The Dominican Republic, on the 15th February 1853, elected General Santana as president; but no sooner had he been inducted, than he found himself face to face with a rival power in the State, viz., the Roman Catholic clergy, which, with the archbishop at its head, was found to be plotting in favour of a French aggression and Papal supremacy. General Santana did not stop to parley with his insidious foe, but at once summoned the archbishop to appear before the Dominican congress, and thus addressed him:—"Most Reverend Sir, public interest has required that your grace should be called to the bar of the national congress. . . . The country is threatened with anarchy arising from the confusion of its powers, and your grace has been called before this congress to swear fealty to the constitution. The people feeling the necessity for establishing their own laws, can never tolerate two distinct authorities within the State; they have adopted the codes, and confided them, with the country, to my care: these must and shall be sacredly fulfilled." Here, says the narrator, the archbishop rose and passionately declared, "that he could not respect heretical laws, nor a president under the influence of heretics; that, sooner than swear to the cursed constitution, he would leave the country." Violent altercations forthwith ensued, in the midst of which the president handed the archbishop his passports. This spirited conduct the congress and country well approved; and, subsequently, passports were also sent to Fathers Pena, Taspard, Hernaudez, and other priestly conspirators.

In the following instance Rome appears in another of her natural characters, as an arch-impostor, practising on the credulity, ignorance, and superstition of her votaries. Oh! how the heart bleeds at the solemn thought that each has an immortal soul betrayed thus to perdition! The Neapolitan Journal of 6th April 1853, states:—"The city of Bari possesses one of the sacred thorns that wounded the most Divine head of the Redeemer, and which was deposited in the Holy Temple by the piety of Charles of Anjou, when he went to visit the tomb of St. Nicholas. This most precious relic, on Holy Friday, (as also happened on the same day in 1842,) in the presence of a most numerous population, at the head of which were the Grand Prior of Bari and all the chapter, the intendente, corporation, &c.,—*dropped blood*. At such a spectacle, announced as it was in the midst of tears and unspeakable devotion, thanks were rendered to the Most High."

"On the same day the like portent took place at Andria, which is also the depositary of a sacred thorn. Monsignor Longobardi announced the fact in the midst of his own tears and those of the multitude. The sotto-intendente, and other civil functionaries, as also 40,000 people, who were attracted from the neighbourhood, can testify to the fact. Let us fall down and worship in the dust, and render solemn thanks to Him who confounds by mira-

cles the audacity of the unbelievers." Sad, very sad! the civil power, too, in league with Rome, countenancing the trick.

To prove that Rome is still persecuting, we might point to Gavazzi beneath the cudgels of the Quebec rioters; the half-murdered missionaries at Limerick;—that she still hates the Bible is shown in the late Irish Bible-burning case; and her intolerance is manifested in the matter of the Protestant burial-ground at Madrid, respecting which an indignant public writer says, that Spain, in conceding the boon, should have added a fifth condition, viz., that a stake should be driven through the dead body, or some other means adopted, to testify to true believers the unmitigated horror proper to be entertained of heretics, whether alive or dead.

We make no apology for repeating these things, for they unmask Rome, and convey pregnant warnings that she is still unchanged. But how can we oppose her progress so as to prevent their repetition on British ground? We see our rulers, English statesmen, even now pandering to her in a way that Prussia—three-eighths of whose population are Papists—Holland, Bavaria, and even the helpless Grand Duchy of Baden, scorn to do; bearing insults the like of which these states can resent with dignity and success. Our Protestantism is betrayed by traitors in the camp; our colleges are filled with Jesuits; semi-popery is preached from Anglican pulpits; and Popish mummeries are openly practised in our churches. All these things are against us, but let us not despair.

Let Protestantism arouse its latent strength; and in every town in which Rome has established a centre of Popery, let committees be formed for the maintenance of Protestantism, for the rescue of Rome's victims, for the circulation of appropriate publications, and delivering of controversial lectures. Such committees might occasionally act in concert, and thus form an effectual opposition to the powerful organization of the Papists. We want, too, to see our Protestant clergy making a study of the controversy; and whereas hitherto they have almost banished the subject to the lecture-hall, we want to hear their people warned against the erroneous teaching of Rome from the pulpit, as well as instructed in sound Protestant truth. We would finally suggest to them, with great deference, that the time has fully arrived when it would be expedient to establish controversial, as well as their present Bible classes, in which the young especially should be well grounded in the doctrines of the Protestant faith, as contra-distinguished from those of Rome.

A powerful Protestant organization throughout the country; a thoroughly aroused Protestant clergy, clad in the old armour, wielding the ancient weapons which before have vanquished Popery; a well-instructed laity, and unceasing missionary efforts among the poor beguiled Papists themselves,—these are the means which, under God, may be again effectual and triumphant.

THE FOLLY OF TRANSUBSTANTIATION.

“THE fathers of the Council of Trent teach, that by the consecration of the bread and wine, a conversion takes place of the whole substance of the bread into the substance of the body of Christ our Lord, and of the whole substance of the wine into the substance of His blood. If this be true, then the body of Christ is made of corn and of wheaten bread. But corn is not the seed of David; bread is not the Virgin's flesh. Therefore, I thus reason, if it be necessary to believe that Christ was born of a virgin, and that His body was made of the flesh of the Virgin, then to believe and teach otherwise, as that His body is made of bread, is to overthrow a necessary foundation-truth of

our salvation. But the first statement is true, and therefore the second. For if Christ has a body made of corn, it is certainly another body from that which was conceived from Mary. But this is the statement of the Papists, that that bread which, when purchased of the bakers, or some one else, they introduce into the church, is changed into the true body of Christ. But the true body of Christ was made of a virgin, whereas that which was made of bread was not made of a virgin; therefore that which was made of bread is not the true body of Christ. And hence also, it would follow, that Christ has many, yea, an infinite number of bodies. For it cannot be, that the same body is here which is partaken of elsewhere, since the one body can be taken and consumed, whilst the other body is whole and entire. And they who receive of *that* receive not *this*, otherwise many diverse individuals would be numerically the same, (alioqui multa diversa individua, eadem numero essent.)—WHITAKER, *De Ecclesia, Contr. II. Quest. 6.*

WHAT DOES TRACTARIANISM AIM AT IN ENGLAND?

MOST men of Christian discernment have seen and deplored the blighting results of Tractarian influence when presiding over single parishes, exercising authority in single colleges, introducing a disastrous element into the consultations of the Cabinet, and into the management of a diocese. But it is often important, in a struggle, to anticipate all the possibilities of the future by carrying out a principle to its most extreme issues, and imagining the worst that can happen. Although we trust that, in the kindness and mercy of God, such an alarming supposition as we are about to make, shall never be realized, it is important fairly to face the question—What would be the result were Tractarianism to triumph in the land, and effectually to sway the Church of England? This question has a palpable bearing upon the interests of all classes of the community.

In answering it, we take for granted that Tractarianism is essentially a Popish element; that not only does it countenance the worst practices of Rome, as, for example, the confessional and priestly absolution—not only does it trample upon the saving truths of the Gospel, and proclaim principles of intolerance and persecution—but its consistent votaries can only find in the Church of Rome even an apparent realization of their theories. The history of the Tractarian struggle proves that there is no middle ground. Tractarianism inevitably leads to Rome; and hence, whatever part Jesuitism has taken in this movement, the joy which its progress has excited in the Vatican is both natural and notorious. The following extract, from a letter which lately appeared in the *Union*, a great Tractarian organ, illustrates the tendency of the system:—

“There are different voices amongst us crying for unity, and proposing conditions. Some say Rome must come down, give up all her creeds, &c. Others say, We would be content if purgatory, the honouring of images, &c., should be left open. Such conditions the Roman Church would, of course, never consent to; nor do I think we should be just to ourselves in asking them. With regard to purgatory, invocation of saints, &c., I believe, and many others with me, that these things, rightly understood and apprehended, are what every Catholic must hold and defend, as part of the deposit, and as established by the consentient voices of the old Fathers. I do not deny invocation to be lawful, bringing St. Augustine’s testimony, where he says—‘We do not sacrifice to the saints, nor are they *invocated* by him who sacrifices.’ Yet he allows that the intercessions of the martyrs were asked; whilst, under the word *invocation* he refuses that worship which is due to God only. And this is but an example of all the points of difference between us and the Roman Church. What is wanted is a mutual adjustment and explanation of language, not any change of faith.”

Rome is, in truth, simply fighting an eager double battle at present for supremacy in Britain, partly outside of the Church of England, and partly by means of traitors within that powerful Institution. Having triumphed, and being now supreme, on most parts of the Continent, she has the sagacity to see that Britain alone stands in the way of her entire dominion over Western Europe. Rome is impelled by past success; by the progress of railways and electric telegraphs, which threaten to spread the light throughout her dark dominions, if she is not doubly zealous in diffusing darkness; and probably, above all, by the consciousness on the part of him whose agent she is, that she "hath but a short season" and she strains every nerve to extirpate truth and regain her lost supremacy. Unfortunately, in so far as England is concerned, she is working with too evident success; her most efficient emissaries being those who, in the unsuspected guise of Protestant ministers, are sapping the very foundations of the Protestantism of the people.

Another phase of the struggle is important. Intelligent men were always aware that Rome allied herself with the governments of the world, wherever she had an opportunity; but it served her purpose, some time ago, to profess enmity to all Government endowments in Britain. Her emissaries openly proclaimed in Parliament, and her bishops re-echoed from Ireland, that they would have nothing to do with Government support. Now they have changed their ground. They not only accept, but are clamouring for and receiving Government support in a variety of forms; and there cannot be a doubt that, if it were possible, they would eagerly seize also upon all the existing endowments to the bargain. In this view, the question, What shall the Church of England ultimately become? has become one of paramount importance.

This is a question deeply interesting, not only to every enlightened member of the Church of England, but to every man in the kingdom who values the cause of God and his own Christian liberty. It is certain that, were such a result secured as Rome earnestly desires, toleration itself would speedily come to an end. The recent appointment of evangelical bishops, however, is an important barrier in the way of such a result, although the general progress of Rome is unchecked.

It is striking to observe two very opposite classes openly aiming at the accomplishment of the triumph of Rome—the Popish masses of Ireland and of our large cities on the one hand, and the high and refined members of colleges and of opulent and titled society on the other. Differing most widely in almost every other respect, these two classes are, to a large extent, at present maintaining the same principles in regard to religion; and if they should by possibility succeed and coalesce, they would try to crush the middle classes, and might soon control the Parliament, and extinguish by violence the struggling light and servants of truth.

The very mention of such possibilities may, to many, appear visionary; but to say that such things cannot be, or that they would not result from the triumph of Tractarianism and Rome, is only to disown the voice of history and experience. God may, as a fearful judgment for our neglect of privileges, send a reign of spiritual darkness. It is not to be forgotten that all such judgments have come generally in time past by degrees. Popery did not at first assume its most virulent form, or settle down on the world like a sudden and dark eclipse. It appeared in Christendom by degrees, and spread over Europe gradually, as superstition is now quietly spreading and acquiring influence in Britain. A few more Governments as favourable to Rome as the present—a little more sleep on the part of those who ought to sound the trumpet of alarm,—and the hope of effectual resistance may soon become

vain. The tide has been steadily setting in for years in the wrong direction. The case has gradually been becoming worse. The very power which ought to be exerted to check the evil is, to a large extent, at present earnestly employed to foster and advance it. What then is to be done? We give the answer in the form of an illustration. A large portion of Holland has been reclaimed from the sea, and the industrious Dutch enjoy their comforts and exercise their industry within the protection of great sea-walls. But if any aperture is made in those walls, immediate alarm is created, for the sagacious burgomasters are aware that the smallest opening may gradually admit the whole ocean, and cover their land with desolation. He is reckoned the most patriotic man who watches the first appearances of evil with vigilant anxiety, and is most prompt in applying the necessary remedies. And even so the whole Protestantism of England is reposing quietly within the ramparts of the constitution, secured under God by the toils and blood of our pious ancestors. The apertures made in these ramparts by Tractarianism and false liberalism may seem small, but, if allowed to proceed, will become fatal; the tide thus admitted sweeping away in its destructive course, as by an inundation, all that is valuable in the settlements made at the Reformation and Revolution. Instead of tamely permitting the further progress of this mischief, it is our duty to seek to rouse the entire Christian people to action, to retrace the steps of evil which have been already taken; and, by the blessing of God, to seek to hand down to our children a better inheritance than that which our ancestors have been graciously permitted to bequeath to us.

To this end, however, we must not only seek, in humble dependence on the blessing of God, to resist the progress of evil, but to advance the progress of truth and the salvation of souls. The Jews of old beat back the enemy, but continued still to build the walls of Jerusalem; and so must we. The Dutch, to whom we have already referred, are not contented to watch the dangerous apertures in their great sea-walls, but continue sowing seed on those walls, that the roots of the plants may bind them more firmly together, and increase the security of their fields and dwelling-places. Let us also not forget, whilst we defend ourselves from threatened danger, to sow the good seed of the Word, and promote every scriptural plan of missionary effort, praying earnestly to Him with whom is the residue of the Spirit, that He would graciously arise and plead His own cause, that the light of Zion may go forth as brightness, and her salvation as a lamp that burneth.

EXTRAORDINARY POPISH ANNOUNCEMENT.

THE following curious Italian play-bill has been kindly sent us by Signor Ferretti. It illustrates the way in which Rome continues her blasphemous parodies of sacred things, a practice followed in this country also before the Reformation:—

AVVISO STRAORDINARIO.

Rappresentazione Sacra del GIUDIZIO UNIVERSALE in Langosco—Esso è diviso in 4 atti:

1. Venuta, miracoli e trionfo dell' Anticristo.
2. Venuta, predicazione, condanna di Enoch, Elia e Giovanni. Discesa di S. Michele. Sconfitta dell' Anticristo, sua sepoltura con canto infernale.
3. Timori del finimondo. Comparsa e trionfi della morte. Distruzione universale.

4. Risurrezione universale. Processo e Sentenza del Divin Giudice. Salita de' giusti al Cielo. Inno in Paradiso. Cacciata dei reprobì all' inferno. Disarmonico Infernale.

Scenari magnifici, vestiari splendidi, musica e canti distinti.

L'azione avrà luogo in un vasto cortile ombreggiato, li 28 giugno e feste consecutive.

Si darà principio alle ore 2 pomeridiane.

(Our Translation.)

NOTICE EXTRAORDINARY.

A Sacred Representation of the UNIVERSAL JUDGMENT in Langosco. It is divided into Four Acts.

I. The Coming, Miracles, and Triumph of the Antichrist.

II. The Coming, Preaching, Condemnation of Enoch, Elias, and John. Departure of St. Michael. Overthrow of the Antichrist. His burial, with infernal singing (*canto infernale*).

III. Fears of the end of the World. The Appearance and Triumphs of Death. Destruction of the Universe.

IV. The Universal Resurrection. The Final Assize and Sentence of the Divine Judge. The Ascent of the Righteous to Heaven. A Hymn in Paradise. The Banishment of the Reprobate to Hell. Infernal Discord.

Magnificent Scenery, splendid Dresses, excellent Music and Singing.

The representation will take place in a large covered court, on the 28th of June, and the following festival days.

The performances will commence at 2 P.M.

POPERY AND THE NEXT GENERATION.

TO THE EDITOR OF THE BULWARK.

DUMFRIES, 27th June 1857.

DEAR SIR,—My attention has recently been turned to the summary of proceedings of the *Scottish Reformation Society* for the past year; and I observe with delight the efforts which that Society has been making amongst our *students*. I consider this to be of paramount importance. The cause of all the indifference or apathy towards Popery, whether amongst ministers or people, can be traced to *ignorance* of the system. I defy any one, who has studied the history of Britain and the Papal system, to be indifferent to the present position of the Papacy in our country. Ignorance, I say, begets *indifference*. Indifference begets the *false liberalism* of our age. Hence the vast importance of leading our young men, who are to fill places of influence and authority, to an acquaintance with a system that has been, and will continue to be, the source of the greatest trouble and calamity to our country. I trust, therefore, the people will come readily forward to aid the Scottish Reformation Society in getting up a *special* fund, to enable the Society to offer again this year a set of prizes to our students.

I would fain, Sir, offer another suggestion. It is one all-important, and very practical. I think the Scottish Reformation Society should not halt at the students, but go down to our children, and endeavour to get teachers and ministers to set before the young the principal errors of the Papacy,—its dogmas, and its spirit; and thus, while learning the principles of the Bible,

they may learn also the *abuse* of those principles by the Church of Rome,—and being *forewarned*, be *forearmed*. With this view, allow me to suggest, that a short Catechism should be prepared, by question and answer, adapted to our young folks, and that our Sabbath-School Teachers should take up the matter. It is, I think, the province of the Scottish Reformation Society to press this upon every Protestant minister; and I am sure, a minister is blind indeed, who does not see the necessity of such a step. I would farther suggest, that in every school in which the matter is taken up, small prizes be given to the scholars who may excel. If our rising youth were drilled in such discipline, I believe we would soon get quit of the ominous false liberalism of our day.

To illustrate what I say, allow me to refer you to a very striking fact. Examine the feeling that pervades the older of our people,—say those of fifty to sixty years of age, in reference to the present Popish questions, and, generally speaking, you will find them to a man, thoroughly sound. Examine those under thirty years of age, and you will find it is in this class that our noxious sham liberalism abounds. The former class oppose Popish endowments, as endowments of fatal *error*, by which, as a nation, we are incurring the grave responsibility of building up altars of idolatry. The latter class urge the cry of help to all,—or help to none. Now, what is the cause of this difference of principle? I believe, Sir, it can be traced to the training in youth. Fifty or sixty years ago, our fathers knew well what Popery was, and did not fail to tell their children; and we, their children, are the chief parties who wage war against the Papacy. But the rising generation know little or nothing of Popery, and hence the silly arguments about endowing Popery. Now, if we allow the present children to grow up under their apathetic parents and teachers, the result will be sad indeed. What did Knox do? Let the old take care of themselves, but *we* shall take care of the children. Now, Sir, is there not a battle brewing? Ay, a very ominous one. The Papacy is waxing stronger and stronger every day. She is advancing in power, by accessions to her ranks, and by undermining her foes. Shall *we* have to fight? The brunt of the battle may not be in *our* day, but will be in the days of our children. Are *they* then being *prepared* for that battle?

But suppose *they* have not to meet the enemy, whom have we able to *watch* and *expose* his tactics? *We* cannot, for we shall soon be in our graves. Can the rising generation do it? They know nothing of the system,—or rather they have a *false* idea of the system,—and therefore they cannot be good watchmen, neither can they expose the crafts and the wiles of the enemy. Rome can easily send them asleep by sweet lullabies; and when fast in their slumbers, she shall seize the long-expected prize.

But some of our friends, and even ministers, will call me an alarmist. I cannot help it. I earnestly refer men to the history of the Papacy in our country, not only in ancient times, but since 1829. Law is set at nought. The Papacy is making gigantic strides. Instead of getting quit of *one* endowment, we have now *three*. We have our places of influence filled with Papists. We have them going about the young members of our Royal Family. We have defections in the Church of England, and in the Episcopal Church of Scotland. And, Sir, the striking facts brought out in your recent Statistics on Popish Schools, convince me that my alarm is not unfounded. I am, dear Sir, yours truly,

AN AGED FRIEND.

[The suggestions contained in the above letter are about to be carried out by the Scottish Reformation Society.]

FACTS FOR THE TIME.

It is a *fact*, that the "Church of ROME" is a temporal GOVERNMENT, which pretends to be founded by God, and which claims a Divine jurisdiction over all Christian kings and peoples; first over souls, and secondly over bodies. It is a *fact*, that this "Church of ROME" pretends to have miraculous powers, and to be infallible. It is a *fact*, that she never renounces and never can renounce any doctrine which she has once held. It is a *fact*, that one of her doctrines is the Supremacy of the POPE over the whole world. It is a *fact*, that she claims a Divine right to alter or annul the laws of all Christian countries. It is a *fact*, that she claims the *first* allegiance of all who are baptized, and that every Papist is bound, under penalty of damnation, to make, or to be ready to make, in secret, a mental reservation in favour of the POPE, when he swears allegiance to the QUEEN. It is a *fact*, that she claims and exercises, all over the world, as a right from God, the power of secretly *absolving* in the Confessional *from all oaths whatsoever*; and also the power of breaking up marriages, even though validly contracted and celebrated according to her own laws. It is a *fact*, that she never renounces her claims over those who profess true Christianity, but pretends to have, over heretics or Protestants, the same rights as a general has over deserters from his army.

It is a *fact*, that she teaches, and commands to be believed, that heretics or Protestants, are worse than thieves, adulterers, or murderers. It is a *fact*, that she considers as "suspected of heresy," all who read the Bible without a priest's leave, and all who deny her right to forbid from being printed, or from being read, whatsoever books, tracts, or newspapers she pleases. It is a *fact*, that she damns all who do not denounce to the secret agents of the Inquisition, father or mother, or wife, or child, when even "suspected of heresy," or Protestantism. It is a *fact*, that she solemnly maintains the right to condemn to the TORTURE (or hand over to the secular arm for torture), "without even one open accuser," "children, and women advanced in pregnancy, and women not yet recovered from childbirth," if charged with heresy. It is a *fact*, that she, *this day*, teaches that all the above-named conditions of persons may be re-tortured, if, after having confessed when on the rack, they retract when the torture is over. It is a *fact*, that she damns and sends to hell all who deny that she has the right thus to torture and burn, or to require the civil power to torture and burn heretics whenever she considers it expedient.

It is a *fact*, that the reason which is given in the Romish Breviary, why "Saint" FERDINAND is worshipped and ought to be worshipped is, that he not only faithfully burnt heretics, but that he was so zealous as to insist on helping to burn them "with his own hands." It is a *fact*, that this "Church of ROME" has commenced a great crusade against Christians. It is a *fact*, that the power and influence of this foreign Government is everywhere propagated and sustained by the POPE of Rome's delegates, in the shape of priests, monks, and nuns. It is a *fact*, that these priests, monks, and nuns have, throughout every country, a network of "affiliations," or lay congregations of associates; and that some wife, or daughter, or sister, or servant in each family, is attempted to be brought into the service of their foreign master, according to direction of the local head Jesuit, by means of these "affiliations." It is a *fact*, that in order to thus securing her absolute universal rule, the Church of ROME pretends that blindness is better and safer for the laity than moral eyesight. It is a *fact*, that she sets the "direction" of any frail or foul priest above the plainest dictates of conscience and the written law of God.

It is a *fact*, that she makes what she calls "Christian Perfection," to consist in disregarding all natural ties and affections, in renouncing private conscience, and in being blindly "obedient" to some one or other of the POPE's priests or agents. It is a *fact*, that Dr. Wiseman has ordained in England, that "every Romanist is obliged to submit himself or herself to the direction" of a priest. It is a *fact*, that her political power was never greater, nor her usurped domination over Civil Government more insolent, than at this moment, ANNO DOM. 1853. It is a *fact*, that even in GREAT BRITAIN, the power of the POPE of Rome [upon Romanists] is an hundred-fold greater than that of the CONSTITUTIONAL QUEEN. It is a *fact*, therefore, that the political domination of the "Church of Rome" does in no wise depend on the Pope's temporal power or independence. It is a *fact*, that no British Cabinet *can stand one week* against the determined opposition of the Pope of Rome so long as he has fifty, or forty, or twenty Members representing his priests in the House of Commons. It is a *fact*, that all the Continental Governments *act upon the knowledge* that the Papal power is predominant in England. It is a *fact*, that in England, as in Italy and Spain, and everywhere that power is only exercised to put down the civil liberties of the nation and to trample out the rights of private conscience. It is a *fact*, that already, in Spain and elsewhere, ENGLISHMEN are prohibited by law from "*professing*" their religion while alive, and that when dead, *they are only to be allowed the burial of dogs*. It is a *fact*, that the gradual "*suppression* of every other form of worship" but the Roman, is now carrying out in all Popish countries. It is a *fact*, that the present Pope, Pius IX., has publicly declared that he makes such suppressions as a "*principle*," the "BASIS" of his foreign policy. It is a *fact*, that England *cannot stand still where she is*. Popery and Protestantism *cannot live as friends together*. One or the other must *always* be giving way in Parliament. It is a *fact*, that for five-and-twenty years *Protestantism* has been conceding. It is a *fact*, that we must either go on *conceding* till we have Papists *reigning*, as well as "*governing*," and *persecuting* as well as *reigning*, or, that we must go BACK to what Queen Elizabeth, or Oliver Cromwell, or William of Orange, left us.

Britons! ponder these *facts*!—*Hull Tracts*.

"GOD DEFENDS ME NOW."

THE following interesting facts occur in the Report of the Colporteur at Lyons, of the Edinburgh Bible Society:—"A lady, who sought happiness where it does not dwell, had passed fifty years of her life far from God. The sky appeared to her very dark; but now the clouds are scattered by the light which the Spirit of God spreads in her heart, by means of the reading of the Bible. Lately, after reading the Word, she raised her hand to her neck, seized the cord at which hung a medallion of St. Philomene, which she wore with faith, and throwing it far from her, she cried, '*God defends me now!*' Another person came to resign to me a Holy Virgin, covered with cords of vows, chaplets, medallions, &c. Her heart has come to God. A blind man rejoices with me in the Lord. His resignation astonishes me every time I go to see him. The priests have learned that he goes to our chapel, and have made him be warned that if he continues to go there, they will withdraw the help that he receives from them. In spite of that he perseveres, preferring to leave off the bread of the body, if it be necessary, and to follow Him who gives the bread of the soul, and that of the body also."



ITALIAN TEASANTS WIELDING THE RULE AND REFUTING THEIR JUDGES.

ITALIAN PEASANT'S WIELDING THE BIBLE AND REFUTING THEIR JUDGES.

It is interesting to contrast the progress of Protestantism on the Continent with that of Popery in this country, and the intolerance of Popery with the liberty enjoyed by Romanists in Britain. Henrico Borelli has communicated to the *L'Eco di Savonarola*, the following interesting account of a missionary journey which he has recently made along the banks of the river running from Nice to Alberga,—a journey of about fifty miles:—"The first evangelical church you reach after leaving Nice, is that of Eza, a little Alpine place situated between the high road and the sea. This church is composed of upwards of thirty individuals, and there is an evening school for adults. Its care is principally confided to the brother and evangelist, Lorenzo Astigiani, who frequently goes there from Nice to hold the meetings. From Nice I went on to Mentone, visited some brethren, prayed with them, and thence on foot, with my baggage on my shoulder, proceeded to Vallecrosia, another very interesting church. Vallecrosia contains about 500 inhabitants. It is situated to the east of Ventimiglia, and about an hour's distance from that city. Here there is already a church of about forty persons, which is at present the most interesting on the river. It was founded only about a year ago. Francisco Apro시오, formerly a Romish priest, was the person who brought hither the good tidings of the gospel. This dear brother was living, like many others, in the obscurity in which he was brought up, and, being very well off, lived as priests usually do. A poor countryman of an adjoining village was the first to make him acquainted with the Bible, and to instil doubts into his mind about his religion. This was indeed the grain of mustard seed, which, cast into the good ground, became a great tree. Apro시오 obtained instruction from others, and then began to preach to the country people around, from the Word of God, and at length succeeded in forming a small congregation; but knowing that this little vineyard had need of better culture, he came to Nice to seek for a preacher, and it was for this reason that I undertook the journey. Brother Apro시오 was my travelling companion to Vallecrosia. On arriving in the neighbourhood of that place we found some brethren assembled in a house to read the Word of God together. They were very pleased to see us. I read a chapter, and explained it. We then prayed together, and parted at a late hour. I remained in the country about Vallecrosia for a week, and every evening we met at the house of this brother for me to explain the Word of God. Most truly edifying was the attention paid to my teaching. The bishop of Ventimiglia is enraged beyond measure at the progress made by the gospel in his diocese. To arrest it, instead of having recourse to the Madonna of Saggia, who moves her eyes, he had recourse to the public authorities to punish Signor Apro시오. In fact, the tribunal of Sanremo has taken out summonses in Vallecrosia; and at Bordighera various witnesses have been called, ten or twelve of whom belong to the evangelists. These men presented themselves before the judge, with the Bible in their pockets, prepared to defend brother Apro시오 with the Word of God. The judge of instruction began, at first, by entering upon religious questions, but, seeing himself refuted and overcome by simple agriculturists, he would not continue the discussion. It was observed that, on the conclusion of the examination of the witnesses, the agents of the tribunal dined with the bishop, a thing little to the honour of the administrators of public

justice. An advocate of Sanremo, engaged for the defence, in case the trial should proceed, wrote thus to Signor Aprosio :—“ I have heard that the evangelical witnesses have given extraordinary proofs of firmness in their depositions. If the public trial takes place, it will no doubt prove a triumph for the cause of the gospel, and the justice-hall will probably not be large enough to contain the spectators.”

POPERY IN CLYDESDALE.

ALTHOUGH Clydesdale is for ever associated with the names and the struggles of the Covenanters, yet here again Popery is rearing her head, and making alarming progress. The greatest family in the county, so long celebrated for their hereditary support of liberal principles, are now fostering and nourishing the despotism and superstitions of Rome. Although the name of Patrick Hamilton, the protomartyr of Scotland, is the richest gem in the family honours, he having been “ nephew to the Earl of Arran,” yet the Duchess of Hamilton, cousin of the Emperor of the French, has given rich presents, and all the prestige of her exalted rank, to support the abominations of Popery. Several landed proprietors in the district are doing the same, while no effective exertions are being made to counteract their efforts.

To keep alive the memory of what Popery was, and is, and ever will be, we would recommend the Protestants of Hamilton to erect a monument in their town to the memory of Patrick Hamilton, and the people of Lanark to do the same thing in their town for their celebrated townsman, William Lithgow, almost the only Scotchman who suffered the tortures of the Spanish Inquisition, and escaped alive to tell the horrors of that infernal prisonhouse. Tracts, with an account of their sufferings, ought to be left in every house in Clydesdale. As for the Romanists, no doubt, when they have sufficient power, the bones of William Lithgow will be brought before them, tried, condemned for heresy, and delivered over to the secular arm, and burnt at Lanark with great solemnity, on some future day. No Romish Church is complete without relics; a rich treasury for the new Lanark cathedral may be obtained in the neighbouring churchyard of Carnwath. There rest the bones of Lord Somerville, who, in the Scottish Parliament which pulled down Popery, and established the religion of the Bible, was one of the three peers who voted for Popery. There also rest the bones of his cousin, Alexander Somerville, “ more ignorant and cruel than the rest,” who led forth to execution Walter Milne, the last whom the Romanists had the pleasure of roasting alive in Scotland, for the horrible crime of believing the Bible rather than the Pope. The bones of old Sandy Somerville would be an invaluable acquisition as holy relics for the new cathedral of Lanark. He was the last heretic burner; who will be the next? In the late Lanarkshire election, a somewhat notorious pervert called his tenantry together, and after giving them a political lecture, very liberally told them to vote as thought best for him. Some four-and-twenty hours after, the factor was going round amongst them with letters from their laird, urging them, under the penalty of losing his favour, to vote for the candidate who, in his travels in Italy, has stated that “ *Convents are more conducive to the happiness of the people than Constitutions.*” It is understood that the word of command, reversing the order, had come down from head quarters, to all the slaves of the Vatican.

A CORRESPONDENT.

POPERY IN THE UNITED STATES.

THE following information from the Eighth Annual Report of the American and Foreign Christian Union, is interesting and instructive, especially to us at the present time. We have also to contend in opposition to the precise same policy. Let any man of the least practical wisdom, after reading such a statement, say if Romanism is to be despised as an effete system. Why should not we open up a formal communication with the American Protestants? The Report proceeds thus:—

“*Legislation.*—Far be it from us to ask for any special legislation in disfavour of Romanism. The law, and the administration of it, should deal as impartially with this system of religion as with any other.

“There are, however, some peculiarities in Popery which make it necessary that other forms of belief should enjoy legal protection against the inequitable and wrongful working of those peculiarities.

“We specify three points on which it is of the highest importance that the statute law of the land should guard the rights of the citizen, no matter what his religious belief may be. These points are,—The Public School System; The Tenure of Ecclesiastical Property; and the due Inspection of Convents.

“*The Public School System.*—The Romish clergy in this country, as everywhere else, is utterly opposed to popular education. This opposition relaxes, and that very unwillingly, only when the process of popular education shall be under their control as to its extent and direction. As they cannot acquire this control, they have made desperate efforts to break up the whole system. First by their clamours they try to get the Bible excluded from the schools. If they succeed in coaxing or frightening the school administrators into shutting the Bible out of a school, the latter soon find that they have gained nothing by this unholy compliance; for the priests immediately set up a second cry, ‘Behold a godless school! an infidel school! There is no religion there!’ The priests having withdrawn the children under their influence into seminaries of their own, next make demands that a portion of the public school money, raised by general taxation, shall be paid over to them. They do not ask that they may receive the proportion of money paid by their people towards the tax (which would be pitifully small), but that they may receive in proportion to the number of children which they can muster. If they can succeed in this demand, they secure two important objects:—First, they draw a large tax out of Protestant purses for the support of Popish seminaries; and secondly, they effect a union of Church and State, on which their hearts are fully set, by getting the money of the State to pay their sectarian teachers, who are mostly all ecclesiastics, for imparting religious instruction. Furthermore, it is expected that if the Papists succeed in this demand, then all the other religious bodies and denominations will demand the same thing for themselves. Thus the funds provided for schools common to all, being dissipated among the different sects, the common-school system must perish.

“Consequently, it is of the utmost importance that the several States should so legislate upon this subject as to keep the common-school system intact and impartial towards all sects, and the funds provided for it expended for the benefit for all who will avail themselves thereof, without preference of any sect, whether Protestant or Romanist, over others.

“*The Tenure of Church Property.*—It is a singular fact, that in the United States the Romish Church enjoys privileges on this point which are denied to

it in most countries where hers is the religion established by law, and alone recognised and tolerated. In this country there is no limit to her accumulation of real estate. In the Papal countries of Europe she cannot augment her possessions, except under very rigid limitations.

“As the laws of this country now stand, it may not be more than a hundred years before the people of the United States will find themselves in a frightful predicament. The Church of Rome is buying up all the land she can in city and country. She sees her chance—a chance denied her in Europe and elsewhere among her own followers; and she is eagerly availing herself of it to become the great landlord over our posterity, to the peril not only of their spiritual interests, but of their civil rights and liberties, and all their sources of prosperity and happiness. It is absolutely required by the supreme law of self-preservation, and by our impassioned love of freedom, that such a calamity be made impossible by wise and timely legislation. Recent statutes have been enacted in New York, Connecticut, and Ohio, with this end in view. We want laws, in all our States, so framed that they may and must be enforced; *laws which shall not bear upon the Romish Church alone*, but which shall judiciously and impartially limit the tenure of church property, and the amount to be so held by churches of all denominations, be they Popish or Protestant.

“*The Inspection of Convents.*—These Institutions are getting to be somewhat numerous among us. There are above a hundred of them. In their very nature they are anti-social, anti-human, and anti-Christian. They especially militate against the spirit of our laws and the genius of our institutions, which guard with vigilant jealousy the liberty of all who enjoy the recognised rights of citizenship.

“No other prisons are allowed among us but those for the punishment of crime and the custody and remedial treatment of the insane, and also these dungeons of which the priests hold the keys. Now the State will not surrender her own penitentiaries and asylums even to officers of her own appointment, and leave the latter to act irresponsibly in the premises. And shall the State watch thus jealously over the welfare of her criminals and madmen, and abandon her innocent and too conscientious sons and daughters to the tender mercies of proud priests and stern ascetics? If convents must be, then the least the State can do is to see that the Republic receive no detriment thereby, and that due protection be secured to the inmates, even against the consequences of their ignorance or want of consideration. Let it be enacted, that every convent shall be so built that every inmate may be able to leave it at will. Let it also be provided, that they shall be thoroughly inspected from time to time by competent and reliable magistrates or other public officers.”

DR. WISEMAN ON INDIA.

ALL the Romish authorities of the world are looking with the eagerness of vultures upon our Indian struggle. The great organ of the Jesuits of Europe, the *Univers* of Paris, openly gloats over the prospect of the downfall of Britain, and some of the Irish journals re-echo this premature shout of triumph. Every true and intelligent Romanist must without doubt desire the overthrow of a power which has become great by repudiating the Pope. But it would

not yet be decent or expedient, on the part of Dr. Wiseman, to play to this tune, and therefore in his long speech or sermon at Salford, he tries to turn the events of the day to account with the credulous people of England in another fashion. "Popery gets too little support in India, and those that fly from the barbarities of Popish despotism on the Continent, get too much support in Britain," is the brief burden of his long and cunning song. The precise contrary, however, is the fact. Popery gets too much support in India, and everywhere else, from Britain, and the only exile who is allowed to occupy a position in this country, in defiance of the principles of the Constitution, happens to be Dr. Wiseman himself.

OPEN-AIR PREACHING.—POPISH RIOTS AT BELFAST.

THE furious opposition of Romish priests to open-air preaching is quite easily accounted for. They have no confidence in the intelligent firmness of their own followers, if the light of truth is only fairly allowed to find access to their understandings and consciences, and hence their great struggle is simply to exclude the light. This can be done with tolerable success by means of the strong prejudices in which Romanists are nurtured, constantly stimulated and invigorated by the priests themselves. This ordinarily excludes a Romanist from all Protestant churches, and Protestant missionaries, as a general rule, from kindly welcome in most Romish families. But when Protestant ministers, in the spirit of their Master and of the first apostles, take to the open air, the calculations of the priests are at once deranged. Romanists may join the crowd and hear the truth, and even a passing sentence may be blessed for their conversion. The priests are well aware of this, and hence, next to the indiscriminate circulation of the Word of God, they hate nothing so much as open-air preaching.

This fact has just received an additional illustration at Belfast. The truth is admitted on all hands, that with the Romish party the riots there originated. They put forth the inflammatory placard which was the signal for all the disturbance, and every rioter apprehended was a Romanist. In these circumstances, it is surely singular and instructive to discover that the great mass of the public press of Britain, from the *Times* downwards, has manifested an open sympathy only with the rioters, and has been demanding an arrest of the preaching, instead of calling for prompt and signal justice on those who have broken the peace, and perhaps, also, on the still more cowardly ruffians, if they could be detected, who, from their place of secrecy, have been setting them on. "A Christian missionary, indeed," says the *Times*, "on first evangelizing a country, preaches in the open air, because he has no church to preach in; but where a religion comes out into the open air from preference, when it can stay in-doors if it likes, it is rather an assertion of lordship, supremacy, and dominion." It is, in truth, a simple assertion of existing toleration; but, in connexion with this, it is interesting to remember that our blessed Lord founded his command to preach the gospel to "every creature" upon his own claim to universal "lordship, supremacy, and dominion," on the footing of which every Christian minister is still entitled and called upon, if necessary, to take his stand. "All power is *given to me* in heaven and upon earth: Go *ye therefore* and teach all nations." This is enough in every land; and the Popish masses of Ireland are still as heathenish, and

stand as much in need of the fulfilment of this precept as the followers of Juggernaut and of the Grand Lama. It is interesting, however, to find the opposite ground taken up, to find less liberty proclaimed to be necessary under British sway, if Romanism be near, than under Paganism, and that too by the leading journal of Protestant England. That less liberty actually does and must exist we know to our cost, wherever Rome can carry matters her own way. Paul at Rome, 1800 years ago, could preach in "his own hired house" to all who came to him, "no man forbidding him," whilst Jupiter was worshipped and the Cæsars reigned in that city, but the same thing is impossible there now under the government of the Roman Pontiff. Romanism is therefore more intolerant than heathenism; but it is curious to find it argued that matters should be so, and that, too, by special brawlers on the side of progress—argued that the restricted, and not the free state of things, should exist in the nineteenth century in Ireland, under the authority of the British Government. No fact could prove more clearly the growing influence of Rome, the progress of its despotic opinions, and its blinding power in this country over influential classes. The truth is, we are now in our ignorance and conceit openly petting the Romanist, as the Bengal Government were lately, from similar motives, petting the Sepoys, and we shall probably be awakened some of these days by a similar result of our criminal and infatuated folly. How does the case actually stand? Rome shuts us absolutely out of all countries in which she reigns, refusing us the most common rights of toleration. Meantime, she claims every right, including the right to proselytize as much as she pleases in this country, and at our expense, and the claim is fully conceded. But now she turns round and insists upon shutting the mouths of our ministers when preaching under the open canopy of God's heaven—not controversially, but the simple truths of the gospel, without riot or disturbance of any kind, but such riots as she herself openly and avowedly creates; and this claim, also, is now conceded by our public authorities, and the concession is re-echoed by all the leading political journals of England. Where is all this to end?

The Belfast case certainly raises in a very prominent way the question of religious liberty in this country, and a most important question in the way of Romish progress. Let us even give no opinion on the expediency of open-air preaching in the particular case of Belfast. The right to do it must on no account be abandoned; and when it was resolved to have such preaching, no Romish mob was entitled to prevent it. We certainly think that a new question of the most momentous kind has now arisen; and we agree that our friends cannot now without compromise "give way for an hour" to those who, being anxious to put down the preaching of God's Word in a peaceable, lawful, and constitutional way, first make a riot themselves, and then claim on the ground of their own riot, that our liberties shall be abridged—our liberties to do right, and not their own liberty to do wrong. The public authorities conniving at this are as criminal as the rioters. We do not know the ground upon which Mr. Cairns, M.P., is said to have counselled the abandonment of the struggle, in which view many (whose strong Protestant principles are undoubted) are said to have acquiesced for a time. We shall be very anxious to hear the explanation of this; and the crisis, no doubt, demands great wisdom and much prayer. But to give way now, is to give way for ever. Some of the noblest passages of the New Testament were elicited by similar circumstances. Paul had his well-meaning counsellors, when he had the choice between danger and duty; but he refused

their advice. "What mean ye to weep and to break my heart? I am willing not only to be bound, but to die at Jerusalem, for the name of the Lord Jesus." So acted Luther, when an attempt was made to persuade him not to go to Worms. He replied that he would go, "if there were as many devils in Worms as there were tiles on the houses." So acted Knox on two or three memorable occasions; so acted all the martyrs. In all great struggles certainly there are periods of crisis which require prompt and unbending decision. Romanism knows this well, and yet it is essentially cowardly if firmly met. "Satan's servants," said Captain Gordon, "are like himself in spirit: *resist him, and he will flee*; give place to him, and he will advance to greater boldness." The impunity, some years ago, enjoyed by the Irish Popish rioters, and their success in putting down public preaching, in the case of the deputations from England and Scotland, may have emboldened the priests of Belfast now to try the same game again. If they finally succeed in this attempt, religious liberty is completely and permanently prostrated in Ireland. The Protestants of Great Britain, in that case, may lay their account with being very soon called upon to fight a similar battle in this country, at great disadvantage; in truth, the battle has already begun, and in connexion, too, with this very subject of open-air preaching. We do trust, therefore, that our Irish friends will be alive to the immense responsibility under which they act, and that they will blend the utmost gentleness with the most unbending determination.

HEDLEY VICARS AT THE POPISSH CHAPEL.

"You will be surprised to hear that I, a red-hot Protestant, went to the Roman Catholic chapel yesterday morning. Yes! but it was only as a Protestant officer, in charge of the Roman Catholic soldiers. The weather was raw, bleak, and damp—fit emblem of the service, which was formal, dreary, and icy cold. I felt very much oppressed and sick at heart, as I thought of the poor misguided, deluded men who knelt around; even keeping silence was wearisome to me, for I longed to speak to them of Jesus, and bid them look to the Lamb of God, the Saviour of sinners. I thought to myself, too, while listening to a mere moral essay, 'and is it to such a man you confess your sins, and forget Jesus the sinner's friend? thus flying to "broken cisterns" when the living fountain is ever near.' I returned home, feeling quite wretched. It was too late to go to Church, but I enjoyed a happy season in my barrack-room, when I did not forget you, and all your friends, including the navvies! I went in the afternoon to Mr. White's church, where I heard an excellent sermon from the words, 'Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof;' and again in the evening, when Mr. Lee Warner preached most powerfully on the text, 'I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another.' Is it not a wonderful prophecy? and how overflowing with comfort and consolation for us. With such a bright vision unfolded to the believer, the 'captive exile may well hasten to be free.'"—*Life of Hedley Vicars*, pp. 104, 105.



PRIESTLY OPPRESSION IN AUSTRIA.

A VIENNA letter in the *Augsburg Gazette* says:—"Various facts prove that the clergy are decided on carrying the execution of the Concordat to its extreme limits. We will mention one fact which we have learned by chance. In the village of Horsting, on the road from Linz to Wels, a Protestant had married a Roman Catholic. No engagement was exacted that the children should be brought up as Catholics, and the marriage took place without any impediment; and it was only some time after that the curé of the village demanded a promise to the above effect from the husband. It was refused, and, after several conferences on the subject, the curé summoned the wife to appear on a certain Sunday at the church, to hear a sentence of excommunication pronounced against her. The woman would not attend, when the curé applied for the assistance of the authorities, and she was taken to the church by force, and there excommunicated."

A CRIMINAL PRIEST.

In the *Eco d'Italia* we read as follows:—"Tidings from Cleveland, of the 20th of the present month, inform us that a German priest, named Frederic Bauer, has been arrested under charge of having caused the death of a little girl, eleven years of age. It seems that the child had committed the unpardonable offence of frequenting the Protestant Sunday-school, where she delighted to read and learn by heart many portions of the gospel."

“One day little Barbara Forman, on entering the Catholic school, was seized by the pastor of the flock, and bound cruelly to a chair. The priest then proceeded to torture the poor child—now beating her with a stick, now pulling her hair; and finally dragging her to the ground, he kicked her in the stomach repeatedly. In a few days, Barbara Forman expired; a victim to the fiendish ruffianism of a *priest* (!) who finds himself removed from the altar to the dungeon, to await his trial as a murderer.”—*L'Eco di Savonarola*.

ROMANISM IN HULL.

VERY recently writes the *Hull Packet*—“At the Roman Catholic chapel in this town, in the presence of Bishop Briggs, of Beverley, and a dozen other priests, four young ladies solemnly vowed never to obey the prime commandment given to our first parents in Paradise, viz., to ‘increase and multiply’ the human species. According to a recent statement as to the property which nuns must give up before the veil is taken, these girls will have surrendered all their property, amounting to more than £1000, to Romanist institutions, of a kind which have in this way, from age to age, become immensely rich.”

In communicating with the Editor of the *Hull Packet*, he has kindly favoured us with the following correspondence, which exposes the state of matters there. The tactics of the *pro-Romish Advertiser* are, of course, quite obvious:—

“The wonted religious quietude of Hull has been recently disturbed by the imposing display of a ceremony which, according to the authority of the *Advertiser*, ‘has never before been performed within our walls,’ viz., the reception of four novices into the order of the Sisters of Mercy.

“To the Editor of the *Advertiser* this appears an event of the first importance and the brightest omen. He cannot refrain from telling his rapture to the public, and with a thousand eulogies, introducing his newly-adopted sisters to his townsmen. We are given to understand that, at last, a bright day is beginning to dawn on our morally benighted town. The anti-English prejudices of our Irish population are to be up-rooted, and this proverbially wicked and ignorant part of our population is to be made virtuous and wise. Our long-neglected back lanes and alleys are to be cleansed from their filth and squalor—both physical and moral. The unfortunate sufferers in our infirmary are to be no longer forsaken, for they are promised the comforting presence of that same sisterhood which sent its matchless heroines to the Crimea. In short, we are henceforth to anticipate ‘the alleviation of every form of human suffering among all classes of the people.’

“Now, all this may look very imposing to the mind of the enraptured editor, but, for my own part, I cannot help scrutinizing these grand promises somewhat closely, and inquiring what the whole affair really means.

“It is clear enough that the Roman Catholics have a perfect right to import as many nuns as their zeal may dictate, and that the editor of the *Advertiser* is not only at liberty to rejoice over such importations, but also to record his satisfaction, and that in large type, and to the extent of nearly two columns of his paper. But, to my mind, at least, it is far from clear that our editor’s ‘gentle band’ has such wide and indiscriminate claims upon the sympathy of the general public as he would bespeak for them. Who, and what are these sisters, whose anomalous *mercy* brings them from the misery and degradation of their native land to alleviate the comparatively insignificant social evils of the town of Hull? Would it not have looked rather more consistent if their charity had begun at home and stayed there? Who, and what are they? we ask. The Jesuitical editor of the *Advertiser* would have us regard them as educators, nurses, alms distributors, &c. No doubt they are such; but is the public to be hoodwinked by this specious way of telling one-half of the truth and hiding the other? The ladies of this ‘gentle band’ are essentially proselyting agents of the Church of Rome. Their first and last business is to propagate the Roman Catholic

faith, and, as a matter of religious principle, they make all other works tributary to this single purpose. CONVERSION TO ROME IS THE SIMPLE MEANING OF THE WHOLE MOVEMENT.

“Does not our editor then confirm his well-earned reputation as a member of the ‘Society of Jesus,’ when, concealing the chief purpose of their mission, he writes—‘We have little doubt that when it comes to be understood that these religious ladies carefully confine themselves to the works of charity and mercy indicated above, and as carefully avoid interfering with the religious opinions of Protestants requiring from them the performance of any act of benevolence, many of the subscribers to the infirmary will be eager to obtain their services for the afflicted in that institution.’ Surely this is a piece of deception too transparent to catch the common-sense people of Hull.

“How expertly our sleek editor contrives, by a little cajolery, to evade his main difficulty. He well knows that there are insuperable sectarian obstacles in the way of his sisterhood, which it would only damage his cause to mention, and therefore he says—‘We dismiss altogether any reference to objections on the score of religion.’

“Now, sir, I have no fault to find with the Roman Catholics zealously endeavouring to disseminate their religion; but when they attempt to do so by imposing upon the people, through the perverted statements of a public journal, it is right that some one should stand forth to interpret the true meaning of their sayings and doings.

“Let the public therefore know that these Sisters of Mercy, wherever they are, and whatever they are doing, are aiming supremely at the propagation of Roman Catholicism; and that whoever places their children under them to be educated, must expect their education to end in Romanism; whoever entrusts to them the care of their sick, may expect the next visitor to be the priest; and that into whatever public institution they may find admission, most surely the missal and the crucifix will soon follow them.”—*Hull Packet*.

A correspondent has also kindly favoured us with the following incident, copied from the *Hull Times*, which illustrates the practical operations of Romanism:—“Yesterday, 28th August last, a regular scene occurred at the Hull General Infirmary, where the Rev. J. Motler, and another Roman Catholic, Mr. J. T. Dobson, one of the most active guardians of the Hull poor, appeared on the one hand, and Mr. Chatham, clerk to the guardians of the Sculcoates Union, on the other, each to lay claim to a sum of £38, which had been delivered by a female patient, named Rowbottom, while she was in the hospital expecting death. This woman had been for four or five years in the receipt of 1s. 6d. a week from the Sculcoates Union; hence the claim of the Sculcoates guardians of the poor, in opposition to the bold assertions of the priest and Mr. Dobson—that the woman had a right to do what she liked with ‘her own,’ and that she wished it to go to ‘the priest.’ The money is retained by the matron of the hospital for the present.”

The old woman’s name is Rowbottom. She is a Romanist, and has, it appears, accumulated the money by the fraud, of professing to be a pauper, and at the same time hoarding up wealth at the expense of the parish, under the idea that by giving this money to the priest, she will make sure of salvation. The *Hull Packet* says—

“On the Monday, a lady, who had repeatedly befriended the old woman, spoke to her of her sinfulness in having made so many false representations concerning her condition. ‘Oh!’ she said, ‘I am a sinner, but Mr. Motler will save me.’ ‘What,’ said the lady, ‘do you trust to a man to save you?’ ‘Yes,’ said the sick woman, ‘Mr. Motler will put his hand upon me and save me.’”

The same able Journal makes the following pointed and pithy remark:—

“Do any of our readers believe that if the *Advertiser’s* suggestion had been adopted a few weeks ago, and the sick-bed of the wretched impostor, Rowbottom, had been attended by Sisters of Mercy, either the matron of the Infirmary or the public would have heard one word of the £38? Can any one doubt that the money would have been given to one of the sisterhood to be handed over to the priest, and that thus neither workhouse nor hospital officials would ever have become cognisant of

the fact that they had been duped and defrauded by a make-believe panper? We certainly entertain no doubt of the matter; and having clearly before us this case of priestly interference in the Infirmary, we have no wish to see that noble charity ruined by the introduction within its walls of those veiled puppets of the priests—the Sisters of Mercy.”

Some members of the Board of Guardians seem to be rather novices in regard to Rome, to say the least of it, but we are glad to see that decided measures are being taken, and that a powerful impression has been produced by these events on the general Protestant community of Hull. An able lecture on the subject of “Nuns and Nunneries” has been delivered to a crowded audience by Mr. Mahalm, of the Protestant Reformation Society. Amongst other striking remarks, he said—

“Our Lord’s answer to the ruler, in the 18th of Luke, was often quoted by the Romanists in favour of their monastic system, but it only showed how they wrested Scripture to their own destruction. ‘Go and sell all that thou hast and give to the poor,’ said Christ; ‘Go and sell all that thou hast, and give to the church,’ says Rome. The conventual system is a source of great wealth to the Church of Rome, for every nun must bring a certain dowry, the *interest* of which must keep her, and thus the capital is continually increasing by new nuns joining her ranks. Mr. Motler said that it was a gross and unfounded calumny that unsuspecting girls were decoyed by fair promises, and compelled to take the vows, and then kept as in a prison for the rest of their lives. But the lecturer read an extract from Liguori’s *Nun Sanctified*, in which he addresses one that has been made a nun against her will, and tells her that as she finds herself in a place from which it is impossible to escape, *she must only make a virtue of necessity*. Mr. Motler must have known this, and the lecturer charged him with an intent to deceive. As to the abuses which Mr. Motler admitted to have been sometimes found in convents, and which he tried to palliate by referring to Judas, the lecturer said they were so filthy and abominable that they could not be exposed before a mixed audience; for proofs of this assertion, he referred to the Revelations of St. Bridget, or a description of the ‘ecclesiastical stew’ at Carthage, under Cyprian.”

The great matter will be to follow up the impression which has been made by systematic efforts to enlighten the whole community in regard to the true nature and designs of Rome, and to adopt efficient measures, by the blessing of God, for rescuing deluded Romanists from their fatal errors by bringing to bear upon their understanding and consciences the truths of the blessed gospel.

ROMANISM IN LIVERPOOL.

ROMANISM is gradually assuming a defiant attitude in England. Encouraged by the open support of the Government, and the profound apathy which generally reigns amongst the people, she thinks it unnecessary any longer to maintain much disguise. Probably the most remarkable exhibition of this sign of the times was lately made at Liverpool, which, from its contiguity to Ireland, has always been a great field of Romish aggression, although checked by vigorous Protestant resistance. On Wednesday, August 26th, a new Popish chapel was opened in James Street, in that important town. A friendly notice in the *Liverpool Journal* says, describing the scene:—

“Shortly after eleven o’clock there was congregated in the chapel-house and sacristy perhaps the largest number of Catholic ecclesiastics ever assembled in Liverpool. There were—1 archbishop, 5 bishops, 2 priors of religious houses, and 93 priests of secular and regular orders.”

The question naturally arises, What were all these men doing at Liverpool? Their presence was certainly not required in connexion with the opening of the chapel, except for the purpose of making a kind of physical force demon-

stration of the growing power of the Papacy in England. But the most singular and instructive part of the procession consisted of samples of the various forms of idle monks that are now beginning again to swarm and nestle in England, a soil from which they were ignominiously driven at the Reformation. This part of the description is as follows, and may well excite our alarm:—

“*The Order of Benedictines*, in full monastic habit, next followed in the procession. There were present:—Very Rev. Father Provincial Greenough, Very Rev. President Burchall; Rev. Messrs. Corlett, Margison, Dunns, Duck, Sullivan, Bonney, Davey, O’Brien, Pozzi, Scarisbrick, Lynass, Levi.

“*The Passionist Fathers* came next in order, as follow:—Father Provincial Ignatius; Fathers Bernardine, Alban, Joseph, Alphonsus, Celestine, Patrick, Joseph, Michael, Felix.

“*The Redemptorist Fathers* came next, and were represented by Fathers Laus and Buggenoms; and the procession was brought up in the rear by

“*The Capuchins*, in the brown coarse habit and sandals of the order. There were present—Fathers Emidius, Elzsaer, Lewis, and Alphonso.”

The mummeries of the day being completed, this crowd of priests and monks naturally felt the need of some bodily refreshment, and our cotemporary the *Liverpool Journal*, which seems determined to leave nothing unpraised which the priests did on the occasion, affirms that they did “ample justice” to their “repast.” After this, Mr. Daley, a solicitor, was placed in the chair, the Bishop probably thinking this more politic. He proceeded, in the following terms, to propose the health of the Pope as the first toast of the day. The Pope is the real earthly king of all Romanists:—

“The Chairman said—Ladies and Gentlemen,—I think it is usual, in assemblies of this kind, to propose the health of the head of the Church on earth; and I feel that it is unnecessary, in an assembly of Catholics, to preface that toast at any length. *All the cant about loyalty and all that sort of thing is happily exploded in the present day, and without further remarks, I give you the health of his holiness Pope Pius IX.* (loud cheers).”

In spite, however, of the explosion of the “cant about loyalty, and that sort of thing,” it was still thought expedient to take some small notice of the Queen of Britain on such an occasion, and accordingly the proceedings advanced as follows:—

“The Chairman.—The next toast in order, is, I believe, the health of her Majesty the Queen. This, too, requires from me no introductory remarks to make Catholics, at all times, drink the toast with the utmost loyalty and enthusiasm. I give you ‘The Queen.’ The toast was received with great warmth.”

Our readers will judge of the mere formal spirit in which the demands of custom and decency were thus complied with, whilst Lord John Russell’s feeble enactment against the use of territorial titles by Romish bishops was at the same time ostentatiously trampled under foot, as follows:—

“The Chairman.—I am quite sure you are all anxious to hear the next toast. What we have hitherto done were matters of duty and obligation,—pleasing duty certainly—but the toast I have now to propose to you is one that *enlists not only our duty but our best affections*. It is the ‘English Hierarchy and the Bishop of the Diocese’ (loud cheers).” Air—‘The fine Old English Gentleman.’”

This was certainly a new version of the “fine English gentleman,” either “new” or “old;” but at the same time, in one thing we must do the Romanists justice. They are making immense efforts and sacrifices to regain England—a noble prize—and they do not disguise their purpose. The following statement by Father O’Reilly (a Maynooth man of course) the priest of the

chapel, proves the zeal and liberality of the common people of Liverpool, who are the dupes of Rome :—

“ We still owe £6000 upon it, and I am not ashamed to tell you so when I say we have paid more than £8000. Of this £8000, £6500 has been paid by the pence of the poor of this neighbourhood; and of the £1500 remaining, £500 was given me by one man whom nobody knows.”

Let Protestants imitate and outstrip this zeal and liberality, if they would hope to rescue their country from the stupendous curse which is now suspended over them, and which is assuming such portentous and increasing proportions.

ROMISH CHAPLAINS IN INDIA FOMENTERS OF REBELLION.

In a work recently published, entitled *Memoirs and Letters of the late Colonel Armine Mountain, C.B.* (Longmans), is the following passage :—

“ We have some excellent men among the clergy in India, and I should say that a great deal is doing, both to improve the natives, and to promote good conduct among ourselves. Some of the Irish Roman Catholic priests, whom the Government pay, are DOWNRIGHT REBELS, AND DO THEIR UTMOST TO FOMENT DISCONTENT AMONGST OUR ROMANIST TROOPS; but their success is small, for our discipline is triumphant, and our system such, that, upon the whole, the men are attached to their officers.”—P. 293.

ROMANISM IN EDINBURGH.

A LEAF FROM THE JOURNAL OF A TOWN MISSIONARY.

On calling at the left door, a man from the middle house told me that there was no person in there. “ I am a missionary, I come to visit this house,” I said. “ Do you stay here ?” I asked. “ No ; that is where I live,” pointing to the house from which he had just come. “ Oh,” I then said, “ I will go along with you to your own house.” When we entered, his wife said to me, “ What is your business here ? There are none of your people in this house.” I answered, “ My business is to do all possible good to every one with whom I come in contact, in accordance with God’s Word, ‘ As we have, therefore, opportunity, let us do good unto all men.’ You are perhaps a Roman Catholic,” I continued, “ but the soul of a Roman Catholic is just as valuable as that of a Protestant.” She then gave forth such language as would pollute the pages of any journal to transcribe. Her husband told her to be quiet, and use me more civilly, as I had done her no ill. I then turned the attention of the husband and the others who were present to the words of Jesus, “ This is my commandment, that ye love one another, as I have loved you ;” and while giving some explanations and illustrations, the wife went out. She soon, however, came back, with a key in her hand, commanding every one to leave the house immediately. All went out, one by one, till I was alone. Of course, I had to follow the others.

I then looked into the house on the right, but I seemed to be looking into a kennel filled with most ferocious dogs ; for what a yelling against a heretic ! I next went to the house at which I had first called, and where a considerable number of men and women had now assembled. I got just the length of the door, when a woman threw it in my face with such a force, as to make the whole place shake. As I was finding my way out of the passage, a woman came out of the door on the right. I turned round to her, and spoke about

the command of our Lord, "Love your enemies, bless them that curse you." While I was doing this, the people came all out into the passage. One woman cried, "You have no shame." "There is no reason," I said, "for me to be ashamed of my work. Paul says, 'I am not ashamed of the gospel of Christ.'" Another cried out, "You are a devil." "That," I replied, "is what the Jews of old said of my Master." At this she rushed through the crowd to kick me, but was prevented by her husband, who defended me, while others pressed me to the wall. Some of the more malicious of them threatened to pitch me out upon the street. A woman on the opposite side of the street, seeing what was going on, stood holding up her hands in astonishment, and so she might. After the scuffle, a shoemaker took me aside, and told me that they were Connaught people. He also said my coat was very white; but I was thankful it was not red."

PROFESSOR AYTOUN ON THE BLESSINGS OF POPERY.*

THE emphatic affirmation of Lord John Scott, that the Tractarians in Scotland are eager and successful pioneers for Rome, however it may be repudiated, is constantly receiving additional proof. Indeed, it is somewhat difficult to know, from the language employed by some of the Scotch Jacobites, whether they think that the Reformation was, upon the whole, a blessing or a curse. For example, Professor Aytoun, in his late poem, "Bothwell," seems to have had it as a main object to blacken the Reformers. He gives a most affecting description of the evils which—if we may believe him—sprang from the glorious efforts of John Knox and his illustrious colleagues, and he denounces these noble men in terms of the strongest abuse. No wonder that the *Tablet* (October 25) quotes, with marked approbation, such lines as the following, written by one who is indebted to the Reformation for all his liberty to write and publish,—a liberty of which he would even yet be for ever deprived, were the reign of the Papal "beast" restored. Let groaning Italy and down-trodden Spain tell what is the true nature of that Papal "mirth" after which our Professor sighs so childishly:—

" Gone were the merry times of old—
 The masque, and mirth, and glee,
 And wearier was the palace then
 Than prison needs to be.
 Forbidden were the vesper bells—
 They broke the Sabbath calm!
 Hushed were the notes of minstrelsy—
 They chimed not with the Psalm.
 'Twas sin to smile, 'twas sin to laugh,
 'Twas sin to sport or play,
 And heavier than a Hermit's fast
 Was each dull holiday.
 Was but the sound of laughter heard,
 Or tinkling of a lute,
 Or, worse than all, in royal hall,
 The tread of dancing foot—
 Then to a drove of gaping clowns,
 Would Knox with unction tell
 The vengeance that in days of old
 Had fallen on Jezebel!"

* Bothwell: a Poem in Six Parts. By W. Edmonstone Aytoun, D.C.L. William Blackwood and Sons, Edinburgh and London. 1856.

THE POPISH POLICY OF GOVERNMENT DEFENDED.

WE are glad to observe that our exposure of the wholesale promotion of Romanism by the Privy Council is producing a startling effect on the Protestant community. Our articles on this subject have been referred to, we are thankful to say, or reproduced in many newspapers, and applications have been made for an explanation of such unwarrantable proceedings to the Privy Council itself. In answer to one of these applications, the following letter has been sent by Mr. Lingen, Secretary of the Council, to one of the Secretaries of a Protestant Alliance in England. We take the responsibility of publishing it, because we think it only fair and right that the public should know all that can be said in the way of defence:—

PRIVY COUNCIL OFFICE, &c.,
5th St. pt. 1857.

SIR,—I have the honour to acknowledge the receipt of your letter, dated 1st instant. Their Lordships have compiled the list, with a view to enable the Managers of the several classes of schools under inspection, to obtain with facility those works which they themselves prefer to use in the daily instruction of their own scholars. Books in use among Roman Catholics are included with the rest.

Their Lordships are not aware that the list is described, in any official document, as a list of books “suitable for use in all schools;” nor would such an expression be correct, if it meant more than that all schools might be suited with books from the list, *i.e.*, each school with books proper for itself.

It may be satisfactory to the Committee of Council, that Reading Lesson Books should be confined, with strictness, to secular information only. The series edited by the Christian Brothers is not the only one into which sacred subjects are admitted; and my Lords cannot, without undertaking something in the nature of a censorship, do more than see that books of this class purport to be, and in the main are, secular.

The list is sufficiently large to enable every purchaser, on behalf of elementary schools, to consult the wants of his own case.—I have, &c.,

R. R. W. LINGEN.

The spirit of indifferentism which pervades this letter, is melancholy. The main facts of the case are, however, fully admitted, although the statement is manifestly deficient in candour. When it is said that “their Lordships are not aware that the list is described in any official document as a list of ‘books suitable for use in all schools,’” there is simply an evasion of the question at issue. These words were not given by us in inverted commas, or as those of the Privy Council. They were given as our own, and simply as a brief and just description of the import of the printed communication made to teachers and managers of schools. On this subject our readers may judge for themselves. That communication, in so far as it refers to this matter, is as follows:—

“GENTLEMEN,—The Reports of H. M. Inspectors have shown that, while by the aid of Religious Associations the Managers of Elementary Schools have generally been enabled to procure a sufficient supply of Bibles, Religious Formularies, and Books of Religious Instruction, other Lesson Books, Text Books, Maps, and Diagrams have often been either wanting or very scantily furnished; and this evil has been increasingly felt since the standard of instruction has been raised by the operation of the Minutes of Council of August and December, 1846.

“The Committee of Council on Education have therefore acceded to an almost

universal sense of the importance of introducing a better supply of such Lesson Books, Text Books, Maps, and Diagrams, in addition to the Books of Religious Instruction, and have determined to make Grants for this purpose.

"I am to afford to you as Managers of your School an opportunity of obtaining the Books, Maps, and Diagrams enumerated in the accompanying Schedule, at the reduced Prices therein specified, and with the aid of a pecuniary Grant from their Lordships.

"In determining the Works to be put upon the list, my Lords reserved to themselves the liberty of rejecting any Work which by its subject-matter did not appear to them to be suitable for the purpose in view, viz. *the elementary instruction of children in school* [the *Italics* are those of the Privy Council]; but they have not gone further than this into the merits of any particular work."

Now we ask any candid reader to say whether the natural and necessary inference from such a statement, in absence of any other information, is not that the books so recommended "given at a reduced price," and "with the aid of pecuniary grants from their Lordships," are books "suitable for use in all schools?" There cannot be a doubt of it; nay, the obviously implied meaning is, that the books are useful secular books, fit for use in all schools, and other than religious, inasmuch as religious books are amply supplied from other sources. Would it ever have occurred to any Protestant, did it occur to thousands so addressed, that the list embodied, without any note of warning or mark of distinction, the worst teachings of the Jesuits? The idea is preposterous. Let any of our readers, who has any doubts upon the subject, only procure this Government catalogue and relative circular for himself, and he will find that if ever a Government was duped, and a Romish trap laid for unwary parents and teachers, it is to be found here.

The other parts of the letter contain a curious series of inconsistencies. It "may be satisfactory to the Committee of Council," says Mr. Lingen, "that reading books should be confined with strictness to secular information only." Without giving any opinion on this idea, the natural question arises,—why, if satisfactory, is this not done? But surely there is a great gulf between books "confined with strictness to secular information" and books containing open and degrading Popery. Again, is it any excuse for flooding the country, at the public expense, with the worst principles of the Jesuits that "the series edited by the Christian Brothers is not the only one into which sacred subjects is admitted?" Mr. Lingen, it seems from this, was aware that the Jesuit books were not mere secular school-books, but contained what he calls "sacred subjects;" in other words, all the peculiarities of Popery. Why then, did not his circular announce this fact, and warn the community? But he thinks it a sufficient set-off against such unwarrantable proceedings to say that some of the other books contained also references to "sacred subjects," that is, perhaps, some fitting extracts from the Bible, or sound scriptural information. This excuse is odd. It is rather worse than the story which Mr. Law tells in his *Serious Call* of the man who thought it a sufficient excuse for his irreligion, that "the Bible was the only religious book which he allowed to have a place in his library." Mr. Lingen is by no means so exclusive. Let us be thankful that Popery does not engross the exclusive regards of the Government. Without note or warning, the Privy Council recommends, in a general list of school-books, the entire educational series of the Jesuits, stuffed to the brim with Popery; and when the extraordinary fraud is detected and exposed, their Secretary coolly admits the fact, and then pleads that they have also recommended other books containing wholesome religious instruction. The defence is manifestly unsatisfactory; but it may be enough to say that the British Government commits a flagrant sin when it teaches

idolatry upon any pretence, and that it has always been thought necessary to label "poison," although food is not necessarily subjected to the same process.

We are confident that thousands to whom the Government circular is sent are totally ignorant of who the "Christian Brothers" are, or which of the books are Popish. Innocent simple people may select the books of the so-called "Christian Brothers," from the list, just because they bear so attractive a name. A respected Bishop writes us to say that he found these Popish books introduced into the schools of his own diocese. It is impossible to tell what mischief may be going on in Great Britain at present, in consequence of this Jesuit management, actively promoted by the immense influence of the Privy Council.

It is idle to say that the Privy Council cannot make the necessary investigations into the books which they recommend. If they cannot, why do they take the matter in hand at all? They are not bound to become book-sellers, and if the task is impossible, or if they cannot perform it aright, they had ten thousand times better abandon it at once than become the mere dupes and tools of the Jesuits in its execution. We have not yet made one-half of our exposures. We shall prove that in certain books indiscriminately recommended by the Privy Council, histories, grammars, dictionaries, everything is made subservient to the promotion of Romanism, and that by far the most mighty Romish Propaganda in the world, at this moment, as we could prove, is to be found in the educational proceedings of the British Government. No wonder that the Romanists are delighted with these proceedings.

Surely, however, the eyes of Protestants and of our Christian Churches will at length be opened, and the grand question raised must be—Should one farthing of the money of this country, in any shape or form, be expended in the promotion of abominations of the Man of Sin?

NOTES OF THE MONTH.

THE EVANGELICAL ALLIANCE AT BERLIN.—This meeting was eminently successful. It will powerfully tend to bring the Christians of the world together, and to unite them for the coming conflict. The prominent part taken in the meeting by the King of Prussia was peculiarly gratifying. The *Monthly Letter* of the Protestant Alliance says,—

"The Berlin Conference terminated on September 17. At the various meetings which have been held, a large amount of valuable information in reference to the state of religion on the Continent has been given. Among the practical results of the Conference is a plan for providing a refuge for Roman Catholic priests who may be desirous of leaving their Church. An institution of the kind already exists near Basle. As a first step, it has been resolved that this should be enlarged, so as to admit twelve priests, and that similar institutions, if needed, should be founded at Wittenberg and elsewhere."

It seems more than time that the Protestants of Europe were anticipating the future, as the horizon both at home and abroad is rapidly darkening around them. The same *Monthly Letter* says in regard to the Continent:—

"The Secretary has visited Brussels, Cologne, Hamburg, Berlin, Hanover, Amsterdam, and Rotterdam. Judging from what appears at most of these places, the state and prospects of Protestantism on the Continent must be regarded as very unsatisfactory. At Cologne, the efforts of the King of Prussia to obtain a site for the erection of a Protestant church have long been successfully resisted. In the kingdom

of Hanover religious intolerance and persecution prevail to a considerable extent. In Holland, a law has just been enacted by which the Bible is banished from the Government schools, in order to please the Roman Catholics, and the name of Jesus is excluded from all prayers used by the children, in order to satisfy the Jews."

ITALY.—"Pastor Kind, from Milan, at the Berlin Conference gave an account of the family and private ambassadorial services for worship in Italy. He specially mentioned, as a cause of complaint, that the Protestants in Italy possessed no hospitals of their own. In Parma and Modena alone, there are more than 1000 Protestants without spiritual care. In Ancona, there are fifty such Protestants, whose children are baptized by a clergyman attached to the Austrian army; and in Bologna, the parents travel with their children as far as Leghorn or Florence. He alluded to the various kinds of persecution to which they were subjected, such as compulsory baptism and burial at dead of night without religious services. He pressed upon the Alliance the necessity of sending out travelling preachers, who should visit the Protestants of the Diaspora."—*News of the Churches.*

BRUSSELS.—ABBE COMBALOT AND PROTESTANTISM.—"Abbé Combalot is one of the most violent assailants of Protestantism among the Catholic clergy. France is too small for the zeal of the Abbé. At the beginning of the present year Belgium enjoyed the privilege of a display of his eloquence. On January 6th the warlike priest denounced, at Liege, the Reformation as 'a disgraceful return to paganism and slavery.' The Rev. Mr. Durand, the Protestant pastor of Liege, whose labours are blessed with the most satisfactory results, invited Combalot to discuss this subject publicly with him at a time and a place which he, Combalot, might appoint. But M. Combalot preferred to leave this invitation without an answer, and to betake himself to Brussels. There he declared, on January 28th, from the pulpit, that 'the Bible, put in the hands of all, is the source of all crimes and all errors, and that with the Bible, one may justify adultery and murder, and set fire to the four corners of the universe.' The Bible Societies are consequently the most Satanic persecution which has ever been undertaken against the Church. On the following day, three Protestant ministers of Brussels, Panchaud, Tuel, and Filhol, followed the example of M. Durand, and offered to Abbé Combalot a public discussion. But the offer was again refused. Nevertheless, the preaching of Combalot attracted a great number of new hearers to the Protestant churches. At Liege, as well as at Brussels, it was announced that the assertions of the Roman priest would receive a public answer from the pulpit of the Protestant chapels; and so numerous was the crowd assembling for this purpose, in both places, that at Liege the same sermon had to be repeated three times, and at Brussels several hundred persons could not find a place in the largest Protestant chapel. Mr. Tuel published two letters on the subject, addressed to Abbé Combalot, and eighteen hundred copies were sold of it in four days."—*Christian Witness.*

SARDINIA.—Our readers will read with much interest the following important communication made to the Christians of England by Dr. Desanctis, through the *Evangelical Christendom* :—

"TURIN, June 17, 1857.

"DEAR SIR,—The work of evangelization in Piedmont, which is going on by means of the Free Italian Church, produces results much surpassing our hopes. But Satan has shown himself busy, and persecution has commenced. I refrain from reasonings, and proceed to facts.

"The Christian public are already aware of what occurred at Fara, in the month of May, when some foreign Christians who had gone to visit the brethren there were received by the populace, incited to fanaticism by the priests, with showers of stones. A few days after, a Christian of Fara died in the peace of his Saviour. I have not been able to verify the fact, but it is said that this dear brother died in consequence of the stoning. The children of the deceased went to the mayor for permission to carry away the corpse; this they obtained; but on the 20th May, at seven o'clock in the morning, two policemen proceeded to the deceased's house, shamefully insulted the bereaved family, and dragged the corpse away and buried it in a slimy field outside the cemetery. The outrage was revolting; the journals exclaimed against it; and the minister sent an order to take the body into the cemetery. While this order was being executed, the populace insulted the corpse, and some persons even threw stones at it.

"The following is another fact, insignificant in itself, but it shows to what a point we have come by the reaction of the priests. Joseph Corlando, member of the Free Church of Turin, working mason, not being able to obtain work during the winter,

went to Fara to give spiritual consolation to his brethren. The local authority had frequently annoyed him, for the purpose of making him depart. The other day, being at Turin, he received an order to present himself before the tribunal of Novara. He was accused of the great crime of having entered with his hat on, into a place which had once been a church, but which had for several years been used in the season as a warehouse for maize. The tribunal of Novara examined this grave question on the 10th inst. with the greatest seriousness, in a public sitting, which lasted from ten o'clock A.M., to two o'clock P.M. Our brother Corlando was, it is true, absolved; but still, an accusation which would have been contemptuously rejected at Rome, in the Court of the Inquisition, found in Piedmont a tribunal which discussed it seriously.

"The ex-priest François Aproso was condemned by the Tribunal of St. Remo, to one day's imprisonment, and a fine of fifty-one francs, for having attacked the religion of the State; he appealed to the Tribunal of Nice, and this tribunal, on the 2d June, condemned him to the highest punishment allowed by the law, that is to say, to five days' imprisonment and 500 francs fine, with the expenses of the process.

"Mr. Bianchi Giovini, editor of the journal *L'Unione*, has been condemned by the tribunals of Turin to a month's imprisonment, and 600 francs fine, for having said that the Pope was *neither God, nor the Vicar of God*. While he was in prison he complained of his sentence in his journal, and for this he was condemned again to six months' imprisonment and a fine of 2000 francs.

"Another process has been commenced against the evangelists of the Free Church, and the colporteurs at Novi. This war is entirely against the Gospel, for they give full liberty to the *Gazetta del Popolo* to turn the Bible into ridicule; they give full liberty to Antonio Franchi to publish a journal (*La Ragione*) which is altogether rationalistic and infidel; and to another half-religious sort of journal (*La Domenica*), which is said to be supported by M. Meille, and in its last number lavished the greatest praises on Antonio Franchi, and his infidel journal, and even Bianchi Giovini, when he published criticisms on the Gospels and infidel articles, was left by the tribunals in peace.

"But the process which has caused the greatest excitement was that of Alexandria, decided on the 5th inst. The accused were our brethren Mazzarella, Lagomorsino, and Minetti; the last is a young evangelist, aged eighteen. They were accused by the Attorney-General of having attacked the State religion, and in particular of having—1st. Denied the Divine authority of the clergy; 2d. The authority of the Pope as vicar and representative of Christ; 3d. The Divine institution of auricular confession; 4th. The real presence of Jesus Christ in the sacrament, and transubstantiation; 5th. The existence of hell as a place of punishment; 6th. Of having said that the worship of images was idolatry. The Attorney-General, in supporting the accusation, said that the accused were irreproachable in their morals, whether in regard to their teaching or in their conduct: he thus avowed that the Romish Church is and ought to be intolerant, and demanded one day's imprisonment for all, and a fine of sixty francs for Mazzarella, fifty-one for Lagomorsino, and ten for Minetti. The advocate for the defendants was a celebrated Italian, one of the most learned criminal lawyers of Italy, the well-known Neapolitan, Professor Zuppetta. The partiality of the tribunal was so revolting, that the advocate for the prisoners was obliged to appeal to the law several times against the president, who would say to the witnesses what he chose, until the advocate went so far as to declare that he must take off his robe and resign the defence if the president would not keep to the law.

"From the deposition of the witnesses it resulted: 1st. That the accused simply read the Gospel and meditated upon it; 2d. That they had never attacked the religion of the State; but being questioned in the assembly on the doctrines of the Romish Church, they replied by reading some verses from the Gospel, without making any comments or drawing any inferences; 3d. That the accused had said that Christ is the only Head of His Church; 4th. That they had said that God alone forgives sin through Jesus Christ; 5th. That being asked, in the assembly, if the body of Christ were in the host, they replied by quoting that passage in the Gospel, 'Do not ye yet understand that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?' (Matt. xv. 17); 6th. That the question relating to hell was occasioned by the explanation of the article in the Creed, 'He descended into hell;' and that the accused had said that the hell there intended was not the place of the lost; 7th. That in regard to idolatry in the worship of images, the accused had spoken in manifest allusion to the idolatry of the Gentiles.

"I regret that I cannot convey to you an idea of the excellent pleading of the advocate Zuppetta; but I must, in one word, tell you what Mazzarella said before

the tribunal and the multitude. He said that the Evangelical Christians of the Free Churches of Italy were not Protestants; they follow neither the doctrine of Luther, nor of Calvin, nor of the other Reformers; but their code is the Bible, the whole Bible, and nothing but the Bible. Their object is not to attack the religion of others, but to read and meditate on the Bible, in order to know the fundamental truths of Christianity. They acknowledge Christ as the Saviour of men, and as such he can have no man on earth as his representative; that they study the Gospel at home, which is not making the forbidden propaganda; but that they do not shut their doors against those who desire to study it with them; on the contrary, they are glad when they see a great many. The trial lasted from ten o'clock in the morning till five o'clock. The crowd was very great, and public opinion was manifested in favour of the accused. At half-past seven o'clock the tribunal pronounced sentence, and condemned the accused to eight days' imprisonment for each. Mazzarella and Lagomarsini to 200 francs each, and fifty-one for Minetti. All were condemned *a l'admonestation*, which involves prohibition to preach, and the expenses of the process. The public were indignant, and the report reached Alexandria that the tribunal had acted under superior compulsion.

"In the Chamber of Deputies, yesterday, the Ministry was questioned on the mission of the Ambassador Boncompagni to the Pope, and on religious processes. In respect to the latter, the Minister Cavour replied that the Ministry had nothing to do with them, but that the laws ought to be executed. The Liberal deputies remarked, that as in all these processes the Ministry took the initiative, the Government could, if it chose, prevent them. The Minister, the Keeper of the Seals, replied that the Government would fail in its duty if it prevented the execution of the laws. It was expected that the Vaudois deputy, M. Malan, would have said something in favour of liberty of conscience; but, to the great astonishment of all, a priest deputy (M. Apronni) spoke in favour of liberty of conscience, while the only Protestant deputy was silent.

"I will make no comments; for being interested, I might deceive myself. I have limited myself to relating facts; the Christians of England may draw the inferences.—Believe me, your devoted servant and brother in Jesus Christ.

"L. DESANCTIS, D.D."

"TURIN, June 19, 1857.

"DEAR DR. STEANE,—I have some more news to communicate to you on liberty of conscience in Piedmont, which may serve as a postscript to my preceding letter.

"The other day a Swiss Protestant died at Asti, where he had his legal domicile. The Moderator of the Vaudois Table was there, and did all in his power to obtain permission for the body to be interred in the public cemetery, which had for some time been usually granted; but his efforts were unavailing. Pastor Bert was called from Turin, but all the attempts of this courageous man failed also. The authorities desired that the corpse should be buried in an infamous place. Pastor Bert and the Moderator then determined to take the body to Turin, where it was buried in the Protestant Cemetery. See the state of things to which we have come!

"The following is another fact. Two colporteurs, furnished with regular permits, went on the 4th inst. to Sarzano; before selling a single copy of their books, the authorities seized them all, when they were sequestered, and to the present day they have not been able to get them again.—I am, with gratitude, your devoted servant,

"L. DESANCTIS, D.D."

GERMANY.—The following affecting letter, dated 30th May 1857, addressed to Dr. Steane, appears in the *Evangelical Christendom* of last month. It shows the sad state of matters at Mecklenburg:—

"On May the 28th, I received from the Grand Ducal Court at this place, a bill of expenses amounting to £3, 12s. 7d., under penalty of immediate execution, on account of a baptism administered here to three persons by Brother Gülzau, from Hamburg. The ordinance was administered by him because I have been forbidden to administer it, under the penalty of six weeks' imprisonment, which I had indeed to suffer from May till July in 1856. On this occasion I was considered as the instigator or ringleader of this baptism, performed by Brother Gülzau, and so was again condemned to six weeks' imprisonment. I protested against this punishment to the Chancellery of Justice, in reply to which it was lowered to an imprisonment of fourteen days, which I was compelled to undergo in October last. On the other hand, however, the expenses of the trial, including my board in prison, have increased to £3, 12s. 7d.

"At present there is no prospect of our being delivered from the police inspection,

which surveillance has now lasted for five years. My hand and foot are fettered ; I cannot and dare not go anywhere, to proclaim the gospel to poor fellow-sinners, while on all sides the voice is heard, 'Come over and help us.' Once more, therefore, I pray, do what you can in order to help, with the grace and assistance of our Saviour, that I may be delivered from this police-imprisonment (confinement to the town).—Your brother in the Lord."

ENGLAND.—"The Papists are putting up a number of new edifices, whether they have converts to fill them or not. The foundation-stone of a new Catholic church at Bacup was laid on the 22d ultimo, and the foundation-stone of another has been laid at Athlone. Cardinal Wiseman has been presiding at the opening of a grand Catholic edifice at Leeds, at which he took occasion to declare that the reports of the newspapers of disaffection in the Papal provinces were utterly untrue. He was loved more than a father by all his subjects."—*Christian Witness*.

EDINBURGH.—The large old church at the foot of the Cowgate, now in the hands of the Romanists, has been favoured with a bell, which has received the idolatrous ceremony of a baptism and blessing from Bishop Gillis. The same functionary has issued a "Pastoral Address" in regard to the Indian massacres, in which the following language is used speaking of this country:—

"But come what may of her fortunes, we, dear brethren, shall not forsake her in the hour of her trial, in the day of her humiliation. With true and sympathizing hearts shall we join in her wail over the loss of her valiant ones, and weep with her at the dread recitals that now sadden so many of her once joyous homes. The little that is left us of the inheritance of our fathers we shall readily share with them that have escaped from the ruthless hands of the spoiler."

This is surely very patronizing. Does the Bishop not recognise himself as part of the nation? Is this the alien spirit of Rome leaking out unconsciously? Pity Great Britain if she ever needs his mercy.

MAYNOOTH.—Peter Scott, Esq., of Edinburgh, has published, separately, an edition of Mr. Spooner's last speech upon Maynooth, with an excellent preface by himself. This, we understand, has been widely circulated amongst influential individuals. We highly commend such efforts in behalf of the good cause; and we trust that Maynooth will not be forgotten as soon as Parliament assembles. Mr. Scott gives copies of the above speech on application.

LEITH.—Priest M'Corry of Leith has been professing to reply to some recent lectures delivered by Dr. Cumming. A correspondent, who went to hear the priest, found that there was no admission without payment, and that the priest acknowledged that he had not heard the lectures to which he professed to reply.

JEDBURGH—RESTITUTION.—A writer in the *Galashiels Record* says,—

"Touring along Tweed, the Jed tempted us to old Jedburgh, whose 'justice' we found is not so dreaded as it should be; for lodging we were admitted to none, and so a hasty visit of a day was substituted for our purposed stay of a week. But that was enough, amidst the beauties of the Tivdale and Jethert uplands, to prove that lodginghouse-keeping will prosper as soon as the Railway Syntaxes publish its picturesqueness. And one discovery we made. Visiting the ancient Abbey, we were immediately preceded by two Popish priests, one tall and ruddy, the other little and black, our fellow-travellers from Galashiels; and their talk as reported on the spot was, looking round on nave, transept, and altar, 'What do you think of the doctrine of restitution? Is not that on the wing?' Let not the religio-political indifference of the day tempt any one to think lightly of this priestly talk. It is the expression of the heart with him, which is more than can be said of all priests' gabble. Be assured it betrays as much a fixed purpose, as it remained for a hundred years the fixed purpose of the Brahmin and Moslem to cut our throats in India, as has been done in this present 1857. Did not Gillis let out, that for twenty-five years he had had his sinister eye fixed on the Cowgate Chapel at Edinburgh, which he now has eluded and made a nucleus of Popery,—in due time to fill the lower town with that miasma—again, in due time, to break forth as Sepoydom has just done? So of the Jedburgh priests' restitution."

GLASGOW.—Mr. Jamieson, in a crowded meeting assembled in the City Hall, has replied to a lecture lately delivered in Glasgow by a Papist, on “Protestant Perfidy, Hypocrisy, and Imposition.” He stated “that he had been charged with cowardice, but he did not think there was much cowardice in a meeting like this. He was quite willing to discuss on equal terms—“fair play, and no favour”—from November till May, on condition that the proceeds be given to the Royal Infirmary, and neither to the Papists nor to the Protestant Laymen’s Association. This, he was sure, would not be done, as the love of money was a strong element in the Romish camp. Towards the close, he entered pretty fully into the Belfast affair; and having visited and made personal inquiries, he was in a position to vindicate the Protestants from the unjust aspersions cast upon them, and he saddled the whole blame upon the Papists. His long absence from the controversial field had evidently secured for him a reception which we did not anticipate. The meeting has proved that the Protestant feeling of Glasgow was not dead but sleeping; the fact that upwards of ten thousand individuals collected together for the purpose of hearing an anti-Popish lecture (and that, too, without the anticipation of debate), evidently shows that the success of the Papists is not so certain as they would have us believe, and when we consider that Glasgow is the head-quarters of Popery in Scotland, we have great reason to thank God for his goodness, in putting it into the heart of so many people to be present. We hope it may have a lasting impression, and lead to a complete and thorough examination of the claims and pretensions of the Church of Rome.—*Protestant Evangelist*.

GLASGOW PROTESTANT LAYMEN’S ASSOCIATION.—This Association, we are happy to observe, has commenced the winter campaign with vigour. Besides Mr. Jamieson’s, they have made arrangement for a series of lectures, by the members, in the College Open Hall. We hope the Protestants of Glasgow will rally round and support them.—*Protestant Evangelist*.

SCOTTISH REFORMATION SOCIETY.—This Society is going on with vigour, and extending the basis of its operations. Dr. Dill has been for two months in the North holding successful meetings in Wick, Kirkwall, Tain, Inverness, Nairn, Elgin, Keith, &c. &c. &c. The two new agents of the Society are commencing a mission to Romanists in Edinburgh. Efforts are about to be made to indoctrinate all classes of students and Normal-school teachers in Edinburgh during the winter months, by means of lectures, examinations, and prizes on the nature of Romanism. A deputation from the Society, consisting of Dr. Begg, Dr. Wylie, Rev. Jonathan Watson, John Gibson, Jun., Esq., Wm. Leckie, Esq., Bailie Blackadder, and James Nichol, Esq., along with Mr. Badenoch, assistant secretary, has met with the students attending the Divinity Hall of the United Presbyterian Church. Professor Lindsay in the chair, introduced the proceedings with a few preliminary observations on the present dangerous and aggressive spirit of Romanism, and the necessity of students making themselves acquainted with the whole subject. The meeting was afterwards addressed by Dr. Begg, Mr. Gibson, Professor M^cMichael, and the Rev. Jonathan Watson. It was a large and most cordial and enthusiastic meeting. The special object of the deputation was to offer three prizes of £7, £5, and £3 respectively to the students that shall stand the best examination at the opening of the Hall next session, in regard to the peculiarities of the Romish system—the text-book chosen being Dr. Cunningham’s edition of *Stillingfleet’s Answer to Gother*. Copies of this book

are given to students at a very reduced rate, by applying to the Society's Office, 6, York Place. Upwards of 100 copies have already been taken.

We do trust that the awakened zeal of the Christian public will supply ample means for carrying on these important but expensive operations.

THE LA SALETTE IMPOSTURE.

THE accession of the Tractarians to the Romish camp is not an unmixed advantage to them. The old Romans were in the habit of saying, that no man suddenly became a rogue, and even so it may be affirmed with truth, that men seldom plunge suddenly into the depths of superstition and credulity. The Tractarian converts to Rome, in England, are partly in this state. Their opinions are supposed to be represented in the *Rambler*, and they are evidently not all prepared at once to sink to the depths of Irish Romanism or of Continental imposture. In regard to politics, the *Rambler* talks of "that whimsical theory, advocated *either seriously or as a make-believe*, by a section of Irish politicians calling themselves an Independent Opposition." The *Rambler* says, "To those who remember of *what stuff* the representatives of Irish constituencies are usually made, there is something amusing in the very idea of seriously discussing the professions of these gentlemen." Again,—“It is a great misfortune, to us, to be defended *by a set of men* who are usually regarded as the most venal of political adventurers. It helps to foster the *common notion*, that a large amount of *humbug and trickery* enter into all our proceedings; that our standard of morals and honour is very low; and that we are intellectually an *inferior class of people*. We grieve accordingly to see this false idea bolstered up by loud professions of independence *which nobody believes*.” This style of speaking is not held by the extreme Romanists to be at all up to the mark. And so of Romish miracles.

Every Protestant knew from the beginning, that what was called the miracle of La Salette was simply an audacious imposture—one of those “pious,” or rather “impious” frauds by which the Romish Church swindles her ignorant dupes and others out of large sums of money. The fraud, as we formerly proved, has now been fully exposed, and there is not a little consternation in consequence in the Romish camp. The *Rambler*, instead of the usual policy of hard assertion where proof has failed, has intimated pretty plainly its disbelief in the whole affair. In an article in the September Number, entitled “The *Edinburgh Review* on La Salette,” it says,—

“We believe that *we express a sentiment very general among English Catholics*, when we say, that we have never been able to feel any very strong convictions either way, respecting the Apparition of the Blessed Virgin on the Mountain of La Salette. . . .

“For some reason or other, *it is undeniable*, that the reported miraculous appearance at La Salette has not awakened any very general interest in Catholic circles in this country. . . .

“The great majority of Catholics, both lay and clerical, have either expressed a positive disbelief in its genuineness, or a disposition to suspend their belief until the subject was more thoroughly investigated, or, *more generally still*, have confessed, *that they could not arouse themselves to care very much about it either one way or the other*.”

And again :—“The narrative has not taken root generally in the mind of Catholics of an influential character.”

After a paragraph describing how “the somewhat languishing interest both of the supporters and opponents of the story has been awakened by the trials

of a certain ex-Religious" Mdlle. Lamerlière, for personating the Blessed Virgin, and so giving rise to the History, the *Rambler* says :—

"Under these circumstances it seems likely, unless something new should turn up, that the excitement produced in some quarters by the narrative would gradually die away."

For this ebullition of common honesty, the *Rambler* is seriously taken to task by the *Tablet*, as the "naughty boy" of the family, and is attacked in round terms by a writer who subscribes himself, "A Priest of the diocese of Birmingham."

That our readers may have some idea of the kind of morality inculcated by this "Priest," we quote the following extract from his letter in the *Tablet* of September 12th :—

"If there really are influential Catholics who openly oppose themselves to a legitimate canonical sentence of the competent tribunal of the Church, all that is to be said is, so much the worse for these influential Catholics; they set an exceedingly bad example, which, it is to be hoped, those who are less influential will, for their own sakes, be slow to follow.

"The fifth article of the Bishop of Grenoble's sentence runs thus—'We expressly forbid the faithful and the priests of our diocese ever to express themselves publicly by word of mouth or in writing, against that which we this day proclaim to be fact, and which, from this time forth, exacts the respect of all.'

"By such a decision it is of course never understood that an article of faith is made, which must be received by all. It is open to every one to dismiss the matter quickly from his thoughts, or even to enjoy in private his own contrary opinion; but if he has occasion to speak in public, he owes the canonical decision a duty of respect, and anything like a formal breach of this respect becomes an outrage and a scandal, which the influential character of the person guilty of it, only makes the worse and more injurious to himself and his neighbours. And if a Catholic writer cannot bring himself to show respect to this decision, his wisdom is to let the question alone."

Let this be translated into plain English, and it surely embodies the worst logic of the brigand. Truth has the highest claims on every Christian; but a company of men band themselves together, let us say, to rob and rule the world under pretence of religion. One of them, however, perhaps a mere dupe, or more honest than the rest, becomes at length persuaded of the imposition which the others are practising, and, though still adhering to them, he is disgusted with it. Even that is all very well, provided he will only keep his disgust to himself. But it at once "becomes an outrage and a scandal," if he dare to say a word in public in regard to his convictions. Why? Because, of course, it tends to impede the robbery and imposition. Such is Romanism by its own admission.

MONKERY OF OLD IN ENGLAND.

SINCE monasteries have begun to spring up again in England, under the fostering care of the Government, it is well that Protestants should reflect on the real nature and results of the monastic system, as formerly developed in Britain. The following passage from the sermons of old Bishop Sanderson, may be read with interest and profit, and the "plainness of speech employed" is all the more remarkable, as the Bishop was decidedly High Church, and was not disposed to condemn, out and out, the monastic system in itself. This, of course, was a mistake, as "forbidding to marry," and professed idleness are specially condemned in Scripture, the former as a mark of Antichrist. But hear the vigorous old Bishop on the monks of England before the Reformation :—

“Evil creatures, slow bellies, stall fed monks and friars, who live mewed up in their cells and cloisters, like boars in a frank, pining themselves into lard, and beating down their bodies till their girdles crack.

* * * * *

“These of later times, by their afflicted, absurd habits and gestures and rules, by their gross and dull ignorance, by their insufferable pride, though pretending humility, and their more than pharisaical overlooking of others, by their insatiable avarice, and palpable arts of getting into their hands the fattest of the earth, and that, under colour of religion, and pretences of poverty; by their sensual wallowing in all ease and idleness, and fulness of bread, and (the fruits of these) in abominable and prodigious filthiness and luxury, became as proverbs and as bywords in the mouths and pens of men of all sorts. No sober writer, almost of any note, even in those darker times, but noted and bewailed the corrupt estate of the church and clergy in that behalf, for by this time, you must know, these drones had thrust themselves against all reason and common sense, into the rank of churchmen, and shrouded themselves under the title of clergy. Divers godly and learned men wrote against the abuses, desired a reformation, laboured to have monkery reduced, if not to the first institution (there seemed to be little hope of that, things were so far out of course), yet at least wise to some tolerable expression of it. The poets wanted no sport the while, who made themselves bitterly merry with descanting upon the lean skulls and the fat paunches of these lazy gutlings; there was flesh-hold enough for the rhyming satirists and the wits of those times, whereon to fasten the sorest and strongest teeth they had.

* * * * *

“Saint Augustine, in a just treatise, opposing it, not without some bitterness, rebuking them as contumacious and peevishly perverse, who, reading in the Scriptures that, “he that will not labour shall not eat,” do yet resist the apostle’s admonition, and under pretence that they may have leisure to read, refuse to obey what they do read. But ease is pleasing to flesh and blood, and will not be easily wrung from those who have any while given themselves to it, especially when it can pretend the face and colour of religion. So that, for all this, the humour still increased and spread, till at length there grew whole orders of disorderly mendicants, begging runagate friars, who by their affected poverty, diverting the charity of well-minded people from those that were truly poor, enriching themselves with the spoils of the poor; and under colour of long prayers, made a prey, not now (as those craving pharisees of old, whose simplicity they pity) of widows’ houses, but of goodly lordships, and whole countries before them. It is well known in this our land, how both Church and Commonwealth groaned under the burden of these heavy lubbers; the Commonwealth, whilst they became lords of very little less (by their computation who have travelled in the search) than the one-half of the temporalities of the kingdom; and the Church, whilst they engrossed into their hands the fruits of most of the best benefices in the realms; allowing scarce so much as the chaff towards the maintenance of those that trod out the corn. Their profession is (God be thanked) now long since suppressed, and their habitations demolished by the violent and Jehu-like reformation of a mighty king; and the land by that means well purged of these overspreading locusts. There is nothing of them now remaineth but the rubbish of their nests, and the stink of their memory, unless it be the sting of their devilish sacrilege in robbing the Church by damnable impropriations.”—Vol. ii. pp. 194-6.

POPERY IN SPAIN BY AN EYE-WITNESS.

THE following are extracts from the recent correspondence of a Scotch mechanic, who is settled in a rural district of Spain :—" Here the Romish priests carry on their craft without any fear of detection, and live as it listeth them, without any disguise. It is in such places as these that the genius of Romanism can be best seen, where it is allowed to develop itself in its own natural way. This is a practical answer to the question, What will the priests do when they can do what they please? We find that in May 1852, they act precisely in the same way as they did before the Reformation, when their worldliness and flagitious conduct called forth the reprobation of every sober mind, and the Romish princes demanded some reform in the lives and manners of the clergy. The Popish tree is always the same, and always brings forth the same fruits, where no object is to be gained by hypocritical reserve. The following simple complaint speaks for itself :—

'I like Spain very well, if I had but a church to go to. But, alas! this is not the case. The sacerdotal servant of Antichrist goes through the ceremony of mass in the morning, and then the people may go where they please, and do what they please. It is heart-rending to see how the Lord's day is spent in gambling, dancing, drinking, which not unfrequently ends in a fight. This state of things is not only permitted by these reptiles of priests, but encouraged by them; for every church has what they call fairs for buying and selling every month at the church-door, or on a green beside the church. Two or three times they have what is called *rumirees*, that is, dancing and feasting all round the house of God (or allow me rather to say the house of the devil), where you will see ten or twenty of these vagabond priests taking a principal part. The Church here (if I may be allowed to call it so) is just a dead stagnant pool, like the water that covers Sodom. For all that the Priests do here is to cover a Sodom of iniquity. There are no sermons, and no visiting the members of their congregations, except when a poor creature is dying, to give him extreme unction, and get money for chanting the soul out of purgatory. The greater part of the priests spend their time in playing at cards, drinking wine, and seducing young women. If even the Puseyites were here for a while, I think, in fact I am sure, they would return home with heart and hand against such a system being introduced into England. If the people of England but saw Popery as I have seen it, in its rampant state, without constraint, I am sure that every well-thinking person, from John O'Groats to Land's End, would rise up against it. I am in the country, two miles from the nearest town, and I may say I have no earthly neighbour but the cuckoo, whose beautiful voice I am very fond of, as it brings days of old to my recollection. But why so melancholy? The Lord of Hosts is everywhere, and he is in Spain also; and in him do I place all my hope and my confidence.'

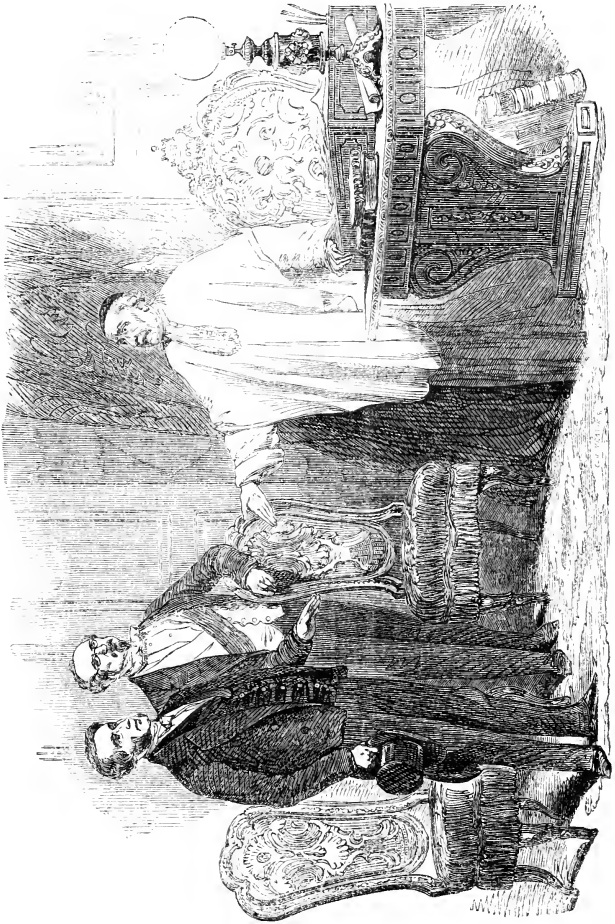
THE PENALTY OF PROSELYTIZING ROMAN CATHOLICS.

A ROMAN Catholic servant in a respectable Presbyterian family in connection with a distinguished Irish Mission congregation, had been for some time reading the Bible, and being of an inquiring mind, had begun to see the errors of her Church, and was seeking farther instructions by coming out to public service. When this became known to her friends the greatest excitement was produced. They visited her repeatedly, entreating, promising, and

threatening her by turns, but all to no purpose. At last they fell on another expedient. About dusk one evening a person knocked at the gate, and invited the girl to come out. She was overheard by one of the young men employed in her master's warehouse, who happened to be in the yard, peremptorily to refuse. The next moment he heard a scream, and she disappeared outside the gate. On discovering that she had been conveyed into a neighbouring Roman Catholic house, another of the young men rushed up stairs, and found her surrounded by a crowd in a state of great agitation, with a priest at either side of her. The police were by this time called in, but on being interrogated, she stated her willingness to accompany the priests. On this account nothing could be done for her rescue, and she was led off in triumph, and placed in the house of a relative, where she was closely guarded. There can be little doubt that her reason for consenting to go with her relatives was to prevent mischief ensuing to the inmates of the house where she was a servant. She has since been conveyed away to a distance from the town. Since this occurrence, threatening notices have been sent to her former master, and to one of the young men who was suspected of giving her scriptural instruction. A fac-simile of one of these notices reads thus:—"We, the Ribbon Lodge before named, warn you, you bloody devil, again, to fly to the devil. This is the second time. We believe you to be the leader of that other devil who will suffer for his offending our clergy. We will make you suffer for giving us the trouble of warning you so often. Signed—Captain Killall, and General Shootall, secretaries." A few evenings after, as the young man who received this notice was turning out of the street into an archway leading to his house, a large stone of the size and shape of a hatchet was hurled at him from behind, and grazed his ear, impinging with great violence against the wall. Attached to the stone was a similar notice to the above, and in the same handwriting. No clue has yet been obtained to the perpetrators of this outrage. When such things are done in one of the most Protestant towns in the south of Ireland, in spite of a vigilant and well-affected magistracy and police, some idea may be formed of the danger attending missionary effort where Roman Catholic influence is predominant. It affords a specimen, too, of the logic Rome finds most effective in meeting Protestant arguments.

SECRETS OF NUNNERIES.

"BUT that which concerns our present subject is the veil of secrecy that covers all within such establishment as these. There may be—I must not say that there is; there may possibly be the most frightful vice—there may be the most ruffian violence—there may be the veriest climax of profligacy—there may possibly be all this, and the public never know it. History has recorded the fact, that in the apartments of the inquisitors of Spain there were found sixty-two young women, who had been corrupted and ruined by the inquisitors, and kept there where the public could never know it. The French soldiery flung open the Inquisition, and revealed the secret. There is no security in Italy against the same evil in a very large proportion of the nunneries; for every crime of earth and hell may possibly be rife throughout their cloisters, and the cry of injured innocence and outraged virtue, stifled within the walls, remain unheard by the world without. While we were at Rome, an abbess of one of the nunneries rushed forth frantically from the open gates, plunged into the Tiber, and there sought in its deep waters to drown the memory and the remorse of the past! The ecclesiastics could not bear to hear it mentioned."—Scymour's *Pilgrimage to Rome*.



THE POPE DEMANDING UNCONDITIONAL SUBMISSION IN BRITAIN.

INTERVIEW WITH THE POPE.

BY G. T. LOWTH.

It will not be uninteresting, at the present time, in England, to hear the sentiments of Pius IX. as to a union of the Christian Churches. A foreign diplomatist, resident at Rome, having requested an interview with the Pope, for the purpose of taking leave of his Holiness before visiting his own country, invited me to accompany him to the Vatican. We were admitted to the Pope's presence at eight o'clock in the evening, and found him alone in a small room. He was dressed in white, and, on our entering, came forward from his seat by a writing-desk, and shook my companion by the hand. They had been intimate for many years before Pius came to the Papal throne. After some light and friendly references to past time between the Pope and the envoy, his Holiness, turning to me, alluded to an interview which he had with Dr. Townshend, and their conversation on the subject of a proposed union of the Christian Churches. "But," he said, "we did not understand each other very well, for we could not converse in any other language than Latin; and Dr. Townshend spoke it with your English pronunciation. Our way of pronouncing it is very different." I said that I believed that the learned world were agreed that ours was not the true mode of sounding the Latin vowels. He then went on to speak of the proposed union of the Churches; and, in reply to an observation of my companion, "that all parties must give up something for such a purpose, as without such concessions, no possible union could take place," the Pope said—making at the same time with his hand an earnest, quick movement—"Nothing; we could give up nothing."

My friend observed that his Holiness's declaration, "that the Roman Catholic Church could give up nothing," left no common ground on which there could be any junction, and that nothing remained but the conversion of one party to the opinions of another. The Pope entered warmly into this, and spoke at some length, rapidly, and with much eloquence, his head thrown back, and his eyes frequently raised; the burden of his speech being that all of us must eventually be brought to enter into the bosom of the holy mother church, and for which he continually offered up his earnest prayers. When he paused, I ventured to observe, that such conversion should only be brought about by right means, and that none were justifiable except moral persuasion. He hesitated to agree to this, and then burst out in a declamatory manner, and insisted that argument was to be used in persuading men to enter the true church; but that the duty of that church—which it would not neglect—required something more. So lengthy were his observations, and so rapid his utterance, that it was not possible for me to note the exact terms, and I could not venture to write down words which I was not certain were used; but the impression left on my friend and myself was, that argumentative teaching and moral persuasion were not the weapons which his Holiness considered to be the strongest in the armoury of the Roman Catholic Church, and placed at its disposal in the ultimate resort.

I ventured to rejoin that Protestants considered moral teaching of the truth, and moderation, to be better than violence, as means to bring men to a sense of religion. The Pope replied, that "moderation was a good thing, but that the church had imperative duties to perform towards mankind."

We shortly afterwards took our leave, the interview having lasted nearly

half an hour. The Pope dismissed us with many kindly expressions of regard for my companion, and a very hearty grasp of my hand. This unceremonious act, and his whole manner, showed me a man of naturally warm feelings, and a kindly disposition; but I am bound to say that, while he was at times throughout the interview cheerful, and even joyous, and totally informal, when he was speaking on the subject of the church, his countenance changed, and it then expressed a harsh earnestness and a severe resolution.

Thus our English Protestant friends have it from the mouth of Pio Nono himself that, as far as he is concerned, any agreement with Rome means, that every one must go over to Rome, and consent to be bound with her chains.

On our way home, my companion observed, that the late troubles in the Roman States had had the effect of making a marked alteration in the expression of his Holiness's countenance. His words were, "His face is much harder than it was before he left Rome." The envoy was much concerned at the change, and augured ill from it.—*Christian Witness*.

PRIVY COUNCIL SCHOOL BOOKS.

No. II.

WE find that a pretty general mistake was made in connexion with our former article, viz., in imagining that the operations which we then exposed and denounced were carried on in Ireland, and not in Great Britain. In principle this would, of course, have made no difference; but still the fact is the very reverse of that supposed, viz., that these operations are being carried on in all parts of England and Scotland, and are thus tending powerfully to work into the hands of the Tractarians, and to elevate again into a triumphant position in our land "the mother of harlots, and of the abominations of the earth."

Our farther investigation of the Popish volumes that are inserted in the list of Educational Works of the Privy Council, shall begin with the volume entitled "*The Third Book of Reading Lessons*." This book will be found on page 1 of the Privy Council List. The publisher is there said to be *Burns and Co.*; but on referring to the volume itself, it is marked the Eighth Edition, and we find that the publisher is "J. M. O'Toole, Dublin," Burns and Co. appear as mere venders. The book is written or compiled by the so-called Christian Brothers,—an order of Jesuits, and meant for "training the pupil to habits not only of observation but of reflection,—the first by a reference to living objects;" the second, "by the impressive appeals of religious truth," (*Preface*, pp. 3, 4.) The volume thereby, at the very outset, proclaims that it is intended to afford so-called religious instruction, and flatly contradicts Mr. Lingen's assertion, that the volumes complained of will be found in the main to be secular. The bare announcement of "impressive appeals of religious truth," by a set of Jesuits, prepares us to expect *Popish* teachings; and our anticipations are abundantly realized. We get no further than the 30th page, when we meet with a long lesson on the "*First Communion*," which is supposed to be established by misinterpreting the apostle's words, which are given in the Douay version, "As new-born babes desire the rational milk without guile, that thereby you may grow unto salvation." On the *third* page thereafter is a lesson, entitled "*Church of Our Lady, near*

Bologna ;” on page 45, we have a lesson on “The Journey to Bethlehem,” by Dr. Wiseman. On page 67, an extract from the “Lettres Edifiantes,” intending to show the success of a Popish missionary, as a “missionary of God” among the Arabs. On pages 80, 81, is a sketch of the so-called holy Francis Borgia, as a specimen of “humility,” and thus as “the foundation of patience.” On page 194, we have a long lesson by Lingard, the well-known Popish historian, on “Christianity in Britain,” meant to attribute to the Church of Rome the introduction of Christianity into this country,—an event which took place very long before the Popish Church as an organized system had any existence. On page 101, we have a lesson on “Forgiveness of Injuries,” by Manzoni, beginning with the following eulogy upon Roman Catholics :—

“It is one of the brightest characteristics of Catholic morality, one of the grandest results of its authority, that it has anticipated every sophism of the passions, by a precept, and by an express declaration. So, when it was disputed, whether men of a different colour from Europeans should be considered as men or not, the Church, by pouring on their heads the water of regeneration, put to silence, as far as in her lay, these shameful discussions, and declared them to be brethren in Christ Jesus ; men called to partake of his inheritance. More than this, Catholic morality even removes those causes that opposed an obstacle to the fulfilment of these two great duties, the hatred of error and the love of men ; for she forbids all pride, attachment to earthly things, and all that tends to destroy charity.”

On page 119, we have a lesson on the so-called *St. Bridget* ; followed by a Popish story about “The Catacombs.” On page 128, there is a hymn to the Virgin. On page 134, is a lesson on the “Virtues of the early Christians,” in which we are told of the “pious custom they had of making the sign of the Cross on every occasion, as a mark of their lively faith.” Again, on page 148, in a lesson entitled “Europe,” we have the following assertions :—“The number of (Roman) Catholics in Europe is computed at 136 millions. This division of the earth is also distinguished as the site of the chair of St. Peter, acknowledged as the centre of Christian unity, since the time of that apostle :” and there is craftily insinuated, as the *result of Romanism*, the inference that in no other region “have the effects of human intelligence, enterprise, and industry been more strikingly exemplified.” To show that this inference is utterly false, we need scarcely remind our readers of the words of Macaulay :—“Throughout Christendom, whatever advance has been made in knowledge, in freedom, in wealth, and in the arts of life, has been made in spite of her (the Church of Rome), and has everywhere been in inverse proportion to her power.”—(*Hist. of Eng.*, vol. i. p. 47.) The book, in a word, is stuffed full of Popery.

On page 161 we have a lesson on “The Cross of the South,” and on the second following page, five stanzas on “The Sister of Mercy.” In the lesson on *Asia*, page 167, we are told that “fatigues, sufferings, and persecutions, are being daily and cheerfully undergone by (Roman) Catholic missionaries to effect this glorious object,” (*i.e.*, the diffusion of the light of the gospel.) On page 192, we have an account of the founding of a monastery at Glendalough, Wicklow ; and at page 205, in a lesson on America, we are told that “nearly two-thirds of those who profess it (*i.e.* Christianity) are (Roman) Catholics.” And on page 209, we find that the Christian Brothers have taken advantage of Alison’s words, on the “Influence of Religion on the Tyrolese,” tracing, of course to Romanism, what “humanized the manners of a people remarkable only, under the Roman sway, for the ferocity and barbarism of their customs.” And there is sure to be added, “that so long as the pious mountaineer continues

to adore the 'Good Shepherd,' and to implore the power of the 'afflicted mother,' he will never cease to befriend the traveller, nor to discharge the duties of hospitality."

On page 227, there is a poem on the Virgin Mary, and on the next page an account of what is said to have taken place betwixt Pope Pius VII. and Napoleon I., where we are informed that the Pope told his majesty that "the Supreme Pontiff recognises" no "power superior in temporal matters to his own;"—that "should he (Napoleon) desire it, we (the Pope) shall instantly retire to a convent, or the catacombs of Rome, like the first successors of St. Peter; but think not, as long as we are intrusted with the responsibility of power, to make us by menaces violate its duties." The object of the Christian Brothers in thus collating the words of the historian of Europe, is of course twofold—to laud the Pope, and in order to do this more effectually, to enforce it by the weight of a Protestant historian's name.

On page 257, when telling of Guadaloupe, we are informed that it possesses "an excellent hospital, served by Sisters of Charity:" and on page 262, in a lesson "On the Figure of the Earth," we have the following very amusing and jesuitically false statement:—

"It is not true, as stated by certain authors, that some of the Fathers of the Church went so far as to pronounce it heresy to believe there were such people as the antipodes. This calumny was founded on the fact, that the Church did condemn certain heretics, who, from vague notions of the form of the earth, confounded the antipodes with a pretended race of human beings, who, they said, were not descended from Adam, nor redeemed by Christ."

On page 280, we have another hymn to the Virgin, viz. :—

"HYMN TO THE BLESSED VIRGIN MARY.

"Ave Maria! blessed Maid!
Lily of Eden's fragrant shade,
Who can express the love
That nurtured thee so pure and sweet,
Making thy heart a shelter meet
For Jesus, holy Dove?

"Ave Maria! Mother bless'd!
To whom, caressing and caress'd,
Clings the eternal Child;
Favour'd beyond archangel's dream,
When first on thee with tenderest gleam
The new-born Saviour smiled.

"Ave Maria! Thou whose name
All but adoring love may claim,
Yet may we reach thy shrine;
For he, thy Son and Saviour, vows
To crown all lowly, lofty brows
With love and joy like thine.

"Bless'd is the womb that bore Him! bless'd
The bosom where his lips were press'd;
And blessed too are they
Who hear his word and keep it well,
The living homes where Christ shall dwell,
And never pass away."—KEBLE.

On page 285, is a lesson on "The Vatican Library," and on page 287, there is a lesson entitled "The Everlasting Church;" and the volume closes with a lesson on the "Death of the Christian," in which there are the following expressions:—

"For him (*i.e.*, the dying Christian) the calculation by time is closed, and he has now begun to date from the grand era of eternity. A priest, seated by his pillow,

administers consolation. The servant of God cheers him with the prospect of immortality ; and the sublime scene which all antiquity exhibited but once in the greatest of its dying philosophers, is daily renewed on the humblest pallet of the meanest Christian who expires. At length the decisive moment arrives ;—a sacrament opened for this just man the gates of the world—a sacrament closes them.”

Thus, this one school-book, containing about 300 pages, contains nearly, in a twelfth part of it, lessons admirably fitted to instruct the youth, not in Christianity, but in the rankest Popery ; not in the religion of the Bible, but in the antichristian religion of the Church of Rome. Moreover, the lessons are so dexterously collated from some of the best authors, that when they speak of religion, the compilers are sure to make the sentiments of the piece to apply to Romanism, thus excluding all reference to any other Church, —and heaping glories on the Church of Rome. So much is this the case, that a child must necessarily think that the Church of Rome is the only Christian Church in the world, and that she has been the sole promoter of the gospel in past times.

We cannot help again calling the serious attention of our readers in connexion with this new exposure to the serious position in which the country is being placed by the misconduct of the Privy Council, in thus openly patronising and promoting the Romish system, and in a way so covert and dangerous. We have additional and yet more startling disclosures to make, but we have proved enough to awaken the zeal and earnest efforts of all whose hearts tremble for the ark of God.

THE ROMANISTS ON THE INDIAN MASSACRE.

DR. WISEMAN, notwithstanding all his cunning, has fairly outwitted himself in regard to the Indian massacres. Affecting much sympathy for the sufferers, he cunningly attempted to turn the whole scene into an argument against the liberty enjoyed in this country by refugees from the tyranny of Popish governments. This was dangerous ground. The English press, led by the *Times*, caught a glimpse of the serpent's tooth, and for once the wily emissary of the Vatican was thoroughly exposed.

Attempting to recover his lost ground, Dr. Wiseman issued a Pastoral Letter on the subject of India, wherein the following passage occurs:—“ Had it fallen upon our forefathers in Catholic days, one would have seen the streets of this city trodden in every direction by penitential processions of men and women crying out aloud, like David when pestilence had struck the people.” The supposition that such an event could have happened in Popish times is sufficiently wild, for our extensive colonial possessions are solely the result of the Reformation, and the liberty and light which have sprung thence. But still we may judge of the spirit of Romanists in connection with such an event, by the conduct of the Romish population of Ireland at present. We have not heard of much Romish sorrow there. Have they been seen “treading the streets of the city in every direction in penitential processions?” So far from this, a howl of joy has ascended from a great proportion of the Irish Papists. The *Downshire Protestant*, September 18, quotes the following inscriptions which have been openly written on the walls of Carrick-on-Suir, and many of the Romish journals of Ireland openly breathe the same spirit:—

“ Hurrah for Ireland ! THREE CHEERS FOR THE SEPOYS !! Down with England's Queen and the Saxon Nation !”

“ On another, with a similar device traced at the side—

“ People of Ireland—THE SEPOYS HAVE SET YOU AN EXAMPLE !”

"A third place presented the words—

"O'Doheny—Let us now strike for freedom!—Hurrah!—Down with the flag of England, and bad luck to the English!"

"In a fourth place was represented a heart pierced with a sword, and the words—

"THIS IS AN ENGLISHMAN'S HEART!"

"Again—

"REFUSE THE SAXON SHILLING, and you will crush British power in Ireland!"

"BLOOD! BLOOD! A DOG'S DEATH to the man who takes the Saxon shilling!"

"Down with England, and hurrah for the PIKE! Remember NINETY-EIGHT and FIFTY-EIGHT!"

This, it must be admitted, is much liker the spirit of Romanism than any penitential language of David. The truth is, the only proper parallel to the massacres of India will be found in the history of Romanism itself, and Dr. Wiseman knows this well. Her massacre of St. Bartholomew, where an attempt was made to murder all the Protestants of France at once, and where thousands were put to a bloody death under the mask of friendship, is an exact parallel to our present massacres, and yet the only procession on that occasion was one of the utmost joy and exultation by the Pope and College of Cardinals. The massacres of the Waldenses and Albigenses furnish striking parallels to the worst atrocities of the Sepoys, and yet Rome has never repented of these bloody and treacherous deeds. Jones, in his "History of the Waldenses," says—"In one place they mercilessly tortured not less than 150 women and their children, chopping off the heads of some, and dashing out the brains of others against the rocks; and in regard to those whom they took prisoners, from fifteen years old and upwards, who refused to go to mass, they hanged some, and nailed others to the trees by their feet, with their heads downwards."—Vol. ii. p. 326. In the Irish massacre in 1641, precisely similar scenes occurred, under the direction of the Nena Sahibs of Rome of those days. The following will give an idea of this Romish massacre:—

"Abstract of the examination of Dr. Robert Maxwell, afterwards Bishop of Kilmore, 22d August 1642:—

"That they murdered even such as turned Popish, and that their own priests brought in an account of 154,000 British slaughtered and destroyed. He says, that by Sir Phelin's order, they dragged his brother, James Maxwell, out of his bed in the height of a burning fever, and murdered him two miles from a church, that he might not have a Christian burial. And that his wife, Grizzel Maxwell, being in labour, they stripped her stark naked, and drove her about an arrow-flight to the Blackwater, and drowned her; and did the like to another woman, and that they cut a collop each out of Mr. Watson, and afterwards roasted him alive. That a Scotchwoman was found dead in Glynwood, her belly ripped up, and a living child crawling in her womb. That they threw Mr. Starkey and his two daughters into a turf-pit. That they cut the flesh off the living English cattle to make them die in torment. That they murdered the Irish servants that proved faithful to the English. . . . That very many Protestants were buried alive, and the Irish took delight to hear them talk as they digged upon them, but they buried none of them that were dead. That above two thousand British were murdered in their houses, and above twelve hundred in Glenwood. That one thousand have been destroyed in Portadown, and many thousands near Mountjoy and Clanbrassils, for there did not three hundred escape out of all these quarters. That one hundred and ten were taken out of the deponent's house, at several times, and drowned at Currabridge; and six hundred perished in the parish of Tynan. . . . That he knew a boy that killed fifteen men with a skein, they being disarmed, and most of them in the stocks; and another murdered two women and a man; and a woman killed seven men and women in one morning; and the Popish children used to kill the Protestant children with lath swords well sharpened, &c.

ROBERT MAXWELL.

"Deposed the 22d August 1642.

"JOHN WATSON.

"WILLIAM ALDRICH."

The details of similar facts are endless. Romanism has outstripped, in the name of religion, the worst atrocities of heathenism—has done it on principle—and if a fair opportunity occurs, is quite prepared to do it again.

Let Dr. Wiseman attempt to get the Romish court, if he can, to put on sackcloth and ashes for any or all of the torrents of innocent blood which it has shed with such savage ferocity, and then it will be time to ask us to credit the supposed humiliation of Romanists “in Catholic days,” in connection with atrocities like those just perpetrated in India.

The analogy between the recent state of things in India and the present state of things in Britain, is only too palpable. The Mahomedans are the great rebels in India, the Romanists in Britain, and their principles bear a striking analogy to each other. Both claim universal sovereignty under pretence of religion, and reckon any amount of bloodshed laudable by which that object may only be advanced. Both regard the British authority as essentially odious, and to be overturned as soon as possible by any means. Both dissemble profoundly. Both have been fostered and petted by the British Government in blind and wilful ignorance of their true principles. The Indian Government obstinately shut its eyes and despised all warnings, until startled by the actual sound of universal war and massacre, reckoning this the climax of wisdom. Our Home Government and the mass of the people of Britain are in precisely the same state now in regard to the stealthy progress of Rome, and they will probably be awakened in a similar way.

THE CRUCIFIX.—ORIGIN AND PROGRESS OF IDOLATRY.

“Before whose eyes Jesus Christ hath evidently been set forth crucified.” (Gal. iii. 1.)

Such was the view of Christ crucified presented by the Spirit to the clear, unblenching eye of the primitive Church—Christ in front of that cross on which He was lifted up as a spectacle to men and to angels. In the *spiritual* aspect of this exhibition is embodied the whole mystery of godliness, and in its inverted position the whole mystery of iniquity. The object of the first is the manifestation of Christ *before* the cross; the object of the second is the manifestation of the cross *before* Christ. In proportion as the vision of the primitive Church was dimmed by the thickening mists of an increasing superstition, Satan gradually and stealthily altered the position of the spiritual crucifix until he succeeded in substituting a side for a full view of the Saviour, and by continually turning the true object of worship further and further away from the eye, the back of the cross was at last presented to the Church. This accomplished, the triumph of Satan was completed by that consummation of idolatry which is exhibited on each Good Friday in every Romish chapel throughout the popedom. In the service for Good Friday, as given in the Roman Catholic Missal now before me, we have the following grossly idolatrous references to the *wood* of the cross:—

“Here the Priest takes down the cross, and uncovering the top of it, says:— ‘Behold the wood of the cross, on which hung the salvation of the world.’

“Then the clergy and all the people, on their bended knees, answer:—‘Come, let us adore.’”

And again:—“We adore thy cross, O Lord, and we praise and glorify thy holy resurrection, for *by the wood of the cross the whole earth is filled with joy!*”—*Captain Gordon.*



THE BAMBINO, OR ROMISH DOLL.*

If the Protestant community remain in ignorance of their own principles, and of the true nature of Romanism, it is not for want of sufficient means of enlightenment. Amongst other recent works, we beg to recommend an able and excellent Protestant Catechism, by the Rev. William Mitchell. Its object is partly to answer a Popish Catechism by Priest Keenan of Dundee, which has been widely circulated by the Romanists, but it contains in addition to a very complete answer to this insidious work, a great amount of interesting and valuable information in regard to the idolatries and fooleries of Rome. The following, for example, in regard to the Bambino, or Romish sacred doll, is both instructive and melancholy:—

“*Q.* What is the meaning of the word Bambino ?

“*A.* The word *Bambino* is simply the Italian for ‘child,’ and is applied to that particular image of the holy child Jesus at Rome, about which so many very strange tales are told.

“*Q.* Can you describe what this image is made of—its height—and how clothed ?

“*A.* Yes. It is a small doll made of wood, two feet in length, not unlike (except in its dress) the dolls made for the amusement of children.

“*Q.* Please now describe its dress ?

“*A.* On its head is a royal crown of gold, gemmed with rubies, emeralds, and diamonds. From its neck to its feet it is wrapped in swaddling clothes. The two little feet are seen projecting beneath ; so that the face and feet of the image are alone visible.

“*Q.* With what are the clothes covered ?

“*A.* Jewels, rubies, emeralds, and brilliant diamonds, so that the Bambino is a blaze of splendour, and is worth several thousand pounds.

* *The Protestant Controversial Catechism, &c.* By the Rev. William Mitchell. Edinburgh : John Maclaren, 139, Princes Street.

"Q. What is said and believed about the Bambino ?

"A. It is said and believed to be distinguished above all other images of the same kind, by its miraculous origin, miraculous history, and miraculous healings, and by the extent and fervour of the worship which is paid to it at Rome.

"Q. Is an implicit belief in the Bambino, next to a belief in the Virgin Mary, the most prominent article of faith in the creed of Romanists of the lower class ?

"A. Yes. They generally believe that its presence in the chamber of sickness is of the greatest benefit.

"Q. Do they imagine, then, that if a person is unwell, the presence of the Bambino will determine whether he will recover or not ?

"A. Yes. If any person is so extremely ill that recovery would seem doubtful, the presence of the Bambino, they think, will settle the question ; for it is believed that recovery or death can always be determined according as the face of the patient becomes pale or flushed on its introduction.

"Q. Do such notions lead the friends of the sick to send for this doll ?

"A. Yes. The monks, however, will not permit its presence unless at a considerable cost.

"Q. What effect has this on the poor ?

"A. Many a family is impoverished by the money given to procure its presence ; and thus the convent is enriched by the money it receives.

"Q. When the Bambino is going to visit its patients, what is the common saying with the populace at Rome ?

"A. It is a common saying among the people of Rome, that 'the little doctor' receives more and better fees from the sick than all the medical men put together.

"Q. How is it brought to visit its patients ?

"A. In a coach, quite as fine, in its way, as those of the Cardinals or Pope, and similar in appearance to the state coach of the Lord Mayor of London.

"Q. Does the Bambino proceed alone ?

"A. No. It is accompanied by priests in full dress : and onward they move, stately and slowly—a rapid movement being thought inconsistent with the dignity of the image.

"Q. When it passes the multitude how is it received ?

"A. Every head is uncovered, and every knee is bent in the streets through which it moves.

"Q. Do the populace exhibit as much veneration for this image as for the Pope, &c. ?

"A. Yes. A great deal more. The Pope may pass, and be saluted as he passes ; the image of the Virgin Mary may pass, and many a head is bared before it ; the Host may pass (or the consecrated bread or wafer, which they use in their sacrifice of the Mass, and believed to be changed into the body of Christ), and some may kneel, and some may salute ; but if the Bambino passes, every head is uncovered, and all the lower classes, let the streets be ever so wet and dirty, are prostrated in worship before it.

"Q. Does not the belief in the healing virtue of this idol exhibit in what a deplorable state Romanists are ?

"A. Yes. It exhibits that their idols are numerous, and their idolatry of the grossest kind. For, in the words of the Psalmist, 'Their idols are silver and gold, the work of men's hands ; they have mouths, but they speak not ; eyes have they, but they see not ; they have ears, but they hear not ; noses have they, but they smell not ; they have hands, but they handle not ; feet have they, but they walk not ; neither speak they through their throat. They that make them are like unto them ; so is every one that trusteth in them.' Such, therefore, are Romanists.

"Q. Do you remember what Seymour says about the adoration paid to the Bambino ?

"A. Yes. 'The Bambino,' that is, 'the child' designed as the image of the child Jesus, 'is a little doll, some eighteen inches or two feet long. It is carried about the streets by the priests in a sort of stage-coach, and is taken to visit ladies in the hour of nature's sorrow. On the festival called 'Blessing the Bambino,' amidst a band of nearly ninety priests and monks, the clash of military music, blazing torches, and clouds of incense, when the chief priests raised the idol, five thousand souls prostrated themselves in worship before it ;' and he adds, 'I had never beheld such an awful spectacle, and I feel that never, in the darkest days of the idolatry of heathen Rome, was there anything comparable to the grossness of this modern idolatry of Christian Rome.'

"Q. To whom does the Word of the Most High proclaim that the sinner should look for salvation ?

"A. It is to no wooden idol, nor wooden cross—to no gorgeous picture—to no pompous ceremony—that it would direct his thoughts. Its language is, 'Behold the Lamb of God, which taketh away the sin of the world.'—(John i. 29 ; also 1 John v. 20-21.)"

POPISH RIOTS AT BELFAST.

THE Rev. Mr. Hanna of Belfast writes to the *Times* on the subject of the recent riots in Belfast. He says—"The population of Belfast is about 120,000. The Romish part does not exceed 40,000. The largest numerical element here is Presbyterian. The Roman Catholics almost all belong to the working-classes. They are an immigration ; they are ignorant and intolerant ; dependent on their Protestant neighbours, and ungrateful in the extreme. There are 30,000 Protestants who have no church accommodation. Open-air preaching is designed to reach and save them from surrounding demoralization. We choose for it the most retired places near the public promenades, or on the borders of dense populations. The former was the kind of place I selected for my open-air service on the 6th of September. I stood on private ground, 13 by 22 yards in extent. It was all occupied. My congregation stretched for 40 feet across the street, leaving about other 50, affording an easy passage to all who chose to pass. The thoroughfare was open in all directions ; Roman Catholics who did not like to listen could have easily passed. But they deliberately planned an attack on us, and marched a good Irish mile from their own quarters to effect it. I did not preach a controversial sermon. We do not preach such sermons in the streets. We want to reach the careless and the ignorant, and they want the very first principles of Christian truth and duty. It were unwise to engage such people with controversy, and we accordingly abstain from it. No sentence I uttered afforded any pretext to assail us. Roman Catholic congregations here frequently project upon the thoroughfares. I have often had to step across the street that I might not disturb them. I never considered myself aggrieved by that ; and in the exercise of a civil right, and the discharge of a Christian duty, I claim, when I put them to no greater inconvenience, equal toleration. They really must be taught that this is a free country, and that they must contemplate Protestant liberty without such disgraceful ebullitions of temper and violence as they have recently exhibited. There is an ultra-Radical, Romish, and revolutionary faction here, which has marshalled the mob against Protestant liberty, law, and order. You may be surprised to hear that the damage done to property in all the riots does not exceed £150, and no loss of life has been authenticated throughout them all. We are in no way intimidated, and will discharge our duty to the poor in defiance of their fiercest wrath. Their policy is to convert every street preaching into a 'riot,' that the Government may be obliged to put us down. They meditate aggression on our liberties, and mean to deprive us of our rights."

JOHN HUSS.

A BALLAD.

THE blood-stained harlot speaks again in a mild and soothing tone,
And sends her wily messengers to prop her falling throne ;
Decked in her gaudy trappings, and sworn to do her will,
They boldly rush to every clime her mandates to fulfil.

"Rejoice, rejoice, 'old England! 'tis our holy Lord's decree
To extend the sceptre of his love, poor wanderer, to thee;
To take thee like a sphere, alas! too long swung wild in space,
And bind thee with his tender bonds to the orbit of his grace."*

"Thy tender bonds," thou false one, old England knows full well,
For the dying songs of her murdered saint's still on her breezes swell;
Think'st thou the sons of martyred hosts have yet forgot the fires
Lit by thy hand, throughout our land, to immolate our sires?

Reposing on her giant might—in God her refuge strong;
Thy base intrigues, thy serpent wiles, have passed unwatched too long:
Thy dragon voice betrays the beast, the lamb had else concealed,†
And bids us lead with trumpet blast our armies to the field.

Unfurl, unfurl your banners all, ye armies of the Lord,
Gird on the Gospel armour, and unsheath the Spirit's sword:
Join rank to rank, "No peace with Rome," our watchword ever be,—
Our hearty song, Bohemia's wrong, inflicted, Huss, on thee.

Where Constance, on her princely lake, reposes in the sun,
In thy days of pride and power, false Rome, a deed of shame was done:
For, summoned by thy mandate wide, the lords of Europe came,—
Her princes both of State and Church—thy slaves of every name,

Thy cardinals in robes of flame, thy bishops in their state,
Thy priests and friars and monks of fame, for learning or for hate;
Nine hundred of thy noblest sons, on holy service fain,—
And thrice five hundred harlots gay, filled up thy *virgin* train.

But, hark! the swelling organ peals from yonder Gothic pile,
And a thousand voices pour their sound along the vaulted aisle;
But who is he that guarded waits till the song of praise is hushed,
Then rudely through the gazing crowd to yon lofty seat is pushed?

As low he bows his stately head, and lifts his prayer to heaven,
With a voice that swelled to the arched roof, the mandate stern is given:
"Whoso with tongue or foot or hand disturb our silence deep,
In our dungeon vaults, with fetters bound, his fast this day shall keep."

Then slowly rose from his gorgeous throne a haughty cardinal,
"John Huss, the council wills that I its just decree should tell:
Thy books accused the Church has doomed to perish in the flame,
Thy soul to hell, as from the Church it washes out thy name."

The martyr thrice in vain assay his cause to plead arose,
Then, falling on his knees, besought forgiveness on his foes;
And with a voice that quelled their rage, and filled their souls with awe,
Appealed aloud to Jesus Christ, the source of truth and law.

For a moment brief, mixed rage and fear had paralyzed each tongue;
He rose, and on false Sigismund a look of pity flung:

"With the Emperor's safe-conduct to this place I freely came,"
(False Sigismund hung down his head and blushed for very shame)‡

"But if the Church and Empire disdain their oaths to keep,
And tear these limbs, like wolves let loose upon the timid sheep;
Then let the Church and Empire expect a righteous doom,
On earth the curse of nations, Heaven's vengeance in the tomb!"

"I hear a voice within me, like the mighty seers of old,
To God and me you'll answer for this deed of guilt untold;"§
As when God's voice of thunder breaks in vengeance over head,
Every knee was seized with trembling, and each face was pale with dread.

For one moment all was silence,—till four stalwart serjeants came,
And marched around their victim to th' appointed place of flame;
Once more, with hands upraised to heaven, and knees bent low in prayer,
He asked aloud the sufferer's Friend not to forsake him there.

* Dr. Wiseman's "Manifesto."

† Rev. xiii. 11.

‡ *Vide* "Martyrologia," published by John Mason, vol. ii. p. 13.

§ P. . .

Then, with a thousand taunts and jeers, to the stake they bound him fast,
 And with laughter and with insult the fagots round him cast ;
 But does he in this hour of dread shrink from his fearful doom ?
 "Retract," a voice still whispers, "and yet save thee from the tomb."

Not a moment does he falter, the false tempter to repel,—
 "Right glad I bear your vengeance here, to rescue souls from hell :"
 From side to side the torch applied,—then wreathed the flame on high,
 And the martyr's song, with the shout of throng, roll'd o'er the mid-day sky.

But hearts were there that did not share that deed of fraud and blood,
 And with flashing eye and pent-up sigh, in silent anguish stood ;
 And quick as thought was that feeling caught by thousands standing there,
 And mutterings ran from man to man as the martyr died in prayer.

THE WORD "PRIEST."

THE following able letter, from the Rev. Henry Walter, appeared some time ago in the pages of our contemporary the *Record*. The subject is of vital importance, and we agree with the editor of that journal who affirms that "the arguments of our Correspondent, in our opinion, have settled this question without appeal; for, 'the Holy Spirit's choice and exposition of words,' as he justly observes, 'is the DECISIVE RULE.'" If all Protestant ministers were thoroughly grounded in the truth here expounded, the very foundations of Romanism and Puseyism would be cut away.

"Your Correspondent, 'A Protestant Priest,' who has endeavoured to justify the employment of the term 'Hierews' for a Christian minister, in the Greek translation of our Liturgy, published by the Christian Knowledge Society, does not seem to have duly estimated either the import of that word, or the invalidity of most of his own allegations in defence of its use.

"Dunbar's *Lexicon* may say, as he tells you, that 'Hierews' means 'one who has the care of sacred things'; and this may be correct enough as to its primary meaning. But to us the Holy Spirit's choice and exposition of words is the decisive rule. As the most conspicuous part of public worship amongst the heathens, as well as under the Mosaic law, was the offering of sacrifices, the composers of the Septuagint Version found the word 'Hierews' identified in the Greek language with sacrifices; and, therefore, whilst they gave that name to the ministers of idolatrous religions, they did not give it to the Levites, though they 'had the care of sacred things' by God's own appointment, and were to be teachers of his law, and might kill the pass-over. They confined it exclusively to that family of the Levitical tribe to which God had exclusively given the honour of representing the Great High Priest of our profession, entitling them alone to present acceptable sacrifices, to sprinkle the atoning blood, and to pronounce the leper clean. Yet they have rightly used the kindred word *ἱερατεῦμα*, in Exod. xix. 6, as the title bestowed by the Lord himself on the whole body of obedient Israelites, to indicate that their sacrifices of praise would be accepted by him without respect of persons. And these distinctions the Holy Ghost has ratified in the New Testament; putting his own exposition upon the word 'Hierews,' that the minister so designated is 'ordained to offer gifts and sacrifices for sins.' (Take together Hebrews v. 1; viii. 3; and x. 11.) So that Christ himself would not properly be styled a 'Hierews,' if there were others legally entitled to offer sacrifices in his stead, nor if he had not had his own blood to offer in the holiest place of all. (Heb. viii. 3, 4; ix. 11, 12.) Under the Holy Spirit's teaching, the inspired writers of the New Testament have withheld the designation of 'Hierews' from every class of Christian ministers, though declaring to all believers in Christ, in the same encouraging language as had been used to the Israel of God, that they were in his sight a holy and a royal priesthood, 'to offer up spiritual sacrifices,' and to present their own bodies as 'a living sacrifice unto God,' only acceptable when offered through that High Priest, who has been made higher than the heavens; and equally acceptable, if so offered, whether by the humblest laymen lifting up holy hands anywhere, without doubting that Christ will make his worship acceptable to the Father, —or by the holiest bishop. To the lower officers in the Christian Church, the New

Testament gives the name of *deacons*, or ministering servants; to its more matured ministers (if we may so speak), that of *presbyters*, or elders; and sometimes, or to some of them, that of *bishops*, or overseers. It would be a legal spirit, which should insist that the Church was hereby tied down from employing any other names to designate its officers, of every rank and description; but we are clearly taught by these things, that the teachers or pastors of a Christian Church ought not to be designated by a name which properly implies a sacrificer; and such a name, the Holy Spirit has declared 'Hierens' to be.

"By using the word 'hierosyne' to designate the Christian ministry, Chrysostom has afforded a sufficient indication that his doctrine could not be in complete harmony with Scripture. It is a prominent instance of the working of that 'mystery of iniquity,' whose beginnings were clearly discernible to one taught by the Spirit, in the apostles' days. The claims of ministers, reputed orthodox, to be accounted *sacerdotes*, had already led to presumptuous infringements upon the prerogatives of Christ and the Holy Spirit, when Cyprian, offended at the counter-claims of schismatical ministers, could exclaim, 'Quomodo tales justificare et sanctificare baptizatos possunt, qui hostes *sacerdotum*, aliena et illicita, et nullo sibi jure concessa, usurpare conantur!'—as if power to justify and sanctify was the conceded right of the sacerdotes of his party! And again, 'Oportet sanctificari aquam prius a sacerdote, ut possit baptismo suo peccata hominis qui baptizatur abluere.' (Ep. lxi. M. Filio.) But in Chrysostom's day the *working* had advanced farther. Instead of deprecating, with Paul, anything by which Christian ministers were likely to 'be lifted up with pride,' he actually labours to puff them up, by declaring that every one of them is endowed as a 'Hierens,' with a power 'which God has not given to angels, nor to archangels.' And when he so speaks, he does not mean that God having given them the ministry of reconciliation, they are entitled to be heard as ambassadors for Christ, and may hope to turn sinners from the error of their ways by God's blessing on their assiduous teaching and faithful exhortations, but he means and says that the Christian 'Hierens' has power and authority over things in heaven, so that he can bring down the Lord of glory from his heavenly throne, in such a manner as to make him tangible (either in or with the bread) by human hands; and these proud claims he upholds and develops in language which involves more than the mere germs of some of the worst errors and usurpations of Popery. (See his *De Sacerdotis*, Lib. iii. §§ 4, 5, 6, and Lib. vi. § 4.) They who can think that Christian knowledge will be promoted by providing modern Greek priests with editions of Chrysostom, without providing any words of warning against his errors, cannot be expected to entertain any scruples about encouraging them to count themselves 'Hierens' by office. But the usurpation of that title, and of its equivalent, 'Sacerdos,' laid one of those stones, upon which all the pride, and pomp, and tyranny of the gaudy harlot were straightway begun to be built up.

"In the earliest account of the manner of conducting public worship among Christians, that contained in Justin Martyr's *Second Apology* (pp. 97-99, Paris edition, 1836), the officiating minister is styled throughout *προεστως*, the *presiding* person. If it was thought necessary to give his office in the service a more distinct appellation, he should unquestionably have been styled either *Πρεσβυτερος*, or *Λειτουργος*. Your constant friend,

"*Halsburg Bryan.*

HENRY WALTER."

THE FATAL FLOWER.

A TRUE STORY.

TRAVELLERS who visit the Falls of Niagara are directed to a spot on the margin of the precipice over the boiling current below, where a gay young lady a few years since lost her life. She was delighted with the wonders of the unrivalled scene, and ambitious to pluck a flower from a cliff where no human hand had before ventured, as a memorial of the cataract, and her own daring. She leaned over the verge, and caught a glimpse of the surging waters far down the battlement of rocks, while fear for a moment darkened her excited mind. But there hung the lovely blossom upon which her heart was fixed; and she leaned, in a delirium of intense desire and anticipation, over the brink. Her arm was outstretched to grasp the beautiful form which charmed her fancy; the turf yielded to the pressure of her light feet, and with

a shriek she descended, like a falling star, to the rocky shore, and was borne away gasping in death.

How impressively does the tragical event illustrate the way in which a majority of impenitent sinners perish for ever! It is not a deliberate purpose to neglect salvation; but, in pursuit of imaginary good, fascinated with pleasing objects just in the future, they lightly, ambitiously, and insanely venture *too far*.

They sometimes fear the result of desired wealth or pleasure; they seem to hear the thunder of eternity's deep, and recoil a moment from the allurements of sin; but the solemn pause is brief, the onward step is taken, the fancied treasure is in the grasp, when a despairing cry comes up from Jordan's wave, and the soul sinks into the arms of the *second death*. Oh, every hour life's sands are sliding from beneath incautious feet, and with sin's fatal flower in the *unconscious* hand, the trifler goes to his doom!

The requiem of each departure is an echo of the Saviour's question, "What shall a man give in *exchange* for his soul?"

Come to Christ. Why not? "For God is love"—(1 John iv. 8.) "He that believeth not God hath made him a liar"—(1 John v. 10.) Ask for the Holy Spirit.—(Luke xi. 13.)

"ALL THIS PROCEEDS FROM ONE BIBLE."

"GRAND FRESNOY is a large village in the department of the Aisne. A poor orphan boy, brought up there in an hospital, had read a history of the Bible in the course of his instruction. At the proper age, he was bound out as an apprentice, but did not forget his book, and used to say that he wished to have something to do good to his soul. Having learned that Bibles were to be had at Paris, he wrote to the President of the Bible Society, who sent him a copy as a present. Such a book appeared a prodigy to the poor orphan, and he spoke of it with admiration to his acquaintances. They came to see it, were all filled with wonder at the *splendid* book, and began to look into it, when they found the contents as wonderful as the outside. By and by grown-up people were drawn together to see and admire *the book*; they also read it; thought it admirable, and met, from time to time, to peruse and talk about it. A church was thus formed before they knew; the flame spread into the surrounding villages, and now there are flourishing congregations at Franlaine, Fonsonne, Grujie. If Grand Fresnoy continues the centre, Grujie is the most remarkable of the group. Few of the people can read, but they are in earnest; they are anxious to hear and remember. When your colporteur visits them, crowds assemble whenever he goes into a house. They had not begun to see the light above four months, when they began to build a church. By the last accounts the building was finished, and they had got the services of a minister, and were erecting a school. For a time, considerable opposition was made by the police and the priests; the former have given way, and the latter are now confining their efforts to effect some so-called improvements among themselves. The work goes on prosperously in the poor villages, and we have reason to believe, that in many cases, a real conversion has taken place, and a genuine work of grace is going on. The number of adherents is not exactly ascertained, but must be between six and seven hundred. All this proceeds from one Bible, presented to an orphan country boy, who had lately left the hospital, where he had been received to subsist on charity. Here, surely, we may apply the words of the prophet, 'Not by might, nor by power, but by my Spirit, saith the Lord of hosts.'"—*Edinburgh Bible Society's Report*.

THE CHURCH OF ROME AND PRIVATE JUDGMENT.

THE Church of Rome, by prohibiting the exercise of private judgment, has made the proof of her pretensions *an impossibility*.

The Romanist admits that it does not belong to him to interpret Scripture; yet, in contact with a Protestant, he quotes Scripture to prove, that his church is the true church. Now, the first thing that the Protestant should do—and it is one which, if properly done, may be said to settle the question—is to reply in this manner:—“*That is your opinion of the meaning of the passage; but, according to your own principles, your own judgment of Scripture is worthless. In forming a judgment at all upon it, you are going against your church, and contradicting her. And if you are right in examining the Scriptures for proof of the truth of your religion, your infallible church is wrong; for she declares that you have neither the right nor the capacity to judge of the meaning of Scripture. You are therefore shut out by your own principles, from the very possibility of knowing what religion is the true religion. You boast of your certainty in matters of faith, at the same time that your professed incapacity of judging for yourself makes it certain, that the only certainty with you, is the certainty of knowing nothing about the matter.*”

The Romanist will reply to this:—“*It is true I cannot judge of the meaning of Scripture, and for that reason I do not trust to my own judgment as you Protestants do, who are continually changing your belief, and contradicting one another. I trust to the church, to whom belongs the right of interpreting Scripture; and in following her I have certainty, for she cannot err.*”

Now the answer to this is very plain and decisive. “*Yes,*” you say to the Romanist; “*Yes, all this would be quite correct, provided you had first proved your church to be the true church. But this is the very thing that your church has deprived you of the power of doing. Your church, you say, is infallible, and cannot err; first prove that, and then trust her. But how can you prove it without using your judgment? That judgment you have deliberately given up, and in so doing, have left yourself absolutely without the means of knowing anything about it.*” The simple truth is, that the Church of Rome has, by this tenet of hers, made the proof of her being a Church of Christ an impossible thing.

Perhaps this argument against Rome may be expressed in one sentence, which it would be well if every Protestant had ready for use. It is this: How can the Church of Rome prove her pretensions, to the satisfaction of any man’s judgment, whose judgment she herself has taken away?

No doubt Romish priests will endeavour to invalidate the force of this objection, by saying, that there are many things which the greater part of mankind have not the opportunity of examining for themselves, and which they yet firmly believe on the testimony of others. There is no comparison, no resemblance at all, between the two cases. The grand peculiarity of Popery, that which fixes it in its own position of absurdity is, that in examining into it, not only do you find it false; but *the very act of examining it, is itself a proof of your belief in its falseness.* And singular as it may seem, it is yet true, that every one engaged in the Romish controversy, whether layman or clergyman, Protestant or Papist, is so engaged on the *understood fact*, that *Popery is a false religion.* For why? Every one, in so doing, is using his own private judgment, and, therefore, virtually pronouncing judgment on the false pretensions of Popery.

ROMISH REGARD FOR TRUTH.

WE have rarely bespoken the attention of our readers to any statement of facts with greater earnestness than we bespeak it on the present occasion, because, as will be seen in the sequel, questions of the gravest morality, both public and private, are mixed up with the matter which we are about to bring before the Protestant people of these realms.

It will be in the recollection of the great majority of the myriads to whom we daily address ourselves, that about a month ago we announced in emphatic terms, and in the most prominent part of our paper, that a great secession might be immediately expected, and, indeed, was then in the course of taking place from the Church of England to the Church of Rome. We stated that we could point to about *ten* influential individuals—some of them well known in the literary world as well as in the Anglican Church—who either had just gone, or were on the eve of going, over to Rome. We even mentioned the names of four who might be said to have taken that step. These were:—

1. The Rev. Mr. Oxenham, Curate to the Rev. Mr. Denton, Vicar of St. Bartholomew's, Cripplegate.

2. The Rev. Mr. Brown, also a Curate in the latter church.

3. The Rev. D. Nicolls, formerly Curate of Christ Church, Albany Street, which had some years ago been the church of the Rev. Mr. Dodsworth, now a Roman Catholic.

4. Mr. Walter Richards, of St. Mary's, Oxford.

We added, after giving this list of names of seceders,—“ We expect to be in a position to announce another and much larger batch of Tractarian seceders before long. Everything is proceeding at present to that end most promisingly. The Rev. Dr. Manning, and the Rev. Mr. Lockhart, of Kingsland, an Oxford man, are the two training masters under whom the transition process is going on so swimmingly.”

Within a few days of the appearance of this article, *all* the four parties whose names we have given, either under their own hands or through the medium of authorized friends—in several instances by both modes—gave a flat contradiction to our statements, so far, at least, as they were concerned. And not only so, but they one and all affected to be deeply indignant at the injury which they said we had done them, in speaking of them as having any predilections for Popery.

Now, will it be believed that, at the very moment our article appeared, *all* the four parties whose names we have mentioned had actually seceded from the Church of England, as the preliminary step towards joining the Church of Rome? But because there remained some formalities to be gone through before they could be openly received into the latter Church, they took advantage of that circumstance, not only to give a downright contradiction to our statement, but to assume a tone of profound indignation at the charge of their having any views in the direction of Rome. Three out of the four we named have since then gone openly over to Popery. Their names are—the Rev. Mr. Brown, Mr. Walter Richards, and the Rev. H. N. Oxenham. The first of the three rev. gentlemen was received, more than a fortnight ago, by Father Keogh, at the Oratory, Brompton; the second was received a few days afterwards, at the same place. And the third, the Rev. Mr. Oxenham, was received on Saturday last into the bosom of the Romish Church, at Bayswater, by the Rev. Dr. Manning. Of the “plunge” of the fourth, namely, the Rev. Mr. Nicolls, we expect to hear from day to day.

Now, we appeal to our readers, whether anything so audacious or so unprincipled, was ever before heard of, as that, under the circumstances we have detailed, the parties we have named should not only have given our statements a positive contradiction, but have written in a tone of burning indignation, as if they had been seriously injured by the very idea of our throwing a suspicion on the soundness or sincerity of their Protestantism.—*Morning Advertiser, November 3.*

THE WAVERLEY JOURNAL ON NUNNERIES.

ROME contrives to influence a number of Journals, in addition to those which openly advocate her cause, and thus the slime of the Jesuits' trail may often be found in very unexpected quarters. A paper was lately started in Edinburgh, called the *Waverley Journal*, understood to be managed chiefly by ladies, and intended for a corresponding circulation. In a recent number of that Journal, there appears a high eulogium upon a Nunnery lately started at Bristol, under the specious name of a Reformatory, and the article is immediately placed in a prominent part of the *Tablet*. Our readers had better watch the Journal in question. To give an idea of the spirit of the article to which we have referred, we quote the following extracts. Speaking of the pupils, it is said,—

“They had begun to rejoice in words of approval, to take delight in simple pleasures; and when, at the desire of the Superioress, they joined in singing a simple chant, it brought tears to our eyes at the remembrance that they, whose infant tongues had been taught only to sing some vile words, were to be heard echoing the praises of God, *and of her who is blessed by all generations.*”

Again:—“Holy influences had done their work, and some of the children were showing signs of better things. Very gradually and cautiously do the Sisters lead them in religion. Some have been allowed to go to confession, and a few others have made their first Communion.”

The article concludes thus:—

“There are great things done and doing in the world's busy strife. Great philanthropists, both men and women, are busy ameliorating the crying evils of the age, striving to stay that moral plague-spot which spreads from the great cities and towns of Britain, even into her green villages and valleys, and which will, if not corrected, overwhelm the land. *To our minds, there is none among them all greater and dearer to heavenly watchers than the gentle Nuns of the Good Shepherd. * * * * And shall not we, to whom such high calling has not been given, at least bid our Sisters of the Good Shepherd God-speed in their path of heroic love?*”

Such sentimental ebullitions are all very well to deceive and decoy the ignorant of the gentle sex, and convert them into convenient victims for the priests; but we all know what a nunnery really is, ever has been, and ever will be, so long as human nature remains the same.

AMOUNT OF ROMISH SCHOOL GRANTS.

STATISTICS of POPISH SCHOOLS in *England, Wales, and Scotland*, receiving aid from Government, as appears from the Minutes of Privy Council for 1856-57, *exclusive of Popish Reformatory Schools* (for an account of which see Number for June, page 322, vol. vi.)

ALTHOUGH the principle involved in propagating Popery by means of Government Grants is far more important than the mere amount of money

bestowed, it is of consequence to call public attention to this latter aspect of the question also. It will be found that the sum is becoming very formidable, and there is no apparent limit to it. The following tables have been compiled with great care and labour, from the official report for this year, lately issued by the Committee of the Privy Council. They are well worthy of deliberate study.

I.—TABLES showing number of Popish Schools receiving Government Grants, so far as can be ascertained from Inspectors' Reports, with amount of such grants.

I. SCHOOLS.

	Rooms for Boys.	Rooms for Girls.	Rooms for Infants.	Rooms Mixed.	Total.	Average number of Attendance.
1. Institutions held in separate buildings and separately managed,	255	...	...	...	...	...
2. School-rooms in which separate Teachers are employed,	130	145	60	71	406	28,221

II GRANTS.

For year ending 31st Dec. 1856.	Increase over previous year.	From 1839 to 31st Dec 1856.
£19,185 1 0½	£5,912 9 2	£67,738 0 8

Note.—1. Taking a comparison of all the existing schools, *old and new*, the proportion of *rooms for girls to boys* in Protestant schools, is 96 per cent., while in Popish schools it is 112 per cent; thus demonstrating, that Rome's policy is to get accommodation for *female* youths, in order to delude the *female* mind.

2. It thus appears that Government Grants to Popish Schools have reached to a startling amount, and are increasing year by year. In 1854, the increase was little more than £1000; in 1855 it was *double*; and last year nearly *six times* that sum. We have thus endowments far more dangerous than even that of Maynooth. We know the extent of Maynooth, but cannot tell to what amount grants to schools may arise.

II.—TABLE showing number of Popish School-Houses *Built, Enlarged, or Improved* with aid from Government; the total amount granted for that purpose, and number of children for whom accommodation has been created between 1839 and 1855, and for the year 1856.

I. SCHOOL-HOUSES.*

	BUILT.						Enlarged or Improved.	Amount awarded from Government for <i>Building, Enlarging, or Improving</i> , alone.
	Institutions.	Rooms for Boys.	Rooms for Girls.	Rooms for Mixed.	Rooms for Infants.	Residence.		
From 1839 to 1855	8	7	7	2	2	1	6	£5041 19 2
For 1856 alone,	3	2	2	...	1	1	2	1672 0 0
Total,	11	9	9	2	3	2	8	£6713 19 2

* Exclusive of Training Colleges, see under, Table IV.

II. ACCOMMODATION FOR THE SAME PERIODS AS ABOVE.*

Boys.	Girls.	Mixed.	Infants.	Total.
1940	1696	115	509	4320
371	311	...	54	736
Totals, 2311	2007	115	623	5056

Note.—1. It thus appears that Government is not satisfied with merely building or enlarging Popish Schools, but they are giving also residences for teachers.

2. While the Grants during the 16 years previous to 1856, for the purpose of *Building, Enlarging, or Improving*, amounted only to the sum of £5041, 19s. 2d., exclusive of £3900 for a training seminary at Hammersmith, the amount for the last year alone, amounts to £1672. The total amount, therefore, under this head, is upwards of £10,500, which, at 20 years' purchase, is equal to a capital of upwards of £210,000.

3. A most important result, confirmatory of what is said under Table I., is arrived at from the extent of accommodation in these new or enlarged buildings for Girls. In Protestant Schools, which have been erected or enlarged, the accommodation for Girls during 1839-1855, has been 28 per cent.; while in Popish Schools it has reached the very significant amount of 39 per cent. The comparison for last year is still more striking. In new or enlarged Protestant Schools, the accommodation for Girls has fallen to 27 per cent., while in Popish Schools it has risen to 42 per cent.

III.—TABLE showing number of Popish teachers employed at 31st December 1856, with increase during the year :—

	At 31st December 1856.			Increase on the year.		
	Male.	Female.	Total.	Male.	Female.	Total
1. Certificated Teachers, . . .	82	83	170	18	44	62
2. Assistant do., . . .	8	3	11	5	1	6
3. Pupil do., . . .	207	390	597	30	65	95
	297	481	778	53	110	163

Note.—1. Our statistics for last year brought out the fact, that it was Rome's policy to have as many female teachers as possible, as the proportion of females to males was then 152 per cent.; while in Protestant Schools the proportion was only 75 per cent. But this year, Popish female teachers have risen to 161 per cent., while Protestant female teachers have fallen to 67 per cent. Thus Rome is pursuing the same peculiar policy with marked success.

2. Contrasting Pupil teachers alone, the proportion of female to male teachers has risen to 188 per cent. in Popish schools; while in Protestant schools the proportion is only 72 per cent. This is another significant result.

3. Again in Popish schools the proportion of Pupil to Certificated teachers is 351 per cent.; while in Protestant schools it is only 229 per cent.

That these important results may be more distinctly seen, we shall arrange them into the following tabular statement :—

	1. TEACHERS ON THE AGGREGATE.—Proportion of Female to Male.	2. PUPIL TEACHERS.—Proportion of Female to Male.	3. Proportion of Pupil to Certificated Teachers.
1. In Protestant Schools,	67 per cent.	72 per cent.	229 per cent.
2. In Popish Schools, .	161 per cent.	188 per cent.	351 per cent.

* These figures are confined to cases in which the superficial area has been increased. A considerable number have been Enlarged or Improved, in which fixtures or the like have been provided without any extension of area.

IV.—Table showing Amount of Grants awarded to Popish *Training* Colleges (with Total Cost), on account (1.) of Building; (2.) Books, Maps and Diagrams, and Scientific Apparatus; (3.) Students examined and passed, Queen's Scholars, and Certificated Assistants, between the years 1839-1856 inclusive:—

Name of College.	For Building.		Amount granted for Books, Maps, &c.	Amount granted on account of			TOTAL.	1857.		Amount to be paid during year 1857.
	Amount granted.	Total Cost.		Students.	Queen's Scholars.	Certificated Assistants.		Students Passed.	Queen's Scholars Admitted.	
Hammersmith, <i>Males</i> ,	£ 3,900	£ 8,630 0 8	£ 8,118	£ 306	£ 265 15	£ 27 10	£ 4,508 6 8	7	18	£ 414
St. Leonard's-on-Sea, <i>Female</i>,	...	...	...	...	140 15	...	140 15 0	12	21	357
Liverpool, Mount-Pleasant, <i>Female</i>,	...	...	£ 23 14 0	...	262 0	...	285 14 0	20	29	492
Total, £	3,900		32 15 8	306	668 10	27 10	4,931 15 8	39	68	1,264

Note.—1. Thus, on Books and Students of Training Schools alone, there has been expended upwards of £1000, besides the capital of £3900, included in Note 2, Table II.

2. The number of Students passed, and Queen's Scholars admitted during the year previous to 1856 was respectively 19 and 44. Thus the last year has been most prolific both of Students and Queen's Scholars,—their number being, as above, 39 and 68. The Grants for 1857 will thus have a proportionable increase, being as above £1264—or nearly THREE TIMES the amount paid last year.

V.—TABLE showing amount of Capitation Grants to Popish Schools.

N.B.—Capitation Grants are allowed on those children *only* who have attended school for half a year, and who pay not less than one penny per week, and not more than fourpence per week.

	Number of Schools Aided.	Amount Granted.
For two years from 31st December 1853 to 31st December 1855,	23	£248 0 0
For one year from 31st December 1855 to 31st December 1856, .....			66	751 19 0

Note.—The rapid increase of Schools and Grants under this head cannot fail to be observed. The amount last year has increased nearly *threefold* over the previous two years put together. Capitation Grants are confined to Schools in England and Wales, but Bishop Gillis and the Popish Inspectors are doing their utmost to extend it to Scotland. Looking at the character of Popish Schools, this will be a most important accession to their aggressive efforts.

We have now to offer a few remarks on the Reports themselves. The whole of the Popish schools are under the charge of *two Popish* inspectors. The division allotted to the one, Mr. Marshall, is the southern district of England; and to the other, Mr. Stokes, is the northern, including Scotland.

Each inspector speaks of the rapid increase of schools, and traces all their prosperity to the present system of Privy Council Grants. Indeed, so peculiar in this respect is the report of Mr. Marshall, that one would think the sole object of his report was to eulogize the Privy Council Committee, and to prove that the present system is unexceptionable, had they only the capitation grants extended to Scotland. He says, (p. 586,) “Besides the actual and undeniable good effected in particular localities, intelligent persons have not failed to remark that provision is *being continually accumulated*, under this system, for the future and permanent efficiency of the whole body of elementary schools.” And referring to training-schools, he remarks (p. 587), —“To the measures devised by your Lordships, we owe, therefore, the creation of a body of more than six hundred assistant-teachers, who are first trained during five years at the cost of the State, and then maintained during one, two, or three more, by the same judicious and generous policy, in institutions formed expressly with this object, and conducted with every guarantee for complete success. It does not do its work by halves, nor legislate for to-day without caring for the future. It not only builds schools, but helps with provident and ingenious forethought to form the teachers who are to conduct them. It may be doubted whether a more excellent method of co-operation for educational purposes, between the executive and the people, has ever been framed, and it is within my personal knowledge that foreign statesmen and ecclesiastics (!) have spoken of it with envy and admiration.”

We shall say nothing of the propriety of an inspector thus writing to their Lordships in a report on the actual state of schools under his supervision, nor shall we surmise his motive; neither shall we question the “foreign statesmen and ecclesiastics,”—be they the Pope or Cardinals—who have spoken with such “envy and admiration” of our lavish support of Rome. One thing is certain, that we ought to look upon a system which receives such unmitigated praise, from such a quarter, with serious apprehension.

Some of our friends are apt to say that it is very gratifying to see a class of children, undoubtedly the poorest and the most destitute, receiving an education, however mixed with error; that, at any rate, those children must in these schools receive principles that will lift them out of ignorance, and en-

able them to think for themselves. But they forget that the education so given will not make a child truly religious, nor to become a good member of the State, but mainly train him to submit to the dogmas of a corrupt Church, and become the subject of a foreign potentate. Romish teaching has always been a direct training in degrading idolatry, and in moral principles diametrically opposed to the Word of God, and of the most persecuting and intolerant nature. We must, above all, not "do evil that good may come," else, the Apostle says, "our damnation is just."

We would beg to urge our readers to reflect on the reason that induces Papists to praise so highly the present system of Privy Council Grants. The reason is simply because the present system aids and pays the priest and his emissaries to instruct the child in all the dogmas of their Church. Mr. Marshall says, referring to one school in Nottingham,—“The teachers assure me that the religious has improved, *pari passu*, with the secular instruction, and that they trace an intimate connexion between the character of the two”—(p. 583.) Again, on remarking “on the many cases of gratifying progress in the London Popish schools,” he cannot help bringing under our notice a case “so remarkable on every account,” viz., “an example of what can be accomplished by the religious zeal and prudent energy of an individual clergyman,” (of course a priest) named the Rev. Wm. Kelly (p. 585). And another “most remarkable example” is in the school at Alton St. John’s, Staffordshire, “where,” we are told, “an eminent (Romish) theologian and philosopher does not disdain to instruct children on the theological bearings of the fundamental truths of Christianity (he means Popery), with a solidity and precision most worthy of admiration, and the methods of whose teaching it is a high privilege to have witnessed.”

It is thus vain to think that these Popish Schools can afford anything like a proper education. They are not Educational schools, they are Schools for training and filling the mind with Popish principles. And the above tables demonstrate that the main effort of all this priestly zeal, is to pounce determinedly upon the female mind, and thus to pervert the people by the most effectual means they can adopt. Well might Bishop Gillis say in his Lecture on Education, quoted by Mr. Marshall (p. 591), that “it is simply the imparting of (Roman) Catholic education under circumstances *more favourable and of greater efficiency than we could otherwise command.*” And Mr. Marshall does not fail to tell us, what ought to stagger our too liberal friends, that “the best-educated children are, as a rule, the most religious,” *i.e.*, superstitious. “And it is certainly an instructive consideration (we would say *sad* consideration), that whilst a certain number of young persons educated in our primary schools, have, within the last few years, embraced that perfect kind of life in which the most heroic charity finds its daily work—I allude to the religious and educational communities”—(we say, nunneries and monasteries) “they had all, without exception, received first that careful and special intellectual training, which, if it did not actually determine their subsequent vocation, at least in every case preceded its development, and prepared them for its surpassing privileges.” In short, the system of education thus enunciated, is the most effectual for inducing females to become nuns.

And, says Mr. Stokes, following up the same strain as his colleague, “it is worthy of remark that nearly all the first-class scholars had enjoyed the privilege of serving their apprenticeship under religious teachers,”—in other words, nuns, monks, and priests. Hence he adroitly remarks, “The girls,

for the most part, are in excellent hands" (the hands of nuns, we presume), "and the Liverpool Training-College will admirably complete for them what has been so well begun." Still, this boasted superior education is such that the Holy Scriptures are not taught in a single School, while the Popish dogmas are mixed up in those very School-Books, that are given at a cheap rate, and bought with money from the national purse. Is there nothing in all this that will awaken our countrymen to the dangerous and aggressive spirit of Popery, and induce them to strike at the root of the evil, by reconsidering the whole system of public education as at present maintained? There are other aspects of the questions upon which the defenders of the present system may rest, with which we shall afterwards deal.

POPISH SCHOOL-BOOKS.

TO THE EDITOR OF THE BULWARK.

SIR,—It has afforded me, as the father of a large family, inexpressible pleasure to see that you have taken up the subject of the Government School-books. Some short time ago, I was requested by one of my boys to give him money to pay for a new school-book, entitled, "History and Present State of the British Empire." The book was accordingly bought, but to my sad surprise, the said History turns out to be a mere caricature of what it professes to relate. The book is highly Popish, and in my humble judgment, a base attempt to mislead the rising race, and predispose their minds against the best men, and the best principles, ever known in this or any other land. I have read this book from end to end, and I have no hesitation in saying, that the Popish element is made to pervade every page, while the facts narrated are either distorted, garbled, or altogether misrepresented. As you are about to review these books, and, in all likelihood, this one among the rest, I will not anticipate your remarks. I may, however, simply state, that the grossness of this book greatly appears in its descriptions of Knox, and all his co-partners in the work of Reformation, while the Papists are held up in many cases as patriots, martyrs, and men of high principle. This feature is clearly brought out at page 102, where the writer, speaking of the Irish Rebellion of 1641, when the Papists murdered above 150,000 Protestants in cold blood, the writer, instead of condemning this brutal outrage of the Papists, modestly says, all this was but the necessary "effects of the oppressive laws" under which the Papists suffered. Now, if we should take for granted that oppressive laws existed, still the fact stands, that the poor people who suffered by the lawless hands of the Papists, were not the law-makers, and in no way responsible for the wrongs these laws are presumed to entail. Yet the innocent were made to suffer for the defects of others, and the Papists, in so acting, have clearly shewn the spirit they are of, and what Protestants are to expect at their hands. Romanism, and not bad laws, was the secret cause; and the writer in this book, if he thinks otherwise, must be a great fool. At page 103, the same article concludes with this most absurd and wicked calumny. He says, "that though the Irish were struggling for both national and religious freedom, they gained no sympathy from the patriots of Britain;" and then adds, "The Scottish Covenanters, themselves so recently emancipated from a restraint upon their consciences, contributed 10,000 troops to assist in restoring that restraint upon the Irish." Now this whole statement is grossly false. The Papists never did "struggle for reli-

gious freedom," they struggled for Popish supremacy; and because this could not be obtained, they slaughtered 150,000 defenceless persons, without regard to age, sex, rank, character, or condition. The Covenanters did not send 10,000 of an army to put restraints on men's consciences, but they sent that number to testify their abhorrence at the conduct of the Papists, from whose intolerant grasp they were newly delivered. Charles was a Papist in reality, and had the secret schemes of that monarch and the priests been fully developed, every Protestant in Britain would have shared the same fate as the thousands massacred in Ireland under his cruel and worthless reign. In these circumstances, the Covenanters, so far from acting an inconsistent part, only proved their wisdom in first securing their freedom, and then adopting every precaution within their reach to prevent its violation from the same quarter. I trust when this book comes under review, you will do it justice. It is a sad sign of the times when such a book can find its way into our Protestant schools.

—Yours respectfully,

CHARLES M'EWEN.

3, NORFOLK STREET, GORBALS, GLASGOW.

N.B.—The editor of a Glasgow paper says, that the Papists of the present day are not responsible for the massacre of 1641, and yet they profess up to this date, their readiness to do the same thing over again. No marvel that stupidity prevails under such purblind leadership.

CHARITABLE TRUSTS' ACT.

AN Act bearing the above title received the Royal assent on 20th August 1853. Its object is to "*provide means for securing the due administration of Charitable Trusts, and for the more beneficial application of charitable funds in certain cases.*" A Board is formed, with a staff of commissioners, secretary, inspectors, clerks, and messengers. These officials having to perform work of great importance and magnitude, salaries are fixed, of which the following are samples. Chief commissioner, £1500 per annum, and the other commissioners, £1200 each. The secretary, £600, and each of the inspectors, £800, besides travelling expenses.

The Board has discretionary powers to examine and inquire into all or any charities in *England or Wales*, into their nature and objects, administration, management, and results, and the value, condition, management, and application of the estates, funds, and property and income of such charities. Parties having such charities intrusted to them have the privilege of consulting the board in the case of any difficulty that may present itself. In short, the object of the Board is to prevent any abuse that might arise in connexion with charitable trusts of a permanent nature.

The Act has a curious exemption clause, however, in which the following words occur,—“Nor shall this Act, for the period of *two* years from the passing thereof, extend or be in any manner applied to charities or institutions, the funds or income of which are applicable exclusively for the benefit of persons of the Roman Catholic persuasion, and which are under the superintendence or control of persons of that persuasion.”

Now, we are inclined to ask, why this exemption was made? Are those of the Roman Catholic persuasion less liable to fall into abuse than others in the management of charitable trusts? History tells us the contrary. Indeed, the charitable trusts of the Roman Catholic persuasion have more need

of the provisions of the Act than any other. The fact of the exemption is a singular illustration of Romish craft and influence.

But the exemption was to exist at first only for *two* years. We come, then, to the end of the two years, viz., 1855, and what do we find? Certain amendments were made on the original Act, and, to boot, the exemption to the Roman Catholic persuasion is continued for another year, viz., to 1st September 1856. Following the course of the Act for another year, an Act dated 29th July 1856, receives the Royal assent expressly to continue the exemption to the Roman Catholic persuasion for another year. This brings us down till the 1st of September 1857. But on 25th August 1857, another Act receives the Royal assent, continuing the exemption for another additional year, that is, down to 1st September 1858. Thus, instead of granting an exemption for *two* years, the Roman Catholics have procured it for *five* years, and we have no doubt that when the year comes round, the clever Roman Catholic lawyer will get the exemption still farther continued, so that the Charitable Trusts' Act shall be eluded altogether, and not one of our Protestant members will denounce the unfairness.

The manifest desire thus to escape inspection is very significant, and it is quite ridiculous to see how Roman Catholics can play round Acts of Parliament, and set them at nought by getting exemption bills passed from year to year, to supersede statutes of grave importance. Is there none of our members that will watch such proceedings of the Roman Catholics, and compel Government to dispense obvious justice equally to all?

DANTE ON PAPAL CORRUPTION.

MORE than five centuries ago, Dante, the great Italian poet, and the real historian of the Middle Ages, built up his world-admired poem, the Vision of Hell, Purgatory, and Paradise; which labour, he says, kept him lean for many years. A celebrated passage in the poem places one Pope in the depths of hell, and intimates that others were soon to follow. The passage, with its grotesque horrors and bold flashing indignation against the corruption, veality, and baseness of the Popes, is, for that dark time, a remarkable instance of brave independence of thought and speech. As it is a great deal more common to praise Dante than to read him, we here give a translation of this curious passage. The poet, guided by Virgil, has travelled down the shelving sides of the prodigious gulf, and has beheld the punishment of sinners of many sorts. In the space of hell next below traitors, panders, and seducers, he comes to those who have prostituted the things of God for gold and silver, and made his house a den of thieves:—"I saw the livid rock, on the sides and on the bottom full of holes, all of one size, and each was round. From the mouth of each hole projected a sinner's feet and legs to the calf, and the rest of him was within the cavity. The soles of all were burning; wherefore the joints quivered so strongly that they would have snapped in pieces withes and grass-ropes. As flame plays upon an oiled surface, so the flames kept flickering from the heels to the toes. 'Master,' I said, 'who is that who writhes and quivers more than his fellows, and on whom a redder flame doth prey?' And he said to me, 'If thou wilt have me conduct thee down there, thou shalt learn from himself.' We turned and descended, down there into the narrow bottom, where the holes were. And the kind

Master (Vigil) brought me to the orifice where the sinner was who writhed so with his legs. I began to say, 'Whoe'er thou be that hast thy upper part beneath, planted like a stake, O unhappy spirit, if thou be able, speak.' And he cried, 'Art thou there already, Boniface? (Pope Boniface VIII.) Art thou there already? Art thou so quickly sated with that wealth, for which thou didst not fear to seize the comely Lady (the Church) by deceit, and then make havoc of her?' And I replied, 'I am not he whom thou believest; whereat the spirit violently wrenched his feet. Thereafter, sighing, and with voice of weeping, he said to me: 'Then what askest thou of me? If to know what I am concerneth thee, learn that I was clothed with the Great Mantle. Under my head are dragged the others, my predecessors in simony, lying stretched along an opening in the rock. I, too, shall fall down thither, when he comes for whom I took thee, when I put the sudden question. But longer is the time already that my feet have been baked as I stand inverted thus, than he shall stand planted with fiery feet. For after him, from westward there shall come a lawless shepherd (Clement V.) of uglier deeds, fit to cover both him and me.' I know not if here I was too hardy, for I answered him in this strain:—'Ah! Now tell me how much treasure our Lord required of St. Peter before he put the keys into his keeping? Surely he demanded nought but "Follow me!" Nor did Peter, nor the others, ask of Matthias gold or silver when he was chosen for the office which Judas had lost. Therefore stay thou here, for thou art justly punished, and keep well thy ill-got money. And were it not that reverence for the Great Keys thou heldest in life hinders me, I should use still heavier words; for your avarice grieves the world, trampling on the good, and raising up the wicked.'—And whilst I thus spoke to him, whether it was rage or conscience gnawed him, he violently sprawled with both his feet."

WHAT IS TO BE DONE WITH INDIA?

THE future policy of the British Government in regard to India, has begun to engage the attention of the Christian public, and must engross a large measure of time in the ensuing Parliament. The magnitude of a question involving the interests of 150,000,000 of human beings will not be denied, whilst, unless we are prepared to forget all the experience of the past, and to turn our day of fasting into a solemn mockery, we shall proceed to consider the subject in a subdued and anxious spirit. The slightest glance must convince us that vast questions are involved. Let us simply indicate a few of them. We take for granted that the general opinion will be that Government must abandon its open support of Hindoo idolatry and Mohammedan superstition, its childish promotion of the absurdities of caste, and criminal opposition to the spread of Christianity; but will the Government act in a Christian spirit in India so long as it manifests so little of a Christian spirit at home? Is not the Government of India simply a part of the Government of the vast British empire, and will the spirit which pervades it all not be found the same? Besides, will such a mere negative course be sufficient? Will it be enough for the Government to take only one side of the prophet's alternative, and to "cease to do evil," without at the same time "learning to do well?" And if so, how are they to define Christianity? Is Romish idolatry any better or less offensive to God than that of the Hindoos? Will

an army of priests hating the British Government, or even a cloud of Tractarians playing into the hands of Rome, be any better than the discarded Sepoys? Will India become tranquil by becoming converted into a second Ireland?

There are questions also more directly bearing on the mere machinery of Government, and yet of vast moment. Is the East India Company to be superseded or continued? If superseded, what kind of government is to take its place? How are the 70,000 troops now permanently necessary for India to be provided? If they are to be provided as at present, how is their moral character to be elevated? Is India itself to be colonized by Europeans, so that the materials of an army would be found on the spot, and a Christian influence be more widely diffused through the country? All the upper districts of India would afford splendid settlements for Europeans, and the experience of ages seems to prove that such a method of dealing with a heathen country is essential to civilisation, if the object is to be rapidly and comprehensively gained.

There are other questions of vital importance for those who are engaged in conducting Christian missions. The foremost of these is—should not missionaries be trained in this country in the peculiar knowledge which they require before they are sent to India? At present they are sent out green and unfurnished. Several years are spent in learning the languages in the first instance, and during that time they are losing their health and living at a large expense. Might they not retain their health and live at home at one-fourth of the expense during this training process, and might not our invalided missionaries be most usefully employed as their teachers?

In short, the subject is vast and multifarious, and we trust that in all its parts it will receive a thorough and intelligent sifting.

One thing is certain, that although Protestants will probably satisfy themselves with mere generalities about "Christianity," Romanists are steadily seeking to turn all the recent events in India to the account of Popery. Not to go farther, let our readers ponder the following significant extract from the *Tablet*, October 31st:—

"Our readers, and specially members of Catholic Young Men's Societies, will thank us for calling attention to some important and well-timed observations addressed by Canon Render, of York, to the Young Men's Society of that town, and which are of general interest to all Catholics in Great Britain and Ireland. The pith of the Rev. Canon's lecture is well conveyed in a resolution unanimously adopted by the Society he addressed to the following effect:—

"As England is now in her present emergency calling on all the young men of the United Kingdom for the protection of her Indian empire, we, therefore, consider the present crisis the most fitting time to petition for the redress of our grievances, particularly religious grievances, with which we have been so long and so unjustly burdened."

"We trust that in such a movement, in which all Catholics can unite, there is nothing which may be judged foreign to the objects and constitution of this great Catholic organization."

Let Protestants only be one-half as consistent as Romanists, and, above all, let us look in prayer to Him in whose hands are the issues of all events.



ROMANISTS DISINTERING THE DEAD.

ROMANISTS DISINTERRING THE DEAD.

ROMANISM is the same peculiar and vindictive superstition all over the world, and at every period of history. The following instructive narrative in regard to certain outrageous proceedings at Pictou in Nova Scotia, is copied from the *Eastern Chronicle* of that town. They refer to the dead body of an old lady there; and the events have excited immense local interest.

“The deceased old lady was born within the pale of the Romish Church, and originally resided in the Gulf Settlement. Many years since she was married to a Mr. James Robertson, of Barney’s River, a Protestant; and of this marriage, a family of several sons and daughters was the issue. It does not appear that Mrs. Robertson ever formally renounced the creed of her childhood; but during her married life, she sometimes attended Protestant places of worship, and had little intercourse with the people of her former faith or their spiritual advisers. On Friday the 14th October, death claimed her as his own, and her Protestant family set about preparing, as they supposed, a last resting-place for the remains of their mother. That it was not to be a last resting-place, however, the sequel will show. The funeral was to take place on Sunday the 16th; and at daylight on that day, three or four remote connexions of the deceased, residing in Baillie’s Brook Settlement, came to the house before the corpse was coffined, with a body of picked men, numbering seventeen in all, and demanded the body for interment by the priest, asserting at the same time that the deceased, on the last occasion on which she had visited Baillie’s Brook Settlement, had expressed a wish that her remains might thus be disposed of. Her husband, an old man, about eighty years of age, deaf, and very feeble, was unconscious of anything that was transpiring; but the two sons, sound-hearted Protestants, feeling that they had reason to doubt the truth of this assertion, demurred at this manner of disposing of their mother’s remains. Desirous, however, to comply with every known request of their deceased parent, they said to the leader of the party, that if he would go before a magistrate and make oath to the truth of his statement, they would then resign their mother’s remains into his charge, to be buried in such place and manner as the rites of his Church prescribed. This he declined to do, but declared his intention of removing the remains by force, if he could not effect his purpose otherwise. The sons fearing such an attempt would be made, had previously concealed the coffin.

“The Popish party then prepared to remove the body, uncoffined as it was, but were stoutly resisted by the sons and daughters of the deceased. Finally, after many threats of violence, and conducting themselves in a most unseemly manner, they departed, vowing their determination, however, not to rest until they had accomplished their purpose. The Robertson family immediately sent abroad through the neighbourhood, and collected a company of one hundred men, to protect them in performing the last sad duty of committing to the grave the remains of their mother. On their way to the graveyard they again fell in with the band that had disturbed their peace in the morning, and who appeared to be lying in wait for them; but the latter were deterred by their numbers from offering any insult or violence.

“The friends of the deceased, being apprehensive that the determined spirit of these men might yet exhibit itself in another shape, watched the

grave for several successive nights. On the following Sunday night, however, they refrained from watching, supposing that as the body had then been seven days in the ground, no further attempt would be made to disturb its repose; but on that night the same zealous band of Catholics came, armed with lanterns and fire-arms, and well-primed with intoxicating liquors, entered the graveyard, dug open the grave, lifted the coffin and carried it away with them, discharging their pieces in passing through the Settlement, by way of proclaiming their victory over Protestant heretics.

“Passing by Baillie’s Brook, where they had prepared a grave, but which they now seemed to think too near to the Protestants, they finally deposited the remains of Mrs. Robertson somewhere in the neighbourhood of Arisaig.”

SCENES IN ITALY.

BY SIGNOR FERRETTI.

THE following representation of “Italy as it actually is,” kindly handed to us by a distinguished Italian exile, is well fitted to illustrate the debasing nature of the Romish system in that splendid but down-trodden country:—

During the so-called holy week, that is, the week preceding Easter, in all the Romish churches of Italy, comedies and tragedies are represented free of charge. On Palm Sunday, and also on many other occasions, the Priest, who represents Jesus Christ, ascends the altar, as usual, performs the Creation of God, slays him, eats half, and deposits the other half in a little wooden box, called a *pix*, a receptacle for spiritual food. On Holy Tuesday the priests solemnize the Crucifixion of Jesus Christ. After having represented his death, they place him in a superb tomb, adorned with lighted candles and flowers. Every faithful Romanist is obliged to visit seven of these tombs in different churches and chapels. The finest is the most frequented. The Pope, King Bomba of Naples, the Grand Duke of Tuscany, go on foot to visit the seven sepulchres, accompanied by their ministers, companies of soldiers, bands, and noisy drums. In the afternoon of the same day, the office of the Passion is chanted by the reverend papists. During the recitation of the last psalm, a light is extinguished after the singing of each verse. All the tapers on this occasion are yellow. At the end of the psalm *miserere*, each person takes a piece of cane or stick, and strikes the benches as hard as they can, for a few seconds only, so as to produce an infernal clatter amidst the darkness. This noisy ceremonial is intended to represent the flagellation of Jesus Christ. The priests profess thus to personify those wicked men who crucified our Lord. He who makes the loudest noise is considered the most meritorious. Smiting Jesus Christ, and to smite Him without mercy, is a merit in the Romish Church!

Holy Friday is a day which exceeds every other in abominations. In all the churches, the priests preach the sermon of Jesus’ death, as they call it. I have myself heard such remarks as the following, made by ignorant monks, in country churches:—“Weep not, my dear brethren, for though Jesus Christ is dead, the most holy Virgin has saved him.” The Virgin Mary, the Saviour of Jesus Christ!

The priests take Jesus Christ from the sepulchre, and expose him to the view of the faithful. In the kingdom of Naples, they give a half-crown to a *lazzaroni*, make him intoxicated, and then extend him quite naked upon a

cross, to represent Jesus Christ. At his feet are seated the three Marys, who are three women of questionable life. It is related, that a poor old woman, kneeling before one of these *lazzaroni*, with tears and sobs, implored him to allow her to win three particular numbers in a lottery; but the *lazzaroni*, who happened to be no simpleton, answered,—“Is it likely that I can grant you the power of gaining a 100/ when I am obliged to remain hours in this miserable position to earn half-a-crown?”

In the evening another ceremony takes place. In every church of any importance, the priests, preceded by a naked cross, and with torches in their hands, walk up and down, pretending to look for Jesus Christ. They seek him behind the altars, in the pulpit, in the confessionals, in the vestry, and elsewhere. Women of the lower orders walk behind them, weeping bitterly because they cannot find him.

On Saturday of the Holy Week, the following pagan festival takes place in Naples:—Four statues, representing St. Mary Magdalene, Veronica, St. John, and the Virgin Mary, carried upon the shoulders of robust men, emerge from the parish church, and followed by a long file of priests and monks, proceed, as in a mourning procession, to the largest square in the neighbourhood. Here they make their first halt, and the four statues are grouped in a half circle, and so managed by their bearers, as to appear to be holding a consultation previously to resolving upon some serious matter. In a few moments, as if they had come to a decision, St. John moves from his place, and making a profound bow to the Virgin, moves with a little group of priests and friars down one of the streets leading out of the square. As soon as St. John has taken his departure, St. Mary Magdalene is called into requisition, and having bowed to the Virgin, takes with her another knot of priests and friars, and disappears in another direction. Then Veronica does the same. These three statues having disappeared, and the Virgin remaining alone in her grief, she begins to traverse the square in every direction, stopping at the entrance to every street, as if she were impatiently awaiting the return of the other three. After a long delay, the Magdalene is the first to re-appear, and proceeding at a very slow pace, approaches the Virgin, and tells her she has not found him. Veronica, on her return, tells the same tale. The Virgin seems nearly frantic; she goes a few steps, returns, runs, stops, and turns about in every direction; and when her agitation has attained the highest pitch, behold, from afar, St. John comes in sight, rushing headlong towards her. At that moment the Virgin and the rest rush towards the street where he is seen. When they meet, he tells the Virgin that he has found Jesus Christ, and that he is in such and such a place. The four statues are then ranged in file, and the bearers rush along, jostling each other, each anxious to obtain the honour of being the first to arrive at the spot. On reaching a place, they stop. St. John enters, and soon emerges, conducting the risen Christ, who was hiding behind one of the doors. At that moment, all the military bands strike up, the Virgin opens her mantle, from under which fly birds of every species, which are killed by men stationed in the various gardens of the neighbourhood. Meanwhile, part of the multitude are weeping, while the rest are shouting for joy, laughing, eating, swearing, and making all the noise possible, to add to the buffoonery.

In reference to confession there is no choice. You are compelled to confess, and eat Jesus Christ once a year, or go to prison. But such is the horror and fear of confession inspired generally throughout Italy, that, except the obligation of the paschal precept, which takes place only once a

year, husbands who love their wives, and fathers who care for the welfare of their daughters, never allow them to go to the confession. Married women who frequently confess are always looked upon as unfaithful wives; and girls who frequent the confessional lose their credit, no one seeks them in marriage, and they end by living under the protection of a priest.

In reference to purgatory, there is in Rome one church to which it has been conceded by some of the Popes, that for each mass celebrated there, a soul shall be delivered from purgatory. An English lord, somewhat original, presented himself to the clergyman of that church, begging him to have the goodness to say a mass immediately for the soul of his father, as he himself wished to participate in the solemn service. The priest seeing before him a rich English lord, with a beautiful carriage and pair, and servants in livery, naturally expected a handsome gratuity. With the utmost alacrity he produced from the shelves of the sacristy the finest vestments, and the richest vases for the celebration of the mass; and while the necessary preparations were going forward, generously offered refreshments to the noble stranger. At the termination of the ceremony, the gentleman said to the priest, "Sir, are you certain—can you guarantee that the soul of my father has escaped from the flames of purgatory?" "There is not the least reason to doubt it," answered the priest. "Oh, well, if that is the case," returned my Lord, "my father will never be such a simpleton as to go back again." So saying, he jumped into his carriage, and started off at a gallop, without leaving the anticipated recompense.

In all the Italian cities, there is every week a public lottery, by which Government is enriched, and families impoverished. In every quarter of all the cities, are offices for the sale of tickets. These tickets cost more or less, according to the sums that the buyer wishes to try for. Only five numbers are drawn from the urn. Before the numbers are drawn, the urn is always blessed by a priest. In Rome the Pope derives an immense profit from the lottery.

Now there are many persons, who in order to guess the numbers that will issue from the urn, so as to choose, have recourse to the souls in purgatory. For nine successive nights, when the clock strikes twelve, they recite certain horrible words, not to be repeated here, called the prayer of the lottery to the souls in purgatory. The room in which these infernal petitions are offered up is hung with black, and lighted by yellow candles. On the last night of the nine, in answer to these repeated imprecations, one or more of the souls of purgatory make their appearance, surrounded with flames, attired in white, and rattling the chains with which they are bound. The fact which most confirms the belief of the Papists, in the efficacy of this ceremony, is that sometimes those who perform the novena are found dead. The heated imagination is so overcome by fear, that it mistakes shadows for realities. Under these terror-inspiring circumstances, a breath of wind, the barking of a dog, or any similar trifle, suffices to immerse a superstitious mind, and cause death. There is a book, called the Book of Dreams, which is in the form of a dictionary, and is thus consulted. If the individual, on the last night of the nine, hears the mewing of a cat, he looks out for the word *cat* in his dream-book, and finds it stands for 24. He looks again for the other word *mew*, and finds it represents 82. He then plays these two numbers, and in some cases the player is so certain, that the numbers are sent him by the souls in purgatory, that he risks his whole substance, and finds himself ruined. You may ask how the idea of thus having recourse to the

souls in purgatory can have obtained such favour, and the answer is very easy. He who invokes the aid of these souls, promises them that, if they will give him good numbers, they shall enjoy a large share of the prize. Hence, those souls, who have no friends on earth, or whose relatives are poor, or oblivious of their sufferings, are constrained, if they desire to escape from the flames of purgatory, to employ themselves in this way, and secure good lottery-tickets for the speculators who seek their aid.

The Romish Church, like a loving mother, has instituted one day out of the 365, the second of November, on which to pray gratuitously for those wretched souls suffering in purgatory, who have no one on earth to pray for their deliverance. On this day the pious Romanists of Italy make great preparations to receive the visits of their defunct relatives. It is their belief that the dead come and sleep with their living friends. With this view they clean their houses, change the linen of all their beds, spread mattresses on the floor, in proportion to the number of guests they expect, and after supper, have provisions in abundance upon the table, so that in case a soul should feel an appetite, it may sit down and eat.

Popery is everywhere the same. In England this Popery presents itself to you, with a fine mask on its face. If you stand looking on in silent apathy, allowing it to take its course, woe to you and to your children! Rome is plotting and employing every means in her power to reduce England to a twofold servitude, moral and material. The means she is adopting are not for the moment violent, but placid, and all but imperceptible to those who are content to indulge in stupid indifference, or in proud security. In England the Church of Rome is not a cruel hyena, but a cunning fox. The methods which she is employing to make you her prey are many, and of various kinds. Among the principal are the fine arts, architecture, music, governesses, fashion, and, above all, your national virtues and vices. Rome avails herself of all, even of the most apparently trivial, means to draw you into her net. In Rome there are colleges and schools for the preparation of agents, both Italian and English, destined to pervert your country. Lately a large institution has been established there, with the object of providing English families and schools with Popish governesses; and this is one of the most powerful means against England in the hands of the Jesuits. For the attainment of their diabolical ends, there are no means the Church of Rome leaves untried, no sacrifices she refuses to make. Hence the necessity of diffusing light both here and amidst the clouds of Popery in Italy.

THE NEXT ROMISH GRIEVANCE.

STEP by step we are advancing blindfold towards the crisis of Romish aggression; and the emissaries of the Popish system, emboldened by encouragement, are at length speaking out. A meeting was lately held in London to organize measures for abolishing the coronation oath, and for making it possible for the Queen to become a Papist. Although some of our readers may startle at this, we ask, Why should every thinking Romanist not avow such a purpose? That it is and ever has been in their hearts is certain. They cannot but regard every Protestant sovereign as a usurper. It is of the very essence of their creed that every sovereign is bound to submit to the Pope, and that all who will not so submit, and be, in fact, his creatures, ought to be extirpated.

And why should they not speak out in the present temper of the public mind? If our ancestors were all wrong—if Popery be as good as any other religion—if it deserves large grants of public money, why should the Queen not be allowed to profess it? The truth is, that in our latitudinarian guilt and thoughtlessness, we have been gradually unsettling the very foundations of the British Constitution. But let our readers mark the annexed facts. The *Globe* for November 2, says,—

A meeting was held last week, unknown probably to most of our readers, somewhere in the city of London, “for the purpose of making arrangements for commencing an organized movement on the part of the Catholic body with a view to the removal of those disabilities under which Catholics are at present labouring.” It is a comfort to know from the unexceptionable testimony of the Roman Catholic *Weekly Register*, which reports the proceedings, that these disabilities do not prevent Roman Catholics in this country from enjoying,—“as the Holy Father,” says our contemporary, “told an English Catholic,—*greater religious liberty than any other Catholics in the world.*”

“Practically we can do what we please. We build churches, we found communities, we open schools, we establish hospitals or almshouses; and so much are we accustomed to the full enjoyment of liberty, that what the Government will say to it all, is a consideration which does not ever cross our minds. The only question is, whether we can raise the money; if we can, Government has no more to say to the matter. Meanwhile the great majority of Englishmen would most gladly stop us if they could. They would do anything, however arbitrary, however dishonourable, to be rid of us. What prevents them? Under the good providence of God, nothing but this, that they cannot touch us without overthrowing the British Constitution. They can strike at our religious liberties only through their own civil liberties, and this they will not do; and so they lament over the increase of ‘Popery,’ and complain of new churches, and new schools, and new orders; but while they can only talk, we can act, because we enjoy liberty.”

“Before,” said Burke, “I can congratulate men on doing what they please, I must know what they will please to do.” It might be pressing too hard those who met last week about “Catholic disabilities,” and who rose and cheered vehemently the mention of the name of Cardinal Wiseman, to ask them whether,—supposing “Catholicism” again in the ascendant in England—Protestants would be likely practically to be able to do what they pleased—to enjoy the fullest religious liberty, and have only further to demand to be placed in *better than a better position* than any other Protestant community in the world! Let us be assured of this, and we shouldn’t much mind acceding to Mr. Harper’s modest claim at the meeting (Mr. Harper is reported as a recent apostate from the English Church), that the “intolerable oppression” should be removed from “the conscience of the sovereigns of this country, that any exercise of the right of private judgment would deprive them of their throne.” In the meantime the Protestant majority of the people of these realms have long back come to the conclusion, that a Protestant sovereign on the throne is an essential safeguard for the full and free exercise of that same private judgment which the Romish Church does not admit to be a right at all.

The following “notes” of what was said at the meeting of Roman Catholics, held on Wednesday evening, at 14, New Street, Bishopsgate Street, have been forwarded to the *Morning Advertiser*, as showing the spirit by which the adherents of Popery in this country are animated towards England in the present crisis in our affairs:—

“The Catholics have for a long time determined to form themselves into an association to obtain their rights and privileges, and to enjoy the right of private judgment. This meeting is, therefore, the indication of something else. Is it to be a matter of words or deeds? Deeds. You have the means, I tell you, in your own hands to assert your rights.

“In respect to the oath, look at the Queen; she is bound to take an oath to uphold the Protestant form (if form it be); it has no dogmas; it is nothing—a shadow, no substance. Nothing in it to soothe the dying bed, or ease the aching heart. The Queen, I say, is bound in chains. Her conscience is not her own, and she cannot follow the blessed faith of the Catholics (which she would, I feel sure, if she could), which in a few years will be the religion of this puny England. The Protestant soldiers are taught to sneer at the Catholic priests, and say they are not gentlemen. Therefore I say, use all, any means, to do away with Protestants.

“Thank God the Sepoys were ever created. The *Times* is always lying about us. We have plenty of replies for them, but we need not insert them.

"The Irish Catholics shall not enlist. It shall not be that Catholics shall shed their blood for English Protestants, if men are not to have their children educated as Catholics.

"The Protestant system works like the serpent in its social and civil societies. It is an under-current. We cannot see it or take hold of it, but it pursues us like a phantom.

"Now, I assert, we can get what we want, if we will. Let us unite. We must get a firm hold of the right of private judgment. One thing we know, England is in want of soldiers. I advise, therefore, that not an Irishman or a Catholic enlist. We are told, 'What shall it profit a man if he gain the whole world and lose his own soul?' Let the English Protestants perish rather than one Catholic soul should perish from the earth."

Mr. E. Lucas then said:—"You have received a hint; let me advise you to follow it up. You will be encouraged if you will unite to put down the Protestants. Let the working-class take the work in hand, and means will be provided you to put down the Protestants, and Government dare not prevent our own power, and in a few years England will be a Catholic country."

WHAT IS A PUSEYITE?

The following verses, by a Clergyman of the Church of England, contain a reply to the question recently asked by one of the Judges, "What is a Puseyite?"

PRAY tell me, what's a Puseyite?—'Tis puzzling to describe
This Ecclesiastic Jesuit of a curious hybrid tribe:
At Lambeth and the Vatican, he's equally at home,
Although 'tis said he's wont to give the preference to Rome.

Voracious as a bookworm is his antiquarian maw:
"The Fathers" are his text-book, "the Canons" are his law:
He's mighty in the Rubrics—and "well up" in the Creed;
But he only quotes the Articles if they should suit his need.

The Bible is to him an almost sealed book—
Reserve is on his lips, and mystery in his look:
The "Sacramental system" is the lamp 'tillume his night,
And he loves an earthly candlestick above the Spirit's light.

He's great in puerilities, when he bows and where he stands,—
In the cutting of his surplice, and the trimming of his bands:
Each Saint within the calendar he knows by heart at least,
And he loves to date his letters on a Vigil or a Feast.

He talks right well of discipline—but if the shoe should pinch,
This most observant duteous Son will not give way an inch.
Pliant and obstinate by turns, whate'er may be the whim,
He's only for the Bishop—when the Bishop is for him.

But hark! with what a nasal twang, betwixt a whine and groan,
He doth our noble Liturgy lugubriously intone!
Cold are his prayers and praises—his preaching colder still;
Inanimate and passionless, his very looks are chill.

Others as weak, though more sincere, who rather *feel* than *think*,
(Choice pioneer!) he leads right on to Popery's dizzy brink:
And when they make the fatal plunge, he walks back, quite content,
'To his own snug berth at Christ-Church, and *wonders why they went!*

Such—and even more, and worse, if I had time to write—
Is a slight sketch, please your Worship, of a thorough Puseyite:
Whom even Rome repudiates, as she laughs within her sleeve,
At the Sacerdotal mimic—at the wretched make-believe.

Oh, it were well for England if her Church were rid of those,
Half-Papist, and half-Protestant, who are less her friends than foes!
Give us the open enemy, and not the hollow friend—
With CHRIST—and with the BIBLE—we need not fear the End!



ROMISH INTOLERANCE. — ROME ABDUCTING THE LIVING.

THE following striking instance of the unscrupulous intolerance of Rome appeared in a leading article in the *Morning Advertiser* of the 19th October last:—"The atrocious event of which we intend to speak occurred a short time since, on the borders of France and Switzerland, near Geneva. The victims are a German family,—four children and their aged parents. Two of the former have fallen a prey to the fangs of the Jesuits. It appears—so runs the narration—that a few years since, a German, of the name of W. Seiler, a native of Saarbürg, resided in Lyons in France, where he had for some time carried on the business of a silk-dyer with considerable success. Shortly after the late great inundations, he resolved to quit Lyons with his family, to seek in Switzerland some quiet retreat wherein to spend the remainder of his days. On arriving at the Helvetic frontier, he left his four children—the eldest of which, Marie and Catherine, are aged respectively eighteen and fifteen—in the French village of St. Genis; he himself with his wife proceeding to Geneva, in order to make the necessary arrangements for the reception of his family in their future home. Now it seems that this village of St. Genis is a place famous for the intolerance and bigotry of its inhabitants. The spirit of the people there may be conceived from the fact that the "heretic" German family found every door closed against them, and could not obtain lodgings but at the house of a man named Wallotton, a member of the same creed as themselves. The Curé, moreover, who officiates at St. Genis, appears to be a fanatic of the true Jesuit stamp; for no sooner was he made acquainted with the fact that a Protestant family had arrived,

than he set to work, tooth and nail, to convert Seiler and family, and bring them within the pale of the Church of Rome. He soon perceived, however, that his efforts were fruitless. Enraged at being thus baffled, he took his leave with the threat "That the children of the Protestant should not long remain under his heretic care."

"Unfortunately this menace was unheeded by those whom it concerned. Without a suspicion of the danger that awaited those dearest to their hearts, the parents made a day's excursion to Geneva. On their return in the evening the terrible news awaited them that their two children, Marie and Catherine, had been inveigled away. They were told that early in the morning, an hour after their departure to Geneva, a lady had driven up to their dwelling, and desired the eldest daughter to come with her to a neighbouring chateau, to fetch some silk dresses she was desirous of having dyed. The girl, though without any suspicion of the real design, hesitated at first, but finally consented to take a seat in the carriage of her strange visitor, the other sister declaring that she would accompany her. From that moment the two children disappeared. An old woman in the village, wrought upon by the poignant grief of the bereaved mother on her return, ventured to remark that 'the abduction was the handywork of the priest, so all inquiries would be useless.' Upon this, the unhappy parents hastened to demand their children of the priest, when he—incredible as it may seem—did not affect to conceal the abduction of the girls, but coolly announced 'that they were well taken care of, and would be properly instructed in the true religion; should they, however, afterwards feel inclined to abandon that religion, then they would be permitted to rejoin their home.'

"It might be thought that, with such an avowal from the priest himself, a judicial process would at once have been instituted. Yet—and here we come to the alarming proof of hierarchic influence in France—nothing of the sort has taken place. In vain the unhappy parents spent the last remnant of their property in the endeavour to obtain a clue to the whereabouts of their stolen children. In vain a Protestant minister, living in the vicinity of St. Genis, assisted with his advice and efforts the disconsolate father. Up to this day the helpless girls are believed to be in the strictest confinement, no one being able to afford information as to their place of imprisonment. The guilty parties who have perpetrated this outrage on humanity walk about in full security, well knowing that under the ægis of despotism they have no investigation of their crimes to fear. Meanwhile the reason of the unhappy mother is said to have been for a time unseated by the terrible shock her maternal instinct had received. The father also, an old man of seventy-six, is broken down by this blow to the most sacred feelings of our common nature. Ruined, too, in their worldly substance, this most wretched family at last resolved to leave Geneva; but from very poverty, were compelled to perform *on foot* the journey to Berlin, at which city they will make a final attempt to obtain help to rescue their loved ones from the clutches of robbers."

POPERY AT HOME.

If the genuine effects of Popery are to be seen anywhere, it must surely be in Italy. There the system is nakedly developed, and its bitter fruits are

reaped without the intervention of any civil government to act as scapegoat, and unjustly to bear the blame. The Editor of the *Toronto Globe* takes the following impressive method of answering a Popish editor, and exhibiting before his countrymen the true nature of the Romish system:—

As we had recently occasion to state, the [Roman] *Catholic Citizen* is an incontinent admirer of the political proclivities of Popery. No secret does our confrere make of his conviction that, like Pandora's box, an open Bible is the source of endless discord and infelicities, and that its unrestrained perusal is inimical at once to man's spiritual and social welfare. We promised to examine the condition of Pio Nono's temporal dominions by the test which the *Citizen* propounds, and now proceed to redeem our pledge.

If our contemporary be sincere in his laudation of the "Holy Father's" system of gubernatorialism, he will, as a matter of course, be anxious to give Canada the benefit thereof; sauce for the goose being sauce for the gander, all the world over. And to begin with the administration of justice, the *Citizen's* energies will be taxed to substitute the orthodox Santa Rota for the heretical Queen's Bench.

The tribunal first above mentioned is so called from the fact, that the judges thereof sit in a regular rotation. These worthies are notoriously ignorant of the laws which it is their province to dispense, leaving such vulgar matters to an understrapper called "Il Secreto," whose mission it is to prompt or cram his superiors when they are called upon to render *ex cathedra* deliverances. Farini mentions some brilliant characteristics of their Honours of the Santa Rota. They must never read or hear read, any deed which relates to the cause they are to decide, nor must they examine whether any evidence be true or false. Every statement must be taken from the lips of the lawyers engaged in the case, a practice which naturally engenders the most unbounded license in the way of assertion.

In heretical courts the goodness of a cause is generally regarded as a matter of some consequence, but no such weakness emasculates the orthodox halls of the Rota. The main business of a litigant is to expiscate which of the Monsignori is to give judgment, and having ascertained this point, to propitiate his favour by some sustentating and toothsome "peace-offering." These oilings of the wheels of justice are practised openly and without approximation to a blush. A gentleman in the provinces who had a lawsuit involving a large part of his property, sent his son to the "Eternal City," to make interest after the wonted canonical fashion. "The youth," says the *Quarterly Review*, "was instructed that the road to the favour of the judge was through the Contessa. He purchased jewels to the value of 700 scudi (about £150) and obtained an interview with the lady. She examined each article, asked the price, and ended by giving him an assurance that his suit should prosper. She kept her promise."

Our limits will not permit us to enter upon a detail of the thousand and one amenities which mark the administration of criminal law in Pio's homestead. Enough to say, that in all the punitive tribunals from the Sacra Consulta downwards, the most refreshing disregard of Scriptural trammels and Protestant prejudices prevails. If you can manage to cross with gold the palms of the ermined magnates of the Consulta, you may procure the indefinite incarceration of an obnoxious individual. There is no necessity for troubling your sence to trump up a feasible cause for complaint against your Mordecai. "We know"—quothe the authority last cited—"a case in which a person was

sentenced to twenty years' imprisonment, not only without any trial but without any cause being assigned."

In addition to the stated tribunals, power is often given by the Papal Government to a *pro re natu* criminal court, which is called "judging by a summary process." If for "summary" we read "free-and-easy," the nail would be more directly smitten on the head. Lax and elastic as are the forms prescribed by the law, they are altogether dispensed with in this remarkable "process." The accused is not permitted to retain the services of counsel; he is debarred from hearing the examinations of the witnesses, whose answers are not committed to writing; and in fact he is kept in total ignorance of everything save and except the sentence which conveys him to a dungeon or the headsman.

We must not forget to allude to the courts held by the bishops in their dioceses. More vixenish affairs than these episcopal inquisitions cannot well be imagined. Their retainers have the right of popping their impertinent noses into the larders and kitchens of *hoi polloi*, and hauling before the mitre climaxed "beaks" all who are so far gone in reprobation as to masticate animal pabulum on fast days. These burly bishops possess the power of consigning men to exile or imprisonment without going through the ceremony of a trial; and this power is exercised *sans stint*. Well conversant are but too many of Pio's sorely snubbed children with the following episcopal rubric:—"We order that — be imprisoned for three months, or go into exile for reasons known to us."

The power, however, of keeping the noses of the "faithful" million to the grindstone, is not confined to courts secular or ecclesiastic. Privileges of annoyance are enjoyed by Pio's police, which sound strange in the ears of an Anglo-Saxon. We are informed by the *Quarterly Review*, that "the lowest commissary has the right, without assigning any reason, to give an order, which in Rome is called *controlla*, in other places a *preetto*, to any one he pleases, to remain in his house from sunset to sunrise; he must not go to a coffeehouse, tavern, or eating-house; he is liable to be visited by the police at any hour of the day or night. These *controllati* may at this moment be reckoned by thousands. They cannot earn their livelihood, for no one likes to employ them, though they probably have been guilty of no other offence than that of contravening the designs of some myrmidon of the police. The violation of a *controlla* may be punished with months, or even years of imprisonment, and the jails overflow with persons who have been incarcerated for this cause." Nor are such feverish vexations confined to the semi-ethnic city of Romulus. "In the town of Bologna, at this moment, no man can have a passport to leave his home unless his wife in person, or by letter, signifies her permission that he should go; if he is single, an attestation from his curate *stato libero* is required. A gentleman cannot visit his property, and a domestic cannot go to see his family a few miles distant without a passport, to obtain which in proper form requires attendance at different offices. Nor can any servant be dismissed without informing the police whither he is gone, and whence his successor comes."

Here we pause to remind the *Citizen* of a sentence which he penned not many weeks ago:—

"Does the *Globe* (said our confrere) admit the truth of the old reform adage, that *the best government is that which promotes the greatest happiness of the greatest number*? If he do, he will find himself in an awkward fix, when

he contrasts this government of England, since it came under Protestant influence with any [Roman] Catholic government, however distracted it may be by external causes," &c., &c., &c.

Charity constrains us to adopt the conclusion, that the *Citizen*, when he enunciated the above-cited flatulent words, must have been ignorant as his own house-dog touching the current state of matters in the Papal dominions. Romanist though he be, it is simply impossible to conceive that our confrere, breathing, as he has done, the atmosphere of freedom from his nativity, could in cold blood have libelled "the government of England," by contrasting it unfavourably with that of the Pope, had he been familiar with the damning and degrading facts we have been recapitulating.

If you had the power, to-morrow, oh! misled and misinformed *Citizen*, would you transplant to Canada the system of jurisprudence, civil and criminal, which obtains in the region over which the "triple crown" casts a shadow, blighting and withering as that of the upas tree? Would you like to behold the unsullied ermine of our Supreme Judges covering the shoulders of a judicial thimble-rigger, whose word could be purchased by gauds to the value of one hundred and fifty pounds, bestowed upon his reigning strumpet? Can you calmly contemplate the possibility of your being dragged to the Provincial Penitentiary, there to make shoes or pulverize stones, for ten or twenty years, without having heard the testimony of a single witness against you, or being made cognizant of the delinquitude laid at your door? Does your cheek wax crimson with indignation at the bare idea of finding a vulgar, petticoated friar precognoscing your cook touching what commons you had discussed on the precedaneous Friday? And to crown all, would life, in your estimation, be worth a week's purchase if our mutual friend Gurnett possessed and exercised the power of interdicting you from the St. Nicholas, and constraining you to show face before his judgment-seat three times every weary day? Lay these matters to heart, honest *Citizen*, and right willing are we to hope that you will cease babbling about the "greatest happiness to the greatest number," being a characteristic of Pio Nono's temporal administration.

"The greatest happiness to the greatest number!" we cannot get these demented words out of our head!—*Globe, Toronto, 14th Nov. 1856.*

THE MISSIONS AND COUNTERMISSIONS OF BRITAIN.

BY DR. CROLY.

THE great original purpose of Christianity was, to spread the gospel through the world. "Go forth and teach all nations," the last words of our Lord, were its first commission. It was to the honour of England that she took this high duty upon herself, and is, to this day, the great land of missions. Well might her proudest prosperity, her most vigorous enterprise, and her noblest ambition, be exercised in this opening of fountains in the moral wilderness; this raising of beacons in barbarism, this sending of reapers into the wasted luxuriance of mighty regions "already white to harvest." But what have we done? We have created a counteracting principle. While we are attempting to overthrow image-worship, to spread the Scriptures,

and to awake the world to spiritual freedom, we have established and maintain a national machinery for the fabrication of instruments expressly forged to undo all that we have been doing. Maynooth trains up five hundred Popish priests for all parts of the world. If we deprecate the images, the books, and the worship of Maynooth; who buys the images? who buys the books? who furnishes the worship? Is there, in any country on earth, a similar instance? In what soil of Popery do we find a Protestant College, paid by the State? or in which the very proposal would not rouse all the wrath of the people? In some of the meetings held periodically in London, eloquent complaints have been uttered on the slow success of our missions to the heathen. I feel all the regret, but I can feel none of the wonder. What structure can rise, if we pull down with one hand what we build with the other? Whence come the majority of the Popish priests in the colonies? We meet them everywhere. How can we wonder at the meagreness of the Protestant harvest, when we sow the tares with our own hand? We have sent thirty bishops to the colonies: Rome has fifty-three bishops and vicars-apostolic—some of them, we know, supplied from Maynooth; how can we wonder at finding the ground hollow under our feet, when we thus undermine it ourselves? How impeach the waters of unwholesomeness, when we fling the weeds into them with our own hands? Or, by a higher consideration, how can we expect the blessing of Heaven upon our undertakings, when we thus try to reconcile the loftiest duties with the lowest interests, self-denial with sensuality, and bow alternately to the altars of God and mammon? The most contemptuous sentence of Scripture is given to the lukewarm: "Because thou art neither hot nor cold, *I will spue thee out of my mouth.*"

SELLING OFF THE EFFECTS OF A PERVERT.

THE Rev. Alfred Dayman, curate of Wasperton, Warwickshire, had his license revoked by his diocesan some seven years ago, for teaching his parishioners the virtue of "Confession." Shortly thereafter he turned Roman Catholic, and was ordained a priest of that Church. He then took up with the imposture of the Virgin of "La Salette," and established at Stratford-on-Avon a Roman Catholic Chapel, in honour of our Lady of La Salette, at his own cost, which, however, proved a very bad speculation, and now he has found it necessary to wind up the concern by selling off the whole effects. Many sets of richly embroidered and other vestments were sold at prices varying from 6s. to £6, several of them having originally cost £10 per set. A life-size statue of the Virgin and Child, in solid oak, brought from Marseilles, and valued at £40, was bought by a resident for 50s.—*The Constitution.*

A DEFENCE of "What every Christian must know and do." By the Rev. J. Farners. Dublin: Duffy, 7, Wellington Quay.

This is an attempted defence of one of the most offensive publications of modern times. It proves, at least, that the Romanists, so far from being

ashamed of Jesuit morality, are prepared to glory in it. The "Defence" only makes the previous doctrines on the subject of "oaths, lying, and stealing," more palpable and revolting, and illustrates the reason why Popery is called by such a peculiar name as the "Man of Sin."

POPERY MADE PLAIN, with Notes by a Protestant. Douglas: Inverness.

This is an edition of "What every Christian must know and do," with notes illustrative of its vile and anti-christian spirit. The circulation of such an exposure is likely to be very useful.

JUVENILE DELINQUENCY. By Thomas Beggs. London: Tweedie, Strand.

Mr. Beggs writes with great intelligence and power upon a deeply interesting subject. The problem of Juvenile Delinquency is not yet solved, however, and never will be until the parents can be reached, and the family system again reconstructed upon a scriptural basis.

THE MASSES WITHOUT. By John Knox. Judd & Glass, Gray's Inn Road, London.

The author seems to have somewhat of the spirit of his great namesake, and his work contains a body of startling facts in regard to the lapsed masses of our crowded districts, with an appeal on the subject of open-air preaching. We hail every effort for the purpose of awakening the community in regard to the urgency and importance of such subjects.

THE CHOICE. Preached in St. Peter's, Congleton, by the Rev. John Hughes, A.B., Incumbent. R. Clarkson, Congleton.

This is a very good and faithful sermon, and we trust that its publication in a cheap form may be very useful.

THE PAPAL SUPREMACY DISPROVED. By John Gore Tipper, B.A., Curate, Peckham.

It is cheering to find such wholesome doctrine as this sermon contains, sounded from so many pulpits of the Church of England. Mr. Tipper strikes at the very vitals of

Romanism, and we trust that he will undauntedly persevere in his good work. If every minister would take pains to instruct his people, we should not hear of so many Romish triumphs over blind and weak faith.

INDIA: A Sermon for the Times. By the Rev. Alex. Munro, D.D. Bremner, Manchester.

Many able and eloquent sermons were preached on the recent day of humiliation, but we have no hesitation in saying that this is one of the most powerful. We are not sure that we agree in everything with the respected author. If we were disposed to criticise, we should say that he does not, in our opinion, admit with sufficient fulness the atrocities of Clive, and of our subsequent government in India, but the sermon, as might have been anticipated from the talents and attainments of Dr. Munro, is vigorous, eloquent, fraught with intelligence, and of highly suggestive and appropriate matter.

THE CATECHISM OF POPERY. By William O'Neill. London: Ward and Co.

We value this work very highly. It abounds with important information and valuable details. We only regret that its able author has introduced matter from which many Protestants will dissent, as this was unnecessary, and will hinder its circulation. It is a complete mistake to suppose that the modern notion of Church and State in any form is part of the creed of Rome. Rome will enter into no alliance with states, far less allow any state to control her operations. She demands supremacy not only over all churches, but over all states, and it is a shallow view to confound Romanism with any modern system. It is a system by itself, and ought ever to be exhibited as such.

INDIA AND ROME, OR LIKE SINS LIKE JUDGMENTS.

By the mercy of God, the tempest which has been for some time raging in India, at length shows signs of abatement; and the time is at hand, when both rulers and people shall be obliged most solemnly to consider the lessons which this calamity has been sent to teach. That there are such lessons, no rational man can deny. That they must be of grave import, every thoughtful Christian will admit. It can be no ordinary sins which such awful judgments have been sent to reprove; and it must be no ordinary duties which they were meant to inculcate.

We hold, therefore, that the phase on which our Indian affairs is now about entering is, if possible, even more solemn than that from which they seem to be emerging; and that the *deliberations* of the coming twelve months may be of still graver consequences to Britain, than even the *events* of the last eight. To incur and suffer a judgment is bad—but to misinterpret or misimprove it is still worse. Therefore, at such a time, it becomes the duty of every one who can contribute aught to the common stock of advice and counsel, to do so with the utmost frankness. So we make no apology for asking a candid perusal of the following pages; and we promise in return, to show, by a chain of evidence impossible for any Christian mind to resist, that there is at least ONE GRAND LESSON taught by these judgments, the most vital to this nation's interest that ever nation learned; and that if Britain will not learn it now, more dreadful judgments still may be impending, *and much nearer home.*

THE STARTLING FACTS.

To make our case as clear as possible, we must trouble the reader with the following facts, whose bearing and importance he will presently discover:—A revolt breaks out in our Indian Empire, alike unexpected and inexcusable. It is attended with atrocities at which nature shudders, and the civilized world stands aghast. Massacres and butcheries take place, which were never before equalled, except by the monsters of Bartholomew and Piedmont. Countless atrocities are perpetrated on defenceless women and children. Ladies have their eyes put out, and their ears and noses cut off. Tender babes are flayed alive and hacked to pieces—the parents compelled to witness these tortures, and to swallow portions of their own infants' flesh. Women with child are ripped up before their husbands' eyes. Virgins are stripped naked and subjected to wrongs and sufferings, from which they are only relieved by death; while numerous deeds of ruffianism are perpetrated, so horrible and revolting, that they cannot be so much as noticed. These fearful tidings reach our shores, and send pangs of horror and anguish through the nation's heart. In scores of our late happy homes, the voice of wailing is heard, and the face of woe is seen, and the calamity is such as to evoke the spontaneous sympathies of far distant nations, in so much that expressions of deep condolence are heard in every land, from America, on one side the globe, to Russia—late our foe—upon the other.

By one small fraction only of the human race are the horrible tidings welcomed with satisfaction; and who are these—suppose ye? Not the savages of Africa—not the hordes of Asia—not the wild tribes of Australasia—they are NATIVES OF OUR OWN SHORES, and the very parties on whom, for the last

twenty years, we have been lavishing all kinds of favours. And how, you inquire, have they evinced this satisfaction? Not by suppressed whispers, or in their secret chambers, but by openly covering their gates and doorways with placards, of which the following are samples:—

“Glorious news! England defeated. God bless the rebels of India. Hurrah for freedom.” . . . “Success to the gallant Sepoys. Irishmen! now is the time. Strike for your country.”

Perhaps you say these must be rare instances? Alas! we have them from Cavan to Carrick-on-Suir. In the former town their strains running thus:—

“Men of Cavan—glorious news! Our tyrants are in deep mourning—wailing is heard in every corner—13,000 of our oppressors killed by the Sepoys. Three cheers for the gallant Sepoys. Men of Cavan, now’s the time; strike for your country and nationality. . . . Then be up: strike in the name of God, and strike for the Catholic religion.”

And the latter town appears to be literally whitewashed with similar expressions of their frantic exultation; the *Clonmel Chronicle* informing us that—

“On one gate, underneath two pikes, was the following:—Hurrah for Ireland—three cheers for the Sepoys—down with England’s Queen and the Saxon nation! On another, with a similar device traced at the side:—‘People of Ireland, the Sepoys have set you an example.’ A third place presented the words, ‘O’Doheny—Let us strike for freedom! Hurrah! Down with the flag of England, and bad luck to the English.’ In a fourth place was represented a heart pierced with the sword, and the words, ‘This is an Englishman’s heart.’”

And to take only one more of various other specimens furnished by that newspaper:—

“Hurrah for the Sepoy, and God speed the mutiny—Arise and vengeance on England—Patriots of Ireland, here is the pike, and don’t let the opportunity pass!”

Perhaps, you reply—surely these placards must have been the mere effusions of a fraction of the degraded rabble. Well, you will admit that the newspapers of a community are no bad test of that community’s general feelings. Turn then to the Popish newspapers,—and while we are happy to exempt not a few of them from all participation in these iniquities, what is the language of others? Take the following mere scrap of a long quotation in the *Times* of 2d September:—

“Whenever England draws the sword, or lights the match, Ireland prays for her defeat; and at no time has she prayed more fervently than she does now when the patriot Sepoys of India are endeavouring to strangle the British power, and sweep it root and branch from the fair and fertile fields of Hindostan.”

Perhaps you shall think that these are rare instances? Alas! it is otherwise; and, however sickening the task, we really consider it a public duty to the nation to put one or two more on record. Thus, for instance, raves the *Dundalk Examiner*:—

“Speak of fellows with black phizzes cutting white hamstrings a thousand miles beyond the Christian world, in a region of alligators! Why, the very terms of the statement make out an apology for the fact—quite independent of the other apology—that it is, in principle, only two dogs fighting for the one bone, which only one of them can have, and the black dog thinks it is his turn now. There’s rhyme and reason in that, and always was.”

The *Democrat* is equally rabid, but more intelligible:—

“Who is the criminal in this bloody and sickening scene? Who deserves defeat, and who to be crowned with victory? Whatever the issue of the conflict may be, we believe there is not a lover of freedom in the world, who does not wish the banner of the Sepoy success, and the triumph of justice and liberty in India.”

Does any one reply, these are only *provincial* newspapers? Then go to their *metropolitan* journals;—take even Dr. Cullen's own reputed organ, the *Nation*, and that journal, in defiance of the indignant voice of the country, in which we are glad to know that even many Romanists have joined, has continued now for months to vomit forth similar effusions. Such noble heroes as Havelock and his Highlanders, it pronounces “fiends who dare call themselves men.” Satan it represents “as sitting at the breach” of the British guns, and watching with “grim satisfaction” the doing of his workmen, while the Sepoys are pictured as models of heroic martyrs, and thus panegyricized—“Brave fellows! who will deny their patriotism and high spirit? What manly heart will refuse them sympathy?” and even this is little. A day of humiliation is proclaimed; and the nation lies low in the dust before God. It is a sight to touch every manly heart; and even distant nations look on with respect and awe. But how does the *Nation* regard the solemn scene? From a long article in the same strain, we shall trouble our readers with but one short extract:—

“To the ear of common sense, the pious appeals offered up to the throne of Infinite Wisdom and Goodness on last Wednesday, seemed like a litany of devil-worshippers. Their meaning, when translated, is simply:—‘O God, give us power to enslave the Indians once more, that we may secure the land-tax,’ . . . enable us to render permanent the system of torture, massacre, and plunder, which have always marked our rule in India. If the Company have committed atrocities at which humanity revolts, give them strength, O Lord, to commit yet greater atrocities; and accept in lieu of 150 millions of human creatures, outraged and enslaved, our attendance in place of worship this day, where we humbly entreat of thee to render our national crimes permanent.”

Do you still cherish a hope that all this is but the doing of a few fanatical Papists, and that the priests on whom we have heaped so many favours have no share in the guilt? Then you think that scores of placards could daily ornament their own chapel gates, and dozens of articles could weekly fill their own newspaper organs, in direct opposition to the will of those men who reign supreme over both, and at the wave of whose hand placards and articles would vanish in a moment; at least, can you imagine that if they really have so completely lost their *influence*, they have also lost their *utterance*; and now, when so many others are venting their indignation against this Popish Sepoyism in every form of speech and writing, that from no one of the Popish priests is heard a whisper of condemnation—men so forward to condemn the placards and heralds of peace.

Finally, look to the late manifestoes of the Popish bishops who preside over the Papists of these three kingdoms, so offensive in their tone as to have incurred the denunciations of the public press. And is it mere coincidence this appearance at the same moment of such placards, papers, and pastorals, representing all grades of the Popish community, from their lowest canaille to their highest clergy? Take one instance of these prelatie effusions. A collection was appointed for the Day of Humiliation in aid of the sufferers in India. One would think that common humanity would have hailed this appointment, especially when foreigners were sending their gifts from distant lands; and that the Popish bishops would have been the last to object to it, whose whole Irish flock had only ten years since been saved from the horrors of the famine by Protestant liberality, whose priesthood had just been endowed in India, and many of whose own people have been sufferers there: yet how do Drs. Wiseman and Cullen act? They issue their pastorals, in which they graciously permit their people to give their prayers, if they please, but as for

their money, that was quite another matter; in which they leave, as usual, (the relief of the sufferers, Papists included,) to British Protestants, and propose that *their* people's collections should go through the hands of the priests themselves, and be employed to assuage the sufferers' hunger, and clothe their nakedness, in what form, suppose ye? why, by salarizing and sending out ten more priests to say masses for their souls!

And what plea does Dr. Cullen urge for such unparalleled behaviour? That the Patriotic Fund had been unfairly distributed. That where relief was granted in Dublin, "parsons" had been employed to administer it; that Popish widows and children had been refused aid from it; and, therefore, that, in point of fact, Popish contributions had been actually applied to Protestant uses. Well, Lord St. Leonards, Major Powys, and the Committee of the Fund, have now been heard in reply to these charges; and what do the facts turn out to be? That to that munificent fund "the Roman Catholics, as a church, did not subscribe *one shilling*," and that all the contributions of individual Papists *did not exceed* £500;—that notwithstanding these facts, an attempt was made to obtain "a separate allotment out of the Fund to be managed by a Committee of Roman Catholics," which offer of "*management*" the Committee respectfully declined;—and that in Dr. Cullen's other charges, there was not one word of truth, as no "parson" was ever employed to disburse these funds, and no Popish widow was ever refused aid on any ground; nay, that though the Papists had contributed almost nothing to the fund, yet £10,000 a year are now paid to widows in Ireland, of whom the large majority are of course Popish, which, as the average value of the lives of widows so pensioned is eighteen years, makes a capital sum of £180,000!

Such, then, are a few samples of the conduct of the Romanists in regard to our troubles in India. And now, did ever their worst enemies charge them with anything so bad as what they have been thus deliberately proving against themselves? And what possible apology can be urged for their conduct? Is it, as their papers allege, sympathy with the "oppressed" Sepoy? It comes with a wretched grace, indeed, from the admirers of King Bomba, to speak of British oppression, or from the jailers of Europe, in whose chains and dungeons so many of freedom's sons are even now pining, to prate about liberty in India. Full well these parties know, that whatever the faults of our Indian rule, it has been clemency itself, compared to the misrule of the petty tyrants either of Italy or of India;—that wherever else there may have been oppression, it was not amongst the Sepoys, our grand error there having been, that we spoiled them with indulgence;—that to let these miscreants now triumph, were to deliver up that country to unparalleled miseries;—and as their own atrocious conduct has shown, so far from their being moved by one noble impulse of a patriot's soul, they have proved themselves the veriest wretches that have ever disgraced humanity. Yet it is with such "heroes" that the Papists of these kingdoms have now deliberately chosen to cast in their lot. Behold then, ye advocates of conciliation, the happy fruits of your boasted policy. Had there been a single Popish grievance unredressed, or the least injustice still to complain of, we should have willingly ascribed this conduct to such a cause; but here are the men, on whom you have been fawning and fondling to a degree alike dishonourable and disastrous to the nation. Or had there been any one point of sympathy between Papists and Sepoys, charity might have sought to have found an excuse therein; but here are two distinct races of mankind, removed from

each other as far as east is from the west, not merely in literal geographic position, but in every other respect—differing in country, in colour, in climate, in creed, and in customs; and having only one thing in common—their hatred of the power which has so pampered both. But it would seem that this one single link of connexion is powerful enough to overcome all other points of difference, and to bind in the closest bonds of brotherhood the Irish Papists from the Shannon to the Suir to the Indian Sepoys from the Sutlej to the Ganges.

POPISH SCHOOL-BOOKS AND THE PRIVY COUNCIL.

WE now lay before our readers the following communications, which have been received from the Committee on Education on the subject:—

I.

*Education Department, Privy Council Office,
Downing Street, London, S. W., 10th Nov. 1857.*

SIR,—I am directed by the Lord President of the Council to acknowledge the receipt of your letter of the 27th ultimo, in which you request the attention of the Committee of Council on Education to two articles which have recently appeared in a journal published in Scotland.

Those articles contain strictures upon the List of Books which has been published by the Committee of Council, for the information of the managers of Schools.

It is objected that the List includes books which inculcate Roman Catholic doctrine, and is so framed that they may be unwittingly introduced into many a school where their use would be highly improper.

The articles imply that no Roman Catholic book should be admitted into the List; and they urge that, if such books are admitted, they should be characterized by the Committee of Council as books “suitable for Roman Catholic schools.”

I am directed to furnish you with the following reply:—

The funds annually placed by Parliament at the disposal of this Committee are subject to the regulation that grants are to be made, on terms of perfect equality, to the promoters of public education among all religious denominations of Her Majesty’s subjects.

A considerable sum is annually applied in grants towards the purchase of books; and it is necessary to have a List of those books in respect of which such grants can be had.

In framing the List it was necessary for the Committee of Council to avoid even the appearance of exercising a censorship which ought not to be endured in this country.

It would not do for a Department of the Government to prescribe, or to recommend, what books should be used in the four thousand schools that apply to this Board for these grants.

It has never been thought necessary, or desirable, that the Board should make grants for the purchase of books which purport to give religious instruction. They are sufficiently provided by existing voluntary associations, which have, more or less, a definite doctrinal character.

Under these circumstances, all that the Committee of Council could do was to frame a List calculated to convey to the managers of schools a knowledge of the titles and prices of every book whose author, or publisher, applied to have it placed on the List, provided that the book purported, and appeared mainly, to be a work of secular instruction, suitable for use in any of those schools which Parliament intended to participate in the Parliamentary grants.

It was not, however, possible—none of the great religious bodies which promote public education in this country would consent—that the Secular Lesson-Books used in the education of the poor should be entirely denuded of religion. A large number of those Lesson-Books contain religious allusions and remarks, precepts, stories, hymns, and occasional statements of religious doctrine.

If, in any book submitted to the Committee of Council these appear to be merely incidental, and if it purports to be, and apparently is mainly, a Secular Lesson-Book, suitable for elementary instruction, it is placed on the List; but not otherwise.

Intermixtures of religion in Secular Lesson-Books are not peculiar to works published by Roman Catholics. It would be a gross injustice, and contrary to the intention of Parliament, to treat them with greater strictness than others. All are treated impartially alike.

My Lords must decline to express any opinion upon any book on their List. They will characterize none as "suitable to Roman Catholic schools." It is no more a part of the business of this Board to say what books are suitable for Roman Catholic schools than to say what are suitable for Presbyterians, or Wesleyans, or for schools in connexion with the Church of England. That is the business of the managers of the schools.

It was supposed that the managers, who are generally persons of good education, would sufficiently exercise the ordinary caution of purchasers, and avoid the evil of unwittingly introducing into their schools publications entirely unsuitable for them; but, when their Lordships were recently informed that such an error had really occurred, in more than a single instance, they added the following caution to all their printed book Lists:—"Books purporting to give special religious instruction are excluded from this List; but it contains works which, being designed by their publishers for the use of schools connected with particular religious bodies, may be unsuitable for schools unconnected with those bodies. The managers of the schools must ascertain for themselves, before they fill up the schedule, what books will suit them. The Committee of Council on Education can accept no responsibility, and therefore can render no assistance, in this respect." My Lords hope and believe that this caution will have the requisite effect.—I have the honour to be, Sir, your obedient servant,

HARRY CHESTER.

G. R. BADENOCH, Esq.,
Office of the Scottish Reformation Society,
6, York Place, Edinburgh.

II.

The following is in reply to the letters of Mr. Badenoch, asking the date on which their Lordships adopted the caution referred to in the last paragraph of the above:—

*Education Department, Downing Street,
London, 26th November 1857.*

SIR,—In reply to your letters of the 12th and 24th instant, I am directed to inform you that the official paragraph to which you refer was brought into use about the middle of last month, by order of the Lord President, with a view to obviate, so far as might be in the power of the Committee of Council, such complaints as those to which you have directed attention.—I have the honour to be, Sir, your obedient servant,

R. R. LINGEN.

G. R. BADENOCH, Esq.,
Scottish Reformation Society, 6, York Place,
Edinburgh.

III.

The following is the minute adopted by the Acting Committee of the Scottish Reformation Society, on 17th November 1857, in reference to the above:—

Mr. Badenoch then laid before the meeting a letter of the 10th instant, which he had received from the Educational Committee of the Privy Council, in answer to his of the 27th ultimo, in reference to the Popish books found inserted in the Privy Council's Printed List of Books, and recently exposed in the *Bulwark*. The meeting expressed their regret at the views set forth by the Committee on Education in this communication, as confirming their worst impressions of the unsoundness and inconsistency of the principles according to which the lists of books for public education are at present made up, and by which the worst principles of Romanism are greatly promoted by Government sanction, and at the public expense; they hereby record their dissatisfaction with the answer thus given to their complaint, and their determination to continue their efforts to arouse the Protestant community to a sense of the sin of the Government in thus covertly propagating Romanism by means of public funds, and to the general and imminent danger of the community in consequence.

NOTE BY THE EDITOR.

There is little in Mr. Chester's letter which was not previously refuted in that of Mr. Lingen. It is an obvious breach of agreement on the part of the Committee to circulate Popish books on the pretence of supplying to schools, at a cheap rate, books "other" than religious. The special responsibility, besides, of selecting the books, cannot be shaken off. The Privy Council has made the existing selection deliberately, and therefore were bound to know, and did know, what books were chosen, and which were rejected. At all events, they know now that books of the rankest Popery have been admitted; and if they have been imposed upon they have an opportunity of retracing their steps. Indeed they seem to feel the necessity of doing something. They have put forth a caveat; and for this the community are, by the admission of Mr. Lingen, indebted to our remonstrances. This at least proves that they are not quite impervious to the influence of public opinion, and should encourage, on the part of the Protestant community, still more strenuous and sustained appeals, until the whole evil is removed. The new caveat, however, is wholly unsatisfactory. The case is this. Previously, in violation of promise, they set before the public a quantity of matter, at a cheap rate, declaring it to be all sound and wholesome food. We demonstrated, on the contrary, that a large quantity of it was the most deadly poison. This being undeniable, it is still set before the public in all its vileness, and urged upon their acceptance, but with the intimation now frankly made, that a large portion of it is poison—only the venders refuse still to say which is the poison and which is the food, and they pretend a conscientious difficulty. "The Committee of Council on Education" say they "can accept no responsibility, and therefore can render no assistance in this respect." Here is surely an illustration of straining out a gnat and swallowing a camel. "My Lords" have no difficulty in assuming the "responsibility" of deluging the whole land with the grossest Popery, administered in every insidious form, through books cheapened at the public expense, but they will "accept no responsibility;" they regard with the most invincible repugnance the proposal either that the nuisance should be abated or that a warning should be given in any form on the subject which would make it of practical value to those in danger of being misled. One thing is certain. Were each book fairly labelled, under the head of "Protestant" and "Popish,"—food and poison, the Jesuit plot would be partially defeated. The Popish allies of the Council know this right well. The success of the conspirators depends greatly on the very policy to which the Privy Council are such eager parties. Perhaps this may explain their unreasonable difficulty. But we trust that an indignant public will not cease their efforts until they have exposed and crushed this scandalous imposture, and thus spiked at least one of the most effective guns of the enemy in this great warfare of truth.

At the same time, no mere indication of the difference between Protestant and Popish books, even if secured, ought to satisfy us, or for a moment arrest our efforts against the systematic aggressions of Rome. We must stand in this great struggle on the high ground of principle, and repudiate every unwarranted concession, every form in which the national influence and wealth are given, directly or indirectly, to promote the onward progress of the mystic Babylon.

POPISH SCHOOL-BOOKS AND THE PRIVY COUNCIL.

PRESBYTERY OF GLASGOW.

THE following report of the proceedings of the Presbytery of Glasgow is so important and seasonable, that we give it in full from the *North British Daily Mail* of December 3d. The proceedings in question took place on the previous day. We copy the report all the more, because we regret to observe that some of the leading Protestant papers, even in Scotland, did not give it a place in their columns. Dr. Gillan has set a noble example to the Protestants and Protestant ministers of the whole United Kingdom, which, we trust, will be promptly and extensively imitated. There is no time to lose :—

EDUCATIONAL BOOKS AND POPISH HERESIES.*

Dr. Gillan introduced the motion of which he had given notice, viz. :—"That this Presbytery send a protest and remonstrance to the Committee of Council on Education, against their admitting into their lists 'lesson-books and text-books' which are deeply tainted with Popish heresies, and against their voting grants of money for the purchase of the same." He said :—Moderator,—The aspect of Popery in this country is at the present moment most threatening, and therefore it behoves us as Protestants most narrowly to watch its movements. I date the renewal of this pestilent heresy from the passing of the Relief Bill; and though I do not condemn the tolerant and confiding spirit in which that measure was framed and carried, I do most profoundly deplore the effects that have followed it. Since then the claims of British Romanists have ever been augmenting, and, sad to say, these have been as often conceded. State recognition they have got—endowments they have got—public trusts they have got—ecclesiastical titles they have assumed—as if there had been no Reformation. Nor have they failed in taking advantage of all these in gaining perverts and misleading the simple. Popish churches, schools, and nunneries are rearing their heads amongst us without either shame or fear. And, true to their policy in all ages, where the poison has been refused in the full quantity at first, they have adopted, if not invented, Puseyism to administer it in small doses. The old leaven, never purged out entirely, has been set to work again at Oxford, and the Scottish Episcopal Church, always tainted with its errors, has become of late most active. This half-way house from Geneva, back to Rome, has been commended and improved as a convenient resting-place for unstable wanderers. Every day we are hearing of large and alarming transitions—first to Tractarianism, then to undisguised Romanism; and deep is our sorrow to think how extensively that once noble bulwark of the Reformation, the Anglican Church, is weakened by so contemptible a heresy. Ah! sir, and I blush to be told how many in our own land have been wiled away from that faith and form of sound words, for which their fathers contended unto the death. For any Scotchman to leave his sound Presbyterianism for such a communion, which is the insolent and bigoted progeny of a persecuting parent, is to dissociate himself from the finest traditions of his ancestors. It is to sympathize with the enemies of his country's liberties—it is to approve of the infamous attempts of the Charleses—it is to range himself under the banners of Montrose at Tibbermuir, of Claverhouse at Drumclog, and of Monmouth at Bothwell Bridge. My excuse for them is, if they will adopt it, that they are either ignorant of what they leave or of what they have embraced, or that they know little of either. It is this proud and presumptuous episcopacy which is tainting so many of our nobles, and misleading such masses of our gentry, and thus wholly unsectifying Scotland. Now, sir, this aggressive movement of Popery and its younger sister, or at farthest its first cousin, gives emphasis to our duty in regard to what I consider a most subtle inroad of these adversaries; as it forms either a facility of principle or a dereliction of duty on the part of the Committee of Council on Education, and it is these I am now to expose, with the view that you condemn them. Our recent national system of educational superintendence and support, as is well known, is based on a non-interference with sacred or religious subjects. The object of it is to secure a sound secular instruction to all our youth, irrespective of denominational differences. But the sacred element it professes expressly to leave to the religious bodies with which any school may be connected. In this I believe that "My Lords," as they call themselves, act quite fairly, and it would ill become me to speak against them after they have answered two applications from our session by grants amounting to some £1200. But in making out a list of books as a guide for

teachers, they have not acted so well. That list, as you are aware, Moderator, was drawn out to obviate a complaint of H.M. Inspectors, bearing that certain requisite books were either wanting to work the system, or that they were scantily furnished. Now, my first charge against them is that they have not adhered to the object specified in this address to managing committees. There they expressly particularize only such lesson-books and text-books as are "other" than books of religious instruction. This they confirm in their second paragraph. Here, then, again they speak of such lesson-books "in addition" to those on religious subjects. Now, sir, we hold that, whether intentionally or not, they have wholly overlooked this distinction in a very great number of the lesson-books found in these lists. They have not only admitted such as are usually styled religious, but such as contain the most deadly errors that a Protestant Queen, a Protestant Government, and a Protestant people can repudiate. In proof of this assertion, suffer me to read a few out of a vast number of extracts. (Here the Rev. Doctor quoted from the *First Reading Book*, pp. 35, 47.) This, I fancy, is milk for babes to be nursed by Mother Church. (The Rev. Doctor also referred to the second part of the same lessons, pp. 66, 69.) This, I suppose, is other than religious—merely poetic amusement for children. (*Second Book of Reading Lessons*, pp. 39, 106, 127, 131, 160.) Of course this is other than sacred—yes, it is profane; but will this plea be urged by "My Lords?" (*Third Lesson-Book*, pp. 30, 94, 95, 102, 119, 120, 129, 148, 209, 287.) We range no farther than this, since it places us on the pinnacle of the highest hill of Rome. Though the geography and histories are trump cards in the subtle games, the greatest curiosity in its way is what is termed the *School Expositor*, or an "Introduction to the Meaning of Words." (Here he quoted a few at random.) Sir, if these are correct definitions, Johnson, Walker, Reid, and every other lexicographer has misled us. In these quotations were found signs of the cross to be made so many times a day, prayer urged to the Virgin Mary, unbounded praises of saints and martyrs, the Romish the only true church, the seven sacraments the conveyers of grace to the soul, Romish definitions of theological terms; in a word, the whole errors and misrepresentations of Popery, either in regard to history, doctrine, or worship. Besides this fare within, the sign-board or title-page bears the stamp of the beast. As a sweet little vignette, we have a shield becentred with a star, of course that of Bethlehem. This is surmounted by a cross, rising between two shamrocks—a delicate compliment to Ireland—while the whole is encircled with a belt bearing this inscription—"Signum Fidei." *Ecce signum*, Moderator! Now, does not this smell heavily of the rankest Romanism? and what wonder since it issues from the hottest laboratory of the art? These books, you must know, are selected from a series edited by a body rejoicing in the name of "Christian Brothers." And what is this amiable fraternity? None other than an offshoot from the "Holy Society of Jesus," who for their criminal ingenuities were a long time banished both from France and England; and yet they are once more among us, beguiling women, silly by nature, though sometimes honourable by birth—among us, creeping into houses, and compassing sea and land to make proselytes; and among us, as it seems, drawing up educational exercises for the elementary instruction of our children! Was this known to the Privy Council when they admitted their books among such as are secular? If so, it must have been permitted in the hope of there being no inquiry, and so it is a foul conspiracy. Was it not known to them, then a remissness is theirs, for which they should all be cashiered. And, sir, the danger becomes all the more appalling when we advert to its magnitude. There are no fewer than fourteen of these works, edited by the pious brotherhood. One of these, indeed, is on arithmetic; but even here we cannot trust them, since every such question is sure to end in one of subtraction or division for us, and another in addition or multiplication for them. Another from the series aforesaid is on mensuration—a dangerous subject, too, in their hands, since they are sure to snip a pole too short when measuring for us, and take a rood too much to themselves. Then three other of these pure secular text-books found in their list are composed by notoriously Romish authors. And then mark, sir, how quickly they are selling. The *Sequel*, as it is called, is in its 7th edition; Book the 2d is in its 10th edition; and it is in London, not Dublin, that they are most rapidly increasing. And all the more perilous are these heresies, since they are bound up with pages which, it must be confessed, contain interesting and instructive lessons. How like Rome this is! How true are these compilers to their order! mingling the sweetest ingredients to disguise the bitterest draughts. But, sir, though such unblushing Popery is found in these books, we are gravely told that the exalted officials who have authorized their publication in their lists are not responsible for their contents, no farther than as they are suitable for elementary

instruction; and that they are not to be held as "sanctioning," "recommending," or "approving" of them beyond this limit. A certain responsibility, however, is here admitted, which we shall show to be more extensive and stringent than they wish. Sir, they tell us that they have sat in judgment on the merits of the lesson-books in question, that they have rejected certain productions, and determined on certain others (No. 3 of their Preface). They have brought the winnowing process into play, and they have reserved to themselves the liberty of retaining so large a measure of Popish tares, wherewith to cumber our garners, and wherewith to poison our soil. I deem this a responsibility of no very limited nature. Then they insist, with the emphasis of italics, on the suitability of those works from which we have quoted for the elementary instruction of children in schools. You perceive that no limitation is here either. These productions, so far as "My Lords" are concerned, may be introduced into any school, and put into the hands of any of our children, be they Protestant, Puseyite, or Papist. And this has actually taken place, as the *Bulwark* informs us, in a school under the auspices of a truly excellent bishop, while the father of a family in Gorbals has also been misled. We are told, indeed, in an explanation by Mr. Lingen, the secretary, as given in the November No. of the *Bulwark* (see No. 1, p. 113), "that books in use among Roman Catholics are included with the rest." But, if so, as issued in this country, why were these not classed by themselves to prevent mistake? Why were they not so marked that no manager of a Protestant school or father of a family could be misled? Indeed, the more needful was such a separation, from the imposing title of the compilers. If any one text-book was likely to be pure and peaceable, to be redolent of the savour of godliness, surely it was that edited by such an association of good and holy brothers. But as this has not been done, as the poison has not been labelled, I cannot help holding the vendors of it—for My Lords do sell it at a reduced price—accountable for the disastrous consequences that may accrue from so faulty an indiscrimination. Then, Moderator, this accountability for the dissemination of such soul-destroying error appears to be mightily augmented when we advert to the fact of money from the public funds, to which we all contribute, being voted to aid in the purchase of them. This forms the crowning point of the entire abomination, as it is an endowment of Popery in a manner the most insidious over the whole extent of these isles. While the works are in that list they cannot be detached from Government influence, let them say what they will; and while sailing under such a flag, they are pretty safe from questions, as they may steer to what port they please. It is a virtual expansion of a juvenile Maynooth—whose north wall is in Caithness—whose south front is in Cornwall—whose east rising touches Norfolk—and whose west reaches to Pembroke. That is, a Popish seminary which extends through the length and breadth of our land. Against the Committee of Privy Council on Education, then, our complaint is—1st, that they have admitted books containing the most deadly heresies into a list purporting to be other than "religious," and given "in addition" to them; 2d, that they deliberately "determined" on these books being chosen; 3d, that they have introduced these books into the list without one note of warning, or one line of separation; 4th, and last, though not least, that for the purchase of these books pecuniary grants are allowed, as if they were purely secular. On their own showing, we are safe in making these charges against Her Majesty's Privy Council—though we are quite sure Her Majesty knows nothing about it. It may have been inadvertency on their part, still this is a sorry excuse in a matter of such awful moment as the spiritual up-bringing of the young. But if so, let them show it by an acknowledgment, attended with an edict, to expunge them—saddling, as they profess to do, all responsibility on the various denominations in regard to religious tuition. But if done intentionally, they have violated their own compact, and thwarted their own design; and I have no language to express my abhorrence of an act which covertly abets a system of opinion and practice which drove monarchs from their thrones and changed the dynasty of Britain. These things being so, I feel confident that unanimity will prevail in this Court as to its line of duty. To an indignant condemnation of such doings, we are urged alike by our Protestantism and our patriotism, for by them both are endangered. Our single effort may be too feeble, but by such a course we may bring in others to aid us. We may rouse that public opinion which, like a compressed flood, will rise, and rise, and rise, till it sweep away all such spiritual wickedness from the high places of our land. At any rate, we shall justify ourselves to our consciences—we shall vindicate our ecclesiastical position—and, as I pray, commend ourselves to the Great Head of the Church, when we loudly protest against and firmly remonstrate with the members of the Council aforementioned for their

having admitted into their list of secular school-books so many works deeply tainted with Popish heresies; and for their voting money for the purchase of the same. A protest which I now move may be drawn out, and a remonstrance which I move be framed by a Committee of this Court, signed by the Moderator, and transmitted to the proper quarter.

Dr. Hill thought the Presbytery were indebted to Dr. Gillan for bringing this most important subject before them. He did not know exactly what the form of this remonstrance might be, but would second any motion that would enable them to express distinctly their opinion upon the conduct of the Privy Council, and the extreme danger to which the education of the young was at present exposed, from the nature of the books which were insidiously circulated in the schools of this country. He had taken an opportunity, after the matter was broached some time ago, of looking into these books, and was perfectly horrified with what he read. There was, without question, a design in these books to inoculate the minds of children with the doctrines of Popery. They were capital books, in many respects,—fitted to give a great amount of information, and excite a great deal of inquiry on the part of children; but from that very circumstance they were the more likely to make the religious part of it sink also into their minds. The Presbytery, he thought, ought to be aware of the danger in this respect in regard to the education of the young, and he would like very much that the brethren made themselves more acquainted than he believed the most of them were with that publication from which Dr. Gillan had made an extract—the *Bulwark*—which had taken up this question most manfully, and month after month was giving statements respecting their present danger, which were fitted to alarm them, put them on their guard, and make them determined to exert themselves in the matter. These books were circulated under the sanction of the Privy Council, and teachers were not aware of their real nature. As a presbytery, he thought they ought to call the attention of the superior courts to this matter, and thought that it should be part of Dr. Gillan's motion to overture the Synod, and let them overture the Assembly. He was glad that the Presbytery of Glasgow had taken up the subject, and he hoped that other presbyteries would do the same, for it would be better that a voice came from the whole of Scotland, to show how indignant they were at the treatment they met with from the Council.

Mr. Park, of Cumbernauld, expressed his utter surprise at the wonderful revelations which had been made, and took shame to himself that he had not known more of these Government books. He could scarcely believe it possible that they should have been taken such advantage of by those in whom they ought to have the greatest possible confidence. He was quite of Dr. Hill's opinion, that not only this Presbytery, but the whole of Scotland, would feel deeply grateful to Dr. Gillan for the clear and forcible manner in which he had exposed this new dodge of the Jesuits. He had no doubt that this question having been mooted, Scotland would rise as one man and resist the introduction of these books into their schools. This ought to be the great question before the Church Courts, and he hoped also that the pulpit and the press would take it up. There was no hold that Popery could get so powerful, or that was so likely to endure, as the hold of the youthful mind, and they ought to use every means in their power to exclude such books.

Dr. Smith was sure there was but one unanimous feeling as to the deep debt of obligation under which they were laid to Dr. Gillan. This was one of the most important questions which had come before them for many a day, and it could not have been brought before them a day too early. He had been perfectly horrified at the statements to which he had listened, and must confess, with Mr. Park, that he was not prepared to hear them, or that a measure so bold, so insidious, and of such a tendency, had proceeded to such an extent in their midst. They had been calm, cool, and self-possessed, while sitting over a mine. Dr. Gillan had advanced his forces in time, before that mine was sprung, which would have scattered them to the winds. He rejoiced that this was a measure in regard to which there could be but one unanimous feeling on the part of all evangelical denominations. They must join shoulder to shoulder, and make common cause against the assailing foe.

Dr. Napier supported the motion, and thought the remonstrance could not be drawn up in too strong terms.

Mr. Cochraue suggested, as this was a matter that affected all Protestants, the propriety of corresponding with other presbyteries on the subject.

Dr. Gillan replied, that the other presbyteries had got notice, and knew of it.

Dr. Paton proposed that the Presbytery should immediately issue a warning to all fathers of families to make particular inquiry as to the nature of the schools their

children were attending, and to take care they were sent only to schools where moral and religious principles of the right kind were inculcated. From a statement by a correspondent of the *Bulwark*, referred to by Dr. Gillan, the impression produced on his mind was, that the party must have sent his child to school without making any inquiry in regard to that school, and the religious principles of the teacher.

The motion was then unanimously adopted, and a committee appointed to draw up a protest and remonstrance, as agreed upon, consisting of—Dr. Gillan, convener; Drs. Hill, Smith, Napier, and Patou; Mr. Park, of Cumbernauld, and the Moderator. The committee were instructed to report to the Presbytery at its next meeting.

Dr. Gillan gave notice of his intention to overture the Synod some time before their next meeting, that they overture the Assembly on this subject before their meeting.

AN AMERICAN ON THE MONEY PANIC.

THE following characteristic speech was delivered by the Rev. J. B. Davis, in Providence, Rhode Island, on the 6th instant; Rev. D. M. Graham, chairman.

Rev. J. B. Davis.—He said there were at this hour large companies of long-headed men met in council. They were composed of the best of merchants, shrewd cashiers, &c., who were seeking to know what they should do to save gold. We had met for a different purpose. It was to lay gold on the altar for saving souls. This was our work here. Everything had its mission—every grain of sand and every particle of dust, as well as every human being. The universe was a great missionary society, and God was its President. We were all members of it here to-night. Every being had something to accomplish for his own happiness, and for the happiness of others. The wing of the insect had something to do with Gabriel. And the fin of the smallest fish and the golden pinion of the tallest angel stood connected. All being had a mission. And midway from nothing to the Infinite stood man.

Man's mission was the more glorious; and each one of you, said the speaker, with your tongue, pen, property, talent, is preaching for God or for the devil, and will receive your reward. You are all missionaries, and must give an account of yourselves. Oh, I am glad God sent a panic among money men and bankers. Ye found fault with the little money ye put into institutions of learning, and said it was lost, and so ye piled it up in your banks, and now God has sent a panic among all business men and banks, and my soul says AMEN!!! Unlock your safes now and give us your gold. But you can't. Ah, ye piled it there and thought it was safe. Gold is safe nowhere, where covetousness is. The curse of this nation is love of gold. This piles up your bricks, and starves your ministers. The cry of the country is not poverty but covetousness. Not famine! God has filled our barns and our granaries full. But he has disappointed speculators, and spoiled their business. Praised be thy name, O thou King of heaven!

He knew a lady who was obliged to put away her chambermaids. She had four girls to take care of her. A woman with four girls to take care of her! Thanks be to God that he has sent a panic among such persons! Let them go to work for themselves. Where will you put your money? I knew a person who rode one hundred miles to put a thousand dollars into the hands of a man who broke down a month afterwards. God's banks never break down. He advised all to make their deposits in them.

But some of you say you have no work and are going to starve, and some of you ought to starve.

See the money the Irish have piled into our banks. Suppose God gives us a little rest. Come, you old fellow, who have not been to prayer-meeting for years! The pressure has driven you out of your shop, has it? Amen! Come to prayer-meeting, and take breath from chasing the almighty dollar. By and by you will cry, Here, hold my hand while I write my will! And now you cry because you cannot die making money.

Come forward to-night, and make your deposits in the Home Mission Society.

We need men as well as means. Come, ye merchants, who have sent your sons off to the shrewdest tradesmen, to learn how to get rich in a day. Bring these sons, and lay them upon the altar. Where are the young men who have been consecrated to God within a few years past? They have found greater attractions in the store than the ministry, and have gone to the counting-room and died. Oh, let my children go into the ministry, and die there.

But you say little is paid the ministry. True; but there is an abundance coming by and by. To-day there is no other class of men so contented. Brethren, we must consecrate our children. We must take our sons, and make them feel that they must live for some other purpose than to scrape gold. If we keep on finding fault I should not wonder if God sent more troubles.

The United States had never had such cause for rejoicing as to-day. How we should thank God, and how we have stuffed our coffers while the slave has been pining.

But you say the minister has a great deal to undergo. Very true. No tame, cowardly man is fit for the ministry. It wants no thin, lean-hearted man; but one who can stand up against sin, and look the devil in the face. One who is called of God, and whose heart breathes his spirit. And I expect God is going to give us just such men, and that we are to see such a revival of religion in this country as we have never before. We are to have men that can go with small purses and on foot. We need such men as Franklin. He was told that if he continued to publish such matter as he did in his paper, he would lose his bread. The philosopher replied, I have no fear so long as I can eat my roll of bread, drink water, wrap myself in my mantle, and lay down upon the floor. Brethren, if we must wrap ourselves in our mantles, and lie upon the floor, let us do so.

But we must have a minister that we can let. For we let our ministers now-a-days. If one will pay, he is a good one. No, brethren, we must have ministers that can save souls. The speaker here alluded to an instance of making a museum of the church, and charging so much for going into it. It might rot down before he would go in. In these days the people want something oily, that they can swallow easily, rather than those great truths that come tumbling down from the skies.

Brethren, here in this house are enough to kindle such a fire as we have never had yet. We are not enough in earnest. See that old man in State Street! His money is at stake. But we see souls at stake. Give us a sacrificing ministry and church, and slavery will totter to its base, covetousness will go down, and pride shall receive its check.



EXTRAORDINARY SCENE AND RIOT AT A FUNERAL AT LEWES.

THE PROTESTANT RIOTS AT LEWES.

TRACTARIANISM, unchecked by Episcopal authority in some of the dioceses of England, is proceeding from bad to worse. The people, despairing of any legitimate mode of redress, are manifesting their indignation in a very natural, but at the same time very unjustifiable way. The case of riot in the churchyard of Lewes brings out all this in a very vivid form of illustration, and we beg our readers to study it carefully. We quote from the *Brighton Examiner* for November 24th. No wonder that an honest Protestant community were indignant at finding their respected clergyman placed in such circumstances, and at seeing the author of all the mischief before their eyes as daring and confident as if nothing had happened, nay, aggravating by his conduct the intensity of parental grief. Still Protestants must avoid, with the most scrupulous care, any appearance of illegal outrage. An enthusiastic meeting on the subject was held at Brighton on November 20, and we cordially concur in the following remarks by Mr. Paul Foskett, the chairman:—

It could not be a matter of surprise that such Italian-like conduct should have raised the indignation of Englishmen, who like open conduct, and everything fair and above-board. He could not, however, go with the Lewes people in their conduct, because his and the Association's strength lay in another direction; they did not trust in carnal but spiritual weapons, which were mighty, through God, in pulling down the strongholds of sin and Satan; but he was proud of the Lewes people for maintaining a respectful demeanour till the service, according to the Established Church of England, was completed. It was not till after that—when the reverend gentleman (Mr. Neale) attempted to perform some service not in accordance with the Church of England, when Mr. Scobell asked for protection—that the mob, the tradesmen of the town, rushed in and drove Mr. Neale and his tribe out of the churchyard. All the trumpery was not of recent date: it had been brought under the eye of the Bishop of Chichester, yet he did not do away with it. Mr. Neale must be a pugnacious man, for it is said that he returned the following evening and endeavoured to obtain the keys of the vault to perform the service which he had been prevented from performing the previous evening, but what that service was did not transpire; perhaps it was a service of Rome which Protestants knew nothing of. Mr. Neale was met again, and he was given such a tremendous dressing, that it was not likely he would venture again. He hoped no personal violence was offered, and hoped every member of the Association entertained the same wish; for, contrary to offering violence, every man belonging to the Association should consider himself a special constable and protector of the peace. The Jesuits knew all about such matters, and if they could get hold of half-a-dozen or so hot-headed Protestants, they would soon create a disturbance, and whose cause would that serve? Not the cause of Christ, but the cause of the Jesuits, for it would bring down censure upon Protestants at large. What was to be accomplished must be accomplished by legal and constitutional means; and he was only sorry they did not fully establish a Protestant Association at Lewes (but he would go over and see about it), for then Lewes would be safe. If there were such Associations throughout England, there would be no fear of such proceedings as had taken place, and they would be safe, under God's protection. Let the bishops know the cause of such proceedings, and, if they did not interfere, let the Parliament and the Queen know,—let them know that Protestants would not have their feelings outraged by the introduction of Popery into Protestant England.

A correspondence on the subject has since taken place, and Mr. Foskett, in answer to Mr. Neale, has published an admirable letter, for which we are sorry we cannot find room. The subject is exciting great local interest.

EXTRAORDINARY SCENE AND RIOT AT A FUNERAL AT LEWES.

“THE churchyard of All Saints', Lewes, was, on Wednesday evening last, made the scene of an occurrence of a most painful nature, which took place immediately

after the funeral of the daughter of the Rev. John Scobell, rector of All Saints' and Southover. Miss Scobell, who was about thirty years' of age, died on Friday, the 13th inst., at East Grinstead, of scarlet fever. A more than usual interest pervaded the minds of the people of Lewes on the occasion of so sad an event as the death of this young lady, connected as it was with so many painful circumstances. It appears that an institution had been formed by the Rev. J. M. Neale, in connexion with Sackville College, the inmates of which are ordinarily called Sisters of Mercy, but the name of the establishment is the "St. Margaret's Home," connected with which at present are a lady superior and eight other sisters. Miss Scobell had lately (within a few weeks) attached herself to this institution, and become one of its inmates, without the consent of her father (who holds moderate opinions, tending to what are called evangelical in the Church), and to the great grief of her family. Some time previously to this, scarlet fever had visited the establishment, and several of the sisters had been subjected to its influence in a virulent form, but it had not in any case proved fatal. It cannot, therefore, be a matter of surprise that Miss Scobell should have been prostrated by that malady, the more especially as a family in the neighbourhood, in which the fever prevailed, was constantly visited by one of the sisters. The disease proved fatal.

"To prevent doubt and misconception on one point of a matter which has created so much excitement, we are at liberty to state the following facts from authority. The independent property, which the late Miss Scobell had power to will, was a legacy from her maternal grandmother. Her last will gave four hundred pounds of that property to the Rev. J. M. Neale and Miss Greame, for the benefit of the institution, of which they are the principals. The rest she apportioned to her family. The will was made, revoking a former one, a few hours before her death, and appointed Mr. Neale and Miss Greame executor and executrix.

Mr. Scobell was informed that his daughter had expressed a wish to be interred in the same vault with her mother, at All Saints', and also that the funeral rites should be in accordance with the rules of the institute to which she had belonged, and that the former wish was to be considered the least important. Mr. Scobell was therefore requested by Mr. Neale to choose the alternative between burying her at East Grinstead, or permitting the forms of the institute to be used at All Saints'. With the understanding that the ritual of the Church of England should be used (without addition or alteration), Mr. Scobell adopted the latter alternative, and arrangements were completed for the interment on Wednesday last, the use of the bier, pall, and other paraphernalia being peremptorily insisted on by Mr. Neale. The body was conveyed from East Grinstead by rail on Wednesday morning to the Hayward's Heath Station, where it remained until the express train from London arrived, by which it was conveyed to Lewes, arriving there at half-past five in the afternoon, it being, as we understand, the wish of Mr. Scobell, who had taken the charge of all the funeral arrangements at Lewes, and against the wishes of Mr. Neale, that it should take place at that hour.

"On their arrival (says an eye-witness), Mr. Neale appeared on the platform in his college cap and gown, accompanied by another clergyman (who, it is said, was to have performed the burial service), and eight Sisters of Mercy in their grey cloaks and black bonnets. A large concourse of persons were anxiously waiting at the platform, and the road was thronged by hundreds, all the way from the station to All Saints' Church, which was lit up for the occasion, and the yard dimly lighted with lanterns. It was evident the town was in a state of considerable excitement. The church was also filled with respectable persons waiting with great anxiety. At the station there was considerable delay in getting the coffin out, which was heavy, being of lead, and arranging the pall and bier, and the followers. As soon as the funeral procession appeared from the station gate, it was quite obvious that it was unlike any that had before been seen at Lewes. The coffin was carried on a bier with six handles, covered by a chequered pall of white and black, having in the white squares black crosses, and in the black squares white crosses. This was evidently very distasteful to the spectators, who ejaculated, as Mr. Neale, who was at this time chief mourner, passed, 'No Popery!' 'No Popery!' When the procession reached Landsdowne Place, the Rev. J. Scobell, with his daughter, and two sons, came out of one of the houses, and it halted. Mr. Neale persevered in holding his position close to the bier, but Mr. Scobell demanded for himself and family the position of chief mourners. It was, apparently, with reluctance conceded, and the procession continued to the church, when it was met by the Rev. Canon Hutchinson, rector of West Fittle, who officiated on the occasion, and thus dispensed with the services of the stranger who had been brought down for the purpose. The Sisters of Mercy, pre-

ceded by a young female bearing a wreath of white flowers, instead of entering a pew, arranged themselves round the coffin while the service was being read. At this moment the whole of the aisles and both staircases were crowded. As soon as the service was concluded, the chief mourners took their places behind the bier, and as it left the church the people followed, separating the Sisters of Mercy and Mr. Neale from it. They were thus dispersed among the crowd. Upon reaching the vault—a recess in the wall, which is at the north-eastern extremity of the yard—the Sisters of Mercy resumed their position near the coffin, which was at the proper time taken into the vault, and the Rev. Mr. Hutchinson concluded the service in the presence only of the family. The main gate was immediately locked. At this moment Mr. Neale made an attempt to get into the vault, but was pushed back by some one in the crowd; Mr. Neale directing the attention of Mr. Scobell to the dangerous position of the Sisters of Mercy, and requesting him to protect them; Mr. Scobell, however, passed on. Mr. Scobell then ordered the outer gate to be locked, which was a difficult process, as the spectators crowded around, but as soon as the wish was known it was complied with, and the mourners moved away; Mr. Neale, however, unnoticed by Mr. Scobell, requested permission to enter. The family at this time had left, and now an extraordinary scene commenced. Mr. Neale expressed a determination to get into the vault, exclaiming that he would stay all night but that he would accomplish his purpose. ‘I will stay here,’ he cried, ‘till midnight.’ At this threat he was laughed and jeered at, which produced another exclamation, that ‘he would die before he would yield.’ ‘Very well,’ answered a bye-stander, ‘then we shall have the pleasure of burying you.’ Some allusion being made to his gown, he turned round and said, ‘Tear it to pieces if you will, I care nothing about it. Other taunts were made, such as, ‘Bring him a glass of brandy and water;’ ‘Get a tar-barrel to warm him,’ and other exclamations. On his repeating that he would stop there all night, and, folding his arms for such purpose, the crowd evinced much dissatisfaction, and began to hustle him out of the yard, over the graves and tombstones. The poor Sisters of Mercy were much frightened, and separated from one another in the crowd; the wreaths were thrown up in the air, and cries of ‘No Popery!’ and ‘Down with the Pope!’ and ‘Remember, remember the 5th of November!’ resounded on all sides. Such a ‘row’—we can use no other word—and confusion never were before seen in a churchyard. The lights were knocked over, and a complete *mêlée* prevailed. During this Mr. Neale was often ‘bonneted,’ and finally hustled out of the churchyard into the road. In the course of this operation he was thrown down, his gown torn off his back, and his college cap off his head, presenting, as he emerged from the gates of the churchyard, a very sad spectacle. The crowd came rushing out, and with accumulated force, literally, we think we may say, carried him along the road, by Mr. Mabbott’s residence, up to the Crescent in Southover, where he fortunately succeeded in finding a refuge in a small public-house, the ‘King’s Head.’ This he was enabled to do by the assistance of the police, who formed a roadway through the mob for him. The truncheons were drawn, and the police did great service in protecting him from additional injury. During the *mêlée* the Sisters of Mercy were regarded with compassion by the mob; individuals protecting them as well as they could. Four found refuge in Landsdowne Place, in the house from which Mr. Scobell came, which had been arranged for their temporary sojourn. The other four unfortunately got into the mob, and could not be separated; these ultimately joined Mr. Neale, and were cooped up with him at the public-house for nearly an hour, a strict siege being maintained by the mob, which numbered several hundreds. The public-house was soon filled, and to conciliate them, Mr. Neale treated them with beer. This did nothing to quiet the outside mob, who vociferously maintained the cry of ‘No Popery!’ and ‘Down with the Pope!’ While this was going on, Mr. Neale, by the advice and assistance of the police, was enabled to effect an escape by the back of the house. Divesting himself of his cassock, that he might not be recognised, he succeeded, in his shirt-sleeves, in climbing over two walls, nine feet high, into some gardens, and then into the road leading to the tan-yard. Thus, without either coat or hat, he reached in safety the railway station, where he borrowed a hat and jacket. The ladies remained in the back garden until a fly was obtained, and in this they also escaped, without much molestation, to the station; there they were joined by the others, the railway officials affording every assistance and kindness, and all proceeded to East Grinstead by the 7.40 train. The strange clergyman escaped to the station at an earlier period, but the mob were in full scent of him for some time.

“The ladies, although much frightened, were not much hurt, except from the crowding; some of their dresses from the same cause, however, were considerably torn. While the ladies were at the ‘King’s Head,’ they expressed a wish to go and face the

mob, for they were certain there was no body of Englishmen that would do them injury. but Mr. Neale was of a different opinion, and dissuaded them from it.

"The Rev. Mr. Scobell and his family, after the funeral, proceeded home in their carriage without any other demonstration than that of respect.

"Thus ended this extraordinary and painful scene. That such a scene should have been enacted at Lewes, or indeed anywhere else, is much to be regretted; and sad indeed it appears, that a parent should not be suffered to consign a child's remains to the silent tomb without the feelings of the family being outraged by the enactment of such disgraceful scenes at her funeral. The manner of Miss Scobell's becoming connected with the institution was, we understand, that she became acquainted with one of the Sisters of Mercy, and kept up a clandestine correspondence, which at last resulted in her joining it. It is also said that a priestly leader in the institute frequently visited Lewes unknown to the Rev. J. Scobell, and by arrangement with the mistress of the Infant School, perverted that establishment to purposes for which it was never intended. Here, it is said, that Miss Scobell knelt before him, under confession, and received absolution; and that the priest put on the canonical dress, and even used the surplice, to which he was not entitled in that place. With such reports rife in the town, it could hardly be supposed that the curiosity of the people of Lewes would not have been excited on the above occasion."

SECOND VISIT OF MR. NEALE TO LEWES.

"On Thursday evening, Mr. Neale arrived in Lewes from Brighton, at about five o'clock, and applied to the clerk of All Saints' for the key of the churchyard, which Mr. Scobell had, however, prevented his giving, by taking the keys home with him. Mr. Neale then sent to Mr. Scobell for the key of the vault, which he did not, however, obtain. By this time the public had become acquainted with his presence in the town, and a mob collecting, he made a hasty retreat in a fly to the White Hart Hotel, around which some 200 or 300 persons were collected. In the fly there was a female companion, who, we have been informed, was the Lady Superior of the Sisters of Mercy. Mr. Dalbiac, who, accidentally, was on the spot, fearing she might be injured, proffered his services to her, and conducted her into the hotel. Mr. Neale was assailed with cries similar to those which greeted him on the previous night. At the White Hart he remained for some time; but as it was evident the mob was increasing in numbers, and a probability of a riot appearing, the police were sent for, and shortly after their arrival, he and the Sister, protected by the police, got into the fly, which was waiting at the door, and drove off down St. Mary's Lane to the railway station. As soon as the fly moved off, a volley of stones were hurled at it, and broke the glass of the fly windows. The driver, however, dashed rapidly down St. Mary's Lane, with the mob, highly excited, following. Unfortunately, the vehicle did not reach the railway station before the crowd overtook it, in which they succeeded by rushing down the staircase of the bridge, and meeting it at the door. Here it was received with another volley of stones, and it was with difficulty Mr. Neale and his companion were got into the building in safety.

"At length the reverend gentleman found safety in one of the waiting-rooms at the station, and there he remained for more than an hour and a half, beyond the reach of the mob, who continued to vent their dissatisfaction outside with continued yells of 'Down with Popery!' 'Down with Puseyism!' 'Down with the Jesuits!' and other exclamations. At length Mr. Neale was apprised that the train had come up. At this time the platform was crowded with people, and as soon as he came out, attended by the police, he was received with 'No Popery!' and yells. Just as the train started off, he most injudiciously put his head out of the carriage to look at the people, when, in a second, five or six stones were hurled at him, one of which, it is supposed, struck him; but the train moved away, and we have not heard whether any injury was received. A person named Charles Rooke was immediately taken into custody for the offence. Before this had taken place, the inspector of police asked Mr. Neale whether it was his intention to return, as he must, in that event, obtain an increased force. Mr. Neale assured him it was not his intention to do so; saying, 'I told you I would come again, and I have done so; and I now tell you I shall not come again, and I am a man of my word.'

"At the Magistrates' Clerk's Office on Friday, Charles Rooke, carpenter, was charged, on the information of John Isgar, ticket-collector at the Lewes station, with throwing a stone at a railway carriage while in motion. Captain G. Dalbiac being the only magistrate present, said it was a case in which he should like to have the assistance of some gentlemen of more experience than he possessed, and he intended, therefore, to remand the case till Tuesday next, at twelve o'clock.

"Mr. Ancombe, who attended on behalf of the Railway Company, said that this adjournment would give him an opportunity of making inquiries into the nature of the evidence, and for the Company's advisers to decide what course they would take.

"Rooke was then bound over in his own recognisances in £20, and Mr. B. Frank, draper, Cliffe, and Mr. D. Cheale, became sureties in £10 each."

THE GATHERING STORM.

BY DR. CROLY.

ARE we to be told that there is no cause for alarm; that if there is aristocratic indifference or rabble antipathy, all between is safe; that if the surface of public opinion may be ruffled, the depths are beyond the passing gale; that the great body of people adhere to the Church, and will adhere with the constancy of the national character? No man can have a stronger reliance on the high qualities of the country, than the individual who now addresses you. I feel that in the national heart is concentrated the national power, and that while that heart retains its warmth, the utmost extremities of empire will never grow cold. Still, how fleeting is a generation! How idle to rely for the vigour of the future on the virtues of the past! I may disdain fictitious alarms, yet I must confess that I cannot but see forms of hazard, even in the present calm, sufficient to warn me of the fearful magnitude and sullen power which they might assume in the storm.

Let us for a moment suppose that one of those men now in glory, the martyrs who bought the Reformation with their blood,—a Ridley, or a Latimer,—who, when their flesh and bones were calcining in the midst of a circle of grinning monks and mitred assassins, uttered that noble prediction, "We shall this day light such a candle in England, as never shall be put out." Suppose that one of these men were permitted to return on earth, to see the state of the gospel, where could we place him, without his being startled?—Lead him to Lambeth. He would see, risen up beside the palace of the Primate, a colossal pile. "What is this?" "A Popish cathedral; a new-built place for the adoration of the Virgin, the image-worship, the saint-worship, the whole pageantry of Rome." "But this, in England, must be a solitary example?" "No. We have upwards of seven hundred places where the same worship is carried on day by day—six hundred of them built in this century!" Lead him to Westminster; what does he see there? An emissary of Rome, a legate commissioned from the "Flaminian Gate," an Archbishop of Westminster! "But have you no laws?" "A multitude; clear, full, and stringent: we have even an Ecclesiastical Titles Bill. But they sleep in the statute-book." "But this, in England, must be a solitary example?" "No; we have no less than twelve Popish bishops, established within these few years by the same authority." "But who is this new official, flourishing in the tawdry embroideries of Rome?" "That man was a Protestant, and even a Protestant dignitary." "But this, in England, must be a solitary example?" "No, we have a hundred of them; and Rome boasts that she has hundreds more, waiting only until she commands them to throw off their Protestantism. These are the zealots of our day, the bustling men of ceremonial, the men of the broad phylactery, the mourners who rend their garments in the sight of the populace, the fasters who mortify themselves in the corners of the streets, the men of the long prayers." "But, at least the service of your churches is secure?" "Enter, and see the rood-screens, the fald-stools, the credence-tables, the altars, the lighted candles in noon-day, the surpliced choristers, the communion cloths, 'red, blue, and

green, with all their trumpery'—the enclosed chancels, in imitation of the holy of holies, so long passed away with its fallen religion." "And with all these things glaring round you, you think yourself safe. As well might the five virgins without oil in their lamps go forth to meet the bridegroom; as well might the men of the old world, when the final storm was gathering on the horizon, scoff at the warnings of the patriarch, and pride themselves on their contemptuous and insensate security." . . . I see Popery, indefatigable, sleepless, and whether by violent aggression or by restless intrigue, constantly making way. It is impossible for any man of common observation, to doubt that within the last half century it has made vast progress in England; or for any Christian to contemplate its future probabilities without dismay. Popery has no argument; it even discountenances all appeal to the understanding. Its hold is upon the sensualism of our nature, the habitual indolence of high life, the worldliness of the middle-order, and the passions of the populace. In all, it labours to extinguish the salutary fears of the future world, winds up the remnant of profligate life by an imaginary pardon, and sets salvation up to sale. The money-changer has the securest seat in its temple. Before us stands the true enemy; and until that enemy is vanquished, all our other efforts are childish. We are drying up pools, while we neglect the barriers against an inundation. Who can have faith in the courage which tramples worms while it leaves our vineyard to be ravaged by the wild boar? What would be the value of all our institutions, our missions, our schools, except as the spoils of the conqueror, if Popery were once lord of the land? There stands the colossal antagonist, in panoply from head to heel, and with "the spear like a weaver's beam." How long shall we stand, like the host of Saul in Elah, with our swords drawn and our arrows on the string, but not daring to pass the trench, while this "uncircumcised Philistine," from day to day defies the armies of the living God?

CAHILL'S CATHOLICISM.

DOCTORS CULLEN and CAHILL may be styled, without any breach of charity, popish bigots of the first water; but there is a bitter fierceness in the bigotry of the latter, which transcends all bounds, and makes him a "marked man," even among his Irish compeers. He surpasses, in this fiery element, all his contemporaries. None of them can bear a comparison with him.

According to Dr. Drew of Belfast, he ejaculated these words,—“The sight of a Bible in a Protestant's hand excited in the mind of a (Roman) Catholic the same loathing as would the rope by which some infamous criminal had been executed in the hands of Calcraft.” This language is not only violent, but we would almost say, how violent soever this language may be, it expresses no more than the truth, at least in so far as he himself is concerned. All Romish priests may not feel in this way, but many of them do, and he most certainly does. There is no reason to suppose him pretending what he does not feel, or painting his feelings in too high colours. His emotion often gets the better of his reason, and flames up to an exorbitant height. Nor is such a barbarism, in manner or in expression, difficult to explain. We know its cause, and can easily unfold it. The Bible is the greatest adversary, except Jehovah himself, which Rome and her surplised agents have to contend with in this world. Could they destroy the “Book of books,” their cause is strong: their system would remain entire; it might even regain its pristine glory. For we may remark, in the first place,

that the Bible graphically describes the whole system, and exposes its anti-Christian characters; therefore they hate the blessed book with the most perfect and intense hatred. They would remove it from the Church and the world if they could. They have driven it out of Popish countries, and want of power alone hinders them from expelling it from all Protestant States. But the myrmidons of Rome are striving by every art and device to gain this power, and should Protestants be tame and simple enough to allow them, they well deserve to lose their Reformed faith, with all its precious blessings, both temporal and spiritual.

But, in the second place, the Bible proclaims, in the clearest terms, the total overthrow of "Babylon the great," and partly by its own powerful agency. No prediction is announced in a more solemn or perspicuous manner. The precise date of the dire catastrophe is not stated, except in an indirect or obscure way. But the awful fact is plainly and broadly declared, and in language which no honest or impartial reader can mistake. The Bible, then, is to Romanists a fearful book. It not only proclaims the doom of Rome, but points to its own hand as specially active in bringing it about. And, therefore, we verily believe that Priest Cahill expressed no more than what he really felt, if he uttered or cast forth the execrable, the almost blasphemous sentence mentioned by Dr. Drew at the late meeting of the "Christ-Church Protestant Association" in Belfast. A rope in the hands of Calcraft does not more certainly deprive a convict of life, than the Bible, if everywhere read and studied, would, by the agency of the Holy Spirit, destroy the whole system of Popish mummery and priestcraft. The very idea of such a result must irritate their temper, and almost drive them to madness. The rope and the Bible are, to these excited priests, these petty Hildebrands, equally odious; but the latter, we have little doubt, is the more offensive of the two, and gives rise to a more violent dislike, to a more intense loathing.

SCOTTISH REFORMATION SOCIETY AND THE STUDENTS.

ON Saturday, December 12, a meeting was held in Queen Street Hall, under the auspices of the above Society, for the purpose of inaugurating a course of weekly lectures to students of all denominations on Popery. The Hall was crowded with students; and amongst those present were,—the Rev. Dr. Begg, Rev. Mr. Hardy, Dr. Greville, Robert Morrison, Esq., John M'Nab, Esq., George Lyon, Esq., Alexander Jamieson, Esq., &c. &c. Dr. Greville, who presided, explained that the Rev. Dr. Dill, who was to have delivered the course of lectures, had been prohibited from so doing by his medical advisers, owing to the delicate state of his health, and called upon Dr. Begg, who, after an address, in which he pointed out the necessity that existed for all who intended to become Protestant ministers making themselves thoroughly acquainted with the peculiarities of the Romish system, and the desirableness of Protestant clergymen taking more than a merely negative position in the controversy with the Church of Rome, stated that arrangements had been made by which the course of lectures intended to have been delivered by Dr. Dill, would be given by several members of the Committee, including himself, the Rev. Dr. Goold, the Rev. Mr. Hardy, Alexander Jamieson, Esq., &c.; and also that the Committee further intended to offer three prizes—1st, £7; 2d, £5; 3d, £3—to students who had attended the lectures and were willing to stand an examination on the subjects which had been treated of in the course. The meeting was afterwards addressed on the subject of Popery by the Rev. Mr. Hardy, John M'Nab, Esq., James Bridges, Esq., W.S., and other gentlemen.



PROTESTANT MARRIAGES IN ITALY.

THE following instructive narrative is from the pen of the Tuscan Correspondent of the *Free Church Record* for November. It reflects a curious light on the state of things in Italy, and illustrates the value of that civil and religious liberty which springs from Protestantism.

“The difficulties which the converts have to contend with in getting married has been frequently referred to by me. One of the Pontedera men was married the end of last week, and, as his choice of a partner fell on one who was not like himself a convert, she insisted that their marriage should be performed in the church by the priest. In order to this, he would have both to go to confession and receive the sacrament in the Church he had abandoned. A man truly under the influence of the gospel would rather have abandoned the marriage altogether, than have been guilty of what he was convinced was making a mock of the most sacred things. Not so this man; he would have the woman—that was a point settled—and he would compromise with conscience as best he might. He had an interview with the priest, who insisted on the rites of his Church. The bridegroom declared himself a Protestant, and that if he made a confession he would make a false one. ‘That lies with your own conscience,’ said the Rettore; ‘enough for me that you submit to the laws of the Church, and make confession, and then receive the sacrament of the eucharist.’ Our pretended convert yielded, made his sham confession, and appeared at the altar of the parish church with his bride and two witnesses, the priest tied the knot with all due formality; but the nuptial benediction is only given after celebration of mass, so, while he went into the sacristy to put on his robes, the *sposi* slipped out at the church door, without waiting for mass, eucharist, or benediction. Of course this caused a commotion—the priest ran breathless to the church door, and

ordered them back to receive the nuptial benediction. '*Grazia! basta quello che abbiamo già ricevuto!*'—'Thanks! we have already had all we want,' was the reply, and away they went. The Rettore, with a heart overflowing with tenderness, threatened them with the *police* if they refused to receive his benediction! Might it not be given in absence? I mention this latest case which has occurred, not only to show what notions of morality some of the professing converts have, but also to keep before the mind of Christian men at home, the civil and religious disabilities to which all are subjected in this country who have ventured to leave the Church of Rome. Another of the converts, of whom I had hoped better things, for the sake of marrying a girl who would not give up Popery, has renounced his Protestantism and gone back into the Church of Rome. Such are some of the disappointments and trials which those who engage in missionary labour are exposed to, and it calls for pity and for prayer on the part of our Christian friends at home. I often wonder how many of the professing Christians of our own country would make shipwreck of faith if they were placed in similar trying circumstances. Not a year passes in this country without one or more cases occurring in which a Protestant English girl changes her religion with as little scruple as she would her dress, to marry a Roman Catholic nobleman, or, peradventure, a mere mustachioed adventurer.

THE ABDUCTION OF MARY KING BY ROMAN CATHOLIC SISTERS OF MERCY.

THE following Memorial has been presented by the Committee of the Protestant Alliance to the Earl of Clarendon, and the subjoined reply received. The Memorial is worthy of careful perusal, as illustrative of the nature of Romish policy.

To the Right Hon. the Earl of Clarendon, Her Majesty's Principal Secretary of State for Foreign Affairs. The Memorial of the Committee of the Protestant Alliance. Your Memorialists beg to invite your lordship's attention to a case, the details of which are as follows:—

Mary Ann King is the daughter of Francis and Mary King, both members of the Roman Catholic Church. The father died in February 1848, leaving his widow in poverty, with five children dependent upon her.

In June 1850, about two years after death of her husband, Mrs. King, who is still a Roman Catholic, placed her daughter Mary Ann, in the "Convent School of Our Lady," at Norwood, agreeing that she should remain there for two years; the child was at this time ten years old.

At the termination of the period agreed upon, Mrs. King visited her daughter, but finding nothing had been said respecting her removal, and being still in poor circumstances, left her in the convent, and made no effort for her removal till 1854. On the 9th March, in that year, she received a letter from the convent, stating that an advantageous position at Havre had been offered for her daughter, and asking her consent to her acceptance of it. The child was at this time under the age of fourteen, and therefore legally subject to her mother's control. On the receipt of the letter, Mrs. King proceeded at once to the convent, and refused her consent, and demanded her child. After much persuasion, however, she consented that she should remain six months longer in the convent, not at the time knowing that at the termination of that period she would (as being beyond the age of fourteen) be no longer under her legal control.

During these six months Mrs. King visited her daughter once or twice, and saw her alone. On those occasions the child expressed her wish to return home and live with her mother.

When the six months had expired, Mrs. King again demanded her daughter. She

was met with various excuses from the authorities at the convent, one of which was that she must obtain a letter from the girl's patron, who procured her admission, and another, that she must provide clothes for her removal.

Having obtained the letter and the clothes, Mrs. King again went to the convent and demanded her child. At this visit she only saw the child through a hole in a partition, and in the presence of one of the nuns of the convent. On this occasion the child expressed her desire to go to France, and upon her mother remonstrating and earnestly entreating that her daughter might return with her, the nun said to the child, "My child, you are over the age of fourteen, and the law specifies that a child over the age of fourteen is able to judge for itself, and your mother has no further control over you." Mrs. King then left the convent without her daughter.

On the 27th November 1854, Mrs. King renewed her application for her daughter, but without success. She, nevertheless, continued her application, and on December 26th, 1854, went to the convent with her youngest son, and made another formal demand that her child should be restored to her. On this occasion she was not allowed to see her daughter, but a message was brought that the child did not wish to see either her or her brother. She was nevertheless assured that her daughter should not be sent abroad.

Till the close of 1855, Mrs. King took no further steps in reference to her child. Worn out with repeated and fruitless efforts, and dispirited with the thought that her daughter's affections were now weaned from her, she endeavoured for a while to rest satisfied with the assurance that the child should not be removed from England.

Towards the close of 1855, Mrs. King again began to move in reference to her daughter, and at last, on January 31, 1856, she went in company with her solicitor, and formally demanded her. She was then informed that she had been sent abroad a year ago. Disbelieving this statement, Mrs. King applied for, and obtained a writ of Habeas Corpus, which was served on the Lady Superiress of the convent (Laura de l'Espinasse). To this the return was, that the child had been removed from the convent on March 7, 1855, with her own free consent, and had been placed with a respectable family at Havre, named Fouche, being at that time nearly sixteen years of age.

On this return being made, it was found that no further legal action could be taken. In the month of May, however (1856), the Rev. W. G. Cookesley, a clergyman of the Church of England, went to Havre (with full authority from Mrs. King), to endeavour to persuade her daughter to return. Mr. Cookesley saw both the girl King and her employer, M. Fouche, but was unsuccessful in his efforts.

One more effort was made by the mother for her child's recovery. In July 1856, she proceeded with her elder son (lately returned from the Crimea) to Havre, and saw her daughter. After much persuasion and entreaty, she was compelled to return without effecting her object. The child was evidently completely under the influence of M. Fouche and (as suspected) of a priest residing in his house.

After Mrs. King's return, beyond the receipt of occasional and ordinary letters, nothing occurred to induce her to believe that her daughter would ever return to her, until March 1857. At this time she received two letters (dated March 4 and March 15), in both of which her daughter expresses her intention of returning to her, and in the latter states that she will be at home in May. To these letters Mrs. King replied on the 5th April, and subsequently wrote twice (on June 9 and July 15, or thereabouts), but has not received any communication from her daughter since she first wrote to her, neither has she heard anything from her.

At the end of October last, after letters had been addressed to M. Fouche, inquiries were made on the spot by Mr. Macgregor, a member of the Protestant Alliance, with a view of ascertaining what had become of the girl. M. Fouche stated that Mary Ann King left his service in June last, with the intention, as he supposed, of returning to England; but that he had no knowledge as to what had become of her; that he had sent back her mother's letters, received after her departure, to the post-office at Havre; but that he had not written to her mother to inform her that she had left, although five months had elapsed.

Your memorialists are under the conviction that there is ground for strong suspicion, not only in regard to the authorities of the convent of Norwood, who sent the girl Mary Ann King to Havre, and for a year kept her mother in ignorance of the fact, but also in regard to M. Fouche, with whom she was placed, who, after all that had passed, suffered her parent to remain in ignorance of her departure from his house.

Your memorialists, under these painful circumstances, entreat your Lordship to give such directions to Her Majesty's consul at Havre as will enable him fully to in-

investigate this case; and they confidently hope that through his exertions the poor lost girl may yet be found, and restored to her distressed parent.

Your memorialists think it necessary to state, in conclusion, that they do not thus ask your Lordship's interference until every other means have been tried in vain to obtain information as to the sudden disappearance of a British subject.

By order of the Committee,
SHAFTESBURY, Chairman.

To the Right Hon. the EARL of CLARENDON, &c., &c.

REPLY.

FOREIGN OFFICE, Nov. 30, 1857.

SIR,—I am directed by the Earl of Clarendon to acknowledge the receipt of a memorial from the Committee of the Protestant Alliance, requesting an investigation into the circumstances connected with the case of a young girl named Mary Ann King, who, against the consent of her mother, was removed from a convent at Norwood to a situation at Havre, and who has quitted her situation without leaving any trace of her present abode; and I am to acquaint you in reply that Her Majesty's Ambassador at Paris has been instructed to request that the government of the Emperor will cause inquiry to be made respecting the child, and to have her restored to her mother.

I am, Sir, your most obedient humble servant,
SHELburne.

To the Secretary of the Protestant Alliance.

POPERY AND SO-CALLED LIBERALISM.

THERE is a spirit at present flitting about, simpering, smiling, bowing, and making love to all systems of falsehood and truth indiscriminately, and especially to Rome. It appears to be utterly destitute of observation, experience, and discrimination; for it woos destruction by arming its destroyer, and mistakes the blood-thirsty scream of the eagle for the sweet song of the lark. It is now waving its wings over, and circling lovingly around, the head of the Italian "Beast," and binding a golden fillet upon that crimson brow. Do you demand that spirit's name? It is Liberalism in her dotage; Liberalism sunk into idiocy; Liberalism fanning freedom's funeral pyre.

If this conduct be intended to conciliate Popery, it is a grossly ignorant, and may be a fatal mistake. Extermination, or absolute unconditional submission, are the only terms which Rome will, can, or dare offer to the vanquished; and were there but one true Popish priest alive upon the earth, his aim would be the subjugation or extinction of all who differed from him. No oath or treaty is allowed by Canon Law to bind, if deemed obnoxious to the interest of "Mother Church." The Church of Rome will grasp at gifts, endowments, or riches, and then turn herself round and curse the cowardly suicidal hand that feeds her.

Nay, winged thought cannot fly over the space which separates even the most remorseless civil despotism from the atrocious usurpations of the priests of Rome. Time ends the iron sway of the tyrant; death breaks the bonds of the slave, and sets him free—free as his oppressor: but the priest stretches his despotism into the centre of eternity; he drags forth the triumphal car of a blazing Juggernaut, and exultingly dooms the souls of men, in endless agony, to writhe under wheels ringed and felloed with eternal fire.

He mutilates human reason till it halts through life; he takes the stormiest and vilest passions of humanity, kneads them into a material idol, sets it up as God, and compels men under pain of an excruciating death, when he has the power, to fall down and worship this fiendish creation of his brain.

Till men are prepared not only to profess implicit faith in every impossible blasphemous absurdity that proceeds from the mouth of the priest, but also to yield a bodily, a blind, an unquestioning obedience to all his decrees, dream not of conciliation. Conciliation! there is no such word in the vocabulary of Rome. "Curse," "abjure," "detest," "submit," "dungeon," "rack," "fire," "death," "purgatory," "damnation," you will find readily enough; but compromise, coalesce, or conciliate, are words which have no corresponding idea in a Popish brain, so far as the terms relate to what they denominate "heresy."

The impudence, or the ignorance, of a Romish priest must be unbounded, else in the present state of information in this country, he would shrink from sunlight like a bat or an owl. A priest of Rome is the antithesis of the founder of Christianity. Christ came to set man free from a load of observances; the priest with his penances, his confessions, his fasts and his fish-days, breaks men down, and buries them under the load.;

Popery, if thou hast a Divine life, we cannot kill thee. But thou art a man and demon-created monster; nothing so hideously foul ever quivered into life under the influence of the breath of God.

Thank heaven, thou art mortal as thy miserable maker; death-doomed as the wretched forms in which thou hast taken up thy abode. Even now is the harpoon—knowledge—deep in thy wounded side; even now is the lance of truth piercing thee to the quick, while in thy throes thou art lashing the ocean of ignorance into foam. How the monster writhes and wrestles and strives to force the mighty present, and the future mightier far, back into the narrow womb of the past!

Toss on, thou irredeemable! it makes the barbed steel rankle deeper; it accelerates thy doom. Thy fate is sealed; nature has found a tongue in the infallible Word of God, and loudly proclaims thy falsehood; and the finger of the Almighty has inscribed thy condemnation upon the walls of the universe, and soon to be fulfilled.—*Communicated.*

A POLICE MAGISTRATE RECRUITING FOR ROME.

WE beg the special attention of our readers to the following report, copied from the *London Standard* of October 22d. Mr. Selfe, who figures in it, is the Magistrate at the Thames Police Office, London. Immediately before the case, to which we wish to call special attention, was called, a deputation from the Sabbath Desecrators of London appeared before him, and offered £8, 8s. from their receipts for the poor's-box of the Court, thus attempting to cover over their irreligion with a pretence of charity; when the following scene occurred:—

"Mr. James Gilding, the Secretary of the Committee of the People's Subscription Band, said that it was intended to present the same to the Hospital for Diseases of the Chest, near the entrance of the Victoria Park, but it was refused by the Committee of the Hospital, on the ground of disapproval of Sunday bands of music in the parks. The money was next offered to Queen Adelaide's Dispensary in Bethnal-green, and was refused by the Committee of that charity on similar grounds. The Committee of the People's Subscription Band then determined to divide the money between the Thames and Worship Street Police-courts, and he had now respectfully to tender four guineas for the poor-box of the court.

"Mr. Selfe would accept of the money, and was much obliged to the deputation. The poor were very much indebted to the Committee for their subscription. He did not care where the money came from."

This requires no comment ; but the following surely calls loudly for the interposition of Parliament. The idea of Romish Reformatories is essentially vicious and absurd, but it may well startle us to find our Police Magistrates openly beating up for victims to the priests :—

“ Three boys, each under the age of fourteen, were brought before Mr. Selve, charged with unlawfully entering premises in the night-time, and attempting to commit a felony ; and it was stated that all had been in custody before, and that one of them had been twice convicted.

“ Mr. Selve inquired whether the boys were Protestants or Roman Catholics, and their mothers replied, Protestants ; on which the magistrate said the boys were fit subjects for reformatory schools, but although he could readily obtain admission for Roman Catholic juvenile offenders, he knew not where to send Protestant juvenile offenders. He was afraid there were no vacancies in any of the Protestant reformatories, *but in the Roman Catholic reformatories at Hammersmith and Mount St. Bernard he could obtain admission for almost any number of juvenile offenders, and very excellent institutions they were.*

“ Mr. Bowdler reminded the magistrate that a gentleman who had established a Protestant reformatory school had placed some vacancies at his disposal.

“ Mr. Selve said he had filled them. He was surprised at the want of a large Protestant reformatory in the county of Middlesex, while the Roman Catholics had one. He asked the mother of one of the boys, the most incorrigible, *what sort of a Protestant her boy was ?*

“ The woman replied, that she had sent the boy to several national and Sunday schools, and he had run away from them all.

“ Mr. Selve.—He is a very bad boy no doubt—no religion at all, *although you say he is a Protestant.* HAVE YOU ANY OBJECTION TO HIS BEING SENT TO A ROMAN CATHOLIC REFORMATORY ?

“ The Mother.—*No, sir, not any.*

“ Mr. Selve.—He had BETTER BECOME A GOOD ROMAN CATHOLIC than a bad anything. Do you know whether the Roman Catholics of Mount St. Bernard Reformatory, in Leicestershire, would object to taking this boy ?

“ Roche, the jailer of the Court, to whom the question was addressed, said he could not answer it. He was ignorant of the rules of the institution.

“ Mr. Selve said *he must be careful what he did*, or the visiting justices would be complaining. He had sentenced a juvenile offender named Lynch, whose father said he was a Roman Catholic, to prison for a short time, and afterwards to be detained in Mount St. Bernard Reformatory for four years, and directly the boy got into prison he told the visiting justices *he was a staunch Protestant*—a Quaker, indeed (a laugh), for he once went to a Quakers' meeting with his father and heard nothing (great laughter). He would remand the three boys, and he should be glad if anybody would let him know if there were vacancies in Protestant reformatory schools for them.”

A POPIISH INQUIRER.

THE following letter, written by a Roman Catholic, who is seeking after truth, has been handed to us, and is published with the consent of the writer. It is addressed to a friend of his, but for obvious reasons we suppress the names :—

EDINBURGH, *September 8, 1857.*

SIR,—Since you mention that the Pope is the successor of St. Peter, I hope you will be pleased to answer me these four questions :—“ Prove all things ; hold fast that which is good ;” (1 Thess. v. 21.) God's Word is truth ; (John xvii. 17.) The *first* question is—When did St. Peter appoint a successor ? *Second* question—Whom did he appoint ? Please to name him if you can. *Third* question—Where did he appoint him ; in what town or place ? *Fourth* question—By what authority did he do it ? by his own authority or by Christ's authority ? If the Pope is the successor of St. Peter, he is very unlike him ; he is directly the opposite of him in every particular. The servant

is in this respect above his Master. Peter was a married man—the Pope is a single man. (Matt. viii. 14.) The Pope is a prince—Peter was a fisherman. The Pope is rich—Peter was poor. (Acts iii. 6.) Peter was not a college-bred man—the Pope is college-bred, and learned in the estimation of men. Peter was called by Christ to the ministry—the Pope is called by the cardinals to the papal chair. Peter wrought miracles, healed the sick, cleansed the lepers, cast out devils, and raised the dead to life. (Matt. x. 8.) God never gave the Pope that power; has the Pope ever done any such things? I say he has not. Peter was a missionary—the Pope is stationary; he never leaves the See of Rome except for his own pleasure. Peter was commanded to preach the gospel to every creature; who does the Pope preach to? only to the great and rich of this world. Now, do not think that I write this by way of disrespect towards the Pope or the Roman Catholic religion—far from that; but as you wish to say that St. Peter was the first Pope, and that Christ gave him power over the other apostles, if you examine the following texts you will find that our Lord gave equal authority to all the apostles. I will not have space in this small sheet to give you the many texts that bear on this point at full length as I would wish, but you will get them marked here as far as I have place for them. I ask you, Did St. Peter himself claim to be anything more than the other apostles? (See 1 Peter v. 1, 2.) Was it St. Paul or St. Peter who wrote the Epistle to the Romans? Was not St. Paul the chief founder of the Church of Rome? (Acts xxviii. 14, 30, 31.) Why was there a strife among the apostles, which of them should be the greatest, the night before our Lord's death? (Luke xxii. 24;) and, therefore, after the giving of the keys to St. Peter, (Matt. xvi. 19.) If Peter had been thereby established the chief of the apostles, did not Christ give the same and equal authority to all the apostles afterwards? (John xx. 22, 23.) Did Christ not show that there was to be no distinction, pre-eminence, or superiority. (Matt. xxiii. 8,) “Be not ye called Rabbi: for one is your Master, and all ye are brethren;” “He that is the greatest among you shall be your servant.” (Matt. xxiii. 11; see also Matt. xix. 28; Mark x. 42-45; Luke xxii. 22-26; Eph. ii. 20; Rev. xxi. 14.) Did Peter speak first in the first council? (Acts xv. 7,) “When there had been much disputing, Peter rising up, said,” &c.; Did he pronounce the determination they came to? (see verse 13.) James answered, saying—“Men, brethren, hear me;” Was not St. Paul his equal? (1 Cor. xi. 5.) Was Peter the first apostle chosen? (John i. 35-43.) I ask you, Is St. Peter always named first among the apostles? (See Mark xvi. 7; 1 Cor. i. 12; Gal. ii. 9.) Was St. Peter acknowledged as supreme when he was publicly arraigned and condemned by St. Paul—“When Cephas was come to Antioch, I withstood him to the face, because he was to be blamed.” (Gal. ii. 11; see the reason why, ver. 14; 1 Tim. v. 19, 20.) Was he not sent by the other apostles to Samaria (Acts viii. 14), which they would not have done if he was their pope? Did not St. Peter disclaim all right to supremacy, and warn others against it over the clergy. (1 Peter v. 1-3.) In conclusion, I ask you, Where is it said, in either of St. Peter's Epistles, or in any other part of Scripture, that he has left this authority you mention to the Pope? What sign can the Pope give of his apostleship? (2 Cor. xii. 12; Acts i. 43; v. 12.) Has he the necessary qualifications to fulfil such an office? (Acts i. 21, 22.) I finish this letter to you in the words of St Paul, in 1 Cor. x. 15,—I speak or I write as to a wise man, judge you what I say.

THE COMING SESSION OF PARLIAMENT.

ENLIGHTENED Protestants may well look forward to the coming session of Parliament with peculiar interest and no small apprehension. It depends very much on the way in which some of the questions about to be disposed of by the Legislature are decided, whether this country is to be plunged deeper into the guilt and folly of supporting the blasphemous pretensions of the Man of Sin, or whether an effort shall at length be made to retrace our steps. We refer more especially to the case of India, and to other urgent questions. No lesson could be more emphatically taught by our recent bitter experience in India, than the guilt and folly of supporting idolatry, and doing evil that good may come; and yet we think it extremely likely, that in discarding from its patronage, if it does so, the idolatry of the East, Great Britain, under the influence of her blind guides, may only endow more largely the equally degraded, treacherous, and cruel idolatry of the West. The strength of the entire Protestant party ought to be concentrated upon an effort to prevent such a disastrous result. It is high time that our statesmen were made to understand that the people of this country will not allow their rulers to traffic away the blessings of the Reformation for the purpose of securing for themselves a short continuance of office.

At such an emergency as the present, it becomes the imperative duty of every Protestant to review our public position and policy. Of late years, the Protestants of this country have confined their efforts chiefly to a single matter—the disendowment of Maynooth. That matter is, no doubt, of vast importance, and must on no account be abandoned or compromised until our efforts are crowned with entire success. Various points, however, are even here to be observed. Some more information on Parliamentary authority would be desirable in regard to Maynooth—information not supplied by the late Commission. For example, we are surely entitled to know what becomes of the 500 priests trained there when they leave the institution. The pretence that Maynooth is necessary to train priests for Ireland, and that it is only so employed, we believe to be purely fraudulent. It is an artful propaganda for scattering priests over the whole of Great Britain and the colonies, upheld at the public expense. Facts confirmatory of this view have come out repeatedly; but a detailed return ordered by Parliament would, we believe, bring them out with startling effect, and reawaken the Protestant community to a sense of the comprehensive importance of the struggle. Information would also be desirable in regard to the actual details of the expenditure of the large sum of money annually given to that institution. We are deeply sensible of the zeal and courage of Mr. Spooner; but in carrying on a prolonged struggle, such as that in which we are engaged, the public mind is apt to get tired if the same question is presented year by year in the same aspects. Experienced generals find that some variety is necessary to inspire their troops with fresh and unflagging energy and determination. Unless this peculiarity of human nature is studied, the effect is often found to be most disastrous; and the case is the same in moral as in physical warfare. It is illustrated by our present experience. But whatever course is adopted, any tendency to despair, compromise, or divided counsels, ought to be most studiously avoided.

There is one aspect of the question whose importance cannot fail to strike

all who have been watching the progress of events. The attack by Protestants on the strongholds of Rome has been chiefly confined to one point, whereas the aggressions of Rome against us have in the meantime been branching out in every direction, and they have been greatly extended of late, without any show of resistance. How this happens we do not pretend to say. The wisdom of one grand and combined attack upon Maynooth we could always clearly see; but we never could understand why, whilst Mr. Spooner was perseveringly making his annual motion, other zealous Protestants in the House should have been standing tamely by, and allowing the most outrageous additional concessions to be made to the emissaries of Rome. During a few years, in this way, the Ecclesiastical Titles Bill has been openly violated, Popish chaplains have been appointed in the army, nunneries and monasteries have been greatly extended, without remark, and largely at the public expense. Vast sums have been given for the erection and maintenance of Popish schools. Papists have received seven shillings and sixpence a week for all children boarded in Romish so-called Reformatories; whilst magistrates have assumed the task of sentencing children to be brought up in these dens of idolatry and superstition, on pretence of reclaiming them. Papists have secured exemption from the operation of the "Charitable Trusts Act" for a number of consecutive sessions; and now all the educational books of the Jesuits have been recommended to all the schools of the kingdom, by the Committee of Privy Council; and this policy is continued in defiance of all remonstrance. Why have these things been unnoticed in Parliament? The Romanists may well bargain for a continuance of the present system. It is the very best which they can anticipate. They care very little comparatively about one annual motion, which, with the help of the Government, they are always able to defeat. Nay, in effect that serves to absorb Protestant interest, and they are quietly allowed to "lengthen their cords and strengthen their stakes" in every other direction at the public expense, without the smallest resistance or even exposure. The Protestants of this country should insist, at this eventful crisis, on their whole representatives doing their duty in the ensuing session of Parliament, on pain of dismissal. Since we are systematically assailed at so many points, it is out of the question to leave our share of the battle to the zeal and courage of one individual, however estimable or earnest. We should like to see a whole phalanx of decided Protestant members of Parliament exposing the tactics of the enemy, and the treachery of the Government, from night to night, and from every point of observation, until the whole members of the community professing the least love for civil and religious liberty are thoroughly aroused; and, by the whirlwind of a deceived nation's anger, our rulers are made to feel that the sinful course which they have hitherto pursued must now at length be entirely reversed. We commend this whole question to the prayerful and earnest consideration of all the friends of the Reformation.

DR. FORBES AND HIS BROTHER BISHOPS.

BISHOP FORBES, erroneously called "of" Brechin, must be rather an aspiring genius, and bids fair to make a considerable noise in the world. Long silent, and only known for his extreme Tractarian views, and for various local eccentricities and intolerances, he has, at length, come before the public with

a loud report, indicative of long forbearance, and he has taken his astonished brethren by storm. The mode of his appearance is in the form of what he calls a "Primary Charge,"* which charge is neither more nor less than an elaborate affirmation and defence of essentially Romish doctrine on the subject of the Eucharist. We have often reminded our readers, that the Scotch Episcopal Church has in its Liturgy expressions in regard to the Lord's Supper of a decidedly Romish nature, and that it differs in this respect from the Church of England. Such expressions generally in the long run find an earnest commentator, and thus what appeared only a torpid snake, is unexpectedly awakened into a dangerous life. So it has been in the present instance. Nothing will satisfy Bishop Forbes but to hold that an actual conversion takes place of the elements in the Lord's Supper into the body and blood of Jesus Christ, and it is curious that, in maintaining this preposterous and blasphemous dogma, all the usual arguments of Romanists are unscrupulously pressed into the service. Simple readers may not understand why so much emphasis is laid by a certain class of divines upon a dogma so false and self-contradictory, but the matter is made very evident by history. The essence of priestcraft lies in the conversion of the elements of the sacrament by human power. A priest, according to the theory, can thus make his God, or refuse to make him. The change is effected by consecration; the consecration can only be effected by an anointed priest. Here is the key-stone of priestly power. This is the theory of heathenism as well as of Romanism, and wherever it is believed, there are no bounds to priestly assumption. Confession and absolution, &c., follow as a matter of course. But, as usual, Bishop Forbes does not hint at this aspect of the question. He only talks mysteriously about the vital necessity of the doctrine, and attempts to overwhelm his readers by solemn affirmations, and a pretence of profound learning. Let us hear what he says:—

"The question is—Is He Himself, according to His own word, really present in the Holy Sacrament, as the supernatural Bread which cometh down from heaven; the strengthening and refreshing of the weary soul of man during his pilgrimage here? or, has He used a form of speech eminently calculated to deceive men, and are all these blessed words indicating union with Him, mere figures of language, oriental expressions of exaggerated value to imply only that effect upon our souls which a living faith in Him produces? Is the Sacrament of the Lord's Supper the partaking of the Living Christ, or merely the memorial of the Dead?"

"Now this question has been answered in both ways. On the one hand, the Holy Church throughout the world and in every age, has with one voice declared in the words of S. Justin Martyr, that the bread of the Eucharist is the Flesh of the Incarnate Jesus; and with S. Cyril challenges the world, when Christ has said, 'This is My Body,' to dare to say, 'This is not His Body!'"

In order to make good this position, however, and at the same time claim fellowship with the Church of England, it is necessary to invalidate the Thirty-nine Articles, and this, of course, is easily accomplished, thus,

"At the Reformation, in reaction against the ultra-realism which previously existed, a strong nominalistic current of opinion set in, which has ever since flowed on, mingling itself, yet not identifying itself with the doctrine of the Church. The providential preservation of the apostolically descended hierarchy distinguished the English Reformation *in genera* from that of the rest of Europe; but still the dread of Popery politically, and the gratification of the subjectivity of the human mind intellectually, gave an authorized position to several nominalistic opinions which had hitherto been tolerated rather than sanctioned. The outward expression of this was exhibited in the Thirty-nine Articles, but it is to be observed that their loose and

* Joseph Masters. Eldersgate Street, London.

unsystematic structure precludes the idea of their ever having been intended to be the *sole* rule of faith. They are rather statements about truths, than the truths themselves."

"It is absurd to hold that a set of propositions, drawn up with a certain object, to meet a peculiar state of circumstances, and swayed by very different influences, (for we find the Queen, two parties of the Clergy, and the Parliament, severally leaving their impress upon these documents), is the only rule of faith in the Church. Unless we are prepared to allow that the legislature of the day is the ultimate reference in matters of faith, we must assign to the Articles but a subordinate place in their claim upon our submission. They cannot be looked upon as a Creed. They are Articles of Religion, that is, of obligation, binding under certain circumstances of holding office in the Church; not articles of faith, in any strict sense, that is, of submission to God and His Church."—Pp. 7, 8, 9.

Some standard of appeal must, however, be provided other than the Holy Scriptures, and the standard furnished by Dr. Forbes is, in substance, that of Rome, including specially and prominently what are called the Fathers. The difficulty which here arises is, of course, manifest, viz., that such a complex standard can be of little avail to the mass of men who have no time to study voluminous records; but this, instead of being a disadvantage, is the very beauty of the whole scheme, as it prostrates the laity at the feet of the priesthood. Hear Dr. Forbes on this subject:—

"But it may be said—and it is said—This is a most complex process; how is any one to derive his faith from so many sources as those which have been mentioned? Who is sufficient for these things? The answer is, that each individual is not compelled to undertake this, but the Church is compelled to use all these sources of knowledge in determining what is the faith. There is a great difference between explicit and implicit faith. The individual begins by taking his faith from his parents and god-parents, and in a normal state of things proceeds from thence to receive truth from his spiritual pastors and masters, for 'the lips of the priests should keep knowledge;' but the Church in determining the faith is bound to take every one of these sources into consideration."—P. 12.

Amongst other observations the Bishop gives us two arguments for the bodily presence of Christ in the sacrament, which may be found in ordinary Romish controversial books, the latter extract being given as a quotation:—

"Shall the altar of the Christian dispensation (for 'we have an altar,' as the Apostle bears witness, in spite of modern disbelief) be less blessed than that of the earlier days? Shall there be less to come to in the Christian Church than there was in the Tabernacle or Temple? Impossible! for the Law was but a shadow of good things to come, and its suggestive forms were but the adumbrations of those better things of which we have the inheritance and the fruition. Unless the Sacraments of the New Law convey a fuller grace than the legal ordinances, better were it that the blood of bulls and goats should still bedew the holy place; and what fuller grace can there be beyond the Shechinah, than the adorable Presence of Jesus Christ, both God and Man, naturally present at the Father's right hand, sacramentally and supernaturally present on every Christian altar, and in every devout communicant!

"'He once turned water into wine, in Cana of Galilee, at His own will, and is it incredible that He should have turned wine into blood? That wonderful work He miraculously wrought, when called to an earthly marriage; and shall He not much rather be acknowledged to have bestowed the fruition of His Body and Blood on the children of the bride-chamber?'"—P. 19.

The fallacy is obvious in both cases. The Christian dispensation referred to in the first extract, is superior to the Jewish, inasmuch as we have in it the glorious spiritual fulfilment of the types and shadows of the Mosaic law. To imagine that the analogy is of a different nature, and that Christ is present and sacrificed bodily still, as the lambs and goats were of old, is both to deny the perfection of his "one offering," and to return to the "weak and beggarly elements" which, by that offering, he for ever did away. As to the conversion of water into wine, and the assumed conversion of wine into blood, we shall admit the analogy when any man can establish the fact.

Christ, without doubt, made the conversion in the case of Cana. All present tasted that the water was no longer water, but wine. On the contrary, the conversion of wine into blood is notoriously not effected by modern priests—the wine palpably remains wine still. The argument, therefore, entirely breaks down, nay, tells the other way. The Bishop tries to eke out his halting evidence, however, by the following statement:—

“As to those who maintain, that to eat Christ’s flesh is to believe in Him, one must gravely urge upon such persons, that it is a mere unfounded assertion, totally opposed to the analogies of Eastern language. When I was in the East many years ago, I applied to some learned Arabic scholars to learn whether this expression in the Semitic tongues was ever thus interpreted? and they replied, that to eat a man’s flesh had only one figurative meaning, and that was, to slander him, quoting, in support of their assertions, a verse of the Koran. The genius of the Semitic races is the same everywhere, and therefore we must understand that our Lord wished His words to be taken in the literal sense, as we find they actually were, without a word of explanation on His part.”—P. 20.

Now, apart from the fact that the statements in John vi., which he calls “a Sermon on the Sacrament,” had nothing whatever to do with the Lord’s Supper, long after established, as even the divines of Trent were forced to admit, it might have been better for the Doctor, in this case, to have consulted the dictates of scriptural consistency and common sense than any foolish Arab. To imagine that Christ spake of his literal body at the first Supper, and before his crucifixion, is to suppose a great number of manifest contradictions. It is to suppose that he lifted his body in his hand; in other words, that he had two bodies. It is to suppose that he was crucified twice, and the first time by himself, before his suffering on the cross. To suppose that Christ’s body is present now on thousands of communion-tables, is to confound his Divine and human natures, and expressly to contradict the Scriptures, which declare that the human nature of Christ must be “retained” in heaven, “till the time of the restitution of all things spoken of by the prophets.” The Bishop, however, does not shrink from the consequences of his doctrine. He consistently advocates the Romish theory of the adoration of Christ as present in the elements of the Sacrament, thus:—

“Now to apply this to the present case. If the Blessed Sacrament be really what we believe it to be; if the Body and Blood of Christ are verily and indeed *taken* and received by the faithful, that Body and that Blood, in some supernatural mode, must be *there* really, to be so taken. And if the Body and the Blood be there really (inasmuch as the Humanity of our Lord hypostatically united to the Divinity is itself an object of worship), it follows that supreme adoration is due to the Body and Blood of Christ mysteriously present in the gifts which yet retain their own substance. The worship is due not to the gifts, but to Christ in the gifts, and this seems to be what Bishop Andrewes means when he says, ‘Christ, the inward part of the Sacrament, in the Sacrament, and out of the Sacrament, wheresoever He is, is to be worshipped;’ and our own great theologian, Bishop William Forbes, of Edinburgh, quoting the Bishop of Spalatro, says, ‘Christ in the Eucharist is to be adored with Divine worship, as His living and glorified Body is present therein.’ How any belief in the Divine Gift in the Holy Eucharist can exist without this prostration of the soul and spirit, I am at a loss to conceive. It seems to be a logical necessity. Either Christ is present, or He is not. If He is, He ought to be adored; if He is not, *cadit questio*.”—Pp. 30, 31.

The idea of a splendid outward ritual, like the old temple service, or the modern adornings of a Romish mass-house, forms also a part of the scheme which Dr. Forbes zealously advocates, and is thus announced:—

“And so with regard to yourselves, while God’s Incarnate Truth hath nought in common with ugliness and deformity, and the truly pious mind delights in a magnificent ritual, finding therein the expression of many high dogmatic verities, yet we must remember that there must always be a certain proportion to be kept between the

ritual and the religious life of a congregation. As they advance in the knowledge of God and of His Son Jesus Christ, they will naturally crave for those beautiful forms under which that blessed *γνώσις* is symbolized; but many of the sorrows and vexations of the last years have arisen from the attempt to press on the æsthetic expression of Christianity beyond its psychical acceptance, and thus the worship has been made unreal, the people uninstructed in the hidden meaning of what was placed before them have become irritated and discontented, and the very work we are called to has been undone and destroyed,—even the work we have all at heart, ‘to bring all such as are committed to our charge, into that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be left no place among us, either for error in religion, or for viciousness of life.’—Pp. 34, 35.

Here there is, as our readers will perceive, a dash of the Jesuit spirit, mixed up with the fond sensuousness of the mystic devotee. The union is frequent. The “sorrows and vexations” arising from the too rapid development of Romish peculiarities in some parts of England are seen by this wily priest, and deplored. “All things to all men,” in a bad sense, is a never-failing maxim of Romanizing policy. The sorceress must have the room sufficiently darkened before she can properly succeed in developing all her enchantments. The bird must not be prematurely alarmed until it is fast in the snare. Doctor Forbes is a great adept in this art of human management. On the 31st of December 1857, there appeared in the *Northern Warder* a statement by him to the following effect, in regard to India, and we are told that “he has had some experience of Indian life, in the civil service of the Company.” Our readers will judge whether there is not here a competent measure of bold adaptation, and whether by similar daring accommodations, every heathen superstition in the world might not soon, in Romish fashion, be covered over with a Christian garb, and baptized with a Christian name:—

“I am inclined,” says the Bishop, “to advocate a more special education for the missionaries than that afforded by our universities. What we want emphatically is *l’homme special*. I believe that in China, Italian vicars-apostolic are in the habit of receiving the raw recruits at the coast, and retaining them by them till they have learned the languages and ways of the people thoroughly, after which, clad in the mandarin dress, they make their way into the interior, and, so far as manners are concerned, pass for ordinary Chinese. But beyond this, we must aim at the creation of an efficient native priesthood. Brahmin clergy for Brahmin converts, and Sudra clergy for Sudra converts, must be supplied for a long time, till the mellowing effect of a traditional Christianity gradually wears down caste. If St. Paul tolerated slavery, I see not why we should not tolerate a distinction which seems coeval with the civilisation of India, and which has such deep-planted roots in Hindu nature. Above all, the Anglican stiffness of our services must be relaxed, and a ritual provided which fills up the entire day in its secular duties. At present, not a domestic occupation is followed out without its accompanying prayer. The lighting of the fire, the drawing water from the well, the preparation of food, &c., are all more or less religious acts. Many of these have a deep symbolical meaning, and though often the letter has destroyed the spirit, yet *the form is very beautiful*. To sweep away all this without some substitute would be attended with very evil effects, to the spiritual loss of the people; moreover, the Oriental mind has a constant craving for show. *Unless the service is made magnificent the worshippers will be few*. Picked converts here and there may become accustomed to our simple forms and calm unexciting ceremonies, but these will not affect the masses. They will demand some outward symbols of the creed they are to be wooed to; and, while care must be taken to resist corruption, a wise policy will go as far as it safely can in meeting the æsthetic and intellectual cravings of those with whom it has to deal.”

From all this it will be seen that Dr. Forbes is not disposed to stand at trifles, and one cannot wonder that his recent bold and aggressive escapade should have spread consternation amongst some of his Episcopal brethren, and amongst many of the sounder members of the Scottish Episcopal Church. How the evil is to be met, naturally became a question, and that question

has been so far answered by the following manifesto, issued by Bishops Terrot, Trower, and Ewing, evidently referring to Bishop Forbes:—

“Whereas, the minds of many devout Christians have been injuriously affected by recent statements on the subject of the Sacrament of the Lord’s Supper, wherein the doctrine propounded respecting the oblation of the bread and wine, and also respecting the reverence due to the consecrated elements, and asserted to be the doctrine of the Church of England, and also of the Scottish Episcopal Church, appears opposed to the teaching of both Churches—We, the undersigned Bishops of the said Scottish Episcopal Church, do hereby declare as follows:—

“1. We hold and teach that the body and blood of Christ are not so present in the consecrated elements of bread and wine as to be therein the proper object of *such supreme* adoration as is due to God alone.

“2. We consider such adoration to be repudiated by the declaration at the end of the English Communion Office; and we hold the reasons why kneeling at the reception of the consecrated bread and wine was enjoined to be the reasons there assigned for the injunction, and no other.

“3. Whereas, attempts have been made to show that there is no substantial difference between the sacrifice of the Cross and the sacrifice of the altar, and that the ancient doctors maintain this view,—We believe that thus a variance has been erroneously implied between the doctrine of the ancient doctors and the doctrine of the Church to which we belong. For the Eucharistic sacrifice, if substantially the same with the sacrifice of the Cross, would be ‘an offering of Christ for the quick and dead to have remission of pain or guilt;’ and such view of the Eucharist is expressly condemned by the Thirty-first Article of Religion.

“4. We cannot understand the doctrine thus erroneously ascribed to the ancient Fathers in any other sense than as affirming that the Eucharist is either a continuation or a repetition of the sacrifice which was once for all offered upon the Cross. Both of those views we hold to be in direct opposition to the argument of St. Paul in the tenth chapter of his Epistle to the Hebrews; to the prayer of Consecration in the Scotch Communion Office, which describes the Eucharist as ‘a perpetual memorial of that his precious death and sacrifice;’ and to the prayer for the whole state of Christ’s Church in the same Office, which describes the Eucharist as ‘the commemoration of the most precious death and passion of our Saviour Christ.’

“While we deny the propositions above alluded to, we steadfastly hold and teach with the Catechism, ‘That the body and blood of Christ are verily and indeed taken and received by the faithful in the Lord’s Supper;’ and with the first part of the Homily on the Sacrament, ‘That in the Supper of the Lord there is no vain ceremony, no bare sign, no untrue figure of a thing absent; but, as the Scripture saith, the table of the Lord, the bread and cup of the Lord, the memory of Christ, yea, the communion of the body and blood of the Lord, in a marvellous incorporation, which by the operation of the Holy Ghost, the very bond of our conjunction with Christ, is through faith wrought in the souls of the faithful, whereby not only their souls live to eternal life, but they surely trust to win for their bodies a joyful resurrection to immortality.’

“C. H. TERROT, Bishop of Edinburgh.

“ALEXANDER EWING, Bishop of Argyll and the Isles.

“W. J. TROWER, Bishop of Glasgow and Galloway.”

It must strike even a careless reader, that this is in several respects an unsatisfactory document, and that the issuing of it by no means meets the emergency which has arisen. We refer not merely to the fact, that only three Bishops have subscribed it. Are we to understand that the rest are neutral, or favourable to Bishop Forbes? We refer not to the assumption of territorial titles. There is no Bishop of Edinburgh. There is, if you will, a Bishop IN Edinburgh, or AT Edinburgh, but none OF Edinburgh, or OF Glasgow, or Argyll. What is this but the illegality of Rome repeated on a small scale, even in a protest against Romish doctrine? We refer not to the “schism,” that awful bugbear, thus formally established in the Scottish Episcopal Church. We refer, for example, to the first article in the document, and we ask what it means. “The body and blood of Christ are not so PRESENT in the consecrated elements of bread and wine, as to be therein

the proper object of SUCH SUPREME adoration as is due to God alone." What are we to make of this? Is Christ present *bodily* in the Sacrament (or in the elements), yea or nay? Observe, the question is not about his presence spiritually in His own ordinance. That is admitted; and it is only a Romish quibble to allege that it is denied. The question is about Christ's bodily presence; and what do these three Bishops intend to teach on this subject? Again, why the expression, "such supreme adoration?" Is there to be any adoration at all of the elements, or of Christ's bodily presence in the elements? Or do they mean to set up the Romish unscriptural distinction between supreme and subordinate adoration? The whole statement is dangerously ambiguous. We also entirely dissent from any reference to what are called the "ancient Fathers," in settling a principle of essential truth.

But is there nothing more to be done by the Bishops than this? The Apostle Paul says, "A man that is an heretic, after the first and second admonition, *reject*." Is this to be done with Bishop Forbes or not? In our opinion, a fine opportunity presents itself to any who are jealous for truth and the purity of Divine worship, to insist on a revision of the Scotch office, a thorough repudiation of this naked Romanism, and that its abettors shall be sent to their proper ranks. The Bishop challenges "the better judgment of his Church," and "A Lay Member of the Church," thus puts the case fairly in the *Scotsman* in a letter dated January 8th:—

"What I wish to point out is a matter of Church discipline, involving the stability and order of the Church as a properly constituted body. If the charge to his clergy by the Bishop of Brechin is erroneous in point of doctrine, when judged by the standard of the Scottish Episcopal Church, then I say that no declaration by a few or even by all the Bishops of the Church in their individual capacity will suffice to remove the evil. As I pointed out in my former letter, this charge by a Bishop of the Church is of *authority* in his diocese at least, and must stand as such to a large body of Scottish Episcopalians, until it is declared invalid and erroneous, and is recalled by a competent Church Court. A clear declaration by all the clergy and laity against this charge is very desirable, but, as I have said, no declaration or protest, however strong, by clergy or laity, individually, will suffice in such a case. The Church Courts alone can deal authoritatively with the charge; and if there is any wish to maintain the order of the Church, the Church Courts *must* be assembled immediately to deal with this matter. If this is delayed, in what light must the Episcopal Church of Scotland be viewed by the English Church, with whom she lately sought to connect herself?"

The matter has excited profound interest in Scotland, and it cannot rest in its present position.

FORMER EXPERIENCE OF MONASTIC INSTITUTIONS.

THE following paper was written some time ago, and for another purpose, but is as applicable as ever, and even of more urgent importance, when monastic institutions are being directly fostered by the Government:—

1. Monastic institutions deprived the country of the labour of a great number of useful hands.

Idleness, in regard to a nation, as well as in regard to an individual, produces poverty and wretchedness. National wealth is produced by national labour; and in proportion to the number of persons who are idle, in such proportion is the nation impoverished. All history bears testimony to the laziness of the monks; both their virtues and their vices tended to produce this effect. Whether they were employed in repeating their prayers before a

crucifix, or in fabricating legends to deceive the people, they contributed nothing to the sum of national labour. The number of these idle drones was prodigious. The monasteries of this country, at the time of their suppression by Henry the Eighth, contained no less than fifty thousand persons.* Will any one seriously contend that these fifty thousand people would not have been more useful to their country if they had been employed in cultivating the land, in making roads and bridges, in building houses, and establishing manufactories? Are we to be told that a carpenter or a smith does not render more service to his country than a monk? Let us suppose that, according to the present value of money, these fifty thousand people might earn, one with another, a shilling a day, and that there are three hundred working days in the year; then was there a yearly loss to the country of seven hundred and fifty thousand pounds.

At the time these monasteries were suppressed the population of this country was four millions and a half,† and consequently the monks and nuns were one-ninetieth part of the population. But as they were all up-grown men and women, they formed one forty-fifth part of the adults. By the last census the population of this country, leaving out Scotland and Ireland, was nearly eighteen millions; so if we had monks and nuns in the same proportion in which they abounded in the time of Henry the Eighth, we should have no fewer of these gentry than one hundred and ninety-nine thousand. This appears astounding; but, in fact, there was a much larger proportion in France previous to the Revolution. Now, will it be said that the Reformation has impoverished the country, when it has set all these people to work, when it has allowed them to marry and have families, and has thus furnished a fresh motive to industry, and produced additional hands to contribute to the stock of national wealth?

2. Monastic institutions consumed a large portion of the national wealth.

Had those persons who entered the monasteries been carried off by a pestilence, or fallen in the field of battle, the country would have lost their services, and there would have been an end of the mischief; but when they entered the monasteries they became burdensome to the industrious part of the community. Though they would not work, they could eat, nor was it a little that could satisfy their wants. The revenues of the monks were derived mainly from four sources,—first, their endowments in land; secondly, the church livings which they held; thirdly, their fees for ecclesiastical services; and, fourthly, the voluntary offerings of pious devotees. Their lands were ample. “It appears from an account drawn up, anno 1717, that the annual income of the houses suppressed by Henry must have then amounted to £273,000; and, at a moderate computation, would now yield at least six millions *per annum*. The Abbey of St. Alban’s, which was valued only at £2500 per annum, possessed estates which, a century after the suppression, brought in £200,000 a year.” ‡ “The monks were formerly much at their ease in England. We read of the Abbey of Chertsey, in Surrey, which possessed £744 a year, though it contained only fourteen monks; that of Furrnese, in the county of Lincoln, was valued at £960 a year, and contained about thirty.” §

Of the voluntary offerings no calculation can be made. The religious of each monastery were for ever exposing new relics, and attesting new miracles,

* Burn’s Ecclesiastical Law, vol. ii. p. 478.

† Chalmers’ Estimate of the Comparative Strength of Great Britain, p. 38.

‡ Sir John Sinclair’s History of the Public Revenue, vol. i. p. 184.

§ Hume’s England, vol. i. p. 559.

in order to attract the unhealthy, the penitent, and the pilgrim, all of whom were expected to present an offering to the miracle-working saints, that is, to the monks themselves. The offerings at the shrine of St. Thomas à Becket amounted in one year to £954, 6s. 3d.* “The jewels, plate, furniture, and other goods which had belonged to all these houses, must have amounted to a prodigious sum, of which no computation can now be made. In many of the rich monasteries, their vestments were of cloth of gold, silk, and velvet, richly embroidered; their crucifixes, images, candlesticks, and other utensils, and ornaments of their churches, were of gold, silver-gilt, and silver. The gold taken from the shrine of Thomas à Becket, at Canterbury, filled, it is said, two chests, which eight strong men could hardly carry.” †

To increase their wealth, the monks had a variety of relics, whose virtues were adapted to all the contingencies of human life. The suppressed convents contained “the parings of St. Edmond’s toes, some of the coals that roasted St. Laurence, the girdle of the Virgin, shown in eleven several places, two or three heads of St. Ursula, the felt of St. Thomas of Lancaster, an infallible cure for the headache, part of St. Thomas of Canterbury’s shirt, much revered by big-bellied women, some relics, and an excellent preventive against rain; others, a remedy for weeds in corn.” † To us Protestants these things appear so absurd that we should hardly be able to give them credit did we not know that similar absurdities exist in Popish countries at the present day. Monsieur Dupaty, president of the Parliament of Bourdeaux (and of course a Romanist), who travelled through Italy in 1785, relates the following instance of the imposition of the monks on the credulity of the people of Rome:—“This morning, as I was passing quietly along the streets on my way to the Capitol, I met a coach, in which were two Recollet friars, the one seated backwards, the other forwards, holding between their legs something I could not distinguish. Everybody stopped, and saluted with profound respect. I asked to whom this reverence was addressed? ‘It is,’ answered one of the standers by, ‘to the *Bambino*, which these good fathers are carrying to a prelate who is very ill, and given over by his physicians.’ I afterwards procured an explanation what this *Bambino* was. The *Bambino* is a little wooden Jesus, richly dressed. *The convent which has the good fortune to possess this image neither has nor needs any other patrimony.* As soon as any person is seriously ill they send for the *Bambino*, and always in a coach, for he never goes on foot: two Recollets conduct and place him by the sick man, where they remain at his expense, until he be either dead or recovers. The *Bambino* is constantly running about; they sometimes fight who shall have him at the gate of the convent, and tear him from each other. In the summer, especially, he has extraordinary business, though he makes them pay dearer for his visits, on account of the demand and the hot weather: this is but fair.”—P. 143.

3. Monastic institutions are productive of poverty and wretchedness among the lower orders of society. The monks extorted the property of the people by appealing to their benevolence: they pretended it was all for the benefit of the poor. But it is easy to show that these institutions increase the poverty they ever pretend to relieve. At an early period of their existence it was observed that the monks, for the benefit of the poor, had reduced a great part of mankind to a state of beggary. § I will explain it in this way: Suppose I pay a certain sum of money every day to my workmen; the wages of each

* Hume, vol. i. p. 538.

† Hume, vol. i. p. 537.

‡ Henry’s History of Britain, vol. xii. p. 70.

§ Gibbon’s Rome, vol. iv. p. 295.

shall be five shillings a day. I make a profit of their labour; for every five shillings I get six. My property is thus increased. I can employ more workmen. Thus demand for labour raises its value. I give my men better wages. They are industrious and comfortable, and I am getting rich. But suppose, instead of paying wages to my men, I had given them five shillings a day for doing nothing. Here, it is evident, I am so much poorer, and they are idle. But as soon as it is known that I give these men five shillings a day for doing nothing, other men will leave their work, and try to share this privilege. My doors will be thronged by more men than I have money to supply. I must reduce my bounty to four shillings each. The next day the applicants will be more numerous. I can give only three shillings to each. As their numbers increase, my alms to each must be reduced, till eventually I shall be able to give them but a mere trifle apiece, and many will be obliged to go without anything. Now, then, I am so much poorer by all the money I have given away. These men endure a miserable existence, and having lost their habits of industry, they will prefer a wretched subsistence on the charity of others to a happy competence acquired by their own labour; and even were they disposed to work I have not capital to employ them. Just so is the operation of monasteries. The monks themselves are maintained in idleness, and often in luxury. The money which the ill-judged liberality of others enables them to distribute to the poor destroys the spirit of industry and of independence. Nay, many of the monks themselves are beggars by profession. The most considerable orders of monks, before the Reformation, were the Franciscans and the Dominicans. Both of these were mendicant orders; and though they found means of eluding their vow of poverty they still continued to beg. No wonder there are so many beggars in Popish countries, when begging is sanctioned by the example of the teachers of religion.

This reasoning is borne out by matters of fact. In an Act of Parliament, passed in the third year of Henry the Eighth, which was long before the abolition of the monasteries, it is asserted that the prisoners in the kingdom for debts and crimes were sixty thousand persons and above.* Harrison asserts that seventy-two thousand criminals were executed during this reign. On the suppression of the monasteries the number of robbers increased. This is a decisive proof that the monasteries must have maintained many able-bodied men in idleness and beggary.

I will also appeal to the Popish countries of the present times. Monsieur Dupaty, in his *Letters on Italy*, speaks thus:—"The nobility of *Genoa* are so well versed in the art of bestowing injudiciously, that the *state is impoverished by their donations*. They make mendicity a thriving trade; not a beggar at *Genoa* but is sure of eating and drinking every day; the artisan is not so sure of it."—P. 42. "There is such an abundance of alms, that it swarms with beggars."—P. 53. "At *Lucca* you are besieged by beggars."—P. 64. "Mendicity has stronger and deeper roots in *Tuscany* than anywhere else; they spread and fasten themselves under the altars."—P. 77. "There are more beggars at *Rome* than anywhere; they swarm on all sides."—P. 258. "Mendicity here is a certain profession."—P. 257. "But already I perceive *Salerno*. To whom does that beautiful house, situated on the top of yonder hill, belong? to monks. And that on the declivity? to monks. And that other, on the foot of yon eminence? to monks. The monks, then, possess all *Salerno*. There are so many convents in the town that *there is not a single vessel in the*

* *Hume*. vol. i. p. 591.

harbour. Wretched city, devoured by white, black, grey, and red insects, by caterpillars of every colour; every house swarms with them."—P. 321.

At *Naples* there are thirty thousand lazzaroni—beggars who are as poor as Lazarus. In *Spain* and *Portugal* mendicants abound, and so they did in *France* before the Revolution; but it is unnecessary to multiply quotations, when the facts are too notorious to be disputed.

4. Monastic institutions were the principal means of supporting and extending in this country the dominion of the Pope.

It will be admitted, by most English Papists of the present day, that the power formerly exercised by the Popes was most tyrannical and injurious. I have already pointed out the different means which were employed to drain this country of its wealth. Though the secular clergy were sufficiently obsequious to the wishes of the Pontiff, they were far surpassed by the monks. The monks had a less intimate connexion with the civil power, and were more dependent on the Holy See. The Pope might suppress their order whenever he pleased. They received from Rome dispensations, and indulgences, and relics, which they sold to the people at a profit for themselves. Nor could their property, any more than that of the secular clergy, be taxed by the king, without the consent of the Pope. The people who were fed at the monasteries were devoted to the monks, the monks were devoted to the Pope, and hence the Pope could disturb the peace, or resist the monarchs of any country in which monasteries were established. The suppression of even the lesser monasteries by Henry the Eighth produced a rebellion, which was excited and headed by the monks. The language of Adam Smith, in regard to the Popish clergy generally, is in a still higher degree applicable to the monks. The clergy of all the different countries in Europe were then formed into a sort of spiritual army, dispersed in different quarters, indeed, but of which all the movements and operations could be directed by one master hand, and conducted upon one uniform plan. "The clergy of each particular country might be considered as a particular detachment of that army, of which the operations could easily be supported and seconded by all the other detachments, quartered in the different countries round about. Each detachment was not only independent of the sovereign of the country in which it was quartered, and by which it was maintained, *but dependent on a foreign sovereign*, who could at any time turn its arms against the sovereign of that particular country, and support them by the arms of all the other detachments."*

We have said nothing of the influence of monastic institutions on the public morals. But few words are sufficient to prove that immorality diminishes national wealth, and but little research is necessary to show that every age has cried out against the morals of the monks. "Not Protestants, mind, not Protestants, but Papists raised these clamours."† In the reign of Henry the Seventh, Pope Innocent the Eighth issued a bull to reform the manners of the monks in England. In obedience to this bull, the primate, Archbishop Morton, sent admonitory letters to the superiors of ALL the convents and religious houses in his province. The admonitory letter that was sent on this occasion to the abbot of St. Alban's has been published:—"You are infamous," says he to the abbot, "for simony, usury, and squandering away the possessions of your monastery; besides other enormous crimes mentioned below." One of the crimes was, that he had turned all the modest women out of the two nunneries of Pray and Sapwell (over which he pretended to have

* Wealth of Nations, vol. iv. p. 49.

† Henry's History of England, vol. xii. p. 4.

a jurisdiction) and filled them with prostitutes, that they were esteemed no better than brothels, and that he and his monks publicly frequented them as such. His grace seems to have been well informed, for he names some of these infamous women and their gallants. The monks were at least as profligate as their abbot, for besides keeping concubines both within and without the monastery, he accuses them of stealing the church-plate and jewels, and even of picking the jewels out of the shrine of their patron, St. Alban. "Some of the old abbots and friars did not attempt to conceal their amours, which they knew to be impossible. The holy father, the prior of Maiden Bradley, assured the visitors that he had only married six of his sons, and one of his daughters, out of the goods of the priory as yet, but that several more of his children were now grown up, and would soon be marriageable. He produced a dispensation from the Pope, permitting him to keep a mistress, and he acquainted them that he took none but young maidens to be his mistresses, the handsomest that he could procure, and that when he was disposed to change he got them good husbands."*

Hence it is evident that monastic institutions "degraded and impoverished the main body of the people in this country;" and the Reformation, by abolishing these establishments, has elevated and enriched us; it has increased the sum of national industry by the addition of a great number of useful hands; it has circulated among the community an immense mass of property which was previously devoted to the purposes of idleness and profligacy; it has delivered all classes of the community from the exactions of hungry monks; it has given habits of industry and prudence to the lower classes of society; and, finally, it has delivered the country from the extortions and the tyranny of the Roman Pontiff.

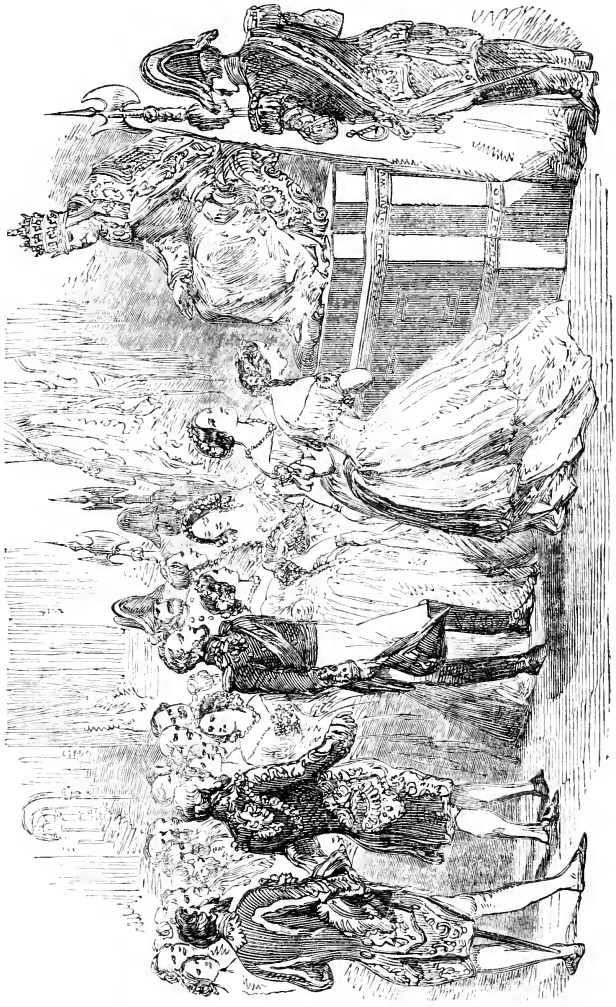
Some persons have imagined, with Cranmer and Latimer, that it would have been desirable to spare some of these monasteries, or at least some of the nunneries; they have imagined that such places would be comfortable asylums for women who have been disappointed in getting husbands, or for widows without families. Here it has been imagined our ancient ladies might live together in sweet communion, and profitably amuse themselves during their leisure hours in attending on the sick, and distributing alms to the poor. But every one who has impartially considered the subject must be convinced that monasteries, under any form, would neither promote the happiness of the inmates nor confer any advantage on the community.

"I never in my life," says Lady Mary Wortley Montagu, in a letter from Vienna, † "had so little charity for the Roman Catholic religion as since I see the misery it occasions so many poor unhappy women. And then the gross superstition of the common people, who are, some or other of them, day and night, offering bits of candle to the wooden figures that are set up almost in every street. The processions I see very often are a pageantry as offensive, and apparently as contradictory to common sense, as the pagods of China."

"A MEDIATOR WITH THE MEDIATOR.—Can anything be more monstrous and absurd than this? A mediator unto whom we need a mediator is no mediator at all. He is not 'a daysman betwixt us, that might lay his hands upon us both' (Job ix. 33). He would not be in a position to mediate a peace between the parties who were at enmity, if we needed another to make our peace with him."—*The walls' Idolatry of Rome.*

* Henry's History of England, vol. xii. p. 57.

† Letters, vol. i. p. 136.



• ENGLISH LADIES KISSING THE POPE'S TOE ON SABBATH AT ROME.

SPENDING THE SABBATH IN ROME.

THE non-observance of the Lord's Day, says a correspondent of the *Dublin Warder*, is one of the principal characteristics of Papal as well as infidel nations. The austerity of the English and Scotch, in regard to the observance of the Lord's Day, is often made the subject of comment amongst foreigners. But, so far as business is concerned, the Sunday is as much, or even more, attended to in some of the principal Italian cities than in London. If we go from Turin to Genoa, thence to Florence and Rome, we shall find all the shops shut on Sunday, nearly all places of business closed, even post-offices opened only for a few hours. But, then, this is to allow the people to give themselves up more completely to pastimes; and our own term, for a day of pleasure, no doubt derived from Popish times, very fully expresses the Roman and Italian notion of keeping a day holy. Look, for example, at Rome. There, on the Sunday, you will see every shop closed as if you were in Geneva or in Edinburgh, rather than in the city of the Pope. But the people being thus discharged from the cares of traffic, do not resort to the churches so much as the theatres and other places of amusement. In the afternoon, hackney coaches and other vehicles may be seen carrying out to the Monte Testaccio loads of bourgeois, with their wives and daughters, where they assemble for dancing and amusement on that artificial mound, deriving its name from the fragments of which it is composed, between the Tiber and the English burying-ground. Sunday is also one of the days which the Pope himself selects for his levees, or rather drawing-rooms—for it is only on Sunday that his Holiness is pleased to receive ladies. It is indeed one of the characteristics of the Papal Pharisaism, that the Pope will not receive ladies in his own apartments, where gentlemen may be presented on week-days. But on that day which God has commanded to be kept holy, the Pontiff, who arrogates to himself the character of the vicegerent of Christ, sitting in the temple of God as God, chooses to hold receptions in the halls of the Vatican, where ladies have the doubtful honour of being presented for kissing his toe. To the shame of Englishmen it must be told, that in order to secure a presentation to the Pope, they generally seek the intervention of some foreign ambassador, England having no accredited ambassadorial relation with Rome; and still more must it be told to the shame of British ladies, there are those who, at Rome, trample both on religious principle, and the beneficial prejudices of Protestant education, by trampling under foot the Lord's Day, and crowding to the Vatican to salute the Pope. Nor does their Sabbath-breaking end here; for, at the evening receptions given by the cardinals, and other princes of the Romish Church, British ladies as well as British gentlemen may too often be seen in the ungodly throng who forget to keep holy the Sabbath-day. By such conduct, the profession of British Protestantism and British Christianity is brought into disrepute, and is reckoned not a matter of real principle but of geography, depending on the custom of the country.—*News of the Churches.*

SCOTTISH REFORMATION SOCIETY.

On Wednesday, January 13th, the annual meeting of the Scottish Reformation Society was held in Queen Street Hall. The audience was numerous, influential, and enthusiastic; and amongst those on the platform were—Baillie

Blackadder; Councillor Macknight; F. W. Gordon, Esq.; Colonel Anderson; Patrick B. M. Macredie, Esq., of Perceton; Andrew Snody, Esq., S.S.C.; John Gibson, Jun., Esq., W.S.; Principal Cunningham; Rev. Dr. Wylie; Rev. Dr. Gardner; the Rev. Dr. Begg; the Rev. Berkeley Addison, of Manchester; the Rev. H. Hanna, of Belfast; the Rev. J. Murray Mitchell, from India; the Rev. R. S. Hardy; Mr. A. Jamieson, &c. Patrick B. M. Macredie, Esq., occupied the chair; the Rev. Dr. Alexander opened the meeting with prayer.

The Chairman, in a few preliminary observations, expressed his fear that there were few in this country sufficiently alive to the insidious progress of Popery, and that the cause of Protestantism itself was in danger because of the lukewarmness of its supporters; and he was afraid that while the enemies of our faith were plotting against us, and we were not putting forth any efforts to defend the Protestantism of our land, the time would come when we would find that the strength of our energy had gone from us, and that we had lost the favour of our God.

The first resolution was moved, in an eloquent speech, by the Rev. Berkeley Addison, seconded by the Rev. Dr. Begg, and supported by Mr. Alexander Jamieson, and was as follows:—

“That this meeting approves of the Report just read, and is thankful to God for the success which has attended the labours of the Scottish Reformation Society during the past year. They cordially approve of the efforts of the Society to enlighten students of all denominations, and the rising generation generally, in regard to the true nature of Romanism, as well as to rescue the followers of the Man of Sin from the fatal delusions of the Papacy; and they are persuaded that whilst the struggle against Maynooth must be continued with energy, it is also the duty of Protestants to expose and resist the proceedings of Government in supporting conventual institutions in the face of law, in endowing Popish chaplains and Popish schools, and in giving the influence of the State to diffuse Jesuit publications amongst the youth of our land. They are persuaded that on all these grounds the Scottish Reformation Society is entitled to the increasing confidence and support of the community.”

The second resolution was moved by the Rev. Murray Mitchell, from India; seconded by the Rev. R. S. Hardy, also at one time in India, and supported, in a powerful address, by the Rev. Hugh Hanna, of Belfast.

“That this meeting is deeply convinced that the special attention of the Protestants of this land ought to be fixed upon the ensuing deliberations of Parliament in regard to India. They sympathize warmly with their fellow-Christians in that land in their present trying circumstances, and whilst they deplore the past position and workings of the Church of Rome in that great country, they resolve to use all legitimate means to prevent the substitution by Government of Romish for Hindu idolatry at the present crisis, as not less opposed to the will of God, and equally destructive to all the best interests of man.”

The Committee was re-appointed on the motion of John Gibson, Jun., Esq., seconded by Bailie Blackadder.

Councillor Macknight moved a vote of thanks to the Chairman, which was cordially responded to; and Dr. Cunningham pronounced the benediction.

For many years there has not been so enthusiastic a Protestant meeting in Edinburgh. Although protracted till half-past eleven o'clock, the large audience manifested the most eager and unabated interest. The Report, a copy of which is sent with this publication, will give an idea of the increasing energy of the Society; and we trust that ample funds will be supplied for carrying on the important and extended operations which have been so auspiciously commenced.

POPISH ASSUMPTION.

An intelligent friend who lately travelled in Italy writes to us as follows:—

“Probably many of the readers of the *Bulwark* are not aware how boldly the Pope and his Cardinals now boast of the hold they have obtained over sacred things in this country.

“A Triumphal Arch has lately been erected in Rome, in the Piazza di Spagna, in honour of the new dogma of the Immaculate Conception of the Virgin Mary. On one side of it the Pope is represented with a scroll in his hand, inscribed with the words—

‘LIVERPOOL—WESTMINSTER.

HIERARCHIAM IN ANGLIA RESTITUIT.’”

Hierarchy in our dictionaries is said to mean a *Sacred Government* or *Ecclesiastical Establishment*; so the Pope openly declares to the whole world that he is at the head of a Church establishment in England. There is also more meaning in the words than at first meets the eye, for the word “restituit” not only claims for him the right of authority in sacred things, but means that he has had “restored” to him the right of ecclesiastical authority which his predecessors formerly enjoyed, and consequently that he is the head of an ecclesiastical establishment in England.

How does this agree with the Articles of the Church of England, viz., that the Bishop of Rome has no jurisdiction in the realm of England, as the head of a Church authorizing ceremonies declared to be blasphemous fables and dangerous deceits, repugnant to the words of Scripture?

I fear we are not fully aware of the great aid given to the progress of the Church of Rome in this country. We not only tolerate their worship, which I have no objection to, but we pay for the training of their priests, and the education of their children. If they had the power, would they do the same to us? They do not even pretend to say so. In Rome they will not allow the English to have a place of worship within the city walls, but oblige us to go to a kind of loft or warehouse outside. America is more tenacious of her rights than we are; but even in their case they are only allowed to worship in a room in the house of the Ambassador.

The conduct of this country towards the Church of Rome makes too little impression on the inhabitants of it; but it is very serious to consider the influence it gives to their members in their arguments with Protestants, and particularly on the minds of the lower orders.

 GOVERNMENT SCHOOL-BOOKS.

BESIDES books purely Romish, recommended for the use of schools by the Privy Council, there are many others, in which the principles of Protestantism, either from ignorance on the part of the writers, or indifference to the whole subject, are ignored or held in abeyance. This is generally the case where men profess to avoid theology. Take, for example, some of the volumes in *Chambers's Educational Course*, which are all included in the Government Catalogue, in many respects valuable books to those who can discriminate, but some of them peculiarly dangerous to the young. Let us examine one volume, entitled *History and Present State of the British Empire*. 1855. Before entering more immediately into the merits of this school-book, it may not be improper to make one preliminary observation. The reader must keep in view, that our Government, in selecting and publishing

books for the use of schools, profess only to be actuated by a benevolent desire to extend the blessings of education, without regard to the religious sentiments of any portion of Her Majesty's subjects; in other words, that the education so given should be purely secular. To appear fair and impartial in this matter, the Government rejected Mr. Grogan's proposal in the House of Commons, a short time ago, to give any share of the £212,000, devoted to the teaching of the youth of Ireland, to the Established Church, simply because all were taught the Bible in their schools.* If this had been the only reason the Government had for setting aside Mr. Grogan's motion, how does it come that this same Government aids in promoting the circulation of Popish and semi-Popish books at our expense, just as if Popery, and not education, was the main object intended by their assistance? The question now stands thus: The Government gives mainly to the Papists of Ireland £212,000 for teaching Popery, but deny the Irish Protestants of the Established Church any share because they teach the Bible. The book entitled *History and Present State of the British Empire*, although edited by W. & R. Chambers, is, from a Jacobite party spirit, the ally of Popery, to no small extent Popish in its spirit, and the very fact that such a book has obtained such a wide circulation in our Protestant schools, is sufficient to fill us with alarm at our own supineness, and the artful dexterity of our enemies. The History, no doubt, contains a great deal of truth; but the kind of truth which all Protestants must hold, and more essential to be known, is kept in abeyance, negatived, or stated in such a way as to make a wrong impression. If we estimate the book by its native genius, the conclusion is, that, in the estimation of its author, the Reformers and patriots of the fifteenth and sixteenth centuries were nothing but a herd of unruly, ignorant, foolish, and ill-designed fanatics. Popery, almost in every case, is made to appear, both in its moral and mental aspects, as equal to, and in many respects superior to, Protestantism, especially when the systems are tested by their respective effects on society.

Having thus far premised, we shall now set before the reader some practical proofs of what we have said from the work itself, as evidence of our allegations. At page 57, the writer simply describes "Cardinal Beaton" as "a man of bold and decisive intellect." This is clearly intended as a panegyric upon the memory of that brutal and profligate priest; for while it is added that he "zealously applied himself to suppress the reforming preachers," there is not the most distant hint that he burned the noble Wishart, and that, too, against the will of the constituted authorities. Now, if Popery was not intended to be shielded here, how does it come that the writer, at page 58, is so particular in noting down the murder of Cardinal Beaton himself? The murder of the Cardinal, by Protestants of course, was a great crime, but the appointment of three hundred and sixty of the nobility of Scotland by the *good* Cardinal to share the fate of Wishart, is never noticed, or if it be, is couched under the very ambiguous term, "zealously applied himself to suppress the reforming preachers." What the principles of the Reformers were is never stated; and what the character of Beaton was is given in the words—"A man of bold and decisive intellect." Beaton was the very type of Popery—bold, bloody, licentious, and ambitious, and yet, with all his well-known crimes and cruelties, this account makes him appear as a very superior person. Again, at page 51, the writer says, when speaking of the "universal sway" of the Papal *authority* over the minds of men, "In the opinion of many, this authority of the Roman Catholic religion had, in the course of time, become

* See Mr. Grogan's speech at his last nomination in the city of Dublin.—*Dublin Advocate*, April 1, 1857.

much abused, while the religion itself was corrupted by many superstitious observances." Now, this statement is one-sided, partly true and partly false. It is true that the Christian religion was corrupted by the usurpations of Rome; but the assumption that the power of the Pope was not an abuse itself is perfectly false. The conversion of Luther is referred to, but referred to in terms which indicate the contempt of the writer for the character and moral qualities of that glorious personage. The author says, "At Wirtemberg, in Germany, there was an Augustine monk, named Martin Luther, who became incensed at the Roman See, in consequence of some injury which he conceived to have been done to his order, by the Pope having granted the privilege of selling indulgences to the Dominican friars." Now the only logical deduction which can be drawn from this statement is, that if Luther and his *order* had only been honoured by the Pope to sell indulgences, then indulgences, instead of being a crime in the eyes of Luther, would, on the contrary, have been held as a blessing. This sentence is, in all its parts, so absolutely gross and false, that none but a Papist, or the dupe of a Papist, could for one moment think of risking the assertion. The reader will observe, that according to the assumption of the writer, principle formed no part of the moral causes which led to Luther's conversion. The only causes were pride and spite, and if these corrupt passions had been only gratified, Luther, instead of opposing indulgences, might have taken the lead of Tetzel. The whole history of Luther gives the lie direct to all this Popish misrepresentation. The mind of Luther, from a very early date, was subjected by the Great Head of the Church, to a process of strong mental anxiety, which ended in his complete conversion to God. Luther himself attributes his change of mind to the Bible, the providence of God, and the instructions of some devout men. The sale of indulgences served, no doubt, to confirm his hatred at Rome, but was by no means the cause of his disaffection or conversion. The whole statement is a virtual libel on the character of Luther, and is evidently intended to lower the validity of his glorious mission. At page 61, Mary Queen of Scots is next introduced with peculiar favour. The narrative goes on to say that she "returned to Scotland in August 1561, and assumed the sovereignty of a country which was chiefly under the rule of fierce nobles, and where the people, from the difference of their religious faith, as well as their native barbarism, were little fitted to yield her the obedience of loyal subjects." This statement, although very plausible at first sight, will be found to contain, in a high degree, another misrepresentation of the subject. The refined character of Mary, and the Papists, are made to stand, by implication, in bold contrast to that of her Protestant subjects. Their religion and barbarity are here closely linked, and given as the reason for their disobedience. It is true, the writer, at page 62, hints, in respectful terms, that Mary "became a party," in 1564, with "the great Catholic powers of the Continent for the *suppression* of Protestantism over Europe;"* that is, in plain language, Mary was leagued with the Popish despots of Europe to murder by wholesale all the Protestant population of Great Britain and Ireland; but it is as true, that after this refined admission, her biographer sends her off the stage a complete martyr to the bigotry of her Protestant subjects. If any one should presume that the writer of this book did not intend to charge the barbarity of the Reformers on their religion, or their principles, we have only to glance at some of its statements, and our assumption will appear correct to a demonstration. At page 63, the

* The plot in which Mary was engaged to destroy the lives of the Protestants, exploded eight years after in the massacre of Saint Bartholomew's Day in Paris. Such was the fate this innocent Queen had prepared for her unoffending subjects.

writer says, "That a conspiracy was formed by Darnley and the Protestant leaders against the life of Rizzio." The murder having been committed under circumstances peculiarly appalling, we are then respectfully informed that "*such were the ideas of that age regarding private murder, that even the leading preachers are found to have been concerned in this barbarous deed, believing it justifiable, as being designed for the good of religion.*" Now, we appeal to the reader, and ask, if the barbarity of the people, and the ferocity of the Protestant nobles already referred to, be not, in the above statements, charged on the religious sentiments of the Reformers? Their very best men are singled out as atrocious murderers, and such were their religious views, that their practice in this respect was but the direct result of their own principles. Having, we think, fairly proved the Popish tendency of the book, we are now in a condition to prove the complete falsehood of the writer's assertion. The sentiments of the Reformers on all moral and evangelical subjects, were in all respects the same as all our great Protestant communities hold at this day. It is Popery alone which teaches the wicked maxim, that the *end justifies the means*, if the Church can become the gainer. That Rizzio was murdered is proven by the fact; but where is the proof that the *leading preachers* were a party to his murder? This unjust figment has been long since proven to be false, and that, too, by the very testimony of the murderers themselves. But the Popery of this malignant charge is particularly aggravated by the cowardly insinuation of the writer. The original charge was strictly confined to two men—John Knox and John Craig; but, according to this modern writer, "even the leading preachers were concerned in this barbarous deed." The writer very likely knew, when he penned this falsehood, that Tytler broke down in his attempt to identify Knox and Craig with the murder of Rizzio; and, therefore, to particularize would have been dangerous. Hence the general term, "leading preachers," although more sweeping, is preferred, as the grossness of the fraud is less apparent. The whole is a fabrication got up to delude Protestants, and clearly intended to destroy the moral and intellectual reputation of the Reformers.

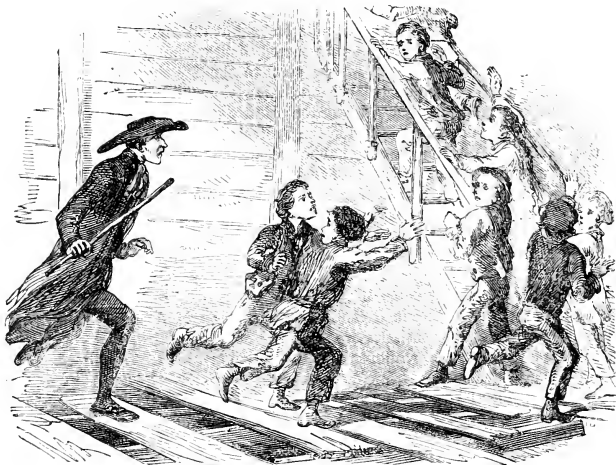
The character of Queen Mary of England, generally called the "Bloody Mary," tests the spirit of most historians. This work, of course, admits, as all men admit, her cruelty and fiendish devotion to Rome, but he speaks of her as "morose," and of "the natural sourness of" her "temper;" and as a set-off to her bloody deeds we have the following:—"Such a persecution, however, naturally fixed in the minds of the British Protestants a hereditary horror for the name of Catholic, which, in its turn, provoked many retaliatory persecutions, equally to be lamented," p. 60. We need not say that this is a pure fable. Where are the "many persecutions" by Protestants? Besides, Romanists persecute from principle. The spirit of Protestantism is the spirit of liberty—a liberty which Romanists abuse, but never reciprocate.

To a stranger, unacquainted with the character and principles of the contending parties, this *History of the British Empire* must appear very impartial. Both sides are engaged in mortal conflict, and both alike ignorant and intolerant. This view may seem more judicious than the last, but on further inquiry will prove equally deceptive. The writer, at page 68, proves himself blind to all lessons of modern experience. Speaking of the state of Europe during the sixteenth and seventeenth centuries, he proceeds to say that "society was comparatively unenlightened and barbarous, we therefore find that variances of opinion respecting religion were then productive of far fiercer feelings than they are in our own humane age." Now, we deny this statement altogether. The "fiercer feelings" of the Papists are at this mo-

ment what they ever were; and if we have more humanity and enlightenment, it is altogether to Protestantism we owe this distinguished privilege. What, we ask, is the state of Roman Catholic Ireland at this moment? Just what it was in 1641, when the Papists massacred thousands of Protestants in cold blood. If any one disputes this we point to the late elections, to the infuriated multitudes who, in defiance of all law, honour, and propriety, were hounded on, and, at the mandate of the priests, struck, beat, and abused old and young, for daring to vote for the Protestant candidates. We point to the Belfast riots to suppress the public preaching of the Gospel on the Lord's Day; we point to the statements of their priests respecting the Indian mutiny, statements of which the following is but an echo:—"Sweeter than the voice of love,—sweeter than the warm accents of friendship, is the news of the English discomfiture in India to the breasts of the Irish [Catholic] people; they are delighted and gladdened beyond measure when they hear of the torture and humiliation of their ancient foe. . . . Ireland gloats over with the greatest satisfaction at all the misfortunes of England, by sea and land," &c. These are fair specimens of Popery in Ireland at the present day. And, lastly, we point to Italy, where secret societies are bound by oath* to extirpate all who differ from the Popish faith, without the least regard or "pity for the tears of the young or old." Now, these are facts; and if so, how audacious must the writer of this History be when, in the face of facts like these, he dares attempt to put any part of the "enlightenment" of Britain to the credit of the Roman Catholic character. But the writer goes on to say that Protestantism was "mingled with political questions, and by some princes was supposed to forbode a general revolt against monarchical authority;" and this is given as a reason for their persecuting. But the reader must observe how dexterously the writer shifts the persecuting spirit of the Popedom to the princes. The princes are represented as the persecutors, while the whole history of the Papacy demonstrates that the princes had little or no political influence to lose, as they were but the minions of the Vatican. Henry the Second had to submit to the penance of eighty lashes on his bare back from the monks of Canterbury for his supposed connivance at the murder of Thomas à Becket. The Pope was always above the prince; and when he passed his bulls commanding the Christians to the flames, the prince had simply to obey. The whole statement is false in fact, and only intended to keep the odium of the Romish Church from public view, and at the same time prevent the reader from seeing the real character of the Popish priesthood. At the commencement of the above paragraph the writer makes no distinction between the merits of the contending parties, or their principles, and in the end he concludes, in the same strain, by saying that these barbarities "took their rise in the ignorance and rudeness of a former period, and of which the enlightened of both parties have long since disapproved," p. 68. But how a man can be enlightened who gives up his reason to a ghostly superstition is a paradox which no man can explain. If any Papist admits the fallibility of Rome he gives up his creed, and virtually becomes a Protestant. We are not aware that any Pope, Priest, or consistent Papist, ever admitted that the cruelties of Rome were wrong.† They are bound to take the whole as it was, is, and shall be; and none but a fool or a deceiver can think otherwise.

* We have a copy of this dreadful oath in our possession, and its sentiments are perfectly appalling.

† The extracts we have given are few. The book abounds with erroneous views. The Papists are made, in many cases, to appear in the best light, while the Protestants, in as many cases, are held up to ridicule. The Government, however, circulates the book, and the Protestants must thus pay for their own degradation.



PRIESTS AND SCHOOLS IN NOVA SCOTIA.

THE priests have already commenced breaking up common schools wherever they can. The *Chronicle* says:—"We have it on most reliable authority that here, quite lately, since the opening of the present year, in Dr. Tupper's own county, at Minudie, on Mr. Seaman's own estate, the district priest has broken up a first-rate school, defying Mr. Seaman, and withdrew, or rather compelled the Catholic parents to withdraw, every one of their children. And that was not all. The tyranny with which his reverence treated some of the Protestant pupils could only be curbed by the strong hand of the law, or the threat of its enforcement. Think of a priest chasing a bevy of school children up into the tower of a large school-house, over loose planks, where a single mis-step endangered their lives, and a whole country village in an uproar in consequence! Think of his having weapons upon himself to frighten them, and doing it most effectually, and then you only realize a scene that occurred in one of the most flourishing counties of the province—and that within the last few months."—*Halifax Witness*.

POPERY ON THE CONTINENT.

It would be well if some more effective link of connexion could be established between the struggling Protestants of the Continent of Europe and those in this country, who are fully alive to the real nature of their contest with Rome. The gigantic system of the Papacy, guided by one governing conclave in Italy, works at great advantage over Europe, as compared with

the scattered and divided efforts of the friends of the Reformation. Protestants are dealt with in detail; and although partial and gratifying triumphs are occasionally obtained, it is not to be disguised that, upon the whole, the balance of progress is considerably on the side of Rome. We know that this view is distasteful to many good but weak people, as it is undoubtedly deplorable in itself; but it is useless to attempt to disguise the truth. Only look at the Continent. Romanism is paramount in Austria, Italy, and Spain. It is making steady progress in Prussia and Holland. It has made some advances by means of the late elections in Sardinia, although we are glad to see that Count Cavour is making a firm resistance. The only country abroad in which it has received any decided check is Belgium, where the energy of the Belgian burghers has come out in refreshing prominence, and set a wholesome example to surrounding nations. But the case of France affords a melancholy contrast to this. There the priests are openly triumphant, and, backed by the civil authority, are carrying forward measures of the most cruel intolerance against the few and scattered Protestants. The *Times* newspaper gives the following account of these proceedings:—

“The law of 1850 on primary instruction, provides that every French citizen of twenty-one years of age, and furnished with a regular diploma testifying his capacity, can open a school after formally announcing his intention to do so. This is the gift, but now comes the drawback. The Rector of the Academic Council of the Department, or the Prefect filling the same functions, may object on the ground of ‘public morals.’ This proviso is, of course, only legally directed against a bad character in the schoolmaster; but, once inserted in the law, it is interpreted to apply to any bad consequence whatever which may be supposed likely to follow the erection of a Protestant school. It is voted a danger to ‘public morals’ if the Roman Catholic part of a district dislike the erection of this new school, and if, therefore, discord and irritation can be apprehended. If the priesthood of this district communicate their apprehension of this result to the authorities of the commune, the authorities of the commune decide against the erection of the school, and the refusal is confirmed by the Academic Council. If the Minister of Public Instruction is appealed to, he disowns any power in the matter, and pronounces the decision of the Academic Council final. Of course, such a rule of interpretation as this is simply to say that whatever displeases the priesthood is opposed to ‘public morals.’ But not only are the Protestants denied schools, but even places of worship. Churches raised by private subscription, and ready for use, remain unoccupied in many places, for want of the necessary authorization. The Protestants, after building their church, come to the Mayor for his final legal form, and are told, to their astonishment, that there are no Protestants in the place, or not enough to make a congregation. What is to be done? In one case of this kind the village crier was sent round to beat up the members of the communion by ‘tuck of drum;’ they appeared personally before the Mayor, who, being a liberal gentleman, did not deny the evidence of visible arithmetic, and granted the authorization. Here is an instance of petty grinding persecution from a body which only a dozen years ago filled Europe with its protests against what they called persecutions in their own case, and on the very same subject. What limit was there to the complaints on the part of the French priesthood against the old law of public instruction, which the law of 1850 superseded? What outrages were there against the tyranny of the Institute, and the interference of the State with the liberty of instruction, and with the right of the Roman Catholics as citizens! What a watchword was that hardly ten years ago—liberty of instruction! But then it was the Roman Catholics whose liberty was curtailed. Now these very men, after protesting so fiercely and vociferously for their own ‘liberty of instruction,’ are denying the same liberty to the Protestants. They gain this result by the grossest and most palpable misinterpretation and distortion of the law—by a gloss which would be considered in this country an impudent outrage upon law and justice, and which no judge, in no court, high or low, dare sanction. Yet, with their faces fresh branded with disgrace by such acts as these, these men have the brazen effrontery to simulate surprise that English Protestants should imagine for a moment that Roman Catholic authorities countenanced persecution! ‘What! persecute? Impossible! That was an error of a dark age, which we have long unlearned; that

was the fault of the age—not of the religion.’ Yet, with these words on their lips for the benefit of the English people, Roman Catholic authorities are now actually preventing the Protestants of France from educating their own children! They deprive them not only of the privileges of citizens, but of the rights of men!”

The “leading journal” is foolish enough to imagine that there is something in the spirit and constitution of this country that must ever make such operations impossible here. Such an idea proceeds upon a denial of all the lessons of history. The triumph of Rome is ever the destruction of freedom. What is the use of a constitution on paper if the spirit of liberty does not reign amongst the people? England in past times as well as France has had ample experience of the spirit of Rome; and if, under the fostering care of our rulers, and the detestable indifference, not to say connivance, of professing Protestants, that system ever again acquires supremacy in Britain, the signal of its triumph will also proclaim the overthrow of civil and religious liberty. The absolute stupidity and blindness of the general community on this subject is so unaccountable and striking, that it seems an indication of approaching judgment. But one thing is certain, if we are taken by surprise, we shall not be able to say that we were unwarned.

SCOTTISH TRACTARIANISM.

SOME Tractarians in the Scottish Episcopal Church occasionally indulge in expressions of strong opposition to Popery, and boast that their communion-office, thoroughly Popish as it is, is, notwithstanding, a bulwark against it. But the secret feeling is not always consistent with such public declarations; and the secret feeling sometimes gets vent. The following lines, introduced into a eulogium of the late Primus, William Skinner, by the Synod over which he was wont to preside, suggest the idea of an acknowledged affinity, if not identity, with the Church of Rome. It is to be borne in mind, that the Reformation in Scotland took place in 1560, not quite *three* centuries ago, and that it was in 1610 that King James succeeded in transforming the Established Presbyterian into an Established Scottish Episcopal Church:—

“They [the Synod] doubt not that he [the late Primus] will ever hold a worthy place in the catalogue of the forty-seven bishops, who, in the space of *eight* centuries and a half, have filled the throne of the ancient diocese of Aberdeen.”

In regard to the standard of doctrine which they acknowledge, strange ideas continue to be held. On the one hand, they subscribe the Thirty-nine Articles—a standard which was “agreed upon for the avoiding of diversities of opinion, and for the establishing of consent touching true religion,”—headed as it is with the Royal declaration, which requires, “that no man hereafter shall either print or preach, to draw the Article aside any way, but shall submit to it in the plain and full meaning thereof; and shall not put his own sense or comment to be the meaning of the Article, but shall take it in the literal and grammatical sense.” On the other hand, their organ, in an analysis of a Charge just published by Bishop Forbes, inquires, “How are we to determine what the Anglican theory is [in reference to the Lord’s Supper]? A recent decision has affirmed that this is to be done by referring exclusively to the Articles. This has been tantamount to a declaration that the Articles are the only rule of faith in churches which accept them. The bishop [Forbes] shows the absurdity of any such supposition.”

He propounds five additional tests, of which one is "Catholic antiquity;" another, the Scriptures "literally accepted as the Fathers accepted them;" and another, "the exhortations, rubrics, and directions."

In reference to this matter the following comparison is instructive:—

SCOTTISH EPISCOPAL.

"Is the sacrament of the Lord's Supper the partaking of the living Christ, or merely the memorial of the dead?"

—*Bishop Forbes's Charge.*

"The reality of the Presence is, of course, the great fundamental fact, on which our views with regard to whatever concerns the Holy Sacrament must rest. This being established, the considerations which next present themselves are, the question of reception by the wicked, and of adoration."

"From the fact of the real Presence, we cannot but infer, that the wicked do indeed receive Christ to their condemnation, and that to bow down in adoration of Christ, supernaturally present on the altar, is simply the impulse of a true devotion, and of a realizing faith."—*Scot. Eccl. Jour. on Bishop Forbes's Charge.*

"The bishop passes to a consideration of the Christian sacrifice. He maintains, as Bishop Wordsworth in his *Three Short Sermons* has done, that if the Holy Eucharist be indeed the commemoration of a sacrifice, it must have a sacrificial character; and this character is due to it, because it is the counterpart on earth of what is continually being done in heaven.

"In proportion to the vividness of our belief in the Eucharistic Presence, will be the firmness of our conviction concerning the Eucharistic sacrifice. If the body of our Lord be in any sense in the Eucharist, it must plead; it cannot by any change of mode lose this its essential property, for it is the body of God the Son."—*Ibid.*

CHURCH OF ENGLAND.

"The wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth the sacrament of the body and blood of Christ, yet in no wise are they partakers of Christ."—*29th Article.*

"It is hereby declared, that thereby no adoration is intended, or ought to be done, either unto the sacramental bread or wine there bodily received, or unto any corporal presence of Christ's natural flesh and blood. For the sacramental bread and wine remain still in their very natural substances, and therefore may not be adored; for that were idolatry, to be abhorred of all faithful Christians."—*Declaration appended to the Communion Service of the Church of England.*

"We must take heed, lest of the memory it be made a sacrifice."—*Homily of the Worthy Receiving, &c.*

JESUIT INSTRUCTION.*

BEFORE leaving this part of our History, we cannot help noticing a curious specimen, given by Dr. Mather, of the method of instruction employed by the Roman Catholics in converting the Indians of America. It was extracted by him from the manuscript of a Jesuit missionary, containing a catechism relative to the principles in which they were to be instructed, and cases of conscience with regard to their conduct in life. From the chapters concerning heaven and hell, we shall select a few particulars:—

"Q. How is the soil made in heaven? A. It is a very fair soil. They want neither for meat nor clothes; we have only to wish and we have them.

* Extracted from Brown's *History of Missions*, Vol. i. pp. 44, 45.

"Q. Are they employed in heaven? A. No. They do nothing. The fields yield corn, beans, pumpkins, and the like, without any tillage.

"Q. What sort of trees are there? A. Always green, full, and flourishing.

"Q. Have they in heaven the same sun, the same wind, the same thunder that we have here? A. No. The sun ever shines; it is always fair weather.

"Q. But how are their fruits? A. In this respect they excel ours, that they are never wasted. You have no sooner plucked one, but you see another hanging in its room.

In this manner the catechism goes on with regard to heaven. Concerning hell there are, among others, the following questions:—

"Q. What sort of a soil is hell? A. A very wretched soil; it is a fiery pit in the centre of the earth.

"Q. Have they any light in hell? A. No. It is always dark: there is always smoke there: their eyes are always in pain with it; they can see nothing but devils.

"Q. What shaped things are the devils? A. Very ill-shaped; they go about with vizards, and terrify men.

"Q. What do they eat in hell? A. They are always hungry; and the damned feed upon hot ashes and serpents.

"Q. What water have they to drink? A. Horrid water. Nothing but melted lead.

"Q. Do they not die in hell? A. No. They eat one another every day; but God immediately restores and renews those that were eaten, as a cropt plant in a little time shoots out again."—*Mather*, Book iii. p. 203.

Such is a specimen of this singular work. Had not Dr. Mather assured us that a copy of it in the Iroquois language, with a translation annexed to it, had fallen into his own hands, we could scarcely have believed that even Jesuit missionaries would have had recourse to such artifices for alluring the Indians to the profession of the Romish faith."

THE YOUNG AND THE SNARES OF ROME.

To the Editor of the Bulwark.

SIR,—I have for some time back been a constant reader of your *Bulwark*, and permit me to say, you should strongly call the attention of parents to the companions they place near their children. Perhaps you are not aware of the danger. Many people do not think, they cannot believe, that such a thing as the secret instilling into the minds of children, of the deadly doctrines of Rome, is carried on in this city; that such a thing is carried on at their very doors, ay, it may be in their very homes. They will not believe that Popery does this here. They say, "Oh, we have heard of such things in the west and south of England, but not in this city. We believe our children are too young to understand such things; we will teach them our opinions in a year or two hence, when they will better understand the difference between Protestantism and Popery." Why should your children be too young? Romanists do not think so of their children, for almost from the cradle are they taught to defend the doctrines of their church; taught, that whosoever shall convert a sinner from the error of his ways (that is, from Protestantism) shall cover a multitude of sins. Of course, I mean the converter's sins, not those of the converted, as we heretical Protestants understand it. Why will Christian parents not believe this? Why will they never appreciate it, until, by sad experience, they are forbid to doubt it, until some loved one, often the most warm-hearted, the most devotional, of the family circle is torn from that circle, and lost to them for ever, and this by the secret yet sure

progress of the most pernicious doctrines, instilled by some emissary of Rome? Yet, why wonder at it? How can it be otherwise, if parents and guardians leave the young untaught in the reasons of their faith? O parents, you have much to answer for, in that, while it may be, you teach your children all modern accomplishments, you yet think it safest not to enter upon this subject; you think it safest not to teach your children what all Romish children are taught, the defence of their religion. Ministers say they look to the rising generation, they hope to see them grow up pillars of the Church, yet, too often, take no means to make them so. What if the minds of the rising generation are pre-occupied, as I fear too many are, by the doctrines of that wicked one? In one family alone, I knew a short time ago, that there were two of the members, whose young hearts had been seduced from the truth, and who only waited, they said, until they could exercise their own free-will, to embrace the Roman Church. Secretly, yet actively and zealously, such things are taught, such things are carried on, in this Protestant city, as may well make Christians weep and bestir themselves. I do not exaggerate, it is the truth of God. I know it well, for I have myself been subjected to its operation. Brought up by a truly Christian mother, all she taught me was swiftly, skilfully undermined by a Romish domestic. For years the work was carried on, until it was perfected by my professing my belief in "One Holy Catholic and Apostolic Church." I fell, and after all, the fall was not very great, from nominal Protestantism to zealous, undoubting Romanism. O how many have thus fallen! how many will yet fall when subjected to the same process! It is true, by the grace of God, I was led to see my errors, and cast off the yoke of the man of sin. Yet are there many, many who, having thus fallen, will never escape from its ensnaring fold. I would beg Protestant parents to make it a part of their children's education, to understand why they are called Protestants; and, that I may succeed in making even one Christian parent feel this, and seek to preserve his child from the contamination of Popery, is the prayer of your servant,

A RECOVERED PROTESTANT.

EDINBURGH.

THE MORAL CONDITION OF BRITISH SOCIETY, AND HOW TO REFORM IT.

By John G. Marshall, formerly a Judge in Nova Scotia. Liverpool: G. Thomson.

Different views will exist in regard to the remedy proposed by the respected author of this treatise, for the evils of British society; but we think most intelligent readers will rejoice in his exposure of these evils themselves. Their name is "Legion," and an observing man of Christian spirit coming from one of our fresh and healthy colonies, can hardly fail to deplore the physical and moral degradation of our crowded masses, and the general apathy which pre-

vails in this country on the subject. Anything as yet attempted can scarcely be said to be on a scale sufficiently extensive to promise a remedy, and if we were to particularize any portion of this treatise, we should say we were especially pleased with the exposure which it contains, of the limited range of a great proportion of British preaching, and of its positive unfaithfulness in regard to some prevailing sins and forms of evil. In this respect it sometimes contrasts painfully with the fearless and pointed denunciations of all moral evil by prophets and apostles, and may be said to be a "healing of the hurt slightly, saying Peace, peace, when there is no peace."

GOD IS LOVE. By the Author of "The Brother Born for Adversity." London: Darton & Co., Holborn Hill.

We reckon this a peculiarly seasonable and important work. Without assuming an offensive form, it settles many controversies in relation to the love of God and the sovereignty of Divine grace, in a way which must be satisfactory and delightful to the children of God, and mainly by a process of clear definition, and of copious and apt quotation from the records of inspired truth. The mistakes of Christians arise from partial and limited views of the scheme of salvation, and especially from inadequate notions of the nature of the infinite and eternal Jehovah. Such ideas are corrected with great power of language and amplitude of illustration in the valuable treatise before us, and in the best spirit. We have only to add, that correct views of the Divine love and sovereignty are closely connected with intelligent and consistent Protestantism, and we believe that in reality, when the questions are fairly stated and understood, all Christians will be found at one.

THE SECRETA MONITA; OR, THE PRIVATE INSTRUCTIONS OF THE JESUITS. Glasgow: Wm. Love.

This is a valuable reprint of a work which has made a considerable noise in its day. There is reason to believe in its perfect authenticity, and, at all events, ample experience proves that the diabolical fraternity referred to, act in precise accordance with all the immoral and profligate maxims which are embodied in this manual. If Protestants, in general, understood this better they would not look on so tamely, or be so easily caught in the snares of the Romish fowler. We wish the book a wide circulation.

STATEMENT OF THE REV. J. SCOBELL, WITH LETTERS FROM THE BISHOP OF CHICHESTER, &c. Lewes: G. P. Bacon.

This is one of the most instructive and harrowing narratives we have ever read. In truth, it makes ones blood boil. Why, in the name of all that is sacred, should such a man as Mr. Neale be allowed to remain for a single day in the Church of England? Why should not Dr. Pusey, with all his snares spread over the whole kingdom to catch unwary girls, be driven forth with disgrace from the same institution? The time has surely come for the formation of a great union to accomplish these objects. No Church can exist without discipline, and this is the glaring want at present in the Church of England. The hedge is broken down, and every unclean animal is permitted to trample and waste the vineyard at his pleasure, but recent indications give promise of better times.

PROTESTANT LECTURES DELIVERED IN WIGTOWN. By the Rev. David C. A. Agnew. Edinburgh: *Witness Office.*

Mr. Agnew is known in Scotland as a worthy son of the late faithful champion for truth—Sir Andrew Agnew. We greatly approve of his fidelity, in warning and instructing his people in regard to the nature and danger of the Romish system. If every Christian minister were as true to his duty, we might soon anticipate more cheering results. It is absolute treason, on the part of Protestant pastors, to hold their peace as they do at such a time as this, and we lay, in a great measure at their doors, the blame of the existing mischief and apathy. Mr. Agnew's lectures indicate a competent acquaintance with the subject, and are written in clear language, and with an earnest and loving spirit.

PRIVY COUNCIL TRACTARIAN SCHOOL-BOOKS.*

WE have already given samples of the Popish books in the Catalogue of the Privy Council, as well as of some which, under the name of General School Books, embody dangerous principles. The catalogue also contains books of the most flagrant Tractarianism, and which abound with sentiments not only destructive of religion, but subversive of the Constitution. It seems to us absolute treason on the part of any committee acting under the authority of Parliament, and with the money of the people of this country, to circulate and cheapen books—otherwise perhaps unsaleable—which abound with the most open abuse of the Reformation and Revolution, and of the very foundations of the throne itself, as at present constituted. Where is all this to end? Where are the friends of liberty, when such enormities are tolerated for a moment?

The notorious Mr. Neale of East Grinstead, figures as a prominent author in the catalogue. We make the following extracts from his "English History for Children," of the tendency of which our readers shall judge for themselves. We only remark, that the evil is greatly aggravated by the fact, that such sentiments are uttered by a clergyman of the Church of England. Speaking of the reign of King John, he says,—

"Having told you so much of a wicked man, I will tell you something of a bishop who died in his reign, and who is reckoned among the saints. This was S. Hugh of Lincoln. He had long been a holy monk and abbot when he was made bishop, and, indeed, showed himself a pattern of good works. Once, when King Richard wanted money for his wars with France, he levied a tax on the goods of the Church; but S. Hugh, knowing how grievously this tax would oppress the poor, who subsisted on those goods, refused to give his consent; and he was the only bishop in England that had the courage to do so. However, the soldiers came down to Lincoln; but as they were approaching the city, the good bishop excommunicated all who should execute their message; and they went back without laying hands on the possessions of the Church."—P. 81.

He comes to the period before the Reformation:—

"The followers of Wickliffe, known by the name of Lollards, made great progress in this reign, in spite of all that Archbishop Arundell could do against them. Several of them were burnt; but, since many people looked on those who suffered as martyrs, their deaths only served to spread their belief more widely. And here I must stop to say a few words to you about this custom of burning people for heresy.

"I believe that, in many cases, those who did it, did it out of a sincere desire to promote the glory of God; they thought that the fear of so painful a death might bring back some who had strayed from the fold; or, if it did not, that the sight of their sufferings might frighten others from following their example. But they should have remembered the words of our blessed Saviour, 'My kingdom is not of this world;' that is, it is not to be defended and spread by the same means which are employed in the defence and extension of an earthly kingdom,—fire and sword. At the same time, there are three things you must carefully remember. First, that because a man was burnt, it does not follow that he was a martyr. A man may endure the most painful death for the sake of his opinions, yet, if those opinions be untrue, he cannot be regarded as a Christian martyr. Secondly, that the Church did not persecute any more than the Lollards would have done, had they possessed the power, nor than their descendants did. Thirdly, that many false things have been said about these Lollards, and others who rebelled against the authority of the Church, by historians were enemies to the Church, if not downright infidels."—Pp. 120, 121.

Speaking of the Reformation itself, he says,—

"There was at this time one Martin Luther, an Augustinian monk. He was enraged that the sale of indulgences was taken away from his own order, because they were thought to have kept back part of the money arising from it; and accordingly

* English History for Children. By the Rev. J. M. Neale, M.A.

he set himself to write against indulgences altogether. Some things he said that were true ; but many more that were false and unjustifiable ; and instead of remonstrating properly, he used most harsh and vile language to his superiors. He had made a vow of never marrying, as all monks had done ; he wickedly broke this, and persuaded a nun to break hers also, and to marry him. Germany was filled with confusion : those who took the side of the Pope did not answer Luther in the right way : and the number of his followers daily increased. They forsook their bishops, and made priests for themselves, and thus, instead of reforming, they left the Church ; for there can be no church where there is no bishop."—Pp. 149, 150.

"The followers of the new opinions were generally known by the name of PROTESTANTS. This name arose in Germany, because the followers of Luther protested, in 1529, against the Diet of Spires. But gradually it came to be applied to those who believe that every man is bound to obey the Bible according to his own interpretation of it. Churchmen believe that every man is bound to obey the Bible *according to the Church's interpretation of it.*

"Our Church never was, nor is, Protestant in this sense ; it is true that Churchmen sometimes call themselves Protestants, but they only mean to say that they are not now in communion with the Church of Rome."—P. 153.

"In the meantime the foreign reformers, of whom Calvin and Bucer were now the chief, were angry that the Church of England had not been, as they said, reformed enough ; that is, they could not bear that it should be a true and living branch of the Holy Catholic Church. The Prayer-book was therefore altered, and that in all respects for the worse : this revision is generally called the Second Prayer-book of Edward VI. Indeed, had Edward lived, the Church in England would probably have been destroyed. But God had better things in store for us."—Pp. 158, 159.

The following is in regard to the bloody Mary and her eminent sister Elizabeth :—

"More than two hundred persons were burnt in this queen's reign ; but, however sad this may be, we must remember that the times, more than the people, were to blame. The party of Cranmer, when they had the power, in like manner burnt those who did not agree with them. Latimer himself had preached a sermon while a friar was burning at the stake."—P. 166.

"Mary's conscientiousness, kindness of heart, love to the poor (whom she used to take pleasure in relieving under a disguise), and restitution to the Church of the property her father had taken from it for his own use, deserve much praise. She was a promoter of commerce, and made the first treaty with Russia. Her court was a model of purity ; her sister Elizabeth's was a perfect den of wickedness. In short, her goodness was her own ; her faults those of her advisers."—P. 167.

"One of the worst actions of Elizabeth's life was the assistance which she gave to the Huguenots, the French puritans, then in arms against their lawful sovereign. An account of those wars properly belongs to the history of France."—P. 174.

"There never was a sovereign who, having so few virtues, has obtained so great a reputation. She had all the faults of the Tudors ; pride, overbearingness, hasty temper ; and to these she added great indecision. She was the most vain of beings. When she was nearly seventy, there was no surer way to her favour than to praise her beauty. And her whole conduct to Mary of Scotland shows her to have been guilty of perfidiousness and cruelty, which have not often been equalled."—P. 183.

Touching the Gunpowder Plot, our author observes :—

"Hitherto the Roman Catholics had borne patiently all the cruel sufferings heaped upon them. But now a few of them were tempted to revenge themselves ; and the attempt has made them hated by many who otherwise could not have helped pitying them."—P. 186.

"Guy Fawkes was to set fire to the train of gunpowder, and then immediately to escape to Flanders, in a ship that was provided for him. Catesby was to proclaim King Charles ; and Percy to seize him. It was also agreed that the Roman Catholics in Parliament, or such as had favoured them, should one and all receive an urgent message a few hours before the meeting of the Houses, which should withdraw them, on different pretences, out of danger. At this time, Garnet was, against his will, made acquainted with the plot ; he did his utmost to prevent it, but, as it was revealed to him in confession, he could not disclose it."—P. 189.

"These men deserved to die ; but Garnet's case was very hard. When a man is made acquainted with treason, and does not reveal it, he is guilty of what is called *misprision of treason*, which is a capital crime. Of this the Jesuit was guilty ; but he

had been bound by a law of the Church, that a priest must suffer any punishment, rather than reveal what has been intrusted to him in confession."—P. 191.

Of the reign of Charles I., he says,—

"I must now tell you something of the Church. All through this reign its bishops and priests gained clearer views of its power and duty ; it became more and more Catholic ; and in consequence old ceremonies were daily revived. It is a sad thing that Bancroft should have been succeeded by Abbot, a Puritan at heart ; for this was a great discouragement to the true-hearted part of the clergy. It was expected that Bishop Andrewes of Winchester, one of our holiest prelates, would have followed Bancroft. Dr. Laud, successively Bishop of St. David's, Bath and Wells, and London, was another staunch defender of the Church ; we shall hear more of him by and by. But the Puritans also gained strength ; the House of Commons, towards the latter part of this reign, wickedly and absurdly took upon itself to censure priests for their theological teaching.

"Hitherto, since the Reformation, Scotland had no real bishops. It was Presbyterian. That is, Presbyters pretended to consecrate Presbyters ; a thing equally profane and foolish. It is true that there had been some bishops in name : but they were only ministers who were so called, as presiding over others. James nominated bishops to the thirteen Scotch sees ; then sent for three of them to London, where they were consecrated ; and, on their return, they consecrated the rest. (October 21, 1610.) Thus the Church was again set up in Scotland."—P. 195, 196.

The glorious Revolution, and the great King William, the founder of our modern liberties, are specially reprobated :—

"Parliament met : the great question was, whether they should declare William King or Regent. He now broke his solemn promise, openly claiming the kingdom ; and finally, the House of Lords, by a majority of 51 to 49, declared him King. All the Bishops, except London and Bristol, who voted at all, were in the minority.

"This was a fatal blow to the English constitution, and had nearly been the ruin of our Church."—P. 245.

"In Scotland, too, William found great opposition from the brave Viscount Dundee, who had distinguished himself by his severity against the Covenanters, that is, the schismatics of all kinds, in the reign of Charles II."—P. 247.

"William was a bad and cold-hearted man, and both in politics and religion, did more harm to England than we have yet been able to recover."—P. 251.

THE POPISH BOOK QUESTION.

SINCE our last publication, this question has acquired great prominence. The Protestant Alliance have obtained one concession from the Privy Council, in regard to Ince's Outlines—the Romish tampering with which was so ably exposed by Mr. Collette. This, however, is founded on the specialties of a single case, and does not affect the general question. The Privy Council have also, however, spontaneously marked in their Catalogue the books of the Jesuits as "Roman Catholic" books. In other words, the pressure of public opinion has forced them to do what they had previously resisted, and thus to proclaim, on the face of their Catalogue, that under pretence of circulating only secular school-books, they are in reality making themselves active partizans of Rome at the public expense. This, of course, does nothing to meet our objections which lie against the whole system, on the ground of principle ; whilst it involves the Privy Council in the charge of deeper inconsistency, as there are still a number of other most dangerous books in the Catalogue, upon which no marks of warning are as yet found. The whole system must be upset.

The subject has been discussed twice in the Free Presbytery of Edinburgh, on a motion by Dr. Begg, and that Court, by a majority of two to one against an amendment by Dr. Candlish, have resolved to present a remonstrance

to the Privy Council against their present dangerous proceedings. The subject will come up again in that Court, and is expected to be amply discussed in the approaching Commissions, and in both the General Assemblies in May next.

We observe with satisfaction, that Sir John Pakington has brought the whole present state of the country, in regard to education, before the House of Commons. We trust that the Popish proceedings of the Government will not be forgotten by our Protestant friends in Parliament.

EMINENT TESTIMONIES AGAINST MONASTERIES.

WE shall not consider in this article the influence of monasteries on particular individuals. We have proved that they degrade and impoverish the "main body of the people;" and we shall now adduce the testimony of some of our greatest writers, to show the pernicious effects of these institutions ON NATIONAL PROSPERITY. Our authorities include both Papists and Protestants, and strike at once at the basis of these institutions, viewed in their political influence on the happiness of the people.

1. Indeed, one may safely affirm that the multitude of monasteries *invited the invasion and facilitated the conquest* of the Danes over England, and that in a double respect; first, because not only the fruit of the king's exchequer (I mean *ready money*) was spent, but also the root thereof, HIS DEMESNE LANDS plucked up and parted with *to endow the same*, whereby sinews of war were wanting to make effectual opposition against foreign enemies. Secondly, because England had at this time more flesh or fat than bones, (wherein the strength of the body consists,) *more MONKS than MILITARY MEN*. For instance, Holy Island, near Northumberland, is sufficiently known for a possession thereof, an advantageous landing-place, especially in relation to Denmark. This place was presently forsaken of the fearful monks, frightened with the Danes their approach, and Aldhunus, the bishop thereof, removed his cathedral and convent to Durham, an inland place of more safety. *Now, had there been a CASTLE, instead of a MONASTERY*, to secure the same with *fighters* instead of *feeders, men of arms* instead of *men of bellies*, therein probably they might have stopped the Danish invasion at the first inlet thereof. England, then, as much wanted martial men as since it hath been surfeited with too many of them.—*Fuller's Church History of Britain*, book ii. p. 137.

2. Henry VIII. resolving to reform the Church of England, ruined the monks, of themselves a *lazy set of people, that encouraged laziness in others*; because, as they practised hospitality, *an infinite number of idle persons, gentlemen and citizens, spent their lives in running from convent to convent*. He demolished even the hospitals, in which the lower people found subsistence, as the gentlemen did theirs in the monasteries. *Since these changes the spirit of trade and industry has been established in England*.

At Rome the hospitals place every one at ease, except *those who labour*, except *those who are industrious*, except those who have land, except those who are engaged in trade.—*Montesquieu's Spirit of Laws*, book xxiii. chap. 29.

The very same mischiefs (the mischiefs of laziness) result from monachism; it had its rise in the warm countries of the east, where they are less inclined to action than to speculation.

In order to surmount the laziness of the climate, the laws ought to endeavour to remove all means of subsisting without labour. But in the southern

parts of Europe they are quite the reverse. *To those who want to live in a state of indolence they afford retreats the most proper for a speculative life, and endow them with immense revenues.* These men, who live in the midst of a plenty they know not how to enjoy, are in the right to give their superfluities away to the common people. The poor are bereft of property, and these men indemnify them by supporting them in idleness, so as to make them *even grow fond of their misery.*—*Montesquieu's Spirit of Laws*, book xiv. chap. 7.

3. While one part of the Christian world, impressed with terror, went to perish in the crusades, another part were burying themselves in cloisters. Opinion gave rise to monks, and it will be the cause of their destruction. The estates they possessed they will leave behind them, *for the use and increase of society*; and all those hours which are lost in *praying without devotion* will be consecrated to their primitive intention, which is labour. The clergy are to remember that, in the sacred Scriptures, God says to man in a state of innocence, "Increase and multiply;" to man in a fallen state, "Till the earth, and work for thy subsistence." If the duties of the priesthood seem yet to allow the priest to encumber himself with the care of a family and an estate, the duties of society more strongly forbid celibacy. If the monks in earlier times cleared the deserts they inhabited, they now contribute to *depopulate the towns* where their number is very great. If the clergy have subsisted on the alms of the people, they in their turn *reduce the people to beggary*. Among the idle classes of society the most prejudicial is that which, from its *very principles*, must tend to promote a *general spirit of indolence* among men; make them waste at the altar as well the work of the bees as the salary of the workman, which burns in day-time the candles that ought to be reserved for the night, and makes men lose in the church that time they owe to the care of their families, which engages men to ask of Heaven the subsistence that the ground only can give or produce in return for their toil.—*The Abbé Raynal's Philosophical and Political History of the Settlements and Trade of the Europeans in the East and West Indies*, vol. vi. p. 299.

4. Which great event (the Reformation) has proved very beneficial to those particular countries wherein Protestantism has been firmly established, since, by *suppressing the idle drones in the convents*, and putting a stop to the great sums annually remitted to Rome, and carried to other parts for pilgrimages, &c., their *people are more increased*, and *more profitably employed* for the general benefit, while *their money*, before so unworthily dissipated, *is now employed in trade and commerce.*—*Anderson's History of Commerce*, vol. ii. p. 34.

5. The great increase of monasteries, if matters be considered merely in a *political light*, will appear *the radical inconvenience of the Catholic religion*; and every other disadvantage attending that communion seems to have an inseparable connexion with these religious institutions; Papal usurpations, the tyranny of the Inquisition, the multiplicity of holidays, all these fetters on liberty and industry *were ultimately derived from the authority and insinuation of monks*, whose habitations being established everywhere, proved so many seminaries of superstition and folly.—*Hume's History of England*, vol. i. p. 546, ch. xxxi.

6. The monasteries were filled by a crowd of obscure and abject plebeians, who gained in the cloister more than they had sacrificed in the world. Peasants, slaves, and mechanics, might escape from poverty and contempt, to a safe and honourable profession, whose apparent hardships were mitigated by custom, by popular applause, and by the secret relaxation of discipline. The subjects of Rome, whose persons and fortunes were made responsible for

unequal and exorbitant tributes, retired from the oppression of the imperial government, and the pusillanimous youth preferred the penance of a monastic to the dangers of a military life. The affrighted provincials of every rank who fled before the barbarians, found shelter and subsistence, *whole legions were buried in these religious sanctuaries*, and the same cause which relieved the distress of individuals *impaired the strength and fortitude of the empire*.

The novice was tempted to bestow his fortune on the saints, in whose society he was resolved to spend the remainder of his life; and the pernicious indulgence of the laws permitted him to receive for their use any future accessions of legacy or inheritance. Time continually increased, and accidents could seldom diminish the estates of the popular monasteries, which spread over the adjacent countries and cities; and in the first century of their institution, the infidel Zosimus has maliciously observed, that for the *benefit of the poor*, the Christian monks had reduced *a great part of mankind to a state of beggary*. As long as they maintained their original fervour, they approved themselves, however, the faithful and benevolent stewards of the charity which was intrusted to their care. But their discipline was corrupted by prosperity; they gradually assumed the pride of wealth, and at last indulged the luxury of expense. *Every age of the Church* has accused the *licentiousness of the degenerate monks*, who no longer remembered the object of their institution, embraced the *vain and sensual pleasures* of the world, which they had renounced, and *scandalously abused the riches* which had been acquired by the austere virtues of their founders.

Such are the early traces of monastic principles and institutions, which, in a subsequent age, have COUNTERBALANCED ALL THE TEMPORAL ADVANTAGES OF CHRISTIANITY.—*Gibbon's History of the Decline and Fall of the Roman Empire*, vol. ii. p. 153, vol. iv. pp. 389, 394.

7. Another engine set on foot, or at least greatly improved by the court of Rome, was a masterpiece of Papal policy. Not content with the ample provision of tithes, which the law of the land had given to the parochial clergy, they endeavoured to grasp at the lands and inheritances of the kingdom, and, had not the legislature withstood them, would by this time have probably been masters of *every foot of ground in the kingdom*. To this end they introduced the monks of the Benedictine and other rules, *men of sour and austere religion*, separated from the world and its concerns by a vow of perpetual celibacy, yet fascinated the minds of the people by pretences to extraordinary sanctity, while *all their aim was to aggrandize the power and extend the influence of their grand superior, the Pope*. And as in those times of civil tumult, great rapines and violence were daily committed by overgrown lords and their adherents, they were taught to believe, that *founding a monastery* a little before their deaths would *atone for a life* of incontinence, disorder, and bloodshed. Hence innumerable abbeys and religious houses were built within a century after the conquest, and endowed not only with the *tithes of parishes*, which were ravished from the secular clergy, but also with *lands, manors, lordships, and extensive baronies*. And the doctrine inculcated was, that whatever was so given to, or purchased by the monks and friars, was consecrated to GOD HIMSELF, and that to alienate or take it away was no less than the SIN OF SACRILEGE.

But when these donations began to grow numerous, it was observed, that the *feudal services ordained for the defence of the kingdom* were every day *visibly withdrawn*, that the *circulation of landed property* from man to man *began to stagnate*, and that the lords were curtailed of the fruits of their sig-

nories, their escheats, wardships, reliefs, and the like; and, therefore, in order to prevent this, it was ordained, by the second of King Henry the Third's great charter, and afterwards by that printed in our common statute-book, that all such attempts should be void, and the land forfeited to the lord of the fee.—*Blackstone's Commentaries on the Laws of England*, vol. ii. p. 269, vol. iv. p. 108.

8. The early institution of monasteries in the Spanish colonies, and the inconsiderate zeal in multiplying them, have been attended *with consequences more fatal*. In every new settlement the first object is to encourage population, and to incite every citizen to contribute towards augmenting the strength and number of the community. During the youth and vigour of society, while there is room to spread, and sustenance is procured with facility, mankind increase with amazing rapidity. But the Spaniards had hardly taken possession of America, when, *with a most preposterous policy*, they began to erect convents, where persons of both sexes were shut up under a vow to defeat the purpose of nature, and to counteract the first of her laws. Influenced by a misguided piety, which ascribes transcendent merit to a state of celibacy, or allured by the prospect of that listless ease, which in sultry climates is deemed supreme felicity, numbers crowd into THOSE MANSIONS OF SLOTH AND SUPERSTITION, and are LOST TO SOCIETY. The impropriety of such foundations, in any situation, where the extent of territory requires additional hands to improve it, is so obvious, that some CATHOLIC STATES have expressly prohibited any persons in their colonies from taking the monastic vows. Even the SPANISH MONARCHS, on some occasions, seem to have been alarmed with the spirit so *adverse to the increase and prosperity of their colonies*, that they have endeavoured to check it. But the Spaniards in America, more thoroughly under the influence of superstition than their countrymen in Europe, and directed by ecclesiastics more bigoted and illiterate, have conceived such a high opinion of monastic sanctity, that no regulations can restrain their zeal; and by the excess of their ill-judged bounty, religious houses have multiplied to a degree no less amazing than PERNICIOUS TO SOCIETY.—*Robertson's History of America*, vol. iii. p. 233.

9. The suppression of monasteries in the Gallican Church is another change *meriting our approbation*. Many persons in the retirement of the cloister, had unquestionably their minds mortified to all worldly concerns, and lifted up to Heaven with the pious fervour of true devotion,—it would be want of charity to suppose otherwise; but it is no want of charity to suppose that many persons of both sexes were, in early youth, and before they could form a due judgment of what would be for their future happiness, immured in THOSE LIVING SEPULCHRES from sordid considerations of family expediency. Monastic institutions have never wanted their defenders. They are suited to the gloomy apprehensions of enthusiasts, and to the base views of hypocrites. They are not peculiar to Christianity; but wherever they exist they have for their main support either the credulity of the vulgar or the superstition of the opulent, and they will be abolished in all countries sooner or later in proportion to the increase of learning, or the continuance of ignorance.—*Bishop Watson's Charge, directed to the Clergy of the Diocese of Landaff, June 1791*, p. 7.

10. The evil effects of monastic establishments upon population have been severely and justly inveighed against; but the mode in which they operate has been misunderstood; it is the idleness, not the celibacy, of the monastic orders that ought to be censured. They put their lands into cultivation, it is true; but where is the merit of that? Would the lands remain untilled if

the monastic system were abolished? So far from that evil resulting from the abolition, wherever *these establishments have been converted into manufactories*, of which the French Revolution has offered many examples, *equal agricultural produce has continued to be raised, and the produce of the manufacturing industry has been all clear gain*, while the increased total product thus created has been followed by an increase of population also.—*Say's Treatise on Political Economy*, vol. ii. p. 203.

11. I will now adduce the testimony of monarchs, and of legislative and other public bodies.

When PETER THE GREAT was carrying on the work of civilizing the Russians he prohibited any of his subjects entering the monastery under fifty years of age.* If monasteries had been seats of civilisation and of learning, he would rather have increased their number. JOSEPH, EMPEROR OF GERMANY, suppressed the monasteries in his dominions, and applied their possessions to the service of the State. The abolition of the monasteries was one of the first measures of the FRENCH REVOLUTIONISTS, and it is to this circumstance that France is mainly indebted for her present prosperous condition, notwithstanding the horrid massacres and the tremendous wars she has since experienced. Even in SPAIN, besotted and priest-ridden SPAIN, measures were taken by the Government to diminish the monks; and in consequence of these measures, the number of monks and nuns was, in the course of twenty years, between 1768 and 1788, reduced from 84,122 to 71,607 persons.—*Laborde's View of Spain*, vol. iv. p. 28.

In a most valuable "Memoir on the Advancement of Agriculture, addressed, in 1795, to the Supreme Council of Castile, by the Patriotic Society of Madrid," the evils arising from monasteries are distinctly pointed out. After tracing the origin of monasteries, the Memoir proceeds:—At the same time that the prevalent laxity of morals among the clergy multiplied the number of convents, the vices of the proprietary monks gave rise to the mendicant orders, who, increasing, becoming proprietary, and equally immoral in their turn, occasioned the necessity of continual reformations. *The consequence of such a multitude of RELIGIOUS ORDERS, and the ENORMOUS MULTIPLICATION OF MONASTERIES, of proprietary monks, and of others subsisting upon alms, has been THE ROBBERING OF THE INDUSTRIOUS CLASSES IN SOCIETY OF SUBSISTENCE AND SUPPORT.*—*Laborde's View of Spain*, vol. iv. p. 192.

In the year 1644, THE CITY OF MEXICO presented a petition to the king, praying that *no new monastery might be founded*, and that the *revenues of those already established might be circumscribed*, otherwise the religious houses would soon acquire the property of the whole country; they request likewise that the bishops might be laid under restrictions in conferring holy orders, as there were at that time in New Spain above six thousand clergymen without any living. They must have been enormous abuses, indeed, when the superstition of American Spaniards was shocked, and induced to remonstrate against them.—*Robertson's History of America*, vol. iii. p. 332.

When Canada was ceded to Great Britain, it was stipulated that the Catholic religion should remain established by law, but that there should be no more monks. All the monks then existing have since died, and their property has fallen to the Government. It has, however, been judged advisable to concede so much to the prejudices of the people as not to suppress the nunneries.—*Lambert's Travels through Lower Canada*, vol. i. p. 342.

* *Histoire de Russie sous Pierre le Grand*, par M. de Voltaire, p. 96.

No country has been more anxious than our own to curtail the power of the monks; for several ages previous to the Reformation this object was steadfastly pursued by the legislature. Our Edward I., who is called the English Justinian, rigorously enforced the statute of mortmain, a statute which prevented any one bequeathing land to monasteries. The monks evaded this law by getting the devotees to leave their estates to other persons *for the use of the monastery*. Hence arose the practice of uses and trusts. Subsequently the legislature prohibited this also. The statute of mortmain is still in force. No person can now leave LAND to a religious or a charitable society.—*Blackstone's Commentaries*, vol. ii. p. 268.

Here, then, is a positive proof of the pernicious effects of monasteries; here is a positive law, passed to prevent the increase of these houses, a law passed, too, not by the "wife-killing tyrant," but by a Popish monarch and a Popish legislature, and the evasions of this law were, during successive centuries, most carefully watched and guarded against. If monasteries were so beneficial as you would persuade us they are, why all this caution? Why should the legislature have been so exceedingly anxious to prevent their increase?

ROME DISPOSING OF AN HEIRESS.

A FRIEND of ours was lately explaining to one of our timid and unfaithful Protestants, the growing machinery and progress of Rome. The person addressed listened attentively to the statement, and then replied with a languishing air, "Well, I am very sorry that you have told me these things, for it has made me somewhat uncomfortable." Men obstinately shut their eyes against the light on this subject, and yet the childish credulity of those who believe, or affect to believe, that Rome is making "no progress" in Britain, is every day receiving fresh rebukes. That corrupt and intolerant system is not only advancing, but advancing with a tide of prosperity, and a freedom from exposure, which must probably be taking even her own sanguine votaries by surprise. The blindness and torpor of Protestants is in truth the great source of her triumph. She is seizing, especially, the wealthy and the titled of the land, by whose influence and money she justly hopes to secure further success. The following is the most recent case of outstanding triumph.

"AN HEIRESS TAKING THE VEIL.—Miss Hales, the owner of the Hales estate, Canterbury, took the veil as a novice of the order of Carmelite Nuns, on Wednesday, the 6th of January. The ceremony was performed in the chapel of the Carmelite Convent in Paris. Miss Hales was dressed in white, and wore orange blossoms in her hair. The Archbishop of Paris officiated, assisted by many other dignitaries of the Church. Miss Hales, who has by this shut herself out from the world, at the age of 22, took the vow of 'Poverty, Obedience, and Chastity' with the utmost willingness—all the persuasions of her friends to alter her foolish determination being utterly fruitless. A great many of her friends were present at the ceremony, her mother amongst them. Miss Hales intends making over the whole of her estates—roughly valued at £150,000—to the Church of Rome; only excepting a small annuity in favour of her mother."

Let our readers pause and dwell on this fact for a moment—a fact at which greedy monks must chuckle. By securing ladies of rank and family, Rome opens up wide channels of influence to her emissaries; by securing such heiresses as this, she adds immensely to all her elements of power. A capital of £150,000, at 5 per cent., is £7500 a year. This will support in perpetuity seventy-five additional priests in Britain, at £100 a year each, or twice that number of schoolmasters, at £50 a year each. If this large accession of wealth

is turned in another direction, it will enable her extensively to bribe the press, or to publish Jesuitical works—it will give her the means of purchasing wide domains for the establishment of additional monasteries and nunneries, and the Privy Council will, under the present system, give thousands a year to endow them. It is worse than childish, in these circumstances, to profess to ignore or despise the progress of Rome, or to set over against it any number of conversions, real or supposed, of poor men in Ireland, however important and gratifying, in a spiritual point of view, these may be. Rome is a political system. She is aiming by all sorts of pious swindling, at territorial supremacy in Britain, and, in spite of Protestant credulity, she is making rapid strides towards the accomplishment of her ultimate object. If that object is ever secured, she will make very short work of all our churches, missions, and missionary societies, of our Bibles and Bible agencies, our free Parliaments, our unfettered press. Her one object is ever the same, and she uses the liberty of Britain only for the purpose of betraying and destroying it. A suggestion has been made that, besides treating such a case as the one stated above, as an instance of ordinary lunacy, the law should direct that all such bequests should be void, and that the money should, in every such case, pass on to the next heir.

THE PRIESTS IN BELGIUM.

(From our own Correspondent.)

January 1858.

THE struggle in Belgium thickens daily between the Clericals and Liberals. The priests, it appears, have received orders to thunder from the pulpit upon the press and the party of progress, and to convert the confessional into an instrument of Ultramontaniam. Thus the clergy in various parts refuse absolution to those who take a liberal paper, and teach them as a point of duty to take "the paper of the diocese." One journal, which holds moderate opinions, and professes attachment to "Catholicity," while it blames the tyranny of the priests, faithfully describes the state of things here. "Here is what takes place in our country, and probably in Piémont, above all, in Savoy. The clergy begins by interdicting the reading of journals and books, calculated to enlighten the citizens. A 'Catholic' taking a liberal paper is at once proclaimed an infidel; he is refused absolution at the confessional; he is denounced from the pulpit; the people are ordered to avoid him as a public pest. The whole parish is desired to read only the bishop's newspaper, and to receive all in it as truth. Every one knows how these papers are conducted. An election takes place. The episcopal paper denounces the liberal candidates as enemies of God and his Church,—as men who have sworn to exterminate the priests and destroy the churches; attributing to them words not spoken by them, and writings wherewith they have no connexion, and imputing to them acts which have never existed." That is to say, the bishops' papers (every bishop has one, some have two, or rather three) are quite up to the art of lying and calumniating.

Nothing can exceed the violence of some curés in the pulpit. One in this quarter exclaimed,—“If there be a highwayman, a villain, an adulterer, a robber, a whoremonger, an assassin, in a neighbourhood, seek him among liberals, and you will find him!” The *Progrès*, a liberal paper of Yvres, and the different journals of Ghent, have repeatedly published preachings of this style throughout Flanders. A correspondent of the *Progrès* said lately, “To see

our clergy at work, one would think that their seminaries had but one object, to teach the young priests how to abuse, vilipend, and calumniate their political opponents."

It is a frequent style of preaching to declare that there is more guilt in reading a liberal paper than in theft, assassination, or adultery. "There is more chance of saving the soul of a dying man who has lived an immoral life, than of one who has read the impious journals (the ordinary name for the liberal papers); the one may have a corrupt body, but the other has a corrupt soul. The first, besides, may have kept the faith; but the last has not the shadow of a virtue. A thief, an assassin even, has more right to the Divine compassion, than an impious reader, for want may have driven the first to their courses." A neighbouring curé, in like manner said, that to read a liberal paper was "an enormous sin, which leads to eternal damnation."

It must be obvious that this way of preaching leads the people at once to infidelity, for religion seems in their hands just an instrument of power to the priests. Thus, in various places, the clergy have pressed their people to join in an engagement not to deal with merchants that have voted for a liberal, or in any way to favour the opponents of Ultramontanism. Several clerical papers, for example, that of the bishopric of Ghent, have set themselves to show that "Catholics" can act in no other way.

One word more. Our papers lately contained this piece of intelligence:—"Two young ladies of the *Anglican rite*, governesses in the Chateau d'Ahin, were converted last week to the Roman faith, in the chapel of Ahin. They were baptized by M. Gils, curé of St. Leonard, who had given them religious instruction. Prince William of Looz-Corswarem was godfather." Unhappily these perversions are no uncommon thing. The numerous defections caused by Puseyism, have spread a notion in the Church of Rome, that it is easy to bring over the English. When a young person comes among us a governess, she is as much as possible isolated from the truth, and put in communication with a priest who undermines her principles. Lately, in a town which I know, two young ladies thus circumstanced, were told that there was no Protestant worship there, while, in fact, there were two Protestant churches, and were urged to go to the "Catholic church," for it surely was better than to go to no church. They went; and the issue was their conversion to Popery. Facts like these should be everywhere known in England and Scotland.

C. M.

PERSECUTION OF PROTESTANTS IN PIEDMONT.

It will be remembered that in June last proceedings were taken in the Provincial Tribunal of Alexandria (Piedmont), against two ministers of the Free Evangelical Church of Piedmont, named Mazzarella and Lagomarsino, and a third person, named Minetti, for the crime of holding meetings in their own houses for public instruction, and for preaching sermons alleged to be directly attacking the State religion, in the presence of persons of all classes, admitted free. On trial the accused were found guilty, sentenced to various terms of imprisonment, and condemned in fines, besides being admonished to abstain from so preaching in future. Against this sentence they appealed to the Court of Appeal of Casale, which, after an interval of nearly six months, at last pronounced the following decision, on 13th November, which is interesting as showing what sort of preaching is understood to be prejudicial to the maintenance of the State religion of Sardinia—the Roman Catholic—and

also what toleration in that country means. Certainly we should have expected better things in Sardinia :—

“ SENTENCE.

“ Accused of having, in the months of November, December, and January last, at Alexandria, held meetings in their own houses, first in Monserrato, and afterwards in Viscovado Street, for public instruction, directly attacking the religion of the State in their sermons preached in the evening, in the presence of persons of all classes, to whom admission was granted as to a public assembly, denying—

“ I. The divine institution of the clergy, its continuous succession, its hierarchical order, and the authority conceded to it by God for the government of his Church.

“ II. The Sacrament of the Eucharist, the transubstantiation operated by its means, and the sacraments of confession and of ordination.

“ III. The existence of hell as a place of punishment, destined in eternity for those who die without grace.

“ IV. Finally, proclaiming that the worshipping of images is a mere act of idolatry, forbidden by the first precept of the Decalogue.

“ By the sentence of the Provincial Tribunal of Alexandria, of the 5th of June last, being declared guilty of the crime, by the application of Art. 164, 166, last part of 55, 96, and 77 of the Penal Code; and previous to the law of July 5, 1854, Mazzarella and Lagomarsino are condemned to five days' imprisonment, a fine of 200 francs each, with subsequent incarceration for sixty-six days; Minetti to three days' arrest, a fine of 51 lire, with the addition of imprisonment for seventeen days.

“ Confirms the sentence of the Provincial Tribunal of Alexandria of 5th June last, with all expenses to be borne by the accused, and refers the case to the said tribunal for the execution of the sentence. So judged, &c.

“ *Cusale, Nov. 13, 1857.*”

Though this first appeal has thus been rejected, there is still a second resort to the Supreme Court of Cassation, to which Signor Mazzarella has forwarded the following appeal, which, as being itself a bill of indictment against the system of religious persecution carried on by the priesthood of Piedmont against Protestantism, will be read with interest in this country, where it has hitherto been generally believed, that so far as regarded Piedmont, there was at least one spot in Italy where the law was not directly framed for the suppression of the gospel, and the punishment of those who preached it. We give the following extracts :—

“ 1. Images ought not to be worshipped, nor Christ effigied in any way (Exod. xx. 4, 5). ‘Thou shalt not make unto thee any graven image, or any likeness. Thou shalt not bow down thyself to them, nor serve them.’ This is the law of Moses.

“ 2. Recourse should be had directly to Jesus Christ. In the Gospel of John it is written—‘God is a spirit, and they that worship Him must worship Him in spirit and in truth.’ This is the Apostle's law. ‘Come unto me, all ye that labour and are heavy laden, and I will give you rest,’ (Matt. xi. 28). This is Christ himself.

“ 3. Uselessness of confession of sins made to man, no man having power to absolve from them, this being reserved by God to himself. ‘Who can forgive sins but God alone?’ (Luke v. 21). ‘The Son of Man hath power upon earth to forgive sins,’ (Luke v. 24). ‘If we confess our sins, He (God) is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness,’ (1 John i. 9).

“ 6. The Pope is not the Head of the Church. The Church requires no Head, Jesus Christ having left no representative on earth. Nor was St. Peter the successor of Christ. ‘For the husband is the head of the wife, even as Christ is the Head of the Church.’—(Eph. v. 23.) ‘But I would have you know, that the head of every man is Christ.’—(1 Cor. xi. 3.) ‘There are contentions among you; now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? or were ye baptized in the name of Paul?’—(1 Cor. i. 11-13.) The same writes St. Peter :—‘For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.’—(1 Peter ii. 25.) In chap. v. 1, he calls himself, writing to the elders, ‘Con-senior et testis Christi,’ (an elder and witness of Christ.) Peter himself, then, protests against the sentence by which recourse is had to him. What is the result? The condemnation of men who, maintaining the Word of God with fidelity, have repeated passages which serve to establish the spirituality of Christianity, the need of recourse to the Saviour, the glory of God, which consists in pardon, and not in pardoning *per quantum possum*, but who absolves with all power; and, finally, the

holy and pure Headship of Christ in the Church. 'These principles,' the Court of Casale says, 'are contrary to the religion of the State.' Be it so; but they are evangelical principles, maintained by the evangelical worship, which is tolerated.

"To the important facts adduced by the advocate, Zupretta, contained in the printed memorial attached to this, another is herewith added. The sentence confirmed in appeal condemns 'to the admonition to abstain, for the future, from saying or doing anything directly or indirectly opposed to the religion of the State.' According to the above sentence, the simple repetition of the words of Jesus Christ would be an attack upon it. The Evangelists have a conscience against which they cannot lie. To admonish them is the same as to say, 'Do not act according to your conscience.' It is no crime to hold a belief different to the religion of the State; it is no crime to belong to the Evangelical Church; it is no crime to meet for the reading and meditation of the Bible. How could the undersigned speak anything different from what is written in the Bible? Two fishermen declared in the great Sanhedrim of Jerusalem, 'Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.'—(Acts iv. 19.) The undersigned could not reply otherwise. Conscience, with regard to religion, is the most delicate thing in existence. Imprisonment may be endured for it; but magistrates, who themselves possess a conscience, neither can nor ought to impose on that of others admonitions to which it is morally impossible they can submit. When the law of God is at strife with the law of society, the latter may condemn, but the victory will inevitably be on the side of the former. The undersigned, therefore, appeals to the justice of the magisterial censors to annul the sentence passed against him.

"BONAVENTURA MAZZARELLA.

"Casale, Nov. 25, 1857."

This is a matter of such great importance to the cause of religious liberty, that we shall recur to it.—*Abridged from the Morning Advertiser.*

We understand that Mazzarella is a man of the highest character, and his language is worthy of a true martyr. It is high time that these old Popish laws were abolished in Sardinia.

LEWES, SUSSEX.

A LECTURE on the "Reformation in England," illustrated by fifteen diagrams, was delivered by the Rev. J. T. Dunlop, to about five hundred Sabbath scholars, on evening of 29th January. Sound Protestant truths were advanced, and the attention of the young persons was encouraging. Why should not a similar effort be made in every town in the kingdom?

POPISH HATRED OF THE BIBLE.

TO THE EDITOR OF THE BULWARK.

LONDON, 4, WALEDOCK.

SIR,—After the perusal of the following instance of so-called veneration for the Christian's book, it will surely be impossible for any maudlin sympathy to call the thing which teaches thus a Christian Church! "Two young men from the Roman Catholic colleges met to spend their vacation in their parent's house. They had learned such veneration (!) for the Book of God in their absence, that a fine of 2s. 6d. was at once established, to be paid by the first and every one who should quote or use in any way or manner, or on any subject, a word or phrase or passage from the Bible!" Is not Satan doing his work bravely? Do not his cloven hoofs become plainer and plainer in the pattens of Rome? But is not the sleep and the slumber of Christians, while these things and worse are being constantly ingrained into our youth, fearful and deplorable? I vouch for the truth of this circumstance, and remain, as from the first, a subscriber and well-wisher, and yours obediently,

JOHN BATH.



A POPISH BISHOP ROBBED ON HIS WAY TO SEE THE POPE.

A CURIOUS INCIDENT WITH A MORAL.

DR. CONNOLLY, Romish Bishop of New Brunswick, went lately, as in duty bound, to pay his respects to the Pope—his ecclesiastical and civil lord. He travelled unmolested through the British dominions—not a Scotchman, Englishman, or Irishman having lifted a finger against him. He went also in safety through France—lost not a shilling of money by fraud or violence. How he and the pilgrims of his company long to tread the holy Roman land—the territory consecrated by the presence, and governed by the wisdom of the great Pope himself, for fifteen hundred years! Long had Dr. Connolly wandered as a stranger in the “tents of Meshech.” Long had he groaned in the land of heretics. Now he is approaching the States of the Church—heaven on earth—a spot ruled by the Vicar of Christ—a place filled to overflowing with friars, priests, bishops, monks, nuns, and holy papists of all kinds—a place never plagued by the presence of Protestants—a place in which the Bible is never opened, in which there exists not *one* “Common School:” surely, surely Dr. Connolly has found at last a Heaven on earth! No danger can threaten him in the holy Roman land, for no heretic is there—no Bible is there to “corrupt” men’s minds or make them doubt of the infallibility of the Pope—no common school is there to teach the Italians to read and write. Surely Dr. Connolly is safe there!

He is travelling by express from CIVITA VECCHIA to Rome. He has in charge the Decrees and Resolutions of the First Provincial Council held at Halifax, and his heart palpitates to lay them in safety at St. Peter’s feet. He also has charge of considerable sums of money—a commodity always welcome at Rome.

But, suddenly, at half-past seven o’clock in the evening, in a peaceful and retired part of the road, the carriage that contains the sacred person of the Bishop of New Brunswick is attacked by seven men—seven robbers—seven good Romans—and, after a severe scuffle, Dr. Connolly and his companions are relieved of all their money, their watches, and other portable valuables. Cruel banditti! Were ye heretics, ye might be excused, but veritable children of the Church *in* the States of the Church, under the very nose of the Pope himself, to rob a Bishop! Bishop Connolly will get his Holiness to pronounce you *reprobate*, as he and Walsh did a short time ago with respect to our Bible. But probably the Roman robbers acted upon a high sense of justice in relieving the Bishop of New Brunswick of a little loose change—they thought that *he* had fleeced the poor Irishmen of St. John, and therefore that he could have no great objection to the poor Romans fleeing him in turn. They had just as good a right to the money as he had. At any rate, as the Bishop of New Brunswick was to give lots of money to the Pope, he could afford to give a little to the Pope’s good children, the banditti.

We have no doubt whatever but Bishop Connolly could travel from end to end of England and Scotland and not be robbed of a single sixpence; but the very first day he travelled in the country that has been governed by the Pope for many centuries, he is robbed on the highway, and his very life is endangered. How comes this? Ah! little do the Walshes and Connolies and other Romish dignitaries know how much they owe to that very Book which they lately so savagely anathematized! Little do they know what they owe to the common schools which they denounced. The Pope, assisted by thousands of priests, cannot govern or civilize a small portion of Italy. We would be obliged to them then if they would quit their insolent attempts at

governing British colonies. Popish banditti in Nova Scotia sacked Protestant houses, and broke Protestant heads, and they were allowed to escape with impunity, through Romish trickery and the baseness of nominal Protestants. If left in such hands, our country would soon become as "safe," and as "moral," and as "Catholic," as that happy district where Dr. Connolly, Bishop of New Brunswick, was robbed.—*Witness: New Brunswick Paper.*

STEALTHY PROGRESS OF ROME.

THE Romeward tendency of the age is becoming more and more marked, although we trust that there is also a gradual awakening amongst Protestants. Let us give a few instances from different parts of the kingdom.

PenZANCE.—Great excitement has been created in Penzance, in consequence of the celebration, after the Popish fashion, of the Lord's Supper at midnight on Christmas Eve. The *Cornish Telegraph*, December 30, thus describes the midnight scene:—

"The interior of St. Paul's was profusely decorated. Two large garlands of evergreens were suspended across a portion of the chancel. The seats were adorned, and above the communion table ran two lines of evergreens, continued along the wall on one side to the pulpit, and carried round the latter. Between these lines were the words, (also in holly and other shrubs), 'Glory to God in the highest,' while round the pulpit the text was completed—'Peace on earth;' 'good-will to man,' in two lines. Above the centre of the communion table was a Cross, three feet long apparently, and composed of evergreens and flowers. The articles about to be used in the communion service were exposed. On each side of the entrance door were mottos in red and black letters, 'For unto us a child is born,' and 'For unto us a Son is given.' The deepest silence reigned until twelve o'clock, soon after which hour a gentleman in black—the Rev. Mr. Gueritz, we were told, rose from near the communion rails, and dived into the vestry to the left. Soon afterwards two clergymen appeared in their surplices, and knelt one on each side of the table. Rising, with their faces turned from the congregation towards the east, a psalm—one of several printed especially for Christmas-tide—was given out, and sung by the congregation, there being no music or choir. After the Lord's Prayer and the Collect, read by a gentleman who we are told is the Rev. Mr. Fenton, the same minister faced the people, and, placing his hands together as if in prayer, rehearsed in a distinct and impressive voice the Ten Commandments. The service was then proceeded with in the usual manner, the Rev. Mr. Simy assisting his colleague. Mr. Fenton seldom used his book, and generally clasped his hands, whether exhorting or praying. The whole service was very solemn. About forty of the congregation were communicants, and at one all departed."

The tendency of this, of course, cannot be mistaken, and we strongly advise the Protestant people of Penzance to continue their zealous opposition to such unwarranted innovations.

OXFORD.—The following appeared in the *Record*, July 3, 1857, (under the head of "Oxford University Intelligence,") as part of a notice issued by the Examiners of Law and Modern History to the candidates for examination. Lingard (Popish History) should be preferred for English history, with illustrations from such works as *The Annals of England*, making reference, where possible, to the original authorities and documents therein cited. The Alliance have taken steps in the matter.—*Monthly Letter of the Protestant Alliance*, February 1858.

LIVERPOOL.—The Romanists here are proceeding with stealthy energy. They have got an institution called the "Catholic Institute," to the erection of which they contrived to get both Protestant and Popish workmen to devote their time and strength. In that building they had lately a series of "Christmas Plays," attended by all classes, including some prominent mem-

bers of Protestant Churches. The *Liverpool Daily Post*, of January 14th, tells us that—

“The tragic opera, ‘Flavian,’ written and composed for the occasion, by Mr. J. M. Capes, was a great success; and ‘The White Horse of the Peppers’ was played with an effect which would not do discredit to professional actors. The part of *Gerald Pepper*, by Master Thompson, merits special commendation. We are again so pressed for space that we cannot give a detailed notice, but we do sufficient when we state that everything was highly creditable to the training of the Institute. The hall was crowded to its utmost capacity. There were fully six hundred persons present, all in full evening dress, and the aspect of the whole was most brilliant. Several Protestant families were present.”

The same paper adds—

“Between the first and second piece, the Rev. Father Nugent addressed the audience. He said he felt highly complimented by the brilliant assembly which had answered to his invitation, and he was glad to see amongst them many who differed from him in religion. Religion was, certainly, no obstacle to their presence at the entertainments of the evening; and he felt assured that the more they knew each other the more would these barriers be broken down, and the better would it be for the public good. The rev. gentleman then referred to the circumstances under which the hall they were in had been erected. The zeal and hearty co-operation of working men had raised it up, and he was happy to say that not only Catholics but Protestants had given their aid to the undertaking. Father Nugent next announced that the building would be open every Monday evening, for the recreation of the working men; and, after again expressing gratitude for the large attendance, he sat down amidst loud cheers.”

What Priest Nugent means by “breaking down the barriers,” is simply the overthrow of Protestant principles, and by the “public good” he means, of course, the triumph of the Romish Church. Let those silly and unprincipled Protestants who countenance such proceedings, only try to get the priests to make even a single concession to them, and they will see the true spirit of the system which is as ready to countenance the burning of them as ever, notwithstanding all its smooth talk when it has a purpose to serve. Why are our friends in Liverpool adopting no comprehensive means for exposing and counter-working such insidious operations?

MOUNT ST. BERNARD.—This is a huge monastery near Leicester, with about 1000 acres of land, and receiving, under the name of a Reformatory, nearly £6000 a year from Government. To give our readers an idea of what is going on there at our expense, and of how this is promoted by nominal Protestants, we quote the following extract from a letter by the “Abbot,” published in the *Tablet* of January 2 :—

“It was on Christmas Eve; the community at the abbey had said vespers, and had gone at five o’clock to rest, to rise again at eight, to sing matins, to be followed by the Pontifical Midnight Mass. At half past six there was to be an interesting ceremony at the colony, to which my departed child had looked forward with joyful expectation. He had procured, through the kindness of benefactors, a beautiful statue of the Blessed Virgin, the size of life. The statue was purchased a few weeks ago of Messrs. Burns and Lambert, having been just imported by them from Munich. Brother Lawrence loved the colony with all his heart. He loved it from the first; he co-operated with me in all my efforts for its establishment; he consoled me under my difficulties, often assuring me that it was the work of God in a particular manner; he helped it forward in every way he could, by word, act, example, and by his constant and fervent prayers. He loved the boys, and he wished them to love the Blessed Virgin, whom he himself, as a good religious, so tenderly loved. His last thought of love for the colony was to procure this large and beautiful statue, in order to increase the devotion of the boys to the Immaculate Mother of God. It was to be inaugurated and blessed by me on Christmas Eve. He felt a still deeper interest in the function at the colony from the following circumstance :—He had received notice, a few days before, that Mr. Dickens, of literary celebrity, was going to send a friend of his to the abbey, with the view of writing an article in the *Household Words* on our monastic doings and ceremonies on Christmas Eve. A previous article, some months ago, chiefly on the colony, ably and fairly written in that periodical, had done

much good in removing prejudice, and had excited great interest among many Protestants. Brother Lawrence looked forward to this visit with much pleasure. He hoped Mr. Dickens's friend would be pleased and edified. Mr. — arrived on Thursday afternoon. Brother Lawrence took him up to see the colony, and to be present at the blessing of the statue. The chapel looked very pretty in its Christmas decorations, and the dear boys, 300 in number, were so clean, and looked so well and happy, that Mr. — was much struck and pleased. He said to me, in few but expressive words, 'There is great moral power here.' It was indeed a beautiful sight. After the blessing of the statue, I said a very few words to the boys about the love they should have for the Mother of God, who was also their Mother too; on their happiness in having such a Mother, and on the privilege of always having recourse to her in all their difficulties, trials, and temptations. We all then knelt down, and said one 'Hail, Mary,' that, through the intercession of her who on that night brought forth her Divine Son, we might all spend a happy and a holy Christmas."

There is much here worthy of notice. Not only is the rank idolatry striking in which the boys are being trained, and which is enough to bring down a judgment on the land, but unless this emissary of Rome is exaggerating, the conduct of Mr. Dickens ought to engage the attention of the Protestant public. Is that professed friend of the people and of liberty doing all in his power secretly to foster the enemies of both?

PETERHEAD.—The circulation of Popish and Romanizing books in public Institutions is exciting increased interest and attention in various parts of the country. Those in use in the Academy at Peterhead may well excite apprehensions on the subject. This school is managed by directors, among whom we observe the Provost and a Bailie, Rev. J. Yuill of the Free Church, Rev. J. Frame of the United Presbyterian, and Rev. Gilbert Rorison of the Scotch Episcopal, with some lay Scottish Episcopalians. The Scottish Episcopalian element seems to prevail. How many directors there are, however, does not appear. At a meeting on 4th December, Mr. Yuill brought before the meeting a book entitled "Kings of England," and moved that it be replaced by a less objectionable one, on account of the spirit and language of the said book. Mr. Frame seconded. Mr. Rorison moved a counter-motion, which was carried. A meeting was again held on the 16th December. Then Mr. Yuill stated at length his objections, quoting various passages which showed the Popish tendency of the book. Mr. Frame also spoke on the same side. Mr. Rorison conceded a good deal. Others also acknowledged that it might as well be removed; and it was stated before the close of the meeting, that Mr. Engledow, the master (a Scottish Episcopalian), had signified his intention to discontinue using the book. On the same occasions the use of the Vulgate as a book for teaching Latin was objected to:—1. From the character of its Latinity; 2. Because the Apocryphal books are interspersed among the pure Scriptures; 3. Because the Vulgate used in the Academy is the Roman Catholic edition, confirmed and ratified by the Pope; 4. Proof that it is the Popish Bible is found in the Introduction, which contains the decree of the Council of Trent ratifying the Vulgate with the Apocrypha, as the only true Bible; and a Commentary, in which texts are quoted from the Apocrypha and authentic books, to the gross perversion of many passages in the latter; 5. Because such a book, used either as a class book or a religious exercise, is calculated to teach Popery and subvert Protestantism. Mr. Rorison defended the Vulgate, quoting from Principal Campbell's Dissertation prefixed to the Four Gospels. Another meeting was held on 4th January, when Mr. Rorison continued his defence of the use of the Vulgate. Mr. Yuill stated that he had discovered a new objection—the existence of errors, as the following:—"The woman shall bruise the head of the serpent,"—"Do penance,"—"Jacob adored the top of his staff."

Marriage is called "a sacrament." Mr. Rorison said the passage as to Jacob was "of course elliptical," meaning he "worshipped with his face towards his staff." He then incidentally remarked, that for himself he would be very glad if Mr. Engledow would remove the book, to which he believed Mr. Engledow attached no importance whatever farther than a school-book. It was then urged that an assistant to Mr. Engledow should be appointed. One plan proposed was, to unite the Episcopal school with the Academy; but that was not favourably received. The *Peterhead Sentinel*, of 22d January, contains in a letter the following queries:—"1. Is the Vulgate used for teaching Scripture? Then the English version is at any rate more accurate and more useful for this purpose. 2. Is it used for teaching Latin? Then it will assuredly teach very bad Latin—hence I would recommend a classic, as C. Nepos," &c. We might easily multiply such facts. They prove that Rome is working indefatigably throughout the entire United Kingdom, and that it is more than time that Protestants were combining more earnestly and effectually to resist her progress, and expose her machinations.

THE GUNPOWDER PLOT.

BY DR. CROLY.

THE Popish plot of the year 1605 is so well known that I shall give but the outline. The accession of James the First, the son of a Popish queen, had excited strong hopes of the Royal partizanship among the Popish body in England. But James, though evidently inclined to compliance, had learned a salutary fear of breaking his pledge to Protestantism. A conspiracy was instantly formed, and his overthrow was resolved on. The conspirators formed connexions with the Continent, obtained the sanction of the Pope, and were promised an army by the King of Spain. But the political machinery was too slow for the impatience of men inflamed with fanaticism, and they resolved on indiscriminate massacre. In the history of modern nations there never was a scheme of blood so broad, so sudden, and so merciless. It has but one example, the massacre of the French Protestants in 1572, on St. Bartholomew's Eve.

The Commons, numbering 464, the Lords, numbering 78, the King, Queen, and Heir-apparent, assembled on the first day of the Parliamentary session, were to have been blown up,—the Princess Elizabeth, a child, was to have been seized, and a Popish Government was to have been formed. Garnett, the principal of the English Jesuits, with three of his Society,—Oldcorn, Gerard, and Greenway, conducted the religious ceremonial of the plot. Gerard administered the sacrament to the five principal conspirators, after they had taken the oath of secrecy. Secrecy was preserved for nearly three years,—from the spring of 1603 to the winter of 1605. During this period they worked with indefatigable toil at the mine under the Parliament-house. Often as the subject of the massacre must have been discussed in their gloomy labours, no touch of conscience seems to have awoken them to a sense of the desperate crime which they were on the point of committing,—the horrible havoc of five hundred human beings blown at the moment into cinders, or lying mangled under the ruins, the misery of families, the desolation of all the chief houses in England, and the exposure of the country to invasion. Such is bigotry; such is the frozen eye and such the iron heart of superstition—the hideous perversion of head and heart, that makes murder a merit and treason sanctity.

On the trial of the conspirators, it was proved that Garnett had full knowledge of the treason; but he defended himself on the plea that it was revealed to him in the confessional! Such are the fallacies with which we have to deal. Nothing but the fact could make it conceivable that a human being could have direct knowledge of intended massacre without making an effort to avert so horrible an act of blood. Thus the confessional relieves the conscience of the villain; thus the deadliest guilt may be connected with the ritual of religion. It is well worth remembering that we find no Popish protest against this principle, no Popish expression of horror for the treachery, no Popish palliative of the remorseless design. Rome actually canonized the confessor as a martyr, and Garnett, the traitor, is now a saint of Popery.

It is remarkable that the chief conspirators had been Protestants, but perverted some years before to Popery. The first step over the precipice is the last; conscience has no further measure of its fall. There is no slave so abject as the voluntary slave. The pervert is ready for any act, and exhibits his zeal only by his degradation.

As to offence in language of this order the charge is absurd. There can be no offence in argument, in facts, in the appeal to known history. The real offence would be in suppressing truth, from favour to fiction—the most essential truth in favour of the most glaring fiction. As to want of charity, the true want would be in seeing the blind leading the blind, without an effort to prevent them both from falling into the pit; in standing amid the multitude of a lazaret-house without an attempt to heal, while we have the medicine in our hands; in marking the procession of millions down the broad way of darkness, in total indifference to the ruin of our fellow-men.

The rescue of the English King, Lords, and Commons, from sudden extermination, must have been felt by the nation as a great act of Divine mercy. Yet the results of that rescue were scarcely less worthy of national gratitude. The King was in heart hostile to Protestantism; the author of the *Book of Sports*—a plan for desecrating the Lord's-day—was already a Papist in all but the name. The project of a Popish marriage for the heir-apparent, the compact for the education of its offspring, up to the age of thirteen, by Papists, and the realization of that project in the French marriage, proved that if the twenty-two years of the reign had been unstartled by the plot at its beginning, James would have declared the throne a "vassal of Rome."

If we ask, What have we gained by Protestantism in a national point of view? the true answer is given in one word—Freedom. If we are asked the value of Protestant freedom, the true answer is given in a glance at the state of kingdoms under the yoke of Popery. There is not at this hour a vestige of freedom in any Popish kingdom. There is not a Popish government where a man may not be cast into a dungeon by arbitrary power on the most trivial charge, and there kept without trial till he dies. There is not a Popish kingdom where a man may not see his children torn from him by a conscription, and sent to perish in some foolish war, his property torn from him by confiscation, or his Bible torn from him by a priest. In England we may have the common difficulties of life, but we have none of those difficulties exaggerated by power above law, none of those public humiliations which render life a shame, none of those public pangs which make the heart of man bleed for the degradation of his country. Popery is the true discipline for political slavery. The man who can suffer the priest to have the mastery of his mind, to dictate his opinions, to interdict his Bible, to force his wife, children, and servants, to the confessional, is already fit to be ground under the heel of arbitrary power.

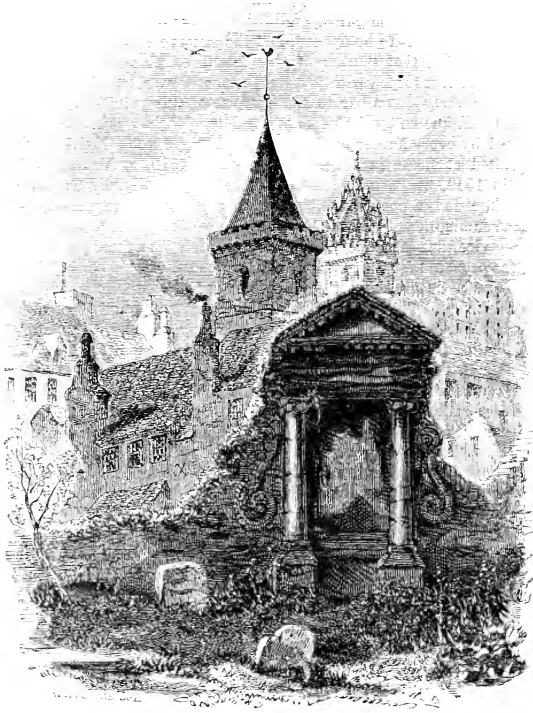
THE ROMISH HORSELEECH.

THE agents of the Papacy, filled with the love of money, adopted a plan by which their avarice might be gratified. It was announced that the gates of heaven were about to be opened, and the report was soon spread throughout Christendom, that pardon of sins might be obtained by payment of money! The rich leaped with joy, but the poor were alarmed, when informed that their poverty was a bar to the exercise of this privilege. Rome published a tariff, known by the name of the *Tax of the sacred Roman Chancery*, attributed by every author of any weight to Pope John XXII. The book was printed at Rome in 1514, at Cologne in 1515, at Venice in 1534, at Lyons in 1549, at Paris in 1520, 1545, and 1625. Jeremy Taylor said of this work, "It is a book in which a man may learn more wickedness than in all the summaries of vice published in the world." The price of absolution for every vice that the Pope professed to pardon was fixed; and a regular scale was prepared for the guidance of the people. Some of the entries are of so gross a nature, that they could not be quoted without violating the laws of delicacy. This was a public, notorious, and avowed proceeding of the Papal Church, and it was never disowned or revoked,—a thing, of course, impossible in an *infallible* Church. Claude D'Espence, a Parisian divine of great note in the Romish Church, (1543,) bears the following testimony to this infamous abuse:—"Provided money can be extorted, everything prohibited is permitted. There is almost nothing forbidden that is not dispensed with for money, so that, as Horace said of his age, the greatest crime that a person can commit is to be poor. Shameful to relate! . . . There is a printed book, which has been publicly sold for a considerable time, entitled the *Taxes of the Apostolical Chancery*, from which one may learn more enormities and crimes than from all the books of the Summists. And of these crimes there are some which persons may have liberty to commit for money, while absolution from all of them, after they have been committed, may be bought. I refrain from repeating the words, which are enough to strike one with horror."—*Claud. Espen. Com. ad cap. 1 Epist. ad Titum, degress. 2.*

GOSPEL BOLDNESS.

"Add to your faith courage."

THE following is an anecdote of Whitefield:—"Upon the death of his wife, he preached her funeral sermon. The text was, 'And ye know that all things work together for the good of them that love God, to them who are the called according to his purpose' (Romans viii. 28.) In noticing her character, he mentioned her fortitude, and suddenly exclaimed, 'Do you remember my preaching in those fields, by the old stump of the tree? The multitude was great, and many were disposed to be riotous. At first I addressed them firmly, but when a desperate gang of banditti drew near, with the most horrid imprecations and menaces, my courage began to fail. My wife was then standing behind me, as I stood on the table. I think I hear her now. She pulled my gown (he then put his hand behind and touched his gown), and, looking up, said, "George, play the man for your God!" My confidence returned. I then spoke to the multitude with boldness and affection; they became still, and many were deeply affected.'"—*Autobiography of Rev. Wm. Jay.*



THE MAGDALENE CHAPEL.

THIS is a view of the tower of the Magdalene Chapel, in the Cowgate of Edinburgh, as seen from behind the Martyrs' grave, in the Greyfriars' Churchyard. It is situated in the densest part of the city, and is one of the most venerable buildings in Edinburgh, having been built before the Reformation. Some of the first General Assemblies were held in it. John Craig, a converted Dominican monk, and colleague of John Knox, preached there after the Reformation; and the dead body of the Duke of Argyle lay there after his execution, and previous to his interment.—See Wilson's *Antiquities of Edinburgh*.

THE CASE OF BISHOP FORBES.

As we anticipated, this case is exciting profound interest in Scotland, and we are extremely gratified to find that the laity of the Scottish Episcopal Church have taken it up with energy. An influential committee has been formed, consisting of the Right Hon. Sir John McNeil, G.C.B., Convener; the Hon. B. F. Primrose; the Hon. Lord Benholme; Sir William Dunbar, Bart. of Mochrum, M.P.; Rear-Admiral Ramsay, C.B.; John Cay, Esq., Sheriff of Linlithgowshire; D. Anderson, Esq. of Moredun; W. Forbes Mackenzie, Esq. of Portmore; William Wilson, Esq., W.S.; Charles Bell, M.D.; the Hon. Lord Wood. They have presented a Memorial to the three remonstrating Bishops, thanking them for their interference, in terms too unqualified, but very properly and pointedly saying:—

“But if any Bishop, who adopts such opinions, may use his ecclesiastical authority to teach and propagate them in the name and on behalf of the Episcopal Church in Scotland, we can no longer have adequate security for the teaching of that Protestant Faith which we profess, and which, as we believed, that Church had undertaken, in common with the Church of England, to maintain and teach with all its strength. We therefore earnestly entreat your Reverences to take such measures for insuring the fidelity of that Protestant teaching as may restore to us the confidence of which we have thus been deprived.”

What the ultimate result of this may be does not yet appear. A number of letters have been published, one by Bishop Forbes himself, intimating, of course, the true Popish theory, that the laity have nothing to do with such matters beyond taking meekly any doctrine which their ecclesiastical superiors may lay down. It is not likely, however, that Bishop Forbes will find it difficult to devise some quibble of refuge, if the case is vigorously prosecuted against him. Meantime the attitude of a number of the laity of the Scottish Episcopal Church is most creditable to them, if they only prosecute their object with determination and energy, whilst Dean Ramsay has also done himself honour by his Sermon on the Eucharist, lately published, in the preface of which he says emphatically:—

“I had hoped that during the time God should spare me to serve in this Church, anything like a public division of opinion would be avoided, and we should have time to heal or soften our differences. I do not see how it is possible for any of us now to avoid a distinct declaration on the points in dispute. My firm conviction is, that the Church, both in her public formularies and in her collective judgment, would uphold the sentiments expressed in the Episcopal declaration. But after anxious, and, I believe, impartial examination, I can arrive only at this conclusion, viz., That were the doctrine of adoration of Christ in the *elements* of bread and wine, and were the doctrine of the Eucharistical sacrifice being of the same nature as the sacrifice on the Cross, or in any sense a continuation of it, declared to be doctrines which I am expected to teach the flock committed to my charge, or if so declared to be the opinions of this Church, as to condemn this discourse,—then I am quite prepared, at all cost of personal distress and sorrow, to resign my place as a clergyman of the Scottish Episcopal Church, and to retire from my present incumbency.”

Still, the root of the evil will be found in the Scotch “Communion Office.”

PROTESTANTISM IN EDINBURGH.

An important effort is being made at present to establish, upon an efficient footing, a territorial church and school, and a Protestant Institute in the Cowgate of Edinburgh, which contains a great mass of Romanists. The Cowgate is in reality the great centre of the physical and moral degradation of Edin-

burgh, and yet the only Protestant church which it contained was lately sold to the Romanists, who have also bought a large residence for the priests in the same neighbourhood, and who evidently intend to make that district a great focus of their operations in the metropolis.

But some time ago, a sum of money was collected for the establishment of a Protestant Institute and Territorial Mission in Edinburgh, and those entrusted with this money have now purchased premises for this purpose in the very heart of the Cowgate, viz., the old Magdalene Chapel, with the school-house, ground, and all other appurtenances, as possessed by the Corporation of Hammermen ever since the Reformation. As there is no feu-duty upon the property, and the place is otherwise of considerable extent and value—and, in truth, the only place suited for such a purpose in the district—the purchase-money has amounted to £2150, of which there is in hand about £1760. A strenuous effort is now to be made to complete this work, in the confident belief that, if Rome can raise her thousands with ease to restore a reign of ignorance and superstition, within sight of the place where John Knox lived and died, the Protestants of Edinburgh will be ready to aid in averting so great an evil, and in perpetuating and extending the innumerable blessings of the Reformation. It would be desirable not only to pay the whole price of the purchase at once; but to have the means of immediately erecting a proper chapel and school, of making the whole premises suitable for the threefold purpose to which they are now to be devoted; viz., as the head-quarters of a Territorial Mission in a most degraded district, as a training-school, in all the peculiarities of Romanism, for the Protestant students and teachers who attend the Colleges and Normal Schools from year to year at Edinburgh, and as a place where the children of the Cowgate may receive a cheap and good Scriptural education, from an efficient teacher. It may be mentioned that this work has already begun. Mr. Thomson is labouring most successfully in the district, as a missionary under the Scottish Reformation Society; and an efficient school is being taught under the auspices of the Female Protestant Association.

If these objects could be more effectually and permanently secured, great evil would be prevented, and the foundation laid of great spiritual good for generations to come, not only in one of the most necessitous districts of Edinburgh, but in connexion with the Protestant Training Institute, the blessing of sound Protestant information would be extended to the whole of Scotland, and to all denominations.

The Editor of this Journal respectfully submits the above facts and considerations, in the hope that earnest Protestants may kindly aid in this truly national and patriotic object.

Additional information may be obtained from the Editor of the Bulwark; and remittances may be sent to Peter Robertson, the Treasurer, Commercial Bank, South Bridge, Edinburgh.

ANNUAL UNION FOR PRAYER.

WE call the special attention of all our readers to the Annual Tract on this subject, which has just been issued. There has seldom been a period at which such an invitation could be more seasonable. The solemn aspect of public affairs at home and abroad, the increased agencies employed for the

conversion of the world, and many other considerations, afford a loud call for more importunate and united prayer for a great outpouring of the Spirit of God to bless the Church and the world. We trust that all parties will secure copies of the invitation without delay, so that every district may be supplied in proper time to take part in the union proposed.

MAYNOOTH.

A CONFERENCE of those who take a special interest in the speedy and right settlement of the Maynooth question, was held in London on the 10th February. About forty gentlemen were present, representing various sections of the Protestant party, and the subject was fully discussed. As soon as any definite result is reached we shall direct the special attention of our readers to the subject. Meantime, we trust that a spirit of uncompromising zeal and of a sound mind will preside in all the deliberations, and that earnest prayer will be offered for Divine guidance by all the Protestants of the empire.

ROME OVERTURNS THE LAW OF GOD.

BY DR. CROLY.

WHAT, then, is Popery? Let it be tried by the only rule of faith—Scripture. The Ten Commandments were the great law of morality, enjoined on all ages, and pronounced by the actual voice of the Almighty. Our Lord has declared that to deny (to habitually violate) the least of those commandments incurs the wrath of God as much as the denial of the whole.

Popery violates the first, by worshipping a plurality of gods, in its adoration of the Virgin and Saints.

The Second—In bowing down to images of those fancied gods, honouring them with all the forms of worship, and even in professing to believe in their miraculous powers.

The third—By its notorious dispensations from oaths.

The fourth—By its desecration of the Lord's-day by labour, amusements, business, reviews, races, open theatres, and all the frivolities of the week doubled on the Continental Sunday.

The fifth—By the whole spirit of the conventual life. The monk and the nun can pay no honour to parents; they have broken all the filial ties; have bound themselves to others, and generally have even assumed new names. This celibacy, praised among the highest virtues by Rome, impeaches the original blessing of the Almighty, "increase and multiply and replenish the earth," produces much misery, and tempts to much licentiousness; impedes population, deprives society of the service of hundreds of thousands, and since its first observance has prohibited the existence of millions of a race capable of immortality.

The sixth—By the maxim "that the heretic must die"—a maxim which has produced more misery to man than any other desperate principle among the insanities of superstition, has filled the dungeons and crowded the scaffold with the noblest of mankind, has expatriated, ruined, and slain millions, for a purpose evidently beyond human power—the coercion of the mind.

The seventh—By the latitude of its absolutions for all offences against the

honour of that matrimony, which it assumes as a Sacrament, and whose licentiousness forms the social disgrace of Europe.

The eighth—By the sale of indulgences, the tariff of absolution, the merit of masses for the dead, and the releases from the pretended pains of an imaginary purgatory.

The ninth—By the whole system of legends, tradition, anathemas of sovereigns, and suppression of the Scriptures.

The tenth—By the perpetual grasp at power, the restless avidity of wealth, the possession of land in this country, once amounting to seven-fifteenths of the whole soil; the enormous opulence of the ancient convents and monasteries, and the claim of universal supremacy.

The two great principles of the Gospel are—the forgiveness of sins *solely* through the sacrifice of our Lord, and the acceptance of prayer *solely* through his intercession. Rome asserts the *merits* of masses, mortifications, fastings, penances, meats, and death-bed donations to the Church, as conducing to salvation. Rome asserts the intercession of the Virgin and Saints for the acceptance of prayer.

Thus Popery stands, in the presence of the Old Testament and the New. Believing in the Divine origin, inspired truth, and sacred authority of both, Protestantism reformed from the Church of Rome. Are we to resist or to succumb? Are we to pay £30,000 a year to a Popish seminary—to pay a Popish episcopacy in the colonies?

We tolerate, because toleration is the dictate of our religion; but are we, therefore, to patronize?—not merely to suffer, but to pension; not merely to pass by, but to raise into the high places of authority, and, with the most solemn conviction of its danger to our faith and our freedom, to look with a reverential reserve on assumptions, and think that our duty consists in a compromise with our indolence? It requires no prophetic eye to foresee the result of concession without conciliation, surrender without security, sacrifice of principle without the purchase of peace. And this result may arrive in a shorter time than our degenerate quietude is inclined to calculate. England looks with pride at the magnitude of her empire, yet that magnitude may only multiply the tangible points of her peril. She is now writhing under the keenest blow of a hundred years; none ever struck such home-suffering to her heart. The blow may have been only to awake her; but she must awake at home, and guard the treasure of immortal truth which has been intrusted to her keeping, or she may see her fleets and armies the sport of chance, and see a contemptuous superstition, in its hour of festivity, summoning its thousand lords to profane the vessels of her temple. We may speak of imperial strength, but what is strength in the casualties of human things, while every passing year but offers a new rebuke to the presumption of national security?

MOMENTOUS NATURE OF THE PROTESTANT STRUGGLE.

THERE is no subject at the present day so momentous and important as that of the Papacy. If we look abroad over the surface of continental Europe, we see the fairest countries in the world blasted by a degrading superstition. That superstition was, a short time ago, believed to be dead, but now it has awoken to life and vigour, and is putting forth all its strength to regain the position it had lost. And it is even endeavouring to bring our

own beloved land especially under its baneful influences. In our own country we have colleges for the education of the priests of Babylon ; temples reared and shrines consecrated to the idols of Papal Rome ; and in our own country we have cloisters for the incarceration of the young and beautiful of the land. And yet we are asleep. " He that is not with me," said our Lord, " is against me ;" he that fighteth not on the side of the truth, and the Word of God, is assuredly fighting on the side of its enemies. If you *fight* not on the side of truth, you are, by your very neglect, virtually *fighting* on the side of error. It is not enough that we were born in a Protestant country, and were brought up and trained in the religion of the Bible ; the question is, Have we "*earnestly contended* for the faith once delivered unto the saints ?" If not, we are favouring the cause of Antichrist, and at last shall be involved in Antichrist's awful doom : " CURSE ye Meroz, because she came not to the help of the Lord, to the help of the Lord against the mighty." The great final contest between truth and error, between Christ and Antichrist, has already commenced, and it is our solemn duty to engage in it. We are told that the Protestant spirit is strong in Britain. Let it be turned to a good account. Let us be ever ready when the signal to advance is given ; brave and fearless in the contest ; and resolved to conquer or perish in the struggle. Blessed are those who thus die, " covered with glory." From the noble army of combatants on earth, they are transferred to the noble army of martyrs in heaven. But remember what your doom will be, if you *desert* from the ranks of the Lord of Hosts. It matters little whether you have actually fought on the side of the enemy ; the just punishment of the deserter and the coward is *death*. Up then, and fight ! For all that is dear to you, for your country, your liberty, your religion, ay, even for your life ! Resolve to give yourself no rest till Babylon has indeed fallen. And, oh, what a thrill of ecstatic joy will shoot through your heart, when you see the smoke of her burning ascending toward heaven, to think that you fanned the flame that has at length consumed her, and that you plucked many souls from her as " brands from the burning." But those who slept while others watched, and sat idly by while others fought, will see the victors crowned by the King himself in all His glory, and they themselves sent empty away. Then hesitate no longer. Time is hastening on, and soon shall we hear the passing bell of the spirit that deceiveth the nations. And while the world is yet reeling under the blow, there shall come forth a voice of angelic sweetness, " The kingdoms of this world have become the kingdoms of our Lord and of his Christ, and he shall reign for ever and for ever." Then shall the Sun of Righteousness arise with healing in His wings, shedding His refulgent beams from the mountains of the East, even from the mountains of Palestine, and rising higher and higher, till at last he shall illumine the whole world with one meridian blaze of glory. Then there shall be no more persecution for conscience' sake ; no more tyranny and oppression ; then there shall be no more martyrs for the truth. The nations will no longer groan in the cruel bondage of the Papacy ; for the powerful beams of the Sun of Righteousness shall melt the ice-bound fetters which enthralled them ; the nations will no longer weep over their own unhappiness, and the misery of others ; for " God himself shall wipe away all tears from their eyes."

An energetic and true-hearted correspondent writes in regard to the present apathy :—

" That Man of Sin, who is again concentrating his forces upon our fair Isle, to undermine, and, if possible, to destroy that blessed light and liberty

wherewith Christ has made us free, and for which our covenanting fathers poured out their very heart's blood, to the glory of God, and for the temporal and spiritual welfare of us their children. The blessings of whose sufferings and prayers we have long, and thank God, still do enjoy. Sir, when I contemplate these things, and witness the cold, careless, callous indifference of many of our Protestant countrymen and women, towards the Jesuitical encroachments of that God-dishonouring body, and soul-destroying system, I feel ashamed and astonished at their ignorance, stupidity, and want of principle. Is it possible, I have often said to myself, on witnessing in conversation and conduct, such ignorant stupidity and apathy, that they who have had the blessed light and liberty of Gospel truth shining around their path, since first they opened their eyes to the light of day,—they who have inherited that light and that liberty, strained through the very heart's blood and agonizing prayers of these God-fearing, sin-hating, martyred saints of Scotland, and yet can see no danger to fear, and no duty to fulfil to their God, to their country, and to the memory of those who paid the purchase-price of our liberties with their own blood, in resisting that monster of iniquity, from which these holy men of God suffered so much and so long? They seem to be altogether ignorant of the fact, that this mystery of iniquity is not to be tamed or reformed, but destroyed, as the Word of God teaches, and is, and must ever remain, the same infallible, unchangeable enemy of God and man; and, as she did with our fathers, so will she do with us their children. Alas, alas! for them, as the salt of the earth, and the lights of the world. Has that salt, as it respects them, not already lost its savour when they can calmly stand by and see the God whom they profess to serve insulted with such soul-destroying abominations, every day taking place around them, without raising their voice to counteract or condemn; but on the contrary, oh, hear it not, ye martyred saints of Scotland! to endow and patronize that hell-born, man-murdering, God-dishonouring abomination, that demon-like mangled your poor bodies, and drove your sainted souls to heaven! Oh, unworthy the name of Scotchmen, of Protestants, and of Christians! How soon would their light be extinguished with the dark black clouds of Romish superstition, were it not for the Moses-like men of God in our country who still stand in the breach!"

ROMISH POLICY.

THE *Colonial Protestant Journal* thus explains the growth of Popery in New Brunswick: "Indifferent milk-and-water Protestants first palliate Popery, and next fall into its meshes. Within a very short time we have heard of several intermarriages of Protestants with Papists. In cases where the wife was a Romanist, the husband soon ceased to be a Protestant; in cases where the wives were Protestant—hopefully nurtured in the Protestant faith—they were required, before marriage, to recant and receive baptism anew from the Romish priest, and the poor deluded victims submitted to the demands! What a call to Protestant supervision of young men and young women in the humbler, and, indeed, in all ranks in life! What an increasing necessity devolves on ministers and other office-bearers to speak the truth *in love* in regard to Popery!"

THE NEW MINISTRY.

As Protestants we care a great deal less about persons than about principles. The fall of Lord Palmerston has taken the country by surprise. At the same time, if the ostensible ground of his expulsion from office were the real one, and if his successors were more Protestant than himself, there would be no cause for regret. A dread of French influence in our national affairs, as implying despotism in politics and Popery, or infidelity in religion, is a thoroughly wholesome feeling, and the more it is cherished in Britain the better, even whilst it is on all hands admitted to be desirable to maintain the French alliance. That our statesmen are too prone to truckle to continental Popery and continental despotism is also too true, and of course this was all the more unexpected in Lord Palmerston, who had made so brave a demonstration in opposition to the helpless Chinese. The redeeming feature in Lord Palmerston's Ministry, now a thing of the past, was his appointment of evangelical bishops, and his general appreciation of the prevailing opinions of the people of Britain, even when he did not himself personally sympathize with them. But of late an opinion had begun to prevail, that Popish influence was paramount in the Government, that the last general election was simply a dexterous device to secure a long lease of office, and that the country was settling down under the hopeless unprogressive and extravagant despotism of a single man, who attempted to play off all kinds of feelings, secular and sacred, for the one object of consolidating his own power. Hence, even amongst those who disapproved of the late coalition, the absolute indifference with which they regarded its results, and the positive satisfaction with which any change has been welcomed by the country at large.

The sad state of matters in Britain, however, is manifest from the fact that there is no such thing as a Protestant party in Parliament, and that the new Ministry will possibly* be found nearly as Romish and subservient to France as the last, coupled, it may be too, with an equal amount of practical indifferentism. At all events, we fear there is little hope that they will undo spontaneously the Romanizing policy of late years. At the same time, whether our readers agree in all this or not, the nature of our apprehensions must not be regarded as the standard of our duty. Lord Derby ought immediately to be approached by the Protestants of the kingdom, and a right policy urged upon his adoption; and this course ought to be perseveringly pursued towards every political party that may be advanced to power now or hereafter. What we actually want is five or six men in Parliament who really understand the principles of Protestantism as the true principles of the British constitution, and who are prepared to defend and maintain them. Our Protestants do not seem to be aware that Rome has her band of trained emissaries in the House of Commons, including the Secretary of Dr. Wiseman, men caring not a single farthing for any class of politicians, all whose sympathies are with the Vatican—whose steady and unceasing object it is, and ever will be, to upset the essential principles of the British constitution, and reduce this country to a state of absolute political and ecclesiastical

* We are glad to see justice done to the Protestant Magistrates of Ireland.

slavery. These men are most unequally met at present in the House of Commons by a few excellent individuals desiring Protestant progress, but adhering to their own respective political parties—acting without concert—and unskilled in the depths of Romish craft and casuistry. Nothing will be a sufficient counterpoise to the priests' party in the House of Commons but a party equally determined, equally skilled, and twice as numerous—a party of true Protestants—friends of liberty, and at the same time thoroughly aware that Rome is its most persevering deadly enemy. We require a race of men prepared to speak out boldly, and to rally the country in opposition to all the dexterous scheming of modern times and parties, and to try every statesman by his fidelity to Protestant principles. The result of the famous Durham letter was to prove conclusively that the Protestant party, whatever politicians may think, is still by far the strongest in Britain, if it had only a few intelligent men to guide it, and to pour a steady light on its path of duty. The want of such men in Parliament, in sufficient numbers and with proper combination, may almost be regarded as a symptom of approaching judgment upon the land; and nothing can be more certain that is yet future, and not the subject of express prophecy, than that, unless in the great mercy of God such men are raised up soon, there is a dark future before our beloved country. No prayer at the present day is more appropriate than that God would graciously be pleased to give us “judges as at the first, and councillors as at the beginning,” and that our statesmen may “know the times, and what Israel ought to do.”

THE CHARGE OF BISHOP FORBES.

WE have much pleasure in publishing the following able letter on Bishop Forbes' Charge from one of the most learned and thoughtful clergyman in England, the Rev. Henry Walter, Rector of Hasilbury Bryan.

TO THE EDITOR OF THE BULWARK.

SIR,—I SHOULD have had no inclination to make any addition to your very befitting exposure of the Popery embodied in the Charge of Bishop Forbes of Brechin, were it not for the use he has made of the words, “We have an altar,” as taken from Hebrews xiii. 9. For, whereas the ordinary interpretation of that text, as given by justly-respected Protestant expositors, does seem to give something like a ground for the Popish and Tractarian talk about altars in Christian churches, there is a simpler view of the apostle's meaning to be found in Fox's *Martyrology*, which completely cuts away that ground from under their feet.

Your extract from Bishop Forbes' Charge, in which that text occurs, is as follows:—“Shall the altar of the Christian dispensation (for *we have an altar*, as the apostle bears witness, in spite of modern disbelief) be less blessed than that of the earlier days? Shall there be less to come to, in the Christian church, than there was in the tabernacle or temple?”

To this last question I trust that many a humble peasant in this Protestant land could give a very sufficient reply; by asking the querist whether he did not recollect, and took no pleasure in remembering, as he went to the house of prayer, how his dear Lord had said, “Where two or three are gathered together in my name, *there am I in the midst of them.*”

But as Fox's valuable exposition of Hebrews xiii. 9-11, has been too

much overlooked, I shall be thankful to take the opportunity of presenting it to the consideration of any person who would enter, well armed, into the controversy with Papists, whether whole or demy. Fox has recorded two instances in which the Popish theologians of our Mary's day referred to the words, *we have an altar*, either to mock our reformers, or to entrap them into conceding that those words must have the meaning which Bishop Forbes appears to attach to them. In the one case, we find the martyr Philpot, when baited by his persecutors, saying to them, "Is not *altar*, in this place, taken for the sacrifice of the altar, and not for the altar of lime and stone?" Upon which an irritable priest exclaimed, "You are such an obstinate heretic as I have not heard the like." The angry man doubtless thought that the apostle meant, by the word *altar*, such an imitation of one as may be seen in any Popish church, and as the Tractarians have with difficulty been prevented from erecting in our churches. In the other case, when Bishop Latimer was insulted as a heretic by his cruel judges, the prolocutor, Weston, told him how Gardiner had mocked at the language of our blessed martyr, Bishop Hooper, as though his words had been equivalent to making the apostle say, "Habemus Christum in quo non licet credere," instead of "Habemus altare de quo non licet Sevedere."—*Dispute with Latimer at Oxford*, April 18, 1554.

And to this Fox has appended the following short but important and instructive note:—"This place of the Hebrews alludeth to the old sacrifice of the Jews, who, in the feast of propitiation,* the tenth day, used to carry the flesh of the sacrifice out of the tents, to be burned on an altar without, because none of them should eat thereof; only the blood was carried by the high priest into the holy place."

Instead of this explanation, we are told by commentators, whose general soundness I am far from wishing to disparage, that the apostle's language in verse 9 is declaratory of the unprofitableness of the Jewish sacrifices, as previously explained and affirmed by him in chaps. ix., x.—That in verse 10, he means by *we*, the Christian Church, in contrast to the Jewish; by *the altar*, Christ himself, whom the Jewish altars typified; by *having no right to eat thereof*, exclusion from participating in the benefits which he obtained for believers; by those *who serve the tabernacle*, such as adhere to Jewish rites.

If we accept such an exposition, a corresponding paraphrase would assume somewhat of the following form. "The Jewish sacrifices were not profitable to those who rested on them; but we, Christians, have a Saviour of whose redemption such as adhere to Judaism will not be allowed to partake; for the bodies of those beasts, whose blood was carried into the sanctuary by the high priest, were burned without the camp." Such a paraphrase would be the expression of truths to which we should all assent; but that does not make it the less questionable, whether they are the truths which the apostle here intended to teach.

Now, in the first place, whatever were the truths which the apostle intended to teach in verses 9, 10, the introductory word *for*, would be misplaced or inappropriate, if it was not intended to direct attention to the statement in verse 11, as proving what had foregone. But if verses 9, 10 are to be so explained, that statement does but express an additional instructive truth, in no way corroborative of what had preceded. There are modern infidels, claiming to be accounted Christians, who do not scruple to speak of Paul as frequently building conclusions upon disconnected steps

* It seems strange to find the day of *afflicting their souls* styled *feasts*, but it is also thus named in the heading of Lev. xvi. in our Bibles.

unfitted to yield any real support to his argument. But men more habituated to marking the distinction between proof and no proof, rarely rise from the examination of any portion of his writings, without feeling that whilst he has disclaimed the use of the enticing words of man's wisdom, his words are such as fully justify his claim to their being what "the Holy Ghost teacheth." For he reasons as one who knoweth what would be the thoughts of different readers' hearts—has used no word without a purpose; but meeting one train of thoughts with one reply, and another with another, can connect the threads of his reasoning with a skill, which is the gift of the Spirit, and without a knot which may not be untied by the humblest suppliant for the same Spirit's help, though he had declared that they would but be as foolishness to the *disputers of this world*—the men "wise in their own conceit." Duly weighing, therefore, the undeniable purport of the word *for*, in a just reasoner's mouth, Fox wisely took the distinct statement in verse 11 for his guide to the right interpretation of the meaning of the apostle in verses 9, 10; being assured that it must be such as that statement will serve to confirm.

Now, what description of persons was it, of whom one using great plainness of speech, would say, in writing to Hebrews, that the burning of the bodies of any sacrificed beasts without the camp, was evidence in such cases of their having "no right to eat;" though usually "partakers of the altar," by "eating of the sacrifices?" (1 Cor. x. 18.) Their description is given in verse 10. They are persons who "serve the tabernacle." And who are they? Paul has answered that question, where he says, "Do ye not know that they which minister about holy things feed from the temple; and they who wait at the altar are partakers with the altar?" (1 Cor. ix. 13.) *Serving the tabernacle*, is not the Spirit's manner of speaking of such as do but worship there. Throughout Numbers and Leviticus, *the service of the tabernacle* is the phrase used to express the work for which such priests and Levites were set apart by the Lord. See Numbers iii. 7, 8; iv. *passim*; viii. from verse 11 onwards; 1 Chron. ix. 13, and xxviii. 21.

It is, then, of priests and Levites, and of the services which they were appointed to perform in the tabernacle, and afterwards in the temple, that Paul is speaking in this verse. And would he have said of them that they were precluded by their performance of that service from partaking of the benefits of Christ's redemption? We read in Acts vi. 7, that "a great company of the priests were obedient to the faith." But we do not read that they were forbidden by the apostles to minister thenceforward in the temple. The Lord himself recognised their ministry; when he bade the cleansed leper to show himself to the priest, and make the offering prescribed by the Mosaic law. It cannot surely be supposed that when Paul entered into the temple to complete a ritual service by an offering, according to the same law, if he had been permitted to complete it, he would have turned upon the officiating priest; and said, By thus serving, thou hast forfeited all right to approach Christ. The Gentile who should submit to circumcision, that he might obtain justification by compliance with a ceremonial rite, was faithfully warned by Paul, that he could gain nothing by submission to that, unless he could do the whole law. But Paul knew that the daily sacrifice was not to be taken away "till the abomination which maketh desolate," "spoken of by Daniel the prophet," the Roman eagle, should "stand in the holy place," (Dan. xi. 11.; Mat. xxiv. 15-28); though believers were become free from the law which required such sacrifices.

What then was the altar of which Paul speaks? The searchers into an-

cient ecclesiastical history 'produce evidence that Origen, Minucius Felix, Arnobius, and Lactantius, four amongst the earliest of those styled Fathers, being taunted by the heathen with having no altar, "roundly confessed" that Christians had no altar (Bingham's *Antiq. of Christian Church*, B. viii. ch. vi. § 13). Papists and Tractarians affect an excessive veneration for the authority of *the Fathers*. If they will have it, that Paul here declared that the Christian church had in his days an altar of stone, they make him affirm what those Fathers denied. But Paul did not forget that, though a Christian, he was a Hebrew of the Hebrews. He has told us, that "unto the Jews" he could "become as a Jew, that he might gain the Jews" (1 Cor. ix. 20); and in this spirit he here identifies himself with his nation, by saying, "We have an altar," from whence our priests, though ordinarily supplied with the food which God himself had made their portion (as it is said, "the sacrifices of the Lord God of Israel, made by fire, are their inheritance," Josh. xiii. 14), have not always a "right to eat." And then he proceeds to prove this by saying, "For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp."

We have been tracing the thread of the apostle's argument backwards; for its occasion began with his last previous exhortation to the Hebrews, which had been (verse 7) to "follow the faith" of those leaders, the end of whose conversation was ever Christ, as the source of all grace. Whereas the Jewish priests were but ritualists; whose teachings turned almost exclusively on "meats and drinks" (Heb. ix. 10), from which those who went hither and thither after them (*ἐν ᾧ οἱ περιπατήσαντες*), profited almost nothing. But when he said this, he would be aware that the people to whom he was writing, might think such a manner of disparaging the inheritance given to Levi, was improper; inasmuch as Moses had spoken of it, in the law, as a bounteous gift, enumerating the many instances in which the priests were to be partakers with the altar. And therefore it was, that Paul has proceeded to the case of well-known exceptions, which detracted from the amount of their participation in the victims sacrificed. Nor does it seem necessary to limit the exception which the apostle points out, to the solemn occasion of the great day of atonement, occurring but once a year. For the Hebrews would doubtless consider the general law, as comprehended in his proof, which said (Lev. vi. 30), "No sin-offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place, shall be eaten; it shall be burnt in the fire."

As there are words, in Bishop Forbes' Charge, which have a show of learning, if not of wisdom, such as *æsthetic* and *psychical*, which your readers will not find in Johnson, they may be told that writers who do not think it desirable to perplex the unlearned with Greek, when a Latin root will serve the same person, have recently employed the word *sensuous*, where more pompous writers like to say *æsthetic*; and that they use *sensuous* to express things gratifying to less gross senses than delight in the *sensual*; or, in the plain English of our Bible, the *æsthetic* belongs to what is there condemned as "the lust of the eye and the pride of life;" though it may not comprehend what is gratifying to the lust of the flesh. As to *psychical*, when it is connected with aerial flights, and a small ambition, it may be explained as meaning what belongs to butterflies.—Your well-wisher,

HENRY WALTER.

THE TWO BABYLONS.*

MUCH has been written in regard to the analogy between the old Babylon and that modern system which the Spirit of God has so ominously designated by the same name,—“Mystery, Babylon the Great, the Mother of Harlots and abominations of the earth.” The general idea, however, has only been that a striking resemblance in main outlines existed between the two systems, and that this formed the ground of the inspired comparison. Some time ago, Mr. Hislop, of Arbroath, published a series of brief but learned and elaborate papers, in Mr. Drummond’s *British Messenger*, on the subject of Babylon, proving that the resemblance between the modern Roman and the ancient Chaldean systems amounted, as near as circumstances would allow, to perfect identity, and that what we now see fully developed, under the authority of Pius IX., may be traced back for several thousand years as the stereotyped forms of Babylonian and Egyptian idolatry. The discoveries of Layard and Rawlinson, with other sources of information which he had ransacked, with great skill and learning, enabled him to demonstrate this with undoubted certainty. These papers produced at the time a powerful impression, and their learned author has since prosecuted his inquiries more fully, and, in a most interesting volume, just published, has set forth in ample detail the whole proofs and illustrations of his interesting and striking theory.

We cannot, of course, in our limited space, go into details, nor do we profess to agree with Mr. Hislop in every particular of his extended exposition, but we have read his able work with deep interest, and believe his general position to be equally undeniable and instructive. It gives one a strange and vivid idea of the inspiration of Scripture to read these remarkable pages,—of what is meant by the “mystery of iniquity,” as contrasted with the “mystery of godliness,” of the uniformity of the operations of Satan, and, if we may so speak, of the poverty of invention of that spirit of darkness, making it necessary for him simply to repeat his own plans from age to age, in leading fallen man captive at his will, of the profound guilt and danger of those who are at present engaged in the great Anti-Christian conspiracy “against the Lord and his Anointed,” and of all the nations involved in Babylon’s coming doom. We give the two following extracts from the work, not as the most curious, but simply as bearing upon subjects which will make them fully intelligible to all our readers. The old idolaters, like those of modern times, had a so-called “Queen of heaven,” and there is every reason to believe that the “mother and child” of old Babylon is, in a striking manner, precisely that of the modern Church of Rome:—

“The Madonna of Rome, then, is just the Madonna of Babylon. The ‘Queen of heaven’ in the one system is the same as the ‘Queen of heaven’ in the other. The goddess worshipped in Babylon and Egypt as the *Tabernacle* or Habitation of God, is identical with her who, under the name of Mary, is called by Rome ‘the *TABERNACLE* of the glorious Trinity.’† The names of blasphemy bestowed by the Papacy on Mary, have not one shadow of foundation in the Bible, but are all to be found in the Babylonian idolatry. Yea, the very features and complexions of the Roman and Babylonian Madonnas are the same. Till recent times, when Raphael somewhat departed from the beaten track, there was nothing either Jewish or even Italian in the Romish Madonnas. Had these pictures or images of the Virgin Mother been intended to represent the mother of our Lord, naturally they would have been cast either in the one mould or the other. But it was not so. In a laud of dark-eyed

* By the Rev. ALEXANDER HISLOP. Edinburgh: W. Whyte & Co.

† “Garden of the Soul,” in *Protestant*, vol. i. p. 320.

beauties, with raven locks, the Madonna was always represented with blue eyes and golden hair, a complexion entirely different from the Jewish complexion, which naturally would have been supposed to belong to the mother of our Lord, but which precisely agrees with that which all antiquity attributes to the goddess queen of Babylon. Nor is this agreement in complexion only, but also in features. Jewish features are everywhere marked, and have a character peculiarly their own. But the original Italian Madonnas have nothing at all of Jewish form or feature; but are declared by those who have personally compared both, entirely to agree in this respect, as well as in complexion, with the Babylonian Madonnas found by Sir Robert Ker Porter among the ruins of Babylon.

“There is yet another remarkable characteristic of these pictures worthy of notice, and that is the nimbus or peculiar *circle* of light that frequently encompassed the head of the Roman Madonna. With this *circle* the heads of the so-called figures of Christ are also frequently surrounded. Whence could such a device have originated? In the case of our Lord, if his head had been merely surrounded with rays, there might have been some *pretence* for saying that that was borrowed from the Evangelic narrative, where it is stated, that on the holy mount his face became resplendent with light. But where, in the whole compass of Scripture, do we ever read that his head was surrounded with a *disk* or a *circle* of light? But what will be searched for in vain in the Word of God, is found in the artistic representations of the great gods and goddesses of Babylon. The disk, and particularly the *circle*, were the well-known symbols of the Sun-divinity, and figured largely in the symbolism of the East. With the circle and the disk the head of the Sun-divinity was encompassed. The same was the case in Pagan Rome. Apollo, as the child of the Sun, was often thus represented. The goddesses that claimed kindred with the Sun were equally entitled to be adorned with the nimbus, or luminous circle. We give from ‘Pompei’ a representation of Circe, ‘the daughter of the Sun,’ with her head surrounded with a circle, in the very same way as the head of the Roman Madonna is at this day surrounded. Let any one compare the nimbus around the head of Circe, with that around the head of the Popish Virgin, and he will see how exactly they correspond.

“Now, could any one possibly believe that all this coincidence could be accidental? Of course, if the Madonna had ever so exactly resembled the Virgin Mary, that would never have excused idolatry. But when it is evident that the goddess enshrined in the Papal Church for the supreme worship of its votaries, is that very Babylonian queen who set up Nimrod, or Ninus ‘the Son,’ as the rival of Christ, and who in her own person was the incarnation of every kind of licentiousness, how dark a character does that stamp on the Roman idolatry! What will it avail to mitigate the heinous character of that idolatry, to say that the child she holds forth to adoration is called by the name of Jesus? When she was worshipped with her child in Babylon of old, that child was called by a name as peculiar to Christ, as distinctive of his glorious character, as the name of Jesus. He was called ‘Zoro-ashta,’ ‘the seed of the woman.’ But that did not hinder but that the hot anger of God should be directed against those in the days of old who worshipped that ‘image of jealousy, provoking to jealousy.’* Neither can the giving of the name of Christ to the infant in the arms of the Romish Madonna, make it less the ‘image of jealousy,’ less offensive to the Most High, less fitted to provoke His high displeasure, when it is evident that that infant is worshipped as the child of her who was adored as Queen of heaven, with all the attributes of divinity, and was at the same time the ‘Mother of harlots and abominations of the earth.’ Image-worship in every case the Lord abhors; but image-worship of such a kind as this, must be peculiarly abhorrent to his holy soul. Now, if the facts I have adduced be true, is it wonderful that such dreadful threatenings should be directed in the Word of God against the Romish apostasy, and that the vials of his tremendous wrath are destined to be outpoured upon its guilty head?”—
Pp. 95-101.

No subject has excited more controversy in the Church than the unfounded pretence of baptismal regeneration. This also is of purely heathen and Babylonian origin:—

* Ezek. viii. 3. There have been many speculations about what this “image of jealousy” could be. But when it is known that the grand feature of ancient idolatry was just the worship of the Mother and the child, and that child as the Son of God incarnate, all is plain. Compare verses 3 and 5 with verse 14, and it will be seen that the “women weeping for Tammuz” were weeping close beside that image of jealousy.

“ Now this doctrine of Baptismal Regeneration is essentially Babylonian. Some may perhaps stumble at the idea of regeneration at all having been known in the Pagan world ; but if they only go to India, they will find, at this day, the bigoted Hindus, who have never opened their ears to Christian instruction, as familiar with the term and the idea as ourselves. The Brahmins make it their distinguishing boast, that they are ‘ twice-born ’ men, and that, as such, they are sure of eternal happiness.* Now, the same was the case in Babylon, and there the new birth was conferred by baptism. In the Chaldean mysteries, *before* any instruction could be received, it was required, first of all, that the person to be initiated submit to baptism in token of blind and implicit obedience. We find different ancient authors bearing direct testimony both to the fact of this baptism and the intention of it. ‘ In certain mysteries of the heathen,’ says Tertullian, ‘ as of Isis and Mithra, the mode of initiation is by baptism.† This baptism was by immersion, and seems to have been rather a rough and formidable process ; for we find from Nonnus, that he who passed through the purifying waters, and other necessary penances, ‘ *if he survived,* ’ was then admitted to the knowledge of the mysteries.‡ To face this ordeal required no little courage on the part of those who were initiated. There was this grand inducement, however, to submit, that they who were thus baptized were, as Tertullian assures us, promised, as the consequence, ‘ REGENERATION, and the pardon of all their perjuries.‡ Our own Pagan ancestors, the worshippers of Odin, are known to have held the same doctrine of baptismal regeneration, and to have washed away the natural guilt and corruption of their new-born children by sprinkling them with water.¶ Yea, on the other side of the Atlantic, in Mexico, the same doctrine of baptismal regeneration was found in full vigour among the natives, when Cortez and his warriors landed on their shores.¶ The ceremony of Mexican baptism, which was beheld with astonishment by the Spanish Roman Catholic missionaries, is thus strikingly described in Prescott’s *Conquest of Mexico*: ‘ When everything necessary for the baptism had been made ready, all the relations of the child were assembled, and the midwife, who was the person that performed the rite of baptism,** was summoned. At early dawn, they met together in the court-yard of the house. When the sun had risen, the midwife, taking the child in her arms, called for a little earthen vessel of water, while those about her placed the ornaments, which had been prepared for baptism, in the midst of the court. To perform the rite of baptism, she placed herself with her face toward the west, and immediately began to go through certain ceremonies. . . . After this she sprinkled water on the head of the infant, saying, ‘ O my child, take and receive the water of the Lord of the world, which is our life, which is given for the increasing and renewing of our body. *It is to wash and to purify.* I pray that these heavenly drops may enter into your body, and dwell there ; that they may destroy and remove from you all the evil and sin which was given you before the beginning of the world, since all of us are under its power.’ . . . She then washed the body of the child with water, and spoke in this manner : ‘ Whencesoever thou comest, thou that art hurtful to this child, leave him and depart from him, for he now liveth anew, and is BORN ANEW ; now he is purified and cleansed afresh, and our mother Chalechivitlycue [the goddess of water] bringeth him into the world.’ Having thus prayed, the midwife took the child in both hands, and, lifting him towards heaven, said, ‘ O Lord, thou seest here thy creature, whom thou hast sent into the world, this place of sorrow, suffering, and penitence. Grant him, O Lord, thy gifts and inspiration, for thou art the Great God, and with thee is the great goddess.’ †† Here is the *opus operatum* without mistake. Here is baptismal regeneration, and exorcism too, †† as thorough and complete as any Romish priest or lover of Tractari-

* Dr. C. Buchanan, *Scot. Christ. Herald*, vol. ii. p. 141.

† Tertullian, *De Baptismo*, tom. ii. p. 44. Ed. Wireburgi.

‡ Nonnus, in Le Clerc, *De Philosophia Orientali*, tom. ii. p. 217.

§ Tertullian, *De Baptismo*, tom. ii. p. 44.

¶ Pinkerton, vol. i. p. 391.

¶ Humboldt’s *Mexican Researches*, vol. i. p. 185.

** As baptism is absolutely necessary to salvation, Rome also authorizes midwives to administer baptism. In Mexico, the midwife seems to have been a “ priestess.”

†† Prescott’s *Mexico*, vol. iii. pp. 339, 340.

‡‡ In the Romish ceremony of baptism, the first thing the priest does is to exorcise the devil out of the child to be baptized, in these words, “ *Depart from him, thou unclean spirit, and give place to the Holy Ghost, the Comforter.*”—*Sincere Christian*, vol. i. p. 403. In the New Testament, there is not the slightest hint of any such exorcism accompanying Christian baptism. It is purely Pagan.

anism could desire. Does the reader ask what evidence is there that Mexico had derived this doctrine from Chaldea? The evidence is decisive."—Pp. 175-179.

Our author goes on to give the proof of this at length, for which, however, we refer our readers to the volume itself. He regards the recent proclamation of the Immaculate Conception as a culminating point, indicative of the accomplishment of prophecy, and the approach of a deadly and final struggle, and he winds up his learned and ingenious treatise with an earnest and eloquent appeal to drowsy professors, and to the slumbering and unfaithful Protestant Churches of Britain, from which we give the following extract:—

"If the views established in this work be correct, it is time that the Church of God were aroused. Are the Witnesses still to be slain, and has the Image of the Beast only within the last year or two been set up, at whose instigation the bloody work is to be done? Is this, then, the time for indifference, for sloth, for lukewarmness in religion? Yet, alas! how few are they who are lifting up their voice like a trumpet, who are sounding the alarm in God's holy mountain—who are bestirring themselves according to the greatness of the emergency—to gather the embattled hosts of the Lord to the coming conflict? The emissaries of Rome for years have been labouring unceasingly night and day, in season and out of season, in every conceivable way, to advance their master's cause, and largely have they succeeded. But the 'children of light' have allowed themselves to be lulled into a fatal security; they have folded their hands; they have gone to sleep as soundly as if Rome had actually disappeared from the face of the earth—as if Satan himself had been bound and cast into the bottomless pit, and the pit had shut its mouth upon him, to keep him fast for a thousand years. Now, how long shall this state of things continue? O Church of God, awake, awake! Open your eyes, and see if there be not dark and lowering clouds on the horizon that indicate an approaching tempest. Search the Scriptures for yourselves; compare them with the facts of history, and say, if there be not reason after all to suspect that there are sterner prospects before the saints than most seem to wot of."—Pp. 468-470.

"But if we would really wish to do anything effectual in this warfare, it is indispensable that we know, and continually keep before our eyes, the stupendous character of that Mystery of iniquity embodied in the Papacy that we have to grapple with. Popery boasts of being the 'old religion;' and truly, from what we have seen, it appears that it is ancient indeed. It can trace its lineage far beyond the era of Christianity, back over 4000 years, to near the period of the flood and the building of the tower of Babel. During all that period its essential elements have been nearly the same, and these elements have a peculiar adaptation to the corruption of human nature. Most seem to think that Popery is a system merely to be scouted and laughed at; but the Spirit of God everywhere characterizes it in quite a different way. Every statement in the Scripture shows that it was truly described when it was characterized as 'Satan's Masterpiece'—the perfection of his policy for deluding and ensnaring the world. It is not the state-craft of politicians, the wisdom of philosophers, or the resources of human science, that can cope with the wiles and subtleties of the Papacy. Satan, who inspires it, has triumphed over all these again and again. Why, the very nations where the worship of the Queen of heaven, with all its attendant abominations, has flourished most in all ages, have been precisely the most civilized, the most polished, the most distinguished for arts and sciences. Babylon, where it took its rise, was the cradle of astronomy. Egypt, that nursed it in its bosom, was the mother of all the arts; the Greek cities of Asia Minor, where it found a refuge when expelled from Chaldea, were famed for their poets and philosophers, among the former Homer himself being numbered; and the nations of the European continent, where literature has long been cultivated, are now prostrate before it."—Pp. 471-473.

THE POPISH BOOK QUESTION.

WE are extremely thankful to God, that the friends of truth in Britain are being gradually awakened to the danger of one of the most insidious, widespread, and mischievous forms of Romish aggression of which we have any record in the history of the long Protestant struggle. The man who said,

“Let me make the songs of a nation, and I will let any one who pleases make its laws,” was but a child in comparison with our modern Jesuits. Songs are, after all, chiefly for grown-up people after their principles have been mainly formed and established; and, besides, a plan for circulating songs in ordinary times, over a whole kingdom at the public expense, has never yet been dreamt of, so far as we are aware. But to seize by systematic arrangements the opening minds of the whole youth of a land—to ply them with falsehood in every imaginable form, and conveyed through every imaginable channel, through lessons of every kind for children of all ages, in history, spelling, geography, grammar,—to do all this at the expense of the very country whose public institutions it is intended to overthrow, and to do it so cunningly as not only to deceive Lords of the Treasury and time-serving politicians, but even good and eminent men, is surely the very triumph of Romish art, leaving the shallow schemes of ordinary politicians far in the shade.

Still, the plot is now fairly exposed, and the indignant watchmen of Zion are, we rejoice to see, busy in demanding its defeat. We give elsewhere a brief abstract of the proceedings of the two Commissions of the General Assemblies of Scotland. The result is, upon the whole, very gratifying in both cases. The objections in both, we believe to be quite untenable. It is no matter in what way, for example, the question of the identity in principle, or otherwise, of the selling of Popish books, or the direct maintenance of Popish schools, by grants of money, is settled. All true Protestants must firmly and equally oppose both. But there is no reason in the world why they may not be opposed either jointly or separately. Each case may be discussed upon its own merits. One can discuss a word without being necessarily forced at the same time to discuss a whole dictionary, although it be quite true, and very plausible to say, that a word is after all “only part of a great whole.” One can oppose a single invasion upon their property without being necessarily forced at the same moment to discuss all their rights, or the question of property in general, and to repel in the same breath every form of invasion. In truth, the opposite idea is little more, although our friends may not be aware of it, than an old trick of debate, and, accordingly, it has gone down before the broad light of common sense. It is absurd as well as fallacious. All victories in the moral, as well as in the physical world, are secured by sticking to one point at a time, and refusing to be led away after others. At the same time it is well to be now examining the whole of this question of indiscriminate grants, and to see whereunto, if much longer left to itself, it is likely to grow. It is time also to consider the duty of all the Protestant churches in reference thereto.

The other idea thrown out in the Commission of the Free Assembly, apparently for the purpose of palliating the conduct of the Lords of the Privy Council, was, that they had, by expelling Ince's *Outlines* from their catalogue, proved their willingness to amend their ways. This proceeds upon a complete misapprehension of what has taken place. The real question at present at issue was, in no sense, raised in the proceedings in regard to Ince's *Outlines*. The facts of the case were simply these. This book was admitted upon the catalogue of the Privy Council when it was a Protestant book. It was afterwards interpolated with Romish additions without consulting the Privy Council, and for this breach of faith, and on no other ground, it was expelled. The Committee of Privy Council would never have expelled it had it been, like many of the rest of those they have selected, intensely Romish from the first. They absolutely refuse now, and scout the idea that they

are to exclude even the worst Jesuit books from their catalogue sent to all schools, on the ground that they abound with Romish errors, and unless a much greater pressure is brought to bear upon them, there is no immediate prospect of such a desirable result being secured. They, therefore, as yet, deserve no commendation.

The progress already made, however, ought to encourage all the friends of truth to persevere. Let us hope that the subject will immediately be taken up by some member in Parliament, and exposed by the powerful press of London, through the debates of the British senate, over the entire kingdom. The evil is of such a nature that we are persuaded it must cower and shrink before the steady blaze of the light of truth, and the principles of common fairness.

SCOTLAND—COMMISSIONS OF ASSEMBLY.

ESTABLISHED CHURCH.

THE Established Church Commission met on Wednesday—Dr. Robertson, Moderator.

POPISH BOOKS.

Dr. GILLAN of Glasgow moved—"That a petition be drawn up by this Commission, and presented to both Houses of Parliament, praying them to institute immediate inquiries into the whole system pursued by the Honourable Privy Council on education, in regard to their selection of lesson-books and text-books, and their application of the national funds for the progress of the same." The Rev. Doctor supported this motion in an able and eloquent speech, which we are sorry that want of space prevents us from transferring entire to our pages. He pointed out the duty of the Church to protect the interests of Protestantism, and that it would be wanting in the discharge of its duties if it did not address itself to the conspiracy which was being formed against the glory of God and the rights of man. He suspected that this Church had been awfully remiss in regard to the progress of Popery. They had been content with vague, cold protests; and all the measures they had taken in the matter were feeble and inefficient. He went on to enumerate the various agencies which had been in operation, showing that they had all been frustrated by the encroachments of Romanism in another form, in the form of national school-books—books replete with the rankest heresy and superstition. He quoted largely from a number of these, showing that historical perversion, and direct and open falsehood, had been resorted to for the purpose of instilling Popish doctrines into the minds of the young. He went on to show the insidious and dangerous tendency of some of their books, and entreated the Commission, schoolmasters, and all who had anything to do with the training of youth, to be on their guard against them, else the fruits of the Reformation would perish. The only way to get redress was to go at once to the power under which the Privy Council acted; and if Parliament refuse to hearken, they would go to Victoria herself, who, at her coronation, had sworn to protect and defend the Protestant religion. In reference to the idea that the Popish books form part of a great whole, and must not be dealt with separately, Dr. Gillan said he could see no force in it. Suppose it were true that this was all part of a great marsh, are we not to drain a part of it, and that the worst part, unless we can at the same time drain the whole? We must do good in all circumstances, and protest against all evil in whole and in detail, and the draining of a portion of this Romish marsh, even if it is so, will only make the remaining work more easy. He referred in laudatory terms to the *Bulwark* and Scottish Reformation Society. He said, the operations of the Scottish Reformation Society, which cannot be too loudly praised, indicate the movements of the "Man of Sin" for some years past. These operations have been plied to abolish the grant to Maynooth, to rescue certain brethren in Spain, Naples, and Prince Edward Island from the toils of persecutions—to recover females who were either inveigled into nunneries, or forcibly abducted from their homes—to expose the artful system of reformatories for which large sums have been voted, and in which our youth are placed under the scholarly tuition of monks, or the vestal superintendence of nuns. They have also been directed to the riotous interruption given by Rome's emissaries to the preaching of God's own word, as Christ did it, in the open

air of heaven. And last, though not least, this vigilant Association have been constrained, in tracking the foot-prints of the "Beast" over our social sands, to expose a practice which threatens to deluge the country, and taint the young with its pollutions.

Dr. NISBET seconded the motion, remarking in an excellent speech, on the necessity of immediate and strenuous efforts for checking the growing influence of Popery.

Mr. PHIN, of Galashiels, thought that it should be represented to the next General Assembly that the Commission, in the discharge of its duties, had found the interests of Protestantism threatened by the operation of the Privy Council system of education, and that the Assembly should therefore be requested to consider the position of the Church in reference to that system. He moved accordingly, in the shape of an amendment.

Mr. BOE, of Dunblane, seconded the amendment.

Dr. GRANT moved a second amendment, in the following terms:—"That the Commission, understanding that among the cheap books provided by the Committee of the Privy Council on Education for the use of schools, there are some in which direct countenance is given to Popish views and practices, regard it as a humiliating proof and illustration of the evil involved in a scheme of public education in which aid is indiscriminately given to schools of all sects, and resolve to recommend to the next General Assembly to protest against such a scheme, as inconsistent with the principle that should regulate the Government of this country."

The amendment was seconded by Dr. VEITCH, and carried against Mr. Phin's by a majority of 3.

The original motion, and Dr. Grant's amendment, were then put to the vote, when the latter was rejected by a majority of 9. Dr. Gillan's motion was therefore carried. The Commission then adjourned.

FREE CHURCH.

THE quarterly meeting of the Free Church Commission was held on Wednesday, in Free St. Luke's Church, Edinburgh—Dr. J. J. Wood, Moderator.

POPISH SCHOOL BOOKS.

THE Rev. Mr. THORBURN brought forward the Report of the Committee on Popery, which recommended anew the subject of the school-books sent out by the Committee of Council on Education to the consideration of the Commission, and also that the Commission should petition both Houses of Parliament to take steps for arresting the continued circulation of Popish and Tractarian books, and preventing the recurrence of the evil in future. Mr. Thorburn, in an excellent and able speech, went fully into the whole question, exposing the dangerous and unfair nature of the proceedings of the Privy Council, and demonstrating the duty of the Church to take immediate action in opposition to this new scheme of Jesuitism. He moved a resolution in accordance with the terms of the report.

Dr. CANDLISH said he never doubted that there had been serious mistakes committed in reference to these books by the Privy Council. The motion of Mr. Thorburn was a very general one, and he had no objection to go to Parliament in that general way, and to say that they had found evils in connexion with the books of a serious character—so serious that when pointed out to the Privy Council they had been rectified; and they therefore called for some measure to prevent the evil recurring. All he took the liberty of saying was to remind them that the real question of the aiding of school-books was not different from the aiding of schools, and it was quite true that if the system of cheapening books were done away with they did not remove the grants given to schools where Popery and Puseyism were taught. The question was one of aiding schools indiscriminately, and on this subject he did not wish then, and in that place, to intrude any discussion.

The motion was agreed to *nem. dis.*, and the committee were empowered to petition in accordance with its terms.

The Commission then adjourned.

PETITIONS AGAINST MAYNOOTH.

MR. SPOONER has given notice that he will again bring forward his motion. Those who sent up petitions at the close of the late Parliament should *renew*

their efforts, and send up other petitions now. For guidance we subjoin a form of petition.

We would also suggest that Protestant electors should, at the proper time, write to their Members, urging their attendance and support of Mr. Spooner's motion.

FORM OF PETITION.

To the Honourable the Commons of the United Kingdom of Great Britain and Ireland, in Parliament assembled,—The petition of*

Humbly sheweth,—That your petitioners have always objected on strong grounds of principle to the public support of the College of Maynooth.

That all experience, including the late Inquiry, has only confirmed their conviction of the great impolicy of upholding such an institution.

May it therefore please your Honourable House to repeal the Act of 1845 as speedily as possible. And your petitioners will ever pray, &c.

THE VICTIM OF THE INQUISITION.

Start not with horror, brave the fitful gloom
Of that dark prison-vault, the living tomb,
Where hellish deeds (too black for light of day)
Shun human sight, where souls have passed away.
There silence reigns; the damp and chilly air
Arrests the very breath, there blank despair
Broods on the mildewed walls, and finds a throne
Where *hope* is dead, and *mercy* is unknown.
Stretched on the stony floor a victim see
Of Romish hate and priestly tyranny;
The pale lips quiver, and the starting eye
Speaks a stern tale of mortal agony;
Of cruel tortures, (plied by fiendish art,
Which sent the life-blood curdling to the heart,
And wrung the vitals in the deadly strife
That all but quenched the flickering spark of life.
But listen! hold thy breath, those pale lips move,
That glazing eye beams with a seraph's love;
No bitter curses fill his peaceful breast,
As in a Saviour's arms he sinks to rest;
His woes are past, he lies at heaven's gate
Waiting his summons. "Soon this earthly state
Shall be dissolved, and I shall soar away
To the bright realms of everlasting day;
No more to taste of death, of withering pain
In the dark torture-room. Saviour, again
In faith and hope I lift my voice to thee,
Lonely and helpless;—oh! remember me.
Beneath the shadow of thy healing wings
My soul shall rest. My fainting spirit clings
To *thee* alone. I know in whom I trust.
Receive me, Saviour; keep my crumbling dust."
Pass on! brave martyr, pass to glory's goal,
Home takes thy life, but *Christ* receives thy soul.
Mother of harlots! queen of blasphemies!
Thy sins thrice multiplied have reached the skies;
Thy scarlet robe (dyed with the flowing blood
Of martyred thousands) cries aloud to God;
Thy end shall come, thy fearful doom is sealed,
Crimes black as night, and secrets unrevealed
To mortal ears, shall stand in dread array,
And rise against thee in the last great day.
Angels and saints shall glory in thy fall,
And thou shalt drink the double cup of gall,
Where the worm never dies, the fire's ne'er quenched at all.



OLD BONES AT DALREITH.

BONES OF AN ALLEGED SAINT SAID TO HAVE BEEN BROUGHT FROM THE CATACOMBS OF ROME!

ON Sabbath the 7th of February last, a scene somewhat unusual took place in the Popish Chapel at Dalkeith. It had been advertised by the Romanists there, in the newspaper of the locality, that a "*Function*" was to be performed, in order no doubt to attract the attention, and induce the attendance of Protestants. With a view of showing to our readers another specimen of the mummery that is carried on in the Popish Church of our land, we shall shortly describe the scene.

When the congregation had assembled, the priest announced the order of the day to be High Mass, then a lecture by Bisop Gillis on relics, and then the "*Function*," or the depositing of bones of an alleged saint said to have been taken from the catacombs of Rome. Accordingly high mass was performed, and the bishop chose for his text Psalm xxxiv. 20, 21, "*He keepeth all his bones : and not one of them is broken,*" &c. After preliminary observations, the bishop brought forward the usual Popish arguments for the use of relics, and stated that the worship of God in the Popish Church was regulated by Rev. vi. 9, "*And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God and for the testimony which they held.*" The bishop, in concluding, said, "In compliance with this, we deposit the bones of a saint under each altar," and ironically observed, "I have given enough to Protestants to think on," viz., to make out that bones were souls. The procession of the bones then began.

A young man, robed in what appeared to be a large dark greatcoat with a red collar, a four-cornered hat, and a crucifix in hand, led the way along the centre passage of the chapel; then followed about eighteen girls, the youngest in front, two abreast, clothed in white, each holding a green branch in her hand; next came about half a dozen lads, dressed in white gowns, with black skirts, each holding a lighted candle in his hand; next, four men dressed in the same fashion as that of the leader, each with a long pole in hand, with gilded tops, supporting a whitish-coloured canopy with yellow fringes; and between these four, two men carried a small glass case, in which were a considerable number of small fragments of bones, apparently very old and bleached, some so small and so much decayed that they were incased in a small bottle; next came Bishop Gillis, clad in a garb having the colours of the apocalyptic lady, with a bishop's hat and sceptre; then followed a few others; and the procession thus formed moved slowly through the centre of the chapel, returning to the altar by the side passage, affording to every one a good exhibition of the bones. On arriving at the side of the altar, the glass case disappeared, Latin prayers were chanted, and the congregation dismissed.

Commentary is not necessary—Rome is the same as ever.

 THIRD CENTENARY OF THE SCOTTISH REFORMATION.

THE English Reformation took place several years before that of Scotland, and its most remarkable epochs have lately been celebrated by the Protestants of the south. There is every reason why the Protestants of the north should follow, even with greater earnestness, the good example thus set them by their English brethren. The approaching year, 1860, marks the third

centenary of the great work of Knox and his colleagues. In the memorable year, 1560, the gigantic mass of Popish superstition was more thoroughly upset in Scotland than in any of the countries of Europe, and ever since Scotland has been forward to defend the Reformation, although the recent defection of some of her nobility, and the steady growth of Romanism in her large cities, are ominous of another approaching struggle. We also like the idea of our young men taking a prominent part in the proposed commemoration, as upon them the burden and heat of the controversy, and it may be dire struggle, will probably fall. But care must be taken by wise plans, and thoughtful preparation beforehand, to prevent a testimony of approbation of the achievements of former times from passing as a mere idle and bootless pageant. On this subject we shall have a few words to say in our next Number, but meantime we commend to the study of our readers the annexed correspondence:—

COLLEGE HALL, 51, GREAT ORMOND STREET, RUSSELL SQUARE,
LONDON, W.C., 2d Feb. 1858.

SIR,—At a meeting of the English Presbyterian Students' Literary and Theological Association, held here on the 23d ultimo, the attention of the members was directed to the fact, that the year 1860 will be the Tricentenary of the Reformation in Scotland, and a resolution was passed, in which it was agreed to communicate with the "Edinburgh Students' Protestant Association," on the propriety of taking measures to secure a suitable commemoration of that event.

At present we only suggest that it would be desirable to hold a public meeting at Edinburgh, at which the different Protestant denominations, both in Scotland and in other lands, who sympathize with the movement, might be represented.

Such a meeting would be a grateful tribute to the memory of the Scotch Reformers. Much as these men achieved for the civil and religious liberties of their land, no national demonstration has yet been made professedly to commemorate their labours. In 1660, as you are well aware, the men who had the chief influence in guiding the affairs of the Scotch Church, were neither ignorant of the benefits secured to their nation by the events which transpired one hundred years before, nor were they unthankful for them; but the enemy was at their gates, and their energies were expended in preserving the liberties which they had already attained. It was in this year that Charles II made his first attempt to intrude Prelacy upon the Presbyterian Church of Scotland; and it was remarkable, that on the centenary of the very day on which the Act was passed, granting liberty to the preaching of "the Evangel," a meeting of a few peaceably-disposed Protestant ministers was rudely interrupted, and the members conveyed to the Tolbooth, from which some of them were only released to be dragged to an ignominious execution.

At the next centenary, in 1760, during that spiritual apathy which settled down like a nightmare on the Church of Scotland after the Revolution, no disposition was manifested either to appreciate or commemorate the deeds of our reforming fathers.

In the providence of God our lot has fallen in happier times. We sit under our vine, and under our fig-tree, and none make us afraid. Much of this liberty, under God, we owe to the courage and fidelity of our ancestors, who jeopardized their lives in defence of the truth, and handed it down unsullied to their posterity. No opportunity surely should be neglected of paying due respect to their memories; and such a meeting as we have suggested would, in our opinion, be admirably adapted to accomplish this object. But this is not the only purpose which a public meeting of the various Protestant communities in these lands might effect.

Besides discharging a just debt to the memories of the men who promoted the Reformation in the past, would it not be subservient to the advancement of evangelical truth in our own day? The Church has everything to gain and nothing to lose by a recurrence to first principles, and the study of the early stages of her history. The hydra with which our fathers grappled has been wounded but not slain. In our day it has renewed its strength, assumed the offensive, and truth is all but assailed in her last intrenchment. Might not this demonstration be reasonably expected to counteract the prevailing and wide-spread influence of the Man of sin? By reviving the memory of the deeds of our ancestors, might we not expect that their spirit, like the mantle of Elijah, would fall upon their sons; and thus animated, that they would be more watchful of their common foe, and more vigorous in repelling his assaults?

Of late years the Protestants in Germany have commemorated the principal events

connected with the Reformation in their land, and already these meetings have borne fruit. A spirit of inquiry has sprung up among their Roman Catholic neighbours, and what is perhaps of still more importance, that tide of Rationalism, which threatened to undermine the bulwarks of our common faith, has been stemmed, and the professors of evangelical religion are everywhere lifting up their heads and proclaiming the truth as it is in Jesus.

Again, would not such a meeting afford an opportunity, which all Protestant sections might embrace, to meet together and espouse a common cause?

The internecine war, which rages among the men who stand in the battlements of Zion, is a stain on our common Christianity. Brothers, previously burning with mutual hatred, have been known to shake hands over the grave of a departed father, and may we not expect the sons of the Scottish Covenanters, on an occasion not less solemn, to lay aside their jealousies and their animosities, and, recognising the claims of common parentage, and Christian brotherhood, learn to dwell together in unity?

Nor do we think that these advantages would be confined to Scotland alone. There are many sections of the great Protestant family who, if not directly descended from the Church of the Scottish Reformation, still claim kindred with it, and would participate in all the benefits arising from such a meeting as we have suggested. In particular, wherever the standard of Presbyterianism has been planted, would not the hands of those who rally round it be strengthened by this demonstration? and would they not be encouraged to adhere more firmly to the cause which they have embraced?

And, further, as the Church of Scotland has been highly distinguished in defending the truth common to all Protestant denominations, might we not expect, on such an occasion, that she would receive the sympathy of all who have been united with her in the conflict which began at the Reformation, and continues to our day?

Such are some of our reasons for suggesting that the Reformation of the Church of Scotland should be commemorated by a public meeting of all Protestants who sympathize with the movement.

We have been induced to communicate with your Society on the subject, from finding that your immediate object is to further the interests of the Protestant cause, and also because we consider it extremely desirable that the young men of all denominations should take the lead in this movement. If you agree with us in these views, you will be expected to use your influence in bringing the subject before other Students' and Young Men's Societies in Scotland, and to direct the attention of your countrymen at large to its importance.

We have only to add that these suggestions have been favourably regarded by all whose attention has been directed to them in this city, and that we were quite unanimous ourselves in the resolution to communicate with your Society on the subject.

Expecting to hear from you at your earliest convenience.—I am, sir, yours truly,
DAVID FOTHERINGHAM, *Secretary*.

G. R. BADENOCH, Esq.,
Sec. of the Edin. Students' Protestant Association.

The following answer has been sent to the above communication:—

6, YORK PLACE, EDINBURGH,
27th Feb. 1858.

DEAR SIR,—Your favour of the 2d February has been read to our Society, and I am instructed to say, in reply, that we most cordially unite with you in thinking that the year 1860 should be hailed with a tricenentary of the Reformation in our beloved land, and that Edinburgh is the place in which such an event should be celebrated.

Our Society have therefore resolved to enter into the movement with their whole heart, and we shall feel glad to be favoured with your Society's views on the practical carrying out of the object. It is quite true that some time intervenes, but we think that we ought to do something now to make the Protestants of our country aware that such a movement is in contemplation.

We can easily see that the carrying out of the object will require much correspondence and labour, attended with expense. We shall of course put ourselves in communication with the Protestant Societies in Scotland, and we assume that you will kindly undertake the similar duty in England; and we shall be glad to hear what plan you would suggest for making known the movement to Protestants abroad.

Our Society is strongly impressed that the movement, though aided by other Protestant organizations, should be originated specially by students.

In addition to the advantages mentioned in your letter that are likely to flow from such a movement, we think the very fact of the object having been originated by

students, will throw around it a charm of a very encouraging kind. We think that it will assure our people that God, in His merciful providence, is raising up a staff of men for His church, who will uncompromisingly carry out the principles of our forefathers, and are ready to do battle with the Man of Sin, and to oppose his stealthy aggressions and gigantic strides in our land; and we are quite sure that our fathers of the Church, who are still spared amongst us, and who have been standing on the foreground of the battle, will thank and praise God that a race of ministers is arising who shall be prepared to meet the ominous times they see approaching; and certainly it will be a fine tribute to the struggles and efforts of our noble Reformers, that after the lapse of three hundred years, their descendants are rising up to do them honour.

I may add that we feel much indebted to your Society for the important suggestion; and I beg therefore to tender through you our best thanks and earnest prayers.

Hoping to be favoured with an early reply, believe me to be, dear sir, yours very truly,

G. R. BADENOCH, *Secretary.*

MR. DAVID FOTHERINGHAM,
Secretary of the English Presbyterian Students' Literary
Theological Association.

HISTORICAL ILLUSTRATIONS OF ROMISH POLICY.*

CONSIDERING the vast scale of Rome's operations, and the superhuman skill with which her plans are managed, it is of vital importance that we are armed, in the history of modern Europe, with actual illustrations of her past struggles and success. It is notorious, that whilst the first blush of the Reformation, like the first rays of the rising sun, illuminated with its gladsome light nearly the entire surface of the western world, Rome soon recovered from the stunning blow which Luther had dealt to her, and the armies of Loyola set themselves, by the most determined and systematic efforts, to reconquer the lost territory to the Pope. With all the depraved impulses of human nature upon her side, and totally unscrupulous as to the use of means, she soon found her efforts crowned with marvellous success. In some countries, as in Spain and Italy, the last embers of the incipient flame were soon quenched in blood. In other countries, once famous as the nurseries of eminent reformers, the realms of Protestant kings and nobles, the residence of a swarming and zealous Protestant population, the candle of truth was soon extinguished, or is now seen dimly flickering in the socket, only emitting enough of light to make the surrounding darkness visible. The change is equally sad and undeniable. Rome is still prosecuting her triumphs with increasing zeal and hope. The most powerful Protestant countries, at the present moment, are infected to the core with the Romish leaven; and, whilst the circle of European liberty has of late, by this very process, been gradually circumscribed, the rampant tyranny of the Vatican has been, and is being, gradually developed over all Europe as in the middle ages.

These remarks have occurred to us after reading again the work of the late Count Krasinski, entitled *Slavonia*, in which he details in a masterly manner the suppression of the Reformation by Jesuit influence in Bohemia and Poland. This powerful work is worthy at present of the earnest study of all who would make themselves familiar with the arts of Rome, and especially who would understand the ecclesiastical drama at present being enacted in Britain. Rome has only two great weapons of power—fraud and force. The case of Bohemia illustrates the use of the one, the case of Poland the operation of the other. The whole book of the late excellent exile would require to be read, however, in order that the full force of his illustrations may be discovered, but one or two extracts may give an idea of the facts. Bohemia, the birth-place of John Huss, and of Jerome of Prague, who played

* *Slavonia*, by Count Valerian Krasinski.

so important a part in the early history of the Reformation, was once strongly Protestant. The light of truth, however, was soon extinguished, and the cause of this great evil has been little understood or examined. Our author proves that it was the result of cruelty and unscrupulous force, carried on with systematic purpose under the diabolical direction of the Jesuits. After bringing down the history to a certain point, he adds—

“The Bohemians were defeated on the 8th November 1620, at Weissenberg, near Prague, by a superior force of Bavarians and imperialists, commanded by Buquoy. Frederic, who had been feasting at the time of the battle, was so terrified by the disastrous news of its loss, that, instead of defending his capital, as his subjects entreated him to do, he ignominiously fled, leaving them to the revenge of an irritated enemy. This revenge was terrible. Many principal noblemen, and other persons of note, were executed, and a great number of individuals belonging to the most respectable classes of society fled the country, and had their property confiscated. Many persons who had taken no part in the insurrection were heavily fined. All these spoils went to enrich a host of foreign adventurers who served in the imperial army; and whole provinces were detached from the country, to reward the service of the imperial allies,—the Duke of Bavaria, whose assistance had chiefly brought about the triumph of the imperial cause, and the Protestant Elector of Saxony, who received as blood-money, for helping to destroy his Bohemian fellow-Protestants, the fine province of Lusatia. Protestantism and the Slavonic nationality of Bohemia, considered as synonymous by the Jesuit counsellors of Ferdinand, were suppressed by a most relentless system of persecution; and the consequence which it produced was the unutterable misery and moral degradation of the country. This wretched state of things was described in the following manner by a Roman Catholic writer of Bohemia, in a work published at Vienna under the Austrian censure, about half a century ago: it cannot, therefore, be suspected of being untrue, or even exaggerated:—

“Under the reign of Ferdinand the Second, the whole of the Bohemian nation was entirely changed and recast. It is scarcely possible to find in history another instance of a whole nation so much changed in the space of about fifteen years. In the year 1620, all Bohemia was, with the exception of some nobles and monks, Protestant; at the death of Ferdinand the Second, it was, at least in appearance, entirely Roman Catholic. The merit of this conversion of a whole country in so short a time was claimed by the Jesuits. When on one occasion they were boasting of this achievement at Rome, in the presence of the Pope, the celebrated Capuchin monk, Valerian Magnus, who was present on that occasion, and who had also taken part in the conversion of Bohemia, said—“Holy father, give me soldiers, as they were given to the Jesuits, and I shall convert the whole world!”—Pp. 110, 111.

“The Bohemians changed even their national dress, and gradually adopted their present costume. I must also remark, that with that period the history of the Bohemians ends, and that of the other nations in Bohemia begins.—Pelzel's *Geschichte von Böhmen*, p. 185, *et seq.*

“But if this wretched condition into which Bohemia was plunged was the work of the united satellites of Rome and Austria—of soldiers and priests—it was mainly brought about by the faithless conduct of the Protestant sovereigns of Germany towards the cause of their religion—conduct to which there were but a few noble exceptions.

“It is indeed curious to observe that some Protestant writers seem to be at a loss how to account for the rapid and almost complete suppression of Protestantism in Bohemia and Austria proper by Ferdinand the Second, although the cause of this melancholy event is so obvious. People ascribed the rapidity with which that deplorable revolution was accomplished to the fickleness of the Slavonic character, the rashness of the Bohemian leaders, their want of foresight, and I don't know what, and finally concluded that it was a mysterious destiny which made Rome regain so easily many extensive regions in the east of Europe, which had been wrested from under its dominion by Protestantism. The causes of the rapid suppression of Protestantism in Bohemia may be, I think, reduced to two principal ones: first, the violent persecution of the Protestants, to which I have alluded; and, secondly, the moral effect which had been produced on the Bohemians by the complete desertion of their cause, and even the assistance given to its enemies, by those who were most interested in its triumph.”—P. 113.

It is not always, however, that Rome has it in her power to put down the light of truth by open violence. She is sometimes forced to adopt a slower

method, and to counter-work the Reformation with weapons borrowed from itself. This she did most successfully in Poland, plying there the school and the printing-press with great success for their own overthrow, creeping into the houses of the nobility, arranging matrimonial alliances amongst the higher classes, personating Protestant ministers, and entering the pulpits of the Protestant Church in the guise of friends; in a word, adopting the very methods which are now being pursued with equal success by the Jesuits in Britain. When a colony of rats or mice invade a farmer's barn-yard, they sometimes carry on their operations so cunningly, so excavate the whole heart of corn-ricks, whilst the outward surface is left unchanged, that the unsuspecting farmer is not awakened to a sense of his danger until a sudden collapse startles him to the conviction that his carefully-hoarded grain is gone. Such is the process at present being carried on in Britain. The Jesuits are plying every art, and that too with consummate concealment. Many who reckon themselves "mighty wise" are entirely over-reached by them; and if the present process proceeds as quietly and unsuspectedly as at present, the ultimate result may only awaken many out of their slumbers when the ultimate result is inevitable, in consequence of their own selfish unfaithfulness to the cause of truth. The times are big with the most sweeping and sad results, whilst the mass of Protestants are evidently asleep. It was so in unhappy Poland. Hear our able historian:—

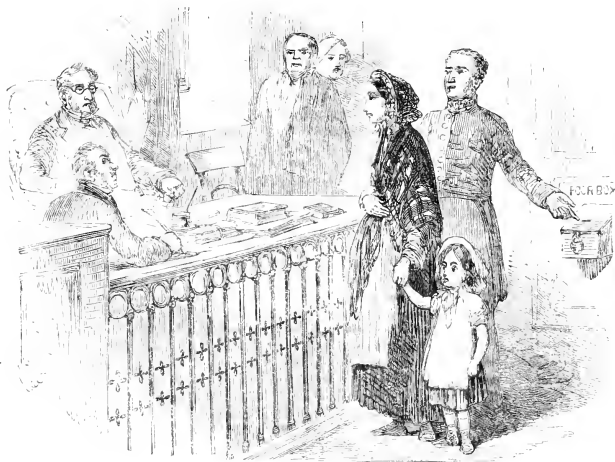
"These proceedings, which had their origin in the reign of Stephen Batory, were carried on with increased activity under that of Sigismund the Third, who was entirely devoted to the cause of the Jesuits. The schools and colleges which they opened everywhere became the most powerful means of conversion. The instruction was gratuitous; and they not only admitted, but endeavoured to attract to these establishments, Protestant pupils, or such as belonged to the Greek Church, by the reputation of the professors, and the great courtesy of their manners. This apparent liberality, which opened their schools gratuitously, without any regard to the confession of the pupils, gained them many partizans, even amongst anti-Romanists; and as there were many instances of pupils who had completed their studies in the Jesuit colleges without abandoning their creed, many Protestant and Greek parents were induced to send their children to these colleges, which, besides the advantage of a gratuitous education, were to be found everywhere; whilst, in order to educate their children at a Protestant school, they were generally obliged to send them to a considerable distance. The Protestants had, indeed, founded several excellent schools, in which the system of education was far superior to that of the Jesuits; but as they were supported by voluntary contributions, they were unable to compete with those of their antagonists, which possessed ample and perpetual endowments. Many of those schools deriving their chief support from the liberality of some great families by whom they were founded, ceased to exist, or were converted into Roman Catholic establishments, as soon as their patrons returned into the pale of the old church. The Jesuits took the greatest care to attach their pupils to their order, by treating them with extreme kindness, and indulging them in every way, endeavouring to detain them under their tuition as long as possible, in order to become thoroughly acquainted with their dispositions, and to form them into useful tools for the promotion of their ends. The Protestant pupils were made the object of particular attention by the Jesuits; and having seduced the children, they obtained a powerful means of acting successfully on their parents. Whilst they were persecuting in every way the Protestant ministers and writers, they lavished every means of seduction on Protestant laymen, particularly men of rank and wealth. They insinuated themselves into their intimacy by their agreeable manners, extensive information, and varied accomplishments, and not unfrequently by rendering them important services. Having once established their influence in this manner, they endeavoured to convert those families, or at least some of their members, upsetting their faith by the subtlety of their arguments, or by witty strictures upon its tenets; and having weakened their belief, they easily secured their conversion, by pointing out this step as the surest road to royal favour, and all the advantages dependent upon it. They were, besides, great match-makers, arranging marriages between Protestants of consequence and Roman Catholic ladies who had the advantages of beauty, accomplishments, or fortune, but were entirely under their influence. This policy proved exceedingly

successful, for many Roman Catholic wives, if they did not succeed in converting their husbands, generally managed to educate their children in the tenets of their church; so that many Protestant families in this manner became Romanists. The missionary zeal of the Jesuits often produced most deplorable consequences in the bosoms of Protestant families, converting many a happy home into the abode of strife and wretchedness. Many families who had withstood all the bribes of worldly advantages with which they were tempted to desert their faith, were subjected to the severest affliction, by having some of their children seduced from their religion, to a church which bade them look upon those who had hitherto been the objects of their reverence and affection as enemies of God, doomed to perdition. And it was not unfrequently the case, that the affectionate entreaties, the deep anguish, nay, the despair, of those misguided, but sincere victims, of spiritual seduction, exercised a more powerful influence on the hearts of their parents, than could have been produced upon their minds by the most cogent reasoning. And, indeed, it is well known that the Church of Rome has won to herself more proselytes by touching the heart and striking the imagination, than by convincing through argument.

"I cannot omit a characteristic anecdote, which illustrates the great tact and discernment of the Jesuits. During a riot at Vilna, instigated by those fathers who had excited the populace of that city against the Protestants, the son of a Protestant noble named Lenczycki, a boy of fifteen, went into the midst of an infuriated mob, crying, 'Death to the heretics!' and boldly proclaimed himself a Protestant, ready to die for his religion. The Jesuits were struck with admiration of the heroic conduct of the noble boy. They not only took care that no harm should be done to him, but overwhelmed him with caresses, and restored him in safety to his parents. They then made great efforts to seduce him, and finally succeeded in their object, so that he became one of the most distinguished members of their order, and made many converts, including his own parents.—Pp. 192-195.

"But let me go one step farther, and admit a contingency which I hope will never take place, leaving, however, the decision of its possibility to the judgment of my readers. Supposing, then, that there was in Great Britain a faction—Jesuit, or whatever may be its name—having for its object to restore the dominion of the Church of Rome;—that this faction should prosecute its object with unabated perseverance and great skill, employing all possible means for the attainment of its end;—that it should condescend to the same means which were employed by the Jesuits to subject the Eastern Church of Poland to the dominion of Rome, namely, assume the garb of the ministers of that very church which it was their object to subvert or to subdue, as is evident from the document which I have given in page 201;—that literature, the most powerful engine for promoting good or evil in a civilized country, should be turned by that same faction into an efficient tool, employing the greatest learning and first-rate talents in order to mislead public opinion, and gain it over to their views by means of publications adapted to the highest and to the lowest degrees of mental cultivation—by works of philosophy, poetry, history, as well as by novels, popular tracts, nay, even nursery books;—that all such works should have a more or less open, but always one and the same tendency—to depreciate Protestantism and to extol Romanism; whilst the Protestants, either unwilling, from an imprudent contempt of their adversaries, or unable, from want of a proper organization, to make similar efforts in order to enlighten public opinion, should content themselves with heralding about the triumphs of their enemies, and uttering bitter complaints against their progress, instead of adopting efficient measures for counteracting their influence and arresting their progress; and that these efforts of the Romanist faction to which I have alluded should gain for them a strong party amongst the upper classes of the country, and thereby enlist to the assistance of their cause the powerful influence of rank, wealth, and fashion—influence which is powerful everywhere, but particularly in this country, where the great disproportion between capital and labour establishes a much stronger dependence of the employed on the employer, of the tradesman on the customer, than that which existed between the various grades of feudal society, and where often the most decided radical in politics submits to the prestige of rank and fashion, against the seductions of which even many seriously disposed persons are not always entirely proof;—were all the agencies which I have here enumerated, as well as many others which it is superfluous to mention, once brought to bear upon the Protestantism of this country, with the same force as they were, *mutatis mutandis*, in Poland, who may foretell their results.

"It is now about two years since these remarks, which I gave in the first edition of this work (page 373, *et seq.*) were written. I leave to the judgment of my readers to decide whether the events which took place subsequently to that time have served to corroborate or to disprove the views expressed in these remarks."—Pp. 247, 248.



THE PRIEST'S DESERTED WIFE.

THE doctrine of a compulsory celibacy of the Romish clergy, contrary to the Word of God and the example of Peter, may well be called a "doctrine of devils." By no imaginable process could Satan have diffused mischief throughout the world upon a larger scale; and all the more because, whilst the multitudinous priests of Rome are positively forbidden to marry, they are hardly forbidden to seduce; their immoralities are disposed of by easy penances, whilst the compulsory celibacy of thousands of nuns, holding close intercourse with these unmarried priests, is also another and corresponding source of unspeakable evil, only to be disclosed in its full amount at the day of judgment. As the priests and votaries of Rome increase in Britain, the palpable mischiefs of this system, notorious in all Romish countries, will gradually leak out and become conspicuous. However closely and cautiously concealed, instances will now be continually occurring of the practical enormities of this celibacy. The case of the married priest of Hull was powerfully handled by Dr. Armstrong. The case of the Greenock victim of a neighbouring priest received at the time a wide publicity. Perhaps, however, the following brings out the various ramifications of the mischief in still stronger development than either—the secrecy with which priests are acting in disguise over England—the way in which they find access to families, and delude unsuspecting daughters—the danger of their admission into houses—the opposition of Rome to the law of God, and the way in which

she arranges the laws of nations in defiance of the Divine law, perverts conscience, and blunts and deadens our strongest natural feelings:—

“At the Lambeth Police Office, on Tuesday, the 23d, a case was brought under the notice of Mr. Elliot. A young woman advanced in pregnancy, and accompanied by a little girl of about three years of age, applied for some relief from the poor-box under the following circumstances:—Her name was Flora Augusta Nolin, and at one time her father carried on business at Cambridge as an optician. After the death of her father, she came to town with her mother, and they resided together near St. George’s Road, Southwark. Nearly five years ago, M. Charles d’Hasle, a French gentleman, was introduced to her mother, and soon after she (applicant) became acquainted with him. Their acquaintance was not of long duration before he commenced paying her attentions, offered her marriage, was accepted by her, and a day fixed for their marriage.

“M. d’Hasle had always acknowledged that he had been brought up in, and professed, the Roman Catholic religion, but made no scruple of accompanying her (applicant) and her friends to the Protestant place of worship, and their marriage was solemnized in the parish church of St. George the Martyr, by banns, on the 22d day of May 1854. From that time until about September 1856, they had lived very happily, but about that time the pupils to whom her husband had been a French teacher having fallen off, her husband and herself proceeded to Paris, where the applicant had a cousin in an influential position. After a little time, her husband made an application to her cousin to procure him a public situation, and her cousin promised to do so, but in the course of inquiries discovered that he was a Roman Catholic priest, and being so, his marriage, as regards the laws of France, was null and void.

“When taxed with the fact, M. d’Hasle did not deny being a priest, but said he should seek the sanction of his bishop to get married, and he should, in case of such sanction, marry her (applicant) according to the prescribed order in France. For some cause or other, which he had not explained, he deserted her and her child for a period of nine months, which period she had every reason to believe he had spent in the monastery of La Trappe. In the interim the applicant was kept at the house of her aunt in Paris, and at the end of the nine months she was joined by her husband, who prevailed on her to accompany him to England, and they proceeded to Scarborough, where her husband obtained a situation as teacher of languages at a public school. Two months ago her husband, without any previous notice of his intention, again deserted her, and she had no doubt, from letters which she had received from him, that he had returned to La Trappe for the purpose of joining that order of monks.

“She stopped at Scarborough as long as she could, and had been compelled to dispose of almost everything she possessed to support herself and child, and pay her way. Unfortunately she had not a friend in London, except her mother, who was obliged herself to exist on a small pittance, and therefore totally unable to assist her, so that she was obliged to part with almost every article of apparel which she possessed, indeed everything but what she then appeared in, to provide necessaries for herself and child. The applicant, in confirmation of her assertion, drew a bundle of pawn-brokers’ duplicates from her pocket, and exhibited them to the bench. She also handed to Mr. Elliot for his perusal some letters which she had received from her heartless, hypocritical husband. The first of these letters read by the magistrate was without address or date, and commenced—‘Poor Flora, I am now in France. I had great trouble to perform my journey, but still I succeeded.’ After giving the name of the notary through whom she can address him, the letter concludes—‘Good-bye, God bless you and my beloved child. Do not forget to have her brought up in the Catholic religion, as you promised me. Good-bye! I hope God will lead us all to a good end.—Yours truly, C. D’HASLE.’ The next letter, which was dated the 5th of January, ran thus:—

“My dear Wife,—The troubles I see before us are more than I can bear, and I see no hope of ever being better. Thus it is no use to keep you in misery any longer. I hope, my dear Flora, that your friends will take more notice of you by being with-out me. I return to follow my own profession. In my conscience I think I am right in doing so, and I leave you to the mercy of God. I hope that he will provide for you and my dear child Ailee, as well as for the one I am sorry to say is coming, and is mine. Good-bye! God bless you and my little dear child. You will never see nor hear from me any more.—Your very unhappy husband, C. D’HASLE.”

“Mr. Elliot having asked the unhappy applicant several questions, which she an-

swered in the most satisfactory manner, directed that a sufficient sum should be advanced to her from the poor-box for her present wants, and desired her to call on a future day.

“The poor woman seemed overwhelmed with gratitude, and expressed her grateful thanks to the magistrate for his kindness.”

NOTES OF THE MONTH.

A PROTESTANT NEWSPAPER.—We are glad to observe that a new weekly Protestant newspaper, *The National Standard*, has started in London. We should have liked a more comprehensive basis, but we cordially wish success to every effort to arouse the dormant spirit of the nation on the side of Protestant truth and liberty.

THE CASE OF BISHOP FORBES.—The excitement connected with this case still continues, and is spreading northward. The clergy of his so-called “diocese” have presented an address to the bishop, the prostrate humility, we shall not say servility, of which might almost satisfy a Pope. The following is an extract:—

“It would ill become us, clergy of your diocese, to sit in judgment on one so far our superior in depth of theological attainments and dignity of office, but we cannot remain silent when attempts, both insidious and open, have been made to throw doubts on your orthodoxy, and to question your attachment to that Church for which you have so long and so zealously laboured.

“We therefore beg most respectfully to assure your Lordship of our sincere personal attachment to you, our spiritual Father,—of the entire confidence we have in your teaching,—and of our thorough conviction that it will ever be found in perfect accordance with the spiritual teaching of the Church.”

It would be interesting to know, however, if these men are not fit to judge, how they come to form so confident an opinion. Meantime the agitation has quietly begun to spread still farther north, and appears at Aberdeen. The bishop at Aberdeen is reported in the newspapers to have said in a recent sermon:—

“At this particular time there is a danger of our forgetting this law of Charity, even towards those who worship God in the same communion with ourselves. A popular excitement has been raised against one of the most hard-working bishops of the Church; *whether rightly or wrongly it is not for me at present to say*; but the method which has been adopted is not a fair one. *It assumes, beforehand, that the distinguished bishop referred to has enunciated doctrines at variance with the standards of our Church, and it exhibits a determination to condemn him without a fair trial. I am happy, as yet, to be able to say that this excitement has not reached us, but I can scarcely expect that this state of things will continue; that you and others will not be made anxious by the outcry which has been raised; and I would with all earnestness entreat you to keep aloof from the controversy, and to maintain charity—that charity which ‘thinketh no evil and hopeth all things.’ There is a latitude of opinion upon all matters of doctrine which our Church in her formularies wisely permits; and if it should be found that the bishop referred to has not exceeded this latitude—though you may not exactly agree with me—charity compels you to consider his labours and usefulness, to bear with him, and to forbear from stern dogmatism, and everything savouring of harshness and intolerance.”*

The so-called “charity” here advocated is that “hateful indifferentism” of which the Reformers so often complained; it is generally found on the side of heresy, and differs widely from that true scriptural charity which “rejoiceth not in iniquity, but rejoiceth in the truth.”

THE IRISH TRIALS.—The Irish priests have been acquitted—another proof

that Rome tramples upon free institutions. Why not make a majority in Ireland sufficient, as in Scotland, to convict? It is evident that some change is essential to our having the possibility of fair play in the Courts of Ireland.

From the Monthly Letter of the Protestant Alliance.

THE following additional communication has been received from the Earl of Clarendon, in reference to the case of Mary Ann King:—

“FOREIGN OFFICE, Feb. 15, 1858.

“SIR,—With reference to the Memorial addressed by the Protestant Alliance to Lord Clarendon, on the 24th November last, requesting that inquiries might be made as to the fate of a girl named Mary Ann King, who was stated to have been sent abroad from a convent at Norwood, against the wish of her mother, and to have afterwards lived in the service of a M. Foache at Havre, I am directed by the Earl of Clarendon to inform you that, at the request of Her Majesty’s Ambassador at Paris, M. Pietri, the Prefect of Police, has caused inquiries to be made with a view to ascertain the fate of this girl, but hitherto without success.

“The Prefect now wishes to be furnished with the address of M. Foache, as affording the most likely means of tracing her; and I am to request that you will enable Lord Clarendon to supply M. Pietri with this information.—I am, Sir, your most obedient servant,

“E. HAMMOND.

“The Secretary of the Protestant Alliance.”

We have pleasure in stating that the authorities at Oxford have repudiated the recommendation of “Lingard’s History,” by the Examiners, referred to in our last “Monthly Letter.” The following notice on the subject was issued in October last:—

“A Paper having been circulated before the end of Trinity Term, 1857, purporting to contain certain authoritative requirements by the Examiners in the School of Law and Modern History, the Vice-Chancellor and Proctors are under the necessity of declaring, in pursuance of the duty devolved upon them by the statute, that the said Paper is without statutable authority.

“D. WILLIAMS, Vice-Chancellor.

“Delegates’ Room, October 26, 1857.”

Another careful examination of the *History of England*, written in French by M. Antonin Roche, a Roman Catholic (Director of the Educational Institute, 28, Somerset Street, Portman Square, and Cadogan Gardens, Chelsea), shows that in this work Romish opinions are constantly advanced, Protestant principles opposed, and statements of fact are perverted to advance Popery at the expense of truth.

The Committee have drawn the attention of the Society of Arts to the following advertisement (dated August 1857), in Gilbert’s current edition of *Ince’s Outlines of English History*:—“It is a gratifying fact to add, that this was the only book appointed by the Educational Branch of the Society of Arts (His Royal Highness Prince Albert, President), as tests for their examinations in June last, of the Prize Students on the subject of English History.” They have also placed before the Council of that Society the correspondence with the Privy Council in reference to this book and the result. We regret to state that the following is the final reply to this communication:—“The Council adhere to their determination not to interfere in the matter.”

Managers of schools are recommended to examine every work received by grant from the Privy Council, as communications from various quarters show that Romish and other erroneous works have been unwittingly admitted through this channel into Protestant schools and libraries.

From the *Times* (Report of the Debates), February 27:—

Mr. Spooner gave notice of his intention, very soon after Easter, to move for leave to bring in a Bill to take away the endowment from Maynooth College.

The Annual Meeting of the Islington Protestant Institute was held on February 22, when the Rev. I. Brock was introduced as the new Clerical Missionary of the Society. Addresses were delivered by the Rev. J. Hambleton, the Rev. C. F. Child, the Rev. R. Maguire, the Rev. W. B. Mackenzie, G. H. Davis, Esq., and the Rev. M. Vine (Secretary of the Alliance). The meeting was numerously attended.

A Lecture on the “Spanish Armada” was delivered for the Bristol Protestant Alliance on February 25, by the Rev. Gervase Smith, to 2000 people.

A Lecture on "What Romanists Teach their Youth" (illustrated by the Protestant Alliance diagrams), was delivered for the Bradford (Wilts) Protestant Association on February 12, and at Mount Zion Chapel, Hill Street, Dorset Square, on February 25, by the Rev. W. Hawkins.

The Committee are renewing their efforts for the liberation of Zezule, who has been now twenty-four years in prison at Prague, and who implores the help of Protestant Christendom. (See *Christian Times*, February 12.)

THE JESUITS.—From the *Morning Post*, February 24 :—

"The Ultramontane interest in Europe has for a long time been in the ascendant, and has caused no slight anxiety to the friends of peace and order. But by the spirited conduct of our Governor at Malta, it has just received a very heavy blow and great discouragement. The expulsion of the infamous Jesuit Father Sapetti is a practical hint to the Church of Rome that the Ultramontane party will not be permitted to endanger the peace of our possessions with impunity. This firm and decided step on the part of Sir W. Reid reflects the highest credit on himself, and truly exemplifies the temper of the Government he represents. The circumstances of this expulsion are important, as affording a pertinent illustration of the Ultramontane system, and of the treatment it ought to receive at the hands of every Government whose people it seeks to divide and conquer. We have not forgotten all the lessons of the past. We can never again be as blind as we have been to the aggressive spirit of a Church that is worldly, a theology that is immoral, and a priesthood that is intriguing."

ADAM SMITH ON POPERY.

MANY of the devoted disciples of Adam Smith, the father of modern political economy, seem profoundly ignorant of the penetrating views of that powerful writer in regard to the Church of Rome. And yet it may be affirmed with truth, that no man can understand or value the liberties of modern Europe, who is not acquainted with the policy and power of their great antagonist. The following passage from the *Wealth of Nations* is worthy of careful study.

"Through the greater part of Europe, the Pope gradually drew to himself first the collation of almost all bishoprics and abbeys, or of what were called consistorial benefices; and afterwards, by various machinations and pretences, of the greater part of inferior benefices comprehended within each diocese, little more being left to the bishop than what was barely necessary to give him a decent authority with his own clergy. By this arrangement the condition of the sovereign was still worse than it had been before. The clergy of all the different countries of Europe were thus formed into a sort of spiritual army, dispersed in different quarters, indeed, but of which all the movements and operations could now be directed by one head, and conducted upon one uniform plan. The clergy of each particular country might be considered as a particular detachment of that army, of which the operations could easily be supported and seconded by all the other detachments quartered in the different countries round about. Each detachment was not only independent of the sovereign of the country in which it was quartered, and by which it was maintained, but dependent upon a foreign sovereign, who could at any time turn its arms against the sovereign of that particular country, and support them by the arms of all the other detachments.

"Those arms were the most formidable that can well be imagined. In the ancient state of Europe, before the establishment of arts and manufactures, the wealth of the clergy gave them the same sort of influence over the common people, which that of the great barons gave them over their respective vassals, tenants, and retainers. In the great landed estates, which the mistaken piety both of princes and private persons had bestowed upon the

Church, jurisdictions were established of the same kind with those of the great barons; and for the same reason. In those great landed estates, the clergy, or their bailiffs, could easily keep the peace without the support or assistance either of the king or of any other person; and neither the king nor any other person could keep the peace there without the support and assistance of the clergy. The jurisdictions of the clergy, therefore, in their particular baronies or manors, were equally independent, and equally exclusive of the authority of the king's courts, as those of the great temporal lords. The tenants of the clergy were, like those of the great barons, almost all tenants at will, entirely dependent upon their immediate lords, and therefore liable to be called out at pleasure, in order to fight in any quarrel in which the clergy might think proper to engage them. Over and above the rents of those estates, the clergy possessed, in the tithes, a very large portion of the rents of all the other estates in every kingdom of Europe. The revenues arising from both those species of rents were, the greater part of them, paid in kind, in corn, wine, cattle, poultry, &c. The quantity exceeded greatly what the clergy could themselves consume; and there were neither arts nor manufactures for the produce of which they could exchange the surplus. The clergy could derive advantage from this immense surplus in no other way than by employing it, as the great barons employed the like surplus of their revenues, in the most profuse hospitality, and in the most extensive charity. Both the hospitality and the charity of the ancient clergy, accordingly, are said to have been very great. They not only maintained almost the whole poor of every kingdom, but many knights and gentlemen had frequently no other means of subsistence than by travelling about from monastery to monastery, under pretence of devotion, but in reality to enjoy the hospitality of the clergy. The retainers of some particular prelates were often as numerous as those of the greatest lay-lords; and the retainers of all the clergy taken together were, perhaps, more numerous than those of all the lay-lords. There was always much more union among the clergy than among the lay-lords. The former were under a regular discipline and subordination to the Papal authority. The latter were under no regular discipline or subordination, but almost always equally jealous of one another, and of the king. Though the tenants and retainers of the clergy, therefore, had both together been less numerous than those of the great lay-lords, and their tenants were probably much less numerous, yet their union would have rendered them more formidable. The hospitality and charity of the clergy, too, not only gave them the command of a great temporal force, but increased very much the weight of their spiritual weapons. Those virtues procured them the highest respect and veneration among all the inferior ranks of people, of whom many were constantly, and almost all occasionally, fed by them. Every thing belonging or related to so popular an order, its possessions, its privileges, its doctrines, necessarily appeared sacred in the eyes of the common people, and every violation of them, whether real or pretended, the highest act of sacrilegious wickedness and profaneness. In this state of things, if the sovereign frequently found it difficult to resist the confederacy of a few of the great nobility, we cannot wonder that he should find it still more so to resist the united force of the clergy of his own dominions, supported by that of the clergy of all the neighbouring dominions. In such circumstances the wonder is, not that he was sometimes obliged to yield, but that he ever was able to resist.

“ The privileges of the clergy in those ancient times (which to us who live

in the present times appear the most absurd), their total exemption from the secular jurisdiction, for example, or what in England was called the benefit of clergy, were the natural, or rather the necessary consequences of this state of things. How dangerous must it have been for the sovereign to attempt to punish a clergyman for any crime whatever, if his order were disposed to protect him, and to represent either the proof as insufficient for convicting so holy a man, or the punishment as too severe to be inflicted upon one whose person had been rendered sacred by religion? The sovereign could, in such circumstances, do no better than leave him to be tried by the ecclesiastical courts, who, for the honour of their own order, were interested to restrain, as much as possible, every member of it from committing enormous crimes, or even from giving occasion to such gross scandal as might disgust the minds of the people.

“ In the state in which things were through the greater part of Europe during the tenth, eleventh, twelfth, and thirteenth centuries, and for some time both before and after that period, the constitution of the Church of Rome may be considered as the most formidable combination that ever was formed against the authority and security of civil government, as well as against the liberty, reason, and happiness of mankind, which can flourish only where civil government is able to protect them. In that constitution the grossest delusions of superstition were supported in such a manner by the private interests of so great a number of people, as put them out of all danger from any assault of human reason; because, though human reason might perhaps have been able to unveil, even to the eyes of the common people, some of the delusions of superstition, it could never have dissolved the ties of private interest. Had this constitution been attacked by no other enemies but the feeble efforts of human reason, it must have endured for ever.”—*Wealth of Nations*, vol. iii. pp. 213-218.

THE CHRISTIAN MINISTRY, &c. By JAMES A. WYLIE, LL.D. London: Nisbet and Co.

This treatise lately received the first prize of £150 by the award of eminent judges, and is written by a man well known in the Protestant and literary world. It is on the adequate support of the Christian Ministry, and is the best treatise on that subject that we have ever seen. Immense good would, in our opinion, result to the cause of Protestantism were such a treatise widely circulated amongst all our churches.

A LETTER TO THE VERY REV. DEAN RAMSAY, &c. By the Rev. D. T. K. DRUMMOND.

An admirable letter, written in an excellent spirit, upon topics of current interest.

BUCHAN. By the Rev. JOHN B. PRATT, M.A. L. & J. Smith, Aberdeen.

We shall probably review this book at some length. It is a sample of the modern policy of mixing up principles entirely opposed to those of the Reformation with current literature.

INDIAN GOVERNMENT PAST AND PROSPECTIVE. By the Rev. JAMES LEWIS. Edinburgh: W. P. Kennedy.

The subject of this treatise is of profound importance, and its author proves himself to be well acquainted with it, and discusses his topics in a lively and pointed style. The more the general mind of the Christian community is fixed upon our duty to the neglected masses of India at the present moment, the better.

SCOTTISH REFORMATION SOCIETY.—PRIZES TO STUDENTS.

On Saturday, the 3d April, a meeting of the Committee of the Scottish Reformation Society was held in Queen Street Hall, Edinburgh, to present the prizes lately offered by that Society to students who should undergo an examination on the principles of Romanism—the text-book being Dr. Begg's *Handbook of Popery*. There were present—John Gibson, jun., Esq., W.S. (who presided); P. B. Macredie, Esq. of Piercetou; Bailie Blackadder; Lieutenant-Colonel Morrison; Robert Morrison, Esq.; W. Stewart, Esq., W.S.; George Lyon, Esq.; Peter Scott, Esq.; J. F. Macfarlan, Esq.; Rev. Dr. Begg; Rev. Dr. Wylie; Rev. Spence Hardy, &c., and a number of students and competitors. The Chairman, after referring to the continued efforts of the Scottish Reformation Society, since its institution in 1851—especially their endeavours to enlist the sympathies of students in the Romish controversy, an object which he considered of the most vital importance—stated that, in pursuance of the Society's offer of three prizes, of £7, £5, and £3 respectively, fourteen competitors met in the hall, 6, York Place, on Saturday, the 20th March, where a series of lithographed questions were laid before them, no books being permitted in the room except the Bible. The answers, when written, were sealed up and numbered by the competitors, and an envelope containing the name of the competitor, and marked outside with a similar number, was left with each. The MSS. were submitted to the examiners—Dr. Begg, Dr. Wylie, and the Rev. Mr. Hardy, who reported them to be of such general excellence, that the Society determined to award three additional prizes of books, making six in all. Dr. Begg then came forward, and, having opened the envelopes corresponding to the MSS. to which the prizes had been adjudged, announced the names of the successful competitors, as follows:—

First Prize of £7 to Mr. JAMES MOIR PORTEOUS, Edinburgh (No. 14.)

Second Prize of £5 to Mr. ROBERT TELFORD, Sutherlandshire (No. 3.)

Third Prize of £3 to Mr. ALEXANDER ROSS, Ross-shire (No. 6.)

Extra Prize, being a copy of Count Krasinski's "History of the Slavonic Nations," to

Mr. JAMES MASSON, Aberdeenshire (No. 16.)

Mr. JOHN WISHART, Inverness-shire (No. 5.)

Mr. DONALD MUNRO, Ross-shire (No. 15.)

Dr. Begg expressed the satisfaction and, he confessed, agreeable surprise which had been felt by himself and the other examiners at the profound and intimate acquaintance with the Popish system evinced by the whole of the competitors. He then intimated that Mr. Peter Scott had authorized him to state that he would offer a prize of £5 for the best essay, to be sent in before the opening of the next College session, on "The Sin and Folly of the British Government in Promoting Popery by Privy Council Grants or otherwise;" and that the Scottish Reformation Society will give £3 for the second best essay. After a few remarks from Dr. Wylie, Rev. Mr. Hardy, and Mr. Lyon, the meeting terminated.

ANSWERS BY MR. PORTEOUS, WHICH RECEIVED THE
FIRST PRIZE.

WE think it will be admitted that the following answers, written on the spot to questions seen for the first time, and with only the help of a Bible, indicate a very extensive and accurate knowledge of the Romish controversy. And yet a number of the others were hardly inferior. It is a cheering prospect for the future, and demonstrates the great good accomplished by the attention which the Scottish Reformation Society has lately devoted to the training of students :—

I. *Show how Popery is foretold and described in the Scriptures.*

Popery is foretold and described as a great power which was to arise after the overthrow of the mighty monarchies of antiquity. This Divine sketch is especially marked in the prophecies of Daniel, the Epistles of Paul, and the book of Revelation.

1. DANIEL.

In chap. ii. 31, the various kingdoms rising after the Babylonian are mentioned under the figure of the great compound image seen by Nebuchadnezzar, and explained by Daniel, viz., the gold head, the Babylonian; breast and arms of silver, the Medo-Persian; the belly and thighs of brass, the Macedonian or Grecian; and the legs, feet, and toes of iron, as the Roman, strong at first, and weak afterwards, divided into ten portions, till the Messiah's kingdom, the stone cut, &c., should break the whole in pieces. These several successive sovereignties are further described in chap. vii. 3-8, under the figure of beasts, which, compared with the foregoing, would be the lion, &c., the Babylonian; the bear, the Medo-Persian; the leopard, with four heads, the Macedonian; and the terrible nameless beast, the Roman. This last had ten horns, and there arose from amongst them a little horn. These are all interpreted in the verses succeeding (19-25) as kingdoms, the little horn being a kingdom altogether diverse from the others in its nature. And nothing in history can answer to the description but Popery. But this system fully does so, in its worldly pride, wisdom, and ambition, as well as in its usurpation of the prerogatives of the Most High, and deadly hatred and persecution of the people of God.

II. PAUL.

One of the most striking passages of the New Testament is that of 2 Thess. ii. 3-10, fully depicting the place, period, nature, and future overthrow of this power. The place being where that which let or hindered abode. History shows that this was the Roman secular empire. So the period, when this last was removed: and the nature of that development was to be a mysterious and wicked power, whose overthrow could only be effected by the power of God's Word and Spirit, and the coming of the Messiah.

In 1 Tim. iv. 1-4, the nature of the coming Antichrist is further unfolded, showing that it was to arise in the latter or gospel times, being a total departure from the simplicity of the primitive faith,—by giving attention to demon-worship,—lying under the mask of religion,—forbidding to marry,—and commanding to abstain from meats.

In each of these respects this system most exactly answers to the inspired description.

Rome exclaims that this cannot be applied to her, as it speaks only of *some* departing; but we find, by referring to Heb. iii. 16, that the very same word is employed by the same Apostle to describe not a portion but an entire people.

III. JOHN.

A similar and most vivid picture of this power is set before us in Rev. xiii. 1-8, where a nondescript beast, embracing the peculiarities of all those enumerated by Daniel, is seen arising from the sea, or spiritual world, having seven heads and ten horns; having a mouth uttering blasphemy, and a limited power allotted him. These horns are interpreted to mean kingdoms, and the heads to denote the seven mountains on which the mystery is seated. In chap. xviii. this power is said to trade in the "souls of men," as well as in all other kinds of merchandise, and her final doom is emphatically portrayed.

Here, again, the description is too marked to be set aside, especially when taken in connexion with the predictions of Daniel and Paul. It plainly points to the apostate Church of Rome as its living embodiment. Bishop Newton has given the following statement of the ten kingdoms into which the Roman empire was divided:—1. The senate of Rome revolted from the Greek Empire; 2. Greeks, in Ravenna; 3. Lombards; 4. Huns; 5. Alemanni, in Germany; 6. Franks; 7. Burgundians; 8. Goths, in Spain; 9. Britons; 10. Saxons, in Britain. And also the three powers spoken of by Daniel as swallowed up by the little horn, as the Senate of Rome; the exarchate of Ravenna, 755; and the kingdom of the Lombards, 772. These particulars point out the truth of the fulfilment of these sacred intimations, so that for its further development and overthrow the Christian world may be fully prepared.

It is of little avail for the Church of Rome to say that such descriptions of Antichrist are not applicable to her, as *many* antichrists are spoken of in Scripture; for she is set forth as pre-eminently *the* Antichrist, and the descriptions are so full and accurate that it is impossible to be mistaken; her whole external polity and internal workings so fully filling up the Divine predictions.

2. *What is the Rule of Faith, or Standard of Appeal? Expose and refute the Popish errors on this subject.*

The Holy Scriptures of the Old and New Testament are the only, but the infallible rule of faith to professing Christians. With this, Popery is not content. This Divine rule is both corrupted and concealed by Rome.

I. Admitting that a *Divine* revelation is the sole rule of faith, Popery asserts that the Scriptures are insufficient, and adds to them the books of the Apocrypha, traditions, and the canons and decrees of the Church. In exposing and refuting this most pernicious dogma, we must note:—

1. That the Scriptures of both Old and New Testaments, as possessed by Protestants, are held by the Popish Church to be inspired by God. When, then, her controversialists ask, How do you prove that the Scriptures are *inspired*? we are not bound to answer this, these books being canonically settled by the Council of Trent, which they profess to assent to as binding. To ask this question is to leave Christian and to take up infidel ground.

2. Popery asserts that the Latin Vulgate edition of the Scriptures is the only correct version. Now, this is without the slightest warrant. The original languages of Hebrew and Greek, *in which* is contained our inspired

revelation of God's will, must ever be the ultimate standard of reference; and Rome, in setting that aside, seeks countenance for conducting her service in a dead language, for the introduction of the Apocrypha, and for keeping men in their natural ignorance of Divine things.

3. The introduction of these apocryphal books is altogether uncanonical, for (1.) the very meaning of the words, "from the crypt," or, "to conceal," shows that they were either kept apart from the ark containing the sacred books, as unfit to be associated with them, or that they were of a very dark and doubtful character; but (2.) they were not found in the *Hebrew* as the Old Testament books: Jerome in his list shows this. (3.) The writers no where lay claim to inspiration. (4.) They were rejected by the Jews, to whose care were intrusted the oracles of the living God. (5.) They were never quoted by Christ or by his Apostles, which stamps so emphatically the sacred canon of the Old Testament. *Nor* (6.) are they recognised as Divine by the early fathers; never authoritatively until sanctioned by the Council of Trent. And, finally, (7.) that Council adopts them solely because they give countenance to prayers for the dead (2 Macc. xii.), and to salvation by works (Tobit).

4. There is no evidence that the Lord Jesus or his apostles left any inspired traditions that are not contained in the written Word. For (1.) the Scriptures (which are acknowledged by Rome) claim perfection, as the rule of faith. This is seen in Ps. xix. 7, both in its nature and in its results; in 2 Tim. iii. 15-17, where its perfection is beheld not only in making adults but children *wise* unto salvation, through faith in Christ Jesus; and giving such saving instruction, that the individual profiting thereby, may be at once trained to *perfection*, and be *thoroughly furnished* to all good works. Again, in John xx. 31, the special object of Divine revelation is set forth, "*believing and having life in Christ Jesus*;" and the things which are written are specially asserted by the Spirit to be amply sufficient for this purpose. (2.) The Scriptures claim to be the only standard of appeal; *e.g.*, Isa. viii. 20; Deut. iv. 2; Mark xii. 22; Luke xvi. 29; xxiv. 27; and that nothing is either to be added to or taken from the written Word, Prov. xxx. 6; Rev. xxii. 18, 19. Such declarations of the sufficiency and limitation of the Divine rule of faith and morals should be at once decisive to all who profess to take their instructions from the Almighty; but Popery asserts that there were traditions in the Apostles' days, and leaves it to be inferred that these are the same with hers, and in her possession. In proof, several passages are quoted, of which 2 Thess. ii. 15, is a sufficient instance. Now, in reply to these, it is obvious that the traditions which the apostle urges to be held fast were the very same things as those which he was committing, or had committed, to writing. This is expressly asserted in verse 5 of the same chapter. If, however, Rome could or would produce *truly apostolical* traditions, they would be found in all respects to agree with the written Word, as the Spirit of God cannot contradict Himself. That Rome's traditions are *at variance* with the Holy Scriptures, is surely decisive against their claims. To be consistent, Rome should either hold by Scripture alone, or by tradition alone, as they contradict each other. Rome's case is parallel with that of the Pharisees, and to her may well be applied the words of Christ: "Why do ye make the commandments of God of none effect by your traditions?" "But in vain do ye worship me, teaching for doctrines the commandments of men," Matt. xv. 3-6; Mark vii. 7, 9, 13.

11. Not only does Popery add to the Word of God, she *withholds it from*

the people : declaring that more harm than good will result from its universal circulation. History past and present concur in testifying to Rome's undying hatred of the Word of God. 1. In the fourth rule of the Index of prohibited books this is set forth. 2. In the bull of condemnation sent forth by Clement xi., against Father Quesnel's propositions, that the Scriptures were intended for all men, and that to withdraw the New Testament from the people was to shut the mouth of Christ upon them; and 3d, in the bulls of Popes, such as Leo xii. and Pius ix., condemning Bible Societies as a most pernicious and wicked novelty, impious and execrable. The Rev. Hob. Seymour, Mr. Waldegrave, and others, give testimony that no Bible, in the language of the people, can be purchased in Italy, excepting the edition of Martini, at a cost equal to £6 of our money, in twenty-four volumes, and full of notes; that in Spain it is utterly unknown even by name; that cases of Bibles and Testaments have been arrested at Nice and in Rome; also in America, secretly or publicly committed to the flames. The same thing is frequently the case in the south and west of Ireland. And while some priests, as Bamber at Sunderland, say, that the rule of prohibition was but temporary, and is now nowhere in force; others, as Keenan, contend that it is and ought to be, and palpable fact fully confirms the latter as the position and practice of Rome. How different all this from the command of Christ in his Word; John v. 39; Deut. vi. 6-9; Josh. i. 8; Acts xvii. 11; Rom. xv. 4; 1 Thess. v. 27; 2 Pet. i. 19.

III. Even if it were granted that the Scriptures are the only rule, and that they are for all men; still Rome contends that none but she is judge as to what is their meaning. "A wise God *must* have left an infallible judge to decide in matters of controversy." Thus Rome claims a wisdom superior to God's. If, however, such a living judge were necessary, how comes it that none such was found in the early periods of Christianity? Then it was as necessary as now because of prevailing heresy. On the contrary, the Scriptures uniformly point to the written Word as decisive: "Thus saith the Lord:" "To the law, &c.; if they speak not according to this word, it is because there is no light in them." 2 Pet. iii. 16, is referred to in proof that Scripture should not be subject to personal interpretation. But (1.) This is a proof that all had the Scriptures, otherwise they could not have wrested them; (2.) That the unlearned are not the common people, but those unlearned in the sacred Word; (3.) That the grand feature of the Word of God is simplicity in reference to its main doctrines, as it is only *some* things that are hard to be understood; and (4.) As the remedy, instead of withholding, Peter exhorts to a deeper acquaintance with the Word of Christ, ver. 18. The Word of life is as a *light* to guide our feet in the narrow way to heaven (Ps. cxix. 105); even its darkest parts are said to be so by Peter himself (2 Pet. i. 19); and those who search it are declared to be the most noble of men (Acts xvii. 11). This Word of God may be abused, but this is not cause sufficient why it should be withheld. All who receive it are accountable to *search* and *interpret* it under the guidance of God's Holy Spirit.

III.—*State and Answer the Popish arguments from the New Testament, to prove that Peter was chosen by Christ to be the Head or foundation of the Church.*

Matt. xvi. 18, is generally quoted in proof that Peter occupied a position of supremacy over the other disciples. It is then assumed that he was Bishop of Rome, and that the present Pope is his legitimate successor in a

direct line, and that unless we are subject to him as the Vicar of the Lord Jesus, we have no connexion with Christ.

It is, however, evident, on examining the passage, that our Lord was on that occasion referring to the *confession of Himself*, which Peter had just made in ver. 16. And it was this rock, Christ himself, on which His Church was declared to be built, (a). This is evident from the circumstance mentioned in vers. 22, 23, where Peter is found altogether mistaken as to the great objects of Christ's mission, and is declared, instead of the Head of the Church, to be an *adversary*, (b). There are, however, two or three passages, in which the rock is most distinctly set forth: (1.) By Paul, 1 Cor. iii. 11; (2.) By Peter, Acts iv. 11, 12; 1 Peter ii. 6, (c.) Such supremacy was never spoken of or manifested amongst the apostles. Long after the declaration in Matt. xvi., and shortly before our Lord's crucifixion, there was a strife among them which of them should be greatest, and, in our Lord's rebuke, both here (Luke xxii. 24-27) and in other parallel passages, we see that no such thing as superiority was meant or was to obtain among them. "One is your Master, even Christ, and all ye are brethren." This is the law of His kingdom on the earth. Peter was not the first called, as Andrew and others were before him, nor is he always first named, (John i. 41). He was but one of the favoured three on the mount of transfiguration, and in the garden of agony; and he only shares the government of the Church with the other apostles. This is very evident on looking at Acts viii., where Peter is sent as a messenger, and at xi., where an account is taken of his work; in chap. xv., where he neither presides nor determines the question discussed; and in Gal. ii., where he is spoken of along with his brethren, ver. 9; and as having been withstood by Paul for dissembling, in vers. 11-13. In ver. 7, it is expressly stated, that "the gospel of the circumcision was given to Peter," as that of the Gentiles was to Paul. All that Matt. xvi. 18, or similar passages, refer to, is abundantly explained by the facts recorded in Acts x. There, Peter used the key of preaching to open the door of the gospel to Cornelius, as a type of the Gentile nations.

John xxi. 15-17 is also given in proof; but this office, we see in Acts xx. 28, is the ordinary duty of pastors, the very rank which Peter humbly claims for himself (1 Peter v. 1-4). Were it otherwise, Romanists would require to prove: (1.) That Peter was ever bishop at Rome, as he is not mentioned by Paul either in writing to or from it; (2.) That his office was transmissible, and actually transmitted; and, (3.) That the present Pope is actually descended, in an unbroken succession of *holy* Bishops, as his rightful successor. But this is impossible.

IV.—*State and Refute the Popish assumption regarding the visibility of the Church.*

The Church of Rome asserts that the Christian Church must always hold a visible position amongst the institutions of the world; and that she has done so, and, with an air of triumph, she asks, "Where was your Church before Luther?"

This dogma proceeds on a misconception as to the real nature of the Church of Christ. That Church is either visible, embracing all who *profess* to take Christ as their only Lord and Master; or invisible, embracing all who are *united to Christ* by a living faith. This being the case, the Church visible may be large to human eyes, and yet very small in the eye of Him who seeth not as man seeth. On the other hand, there may be a very

small visible Church, whilst in it there may be very many jewels of the Redeemer.

Such a state of things as Rome contends for, has never been the real state of matters either in regard to the Church generally, or the Church of Rome individually.

1. The history of the Church of Christ most clearly shows this, as in the following texts concerning the Old Testament Church: Judges ii. 10-13; 1 Kings xviii. 19; xix. 10. Only eight persons were in the ark, but seventy went down to Egypt. Few waited for redemption in Israel when Christ appeared. Many went back, and walked no more with Him; and, persecuted to the cross by the visible Church, Jesus *expired*, while all His disciples forsook him and fled. Thereafter, the number of these were but 120: and still it is not *many* wise, &c. (1 Cor. i. 26; Matt. vii. 13, 14; Luke xxii. 32).

2. This is also far from true, when the prophetic and admonitory history of the Church of Rome is considered. This is sufficiently evident from Romans xi. 17-21; and in Rev. xiii. and other chapters, which have been already quoted.

V.—*Show how Popery subverts the vital doctrines of the Gospel regarding Sin and Justification.*

1. Popery subverts the doctrine of the gospel respecting sin by adding to and corrupting the plain declarations of God's Word.

Original sin she declares to be so very slight a thing, that it is "*wholly rooted out in the laver of regeneration.*" This dogma of baptismal regeneration is altogether opposed to Scripture. Circumcision, of which baptism is a continuation, did not confer this grace, Rom. iv. 11; nor did the baptism of John, for he declared the necessity of one coming to baptize with the Holy Ghost. The case of Simon Magus is decisive, for, though baptized, he was yet in the bond of iniquity, Acts viii.; and the passage quoted by them, John iii. 5, does the same thing, namely, declare that water is insufficient, unless there be a regenerating process within. To say that water can wash out original guilt, is to change the nature of sin altogether.

In actual sin also, Popery, by making the distinction of mortal and venial, the doctrine of Scripture is subverted, as well as by the quibbles of Jesuitism, and by making it the foundation for penances, absolutions, &c.

2. The doctrine of justification by faith in Christ is one of the most evident, as it is one of the most important of scriptural doctrines. A few texts will show this, Rom. iii. 28; Rom. iv. 4, 5, 16; Rom. v. 1; Gal. ii. 16; Eph. ii. 4-9. It is plain that Rome subverts this doctrine also by her authoritative documents, therein cursing all who assert that nothing more is necessary than faith in Jesus; and by the actual preaching of her priests, who teach that our works will merit heaven. She points to the Epistle of James, and asserts that justification by works is taught there. Now, on examination, it will be found that James speaks not of justification in the sight of God, but in the sight of man; and not so much of justification of the soul, as justification of a man's faith. For all agree that faith without works is dead.

VI.—*State and refute the Popish dogmas in regard to Confession, and Absolution, and Purgatory; and show how these respectively are calculated to promote vice.*

1. In favour of confession to the priest, James v. 16 is referred to; but if

this is in point, it is equally proof that the priest should confess to the people. The Word of God always shows that confession is made to Him alone of all sin; thus, Ps. xxxii. 5; Ps. li. 1-4. Christ, by silence, showed his approbation of the quotation, "Who can forgive sins but God only?" If wanting in the power of forgiveness, vain is confession to man. The confessional is a great engine for obtaining political secrets, as could be abundantly proved; and it acts at the same time as a fearful means of the corruption both of priests and people. How can a man listen continually to every species of sin and yet remain pure? It is obvious that the continual catechizing in respect to every conceivable sin, must tend at once to train the dupes of Popery in guilt, and to banish every appearance of shame in the avowal of it.

2. The doctrine of absolution is founded partly on an inference, and partly on texts of Scripture. (1.) Rome's ministers are said to be sacrificing priests, and therefore empowered to forgive sin. If the premise were granted, the conclusion is denied, for whilst the Jewish ministers were sacrificing priests, they never did or claimed to forgive sin: Isa. xliii. 25. (2.) John xx. 22, 23, is quoted, but the parallel texts show that Christ was speaking of preaching the gospel, that men should repent and believe in himself. Accordingly, we never find the apostles, in all their practice, doing otherwise. This is their vocation, declaring the glad tidings of great joy. (Isa. lv. 1; Acts ii. 38.) This, together with the right of discipline, is all that can be found in the power of the ministers of the Lord Jesus.

3. We have not time to enter fully into the question respecting purgatory, which is a pure invention of Rome for purposes of power and gain. Seeking dominion not only over all the living, but over all the dead, and over the eternal world. Five passages are quoted by Milner. Luke xvi. 22, 23. This cannot refer to purgatory, as this is a place of comfort, not of pain, and there is an impassable gulf fixed between the only two abodes of departed spirits. 1 Cor. iii. 12-15, cannot refer to it, as this is a place of trial: purgatory not for every one; purgatory only for the just. Not by fire, but so *as* by fire. Showing narrow escape if error admitted. Matt. v. 25, not—as no masses or priests available; no rescue till *thou* the man himself payest the utmost farthing (26.) 1 Pet. iii. 18-20, not—as by *spirit*, not person of Christ—guilty of mortal sin who were there—not at death of Christ, but in the days of Noah—not by suffrages, but by *preaching*. These all make against the Popish figment. The other passage referring to the sin against the Holy Ghost does not refer to it; as parallel passages in Mark and Luke show that those guilty of it have never forgiveness.

VII.—*Show how Popery corrupts the Christian Ministry, the Worship, and the Sacraments of the New Testament.*

1. The Christian ministry is corrupted by—1st, Making them sacrificing priests; and 2d, By forming them into a vast external organization of orders, &c., for the political purposes of Rome.

2. The Divine worship is corrupted by every species of sensual mummeries, and by hiding all that is intellectual and spiritual; but especially by making each house of prayer a sacrificing *temple*, and conducting the service in a dead language.

3. The Sacraments are corrupted, both by adding to their number and by altering their character. 1. Penance and confirmation no countenance in the Scriptures; orders no sacrament wanting in emblems; marriage ordained

for man's good in Eden; extreme unction based not on passages quoted, as these refer to healing, but to Rome's mere word. 2. Baptism corrupted into regeneration; the Lord's Supper into the basest idolatry.

VIII.—*What means do you think ought to be taken to resist the aggressions of Popery, and to forward the Cause of the Reformation?*

1. Union amongst professing Christians. 2. Education of the people in this country. 3. Withdrawing all Popish grants, and sending sound men to Parliament. 4. Employing the press for diffusion of sound information, &c. 5. Establishing missions, and encouraging missions to Romish fellow-countrymen.

POPISSH TACTICS IN PARLIAMENT.

(From our Parliamentary Correspondent.)

DEAR SIR,—I daresay you will think I have forgotten my promise to endeavour to keep you acquainted with the movements of the Roman Catholic party in Parliament. In truth, however, there has hitherto been little to tell. At the beginning of the session they kept themselves tolerably quiet, and the great events that have since followed have not left much room for their machinations. They are shrewd enough to know when the English people have no time and no disposition to listen to them, and then they prudently retire, and postpone their claims to a more convenient opportunity. Now that political matters are settling down again into their ordinary channels, the Romish party again emerge from their retirement. If they do nothing else, they afford us a glimpse at the tactics which it suits them just now to pursue. Those tactics, I think, you will find to be an insisting upon separate education for their children, under the pretext—always a strong one in candid and honest, but often simple English ears—of justice and fair play. One or two significant circumstances have occurred lately to illustrate this, which I now proceed to notice. On Friday week, a question was put in the House of Commons by Mr. Brady, to know whether any relaxation was to be allowed of the military regulation, which required soldiers to send their children to the regimental schools. The honourable gentleman represented this as a great hardship upon the tender and scrupulous consciences of Roman Catholic soldiers. He did not say one word of the other military regulation, that, though all children are required to attend the school, none whose parents object are required to attend the strictly religious instruction. That part of the case was explained by General Peel, and, in fact, it is notorious that, in the military schools, the principle of non-interference with religion has been carried to the extreme point. Take another case which occurred last (Friday) night. The Commissioners of the Royal Patriotic Fund have just made a report, which one of them, Mr. Ball, an Irish Roman Catholic, and formerly Under-Secretary for the Colonies, refused to sign, giving his reasons for refusal in writing. So important do the Roman Catholics consider this refusal of Mr. Ball's and his reasons to be, that in both Houses of Parliament—by Mr. Cogan in the one House, and the Duke of Norfolk in the other—questions were put with respect to the production of those reasons. It is not difficult to anticipate their nature. We all know that when the Indian Fund was raised, a large proportion of the Roman Catholic body refused to subscribe, because their co-religionists had not been fairly treated in the distri-

bution of the Patriotic Fund. They had many grounds; but their principal objection was this, that one educational institution was founded on Protestant principles, and none on Roman Catholic principles. To which the simple answer was—what you call a Protestant institution is so arranged as to admit Romanists without interfering with their religion; but if we were to found a Roman Catholic school, you would make it an exclusive one. Now, I cannot doubt that this is the point to which Mr. Ball's letter of objections tends, just as it was the point to which Mr. Brady's question about the soldiers in India pointed. Under the pretext of religious liberty, they are urging the most outrageous claims to intolerance. It comes to this—you Protestants hold that conscience is in all cases to be respected; well, our conscience is to have no communion with you, to have the exclusive training of our children, and to be altogether free from your control. Will you not respect our conscience? You promised, when you raised the Patriotic Fund, to put Roman Catholics and Protestants on a level; but we are not on a level, while the Protestants are contented and we are discontented; and we tell you, that we never will be contented till the claims we urge to have our children free from your control are complied with. You say, then, education is to be by Protestant money, which may be true, but what has money to do with conscience?

It is hardly worth while attempting to answer sophistry so transparent as this, but you must be prepared for having it urged in a much more subtle shape in the future. So far as I can guess, the plans of our opponents, from the indications they have given, amount to this: to insist upon having separate schools for their children, where they may be kept apart from all contact with Protestant heresies, and then to ask that the State shall find the money to maintain them. The request is not a very modest one, but modesty is a matter with which our Popish friends never had a great deal to do, where their religion is concerned. I am not sure but impudence is a religious merit. I do not know whether all the members of your Society will agree with me; but I speak my own deep convictions when I say, that a recent speech of Lord Derby in the one House, and Mr. Disraeli in the other, are calculated, I am sure, unconsciously, to encourage the Romish plans. I allude to those speeches in which both hinted that though the national schools in Ireland would be kept up, still some respect would be shown to the members of the Established Church who cannot agree with the national system, and a separate allowance would be made for their schools. Now, I am sure the Established clergy of Ireland are worthy of all respect; but if separate grants are to be made for their exclusive schools, do you think the Roman Catholic priests will not instantly be seized with qualms of conscience too? Even as it is, they affect great uneasiness of feeling; one Roman Catholic Commissioner after another retires from the National Board, though to the eyes of Protestants they seem to have all their own way there; and in some districts—Tuam, to wit—the bishop is dead against them. Well, if the Protestants get a grant for separate education, you will see that the Romish children must be immediately removed from the national schools, and a new demand set up, that they, too, should have a separate grant for the education of their children in their own faith, and under the immediate direction of the priests. And how is such a demand to be resisted? It is of no use to say to them, this is a new discovery of yours; we never heard of it, till the Protestants who have, from the beginning protested against the system, obtained a like relief. We shall immediately be met by a Bull from Rome, ordering

that children shall be educated under priestly control, or not at all; and then the old plea of a conscientious submission to priestly rule will be brought on again; the favour shown to the Protestants will be dinned into our ears, till the Government is bullied or badgered into a Romish as well as a Protestant grant, and then, instead of one Maynooth, we shall have several Maynooths in every parish.

In the discussion upon the Oaths Bill on Monday last, the Roman Catholic members came out in a somewhat different attitude. There they were all for unity—no separate oaths to be taken; but it must carefully be noted that the unity was to consist in the Protestants coming over to them, and not in their coming over to the Protestants. Your readers are doubtless aware that Lord John Russell's Jew Bill makes no alteration on the parliamentary oath taken by Roman Catholics, and that although in the Protestant oath all allusion to the Pretender's family is omitted—still the assertion of the royal supremacy is retained. Now, this is gall and wormwood to the Romanists. They have trumped up some objections to their own oath; they say it is an insult to set them to abjure the doctrine that a prince deposed by the Pope may be lawfully murdered; and they say, Why cannot the Protestants give up the doctrine of the royal supremacy when all disputes between them would be removed, and one oath would serve for both parties? There are certain Protestants who countenance them in this—not that I think any one objects to the supremacy considered in itself, but to the somewhat awkward phrasing of the expression. The words are, "I swear that no foreign prince, prelate, etc., *hath, or ought to have,* any authority, spiritual or temporal, within the realm." It is the word "hath" that staggers many persons. All Protestants agree that no foreigner ought to have any; but how can we say, it is argued, that they have none with the influence of the Pope over the Roman Catholics patent to our eyes? The legal interpretation is, that this is not the declaration of a fact, but the assertion of a right; the sense every Briton entertains that his kingdom is independent. Still this does not satisfy everybody, and several good men, who were anxious to retain the declaration, and remove the awkwardness, proposed to assert that no prince or prelate hath by law or of right any power. I think this would have been agreed to, and the objection removed; but then up started Sir Richard Bethell, and assured the House that they were all wrong, that spiritual jurisdiction was a legal phrase, and meant authority in a spiritual court, just as temporal jurisdiction meant authority in a temporal court. Now, as we all know that the Pope has no authority in our courts of law, either spiritual or temporal, every one might take the oath without scruple. So the amendment was withdrawn, and we shall have the debate over again after the explanation is forgotten; but, at any rate, it is something that the House is not likely to fall into the Romish trap, of retracting her assertion of independent spiritual and temporal jurisdiction.

DIPLOMATIC EXPEDIENCY ILLUSTRATED.

IN 1807, the Emperors Napoleon and Alexander had their celebrated meeting at Tilsit, and prodigious was the intimacy which sprang up between them. One remark made by the Russian Emperor greatly struck Napoleon. "I experience," he said, "no difficulty in affairs of religion—I am the head of

my own church." From that time Napoleon meditated the transference of the popedom to Paris. The next best thing to being head of his own church was to be master of the head. He had the Pope seized and brought to France. Pius VII. remained at Fontainebleau till Napoleon was sent to Elba. Speaking, long afterwards, in St. Helena, of this part of his policy, the Dis-crowned said, "Paris would have become the capital of the Christian world; I would have directed the religious world as well as the political."

In 1849, Louis Napoleon, President of the French Republic, had begun to find himself in a situation to carry out some of the "Napoleonic ideas." The time was that famous one when the Pope was "out of town." One very dark night a coach was waiting on the road, some twenty miles south of Rome, in the middle of a wood. It was the coach of the Bavarian Ambassador, and his lady Madame Spaur sat in it, anxiously listening for the sound of wheels. At length, another coach came rattling along the road. It stopped—a priest came out of it, and entered the other equipage, which immediately dashed away. It was not a priest, it was the Pope himself. The demand of the Romans for freedom had become too strong for him to resist, and he had fled. Rome then set up its Republic. The period of that short-lived Republic is the brightest spot in Roman history since the days of Rienzi.

Louis Napoleon, thirsting for empire, wished to ingratiate himself with the French priests and Jesuits. It was worth his while to purchase their influence at a heavy price, because they could make the peasantry drop "Yes" into his ballot-urns. He cultivated, therefore, the priests, designing to vault into the throne by the assistance of them and of the army. Empire clutched, it would be his policy to have the Pope in his power. Master of the Pope, he is master of the huge army of forty thousand clergy spread over France, which is a good approach at least towards realizing a Napoleonic idea. He resolved on acting the part of Pope's protector, patron, and benefactor. He resolved to destroy the Roman Republic and reinstate the Pope.

First, however, he communicated his intention to the Foreign Minister of Great Britain, Lord Palmerston. His Lordship, in a despatch which is before the world, warmly approved, expressing regret that he could not actively co-operate. It suited his policy, for his eye was upon Ireland, that great "difficulty" of British statesmen. Sydney Smith, the reverend joker of jokes, advised that Ireland should be governed on the gigot-of-mutton principle. Comfortable, well-fed men, he remarked, are never agitators. Let Government enable every priest to drive his own gig, and sit down to a roast leg of mutton at dinner. The priests will become close supporters of the Government to which they owe the gigs and legs of mutton, and Ireland will cease to be a difficulty. It is quite plain, from the way in which our statesmen court and pander to Popery, that the gigot-of-mutton principle of dealing with it is the only one they understand. Lord Palmerston deemed, no doubt, that he did a very knowing thing when he laid the whole Papal world under an obligation by permitting and encouraging Louis Napoleon to re-establish the Pope. We say *permitting*, because it is certain that the President of the French Republic was in no situation whatever to attempt such a thing in the face of a British remonstrance.

In 1858, Lord Palmerston was the most popular and powerful minister that had ruled Great Britain within the memory of living man. An Italian, maddened by the oppression of his native land, and confident in the power and the will of his countrymen to assert their freedom were foreign aid but withdrawn from their tyrant, attempts to assassinate Louis Napoleon, the

restorer and upholder of the Pope. The bomb of the conspirator failed to reach the French Emperor, but it smote Lord Palmerston. When face to face with his opportunity of inaugurating a mighty future for India, and perhaps for China too,—when standing on the very summit of greatness, his power dissolves and vanishes in a night. The matchless opportunity is cast at the feet of a rival, and the great statesman has had to undergo one of the most extreme political mortifications on record. His ruin in 1858 directly emanates from the expediency of 1849. He encouraged Louis Napoleon to re-erect the Papal tyranny; desperate Italian conspirators struck madly at the life of Louis Napoleon; the Walewski despatch was written, and Palmerston fell. Such is his recompense for aid lent to Rome. Is there not a Providence? And the whole drama is not yet fully developed.

IS ROME CHANGED? DOES SHE LOVE THE BIBLE?

“DURING the four months that I was at Nice, there were imprisoned in the Custom-House two large cases of French Bibles. Nice is a free port; everything may enter there except the Bible. Application was made to the Sardinian minister of the interior for the liberation of the books. His reply was, that they might enter if the Bishop of Nice would give his sanction to the step. You shall judge for yourselves whether the Bishop was likely to give his sanction. He had but recently issued a ‘mandament,’ warning the people of his diocese against the attempts made to circulate the Bible amongst them, and requiring them to give up any copies which they might have procured; nay, he had done more. In the confessionals of the Italian churches may generally be seen printed lists of the crimes which cannot be absolved without reference to the superior authority. I have in my possession a copy of this paper as found in the diocese of Nice—a printed copy—a printed copy identical in every respect with the copies posted up in the confessionals (printed at the same time, the same place, the same press, by the same printer, and taken from the same store). It is divided into two parts. Above are the *casus reservati*—grievous crimes reserved for the consideration of the bishop. I cannot mention what those crimes are: they are, many of them, such as are spoken of in the end of the first chapter of the Epistle to the Romans. At the foot of the page is found a second list of offences. They are but two in number; but the unhappy man who commits them is *excommunicate ipso facto*. And what are these crimes which bring with them so direct, so terrible a vengeance? The first crime is that of entering a Protestant place of worship for the sake of hearing the sermon. The second crime is that of aiding the Bible Society, or any other society instituted for the diffusion of bad books. And this is the state of things in a place where the works of Eugène Sue and Strauss’s *Life of Jesus* are openly exposed for sale in the principal booksellers’ shops. A friend of mine observed, that in some of the confessional papers, the two articles to which I have called your attention, were omitted. He inquired how it was so. The answer was, that the paper which I have mentioned was the new confessional paper issued by the bishop when he entered upon his see, in the place of the older and shorter catalogue. Is the Church of Rome changed or unchanged? And, if changed, is she changed for the better?”—*Hon. and Rev. Samuel Waldegrave, M.A., June 1851.*



POVERTY IN BELGIUM.

ROME'S HATRED OF THE BIBLE.

(From a Belgian Letter to Dr. Wylie.)

You know the stream of the Vestre. I believe you yourself have oftener than once visited this part of Belgium, and seen some of its stations. You will bear me testimony when I say that this is the finest part of our country. Well, on the romantic banks of the Vestre is situated the village of Nessonvaux, at the foot of the hills that bound the course of the stream, midway between Liege and Verviers. But the loveliest flower in this lovely valley is the little Protestant Church, under the charge of Pasteur D. Lenoir. This church reckons 80 communicants and 300 hearers, who have left the broken cisterns of Romanism, for the living waters of the Word of God. This flock has held its meetings, till lately, in a house hired for the purpose. This pleased not the priest. He had an interview with the landlord. The result was that the door was locked in the face of the congregation. This was inconvenient, but not fatal; weak indeed, would our Protestantism have been, had it been annihilated by such a blow. The members of the church, and their friends, set to work; they raised money; they erected a handsome edifice, which was opened on the 25th December last, in the presence of a large assembly composed of Romanists and Protestants.

The new church is in a public spot near the high road and railway. There it stands, not hiding from view like the former place of meeting, but lifting its head in the day-light, and telling every passer-by of the existence of a Protestant body in the town. Above the doorway, sculptured on the stone, is an open Bible, with the words graven on the page, "*Ta Parole est la vérité*"—"Thy Word is Truth"—a short sermon, which, perhaps, God will bless to some of the many multitudes that read it.

The parish priest, however, liked neither text nor sermon. In short, the boldness of the heretics stung him to the quick. This short text, shining out like a star amid the darkness, wounded his tender eyes every time he passed. What was to be done? He was nearly as terrified at the little writing, "*Ta Parole est la vérité*," as the ancient king was at the words, "*Mene, mene, tekel, upharsin*." Had it been in Rome, the words would soon have been wiped out.

But, as I have said, the priest did not like the text at all. The souls of his flock were in imminent danger of being corrupted and destroyed by it, and he bethought him of some means by which he could avert the evil from his charge, and at the same time inflict a signal chastisement upon the Protestants of Nessonvaux. He could not call in the *gensdarme*, the approved and summary method of dealing with such things in France.

He gave out that he was to preach a sermon on the motto above the door of the heretical conventicle, "*Ta Parole est la vérité*." A great crowd assembled. He began his discourse on the words. "That, my friends," said he, "is a *lie*." He proceeded in the same strain, showing, of course, how dangerous a book the Bible is without the safe interpretation of the Church—how sure it is to mislead—and paying his hearers the compliment of putting them on their guard, above all things, against their own understandings. The reasoning of the priest was found by his audience to be not quite so convincing as he had hoped. They deemed it but fair, at least, to hear what M. D. Lenoir had to say in his own defence and that of his system, and accordingly most of the audience of the priest attended next Sabbath in the Protestant chapel, and listened attentively to M. Lenoir's sermon. Since that day there are a great many more persons in Nessonvaux who are prepared to subscribe to the motto, "*Ta Parole est la vérité*."

GRANTS FOR POPISH SCHOOLS.

If the following facts, taken from the most recent Parliamentary documents, do not awaken the Protestants of the Empire to a sense of their danger, they must be judicially blinded. Rome is securing without a struggle the re-establishment in Britain of her whole system at the public expense. To say that her schools are institutions in which anything deserving the name of enlightened education is communicated, will not be pretended by any intelligent Protestant. They are simply institutions for training the dupes of Rome in all the superstition and idolatry of her doomed system, whilst the teachers are, no doubt, embryo or fully developed priests, and other ecclesiastical emissaries of the mystic Babylon. Let the present process, therefore, only proceed quietly for a few years longer, and probably nothing will re-establish our liberties short of a civil war. It is instructive to notice that this system of separate Romish education at the public expense conceded by our rulers, and connived at by our churches, is the very thing for which Rome has so long struggled in vain in America, and by means of which she has crushed Protestantism in several continental states.

POPISH SCHOOLS IN ENGLAND, WALES, AND SCOTLAND.

STATEMENT of Grants given by Government down to the end of 1856, to Popish *Elementary Schools, Training Colleges, and Reformatories*, arranged according to Counties, compiled from the last Report of the Committee of Privy Council on Education, 1856-57.

County, Place, and Name of School.	Amount to each School.	Total Amount to Schools in each County.
I. ENGLAND.		
CHESHIRE—		
Birkenhead, St. Werburgh's	£117 0 0	
Chester, St. Werburgh's	6 5 0	
Crewe	58 13 4	
Liscard, St. Alban's	23 11 4½	
Macclesfield, do.	215 15 11¼	
Stockport,	617 18 3	
... Night School	10 0 0	
... St. Peter's	247 0 0	
		£1,296 3 10¾
CUMBERLAND—		
Carlisle, St. Patrick's	£217 6 2	
Whitehaven, St. Mary's	21 16 8½	
Wigton, St. Cuthbert's	76 11 4¾	
		315 14 3¼
DERBYSHIRE—		
Derby, St. Joseph's	£285 14 8	
... St. Mary's	147 11 8	
Hazlewood	145 9 11	
Spink Hill Mount, St. Mary's	154 9 6½	
		733 5 9½
Carry forward .....	. .	£2,345 3 11¼

County, Place, and Name of School.	Amount to each School.	Total Amount to Schools in each County.
Brought forward		£2,345 3 11½
DURHAM—		
Birtley	£1 16 0	
Darlington, St. Augustine's	279 3 9½	
Durham, St. Cuthbert's	492 2 1	
Gateshead, Our Lady and St. Wilfred's	2 13 4	
Hartlepool, St. Hilda's	260 9 5	
... Reformatory, St. Pega's	31 9 11	
Houghton-le-Spring, St. Michael's	107 10 5	
Stella	508 5 0	
Sunderland, St. Mary's	806 8 10½	
Thornley, St. Godric's	20 15 0	
		2,510 13 10
GLOUCESTERSHIRE—		
Bristol, Deighton Street	£43 18 4	
... St. Joseph's	246 16 10½	
... St. Mary's on the Quay	46 9 2	
... St. Nicholas' Tolentine	61 11 8½	
Clifton, Church of the Apostles	112 6 8	
Kemerton, St. Bennett's	52 10 0	
		563 12 9
HAMPSHIRE—		
Portsea	£2 11 4	
		2 11 4
KENT—		
Deptford	£85 17 6¼	
Tunbridge Wells, St. Augustine's	2 6 8	
Woolwich	2 13 4½	
		90 17 6¾
LANCASHIRE—		
Accrington, St. Oswald's	£18 16 8¾	
Appleton, St. Bede's	6 9 0	
Ashton	66 18 4	
Blackburn, St. Alban's	420 5 0	
... St. Ann's	243 13 5½	
... Mr. Sparrow's	189 17 0½	
Bolton-le-Moors, St. Peter and St. Paul's	727 7 5¼	
Bootle	11 14 0	
Brownedge, St. Mary's	1 7 3	
Burnley, St. Mary's	47 6 8	
Burseough Hall Reformatory	8 1 8¾	
Bury, St. Mary's	5 6 8	
Chipping	6 8 8	
Chorley, St. Mary's	128 9 11	
Clitheroe	4 0 8¼	
Eccles, St. Mary's	6 5 3	
Euxton, St. Mary's	86 0 2¼	
Fernyhalgh	46 14 0¼	
Flectwood	25 0 4	
Garstang	265 18 10½	
Gillmoss, St. Swithin's	10 15 0¾	
Helen's Saint (Lowe House),	210 5 0	
Hurst Green	267 19 1	
Ince Blundell	97 16 2	
Lancaster, Girls and Infants	172 14 4	
Lancaster	421 17 10	
Litherland	222 11 8½	
Carry forward	£3,720 0 11	45,512 19 5¼

County, Place, and Name of School.	Amount to each School.	Total Amount to Schools in each County.
Brought forward.....	£ 3,720 0 11	£5,512 19 5¼
Liverpool, Mount Pleasant Female Training } College..... }	285 14 0	
... St. Ann's, Edge Hill	1,037 13 5	
... St. Anthony's	1,314 3 8	
... St. Francis Xavier's.....	909 12 6	
... St. Helen's.....	293 7 6	
... Holy Cross.....	1,459 13 0	
... St. Mary's (Raye Street).....	886 8 5¼	
... St. Nicholas'.....	792 13 7¼	
... St. Oswald's.....	271 3 0	
... St. Peter's.....	211 0 6	
... St. Thomas' and St. William's.....	847 17 5	
... Everton Crescent Industrial.....	244 3 4	
... Industrial.....	348 11 8	
... St. Thomas', (Mount Vernon Street)	632 18 10	
Lytham, St Peter's.....	3 6 8	
Manchester, St. Chad's, Cheetham Hill.....	1,117 3 4	
... St. Mary's.....	467 9 0	
... St. Patrick's.....	679 10 9	
... St. Wilfred's	269 5 10¾	
Orell.....	2 0 0	
Prescot, St. Mary's.....	5 16 8	
Preston, St. Augustine's.....	572 14 2¼	
... St. Ignatius'	609 4 7½	
... The Talbot.....	166 2 2	
... The Night School	10 0 0	
... Walker Street.....	299 11 0¾	
... St. Wilfred's, (Fox Street)	811 17 4¼	
... Night School	5 0 0	
Rainhill.....	178 12 6	
Rochdale, St. John's.....	2 3 4	
Salford, St. John's.....	2 6 4	
Southport, St. Mary's.....	1 0 0	
Sutton, St. Ann's.....	6 18 4¼	
Thurnham.....	9 10 2½	
Towneley.....	318 12 4	
Warrington, St. Alban's.....	84 10 10¼	
Wigan, St. John's.....	838 8 6	
... Night School	10 0 0	
... St. Joseph's.....	60 16 4¾	
... St. Mary's.....	20 18 2	
... St. Patrick's.....	64 0 2	
Willows.....	3 13 4	
		19,815 14 0
LINCOLNSHIRE—		
Granthams, St. Mary's.....	1 13 4¾	1 13 4¾
MIDDLESEX—		
Albany Street, St. Ann's.....	36 16 8½	
Blandford Square.....	460 3 4	
... Industrial Department.....	158 0 0	
Bunhill Row.....	329 18 8	
Chelsea, St. Joseph's.....	377 8 4	
Clerkenwell.....	8 17 4	
Commercial Road, St. Patrick's & St. Augustine's	80 13 4	
Dufours Place, St. Edward's.....	180 12 8¾	
Carry forward.....	£ 1,632 10 5¼	£25,330 6 10

County, Place and Name of School.	Amount to each School.	Total Amount to Schools in each County.
Brought forward.....	£ 1,632 10 5 ¹ / ₄	£25,330 6 10
Fullham, St. Thomas'.....	428 5 2	
Gate Street, Lincoln's Inn Fields..	573 1 8	
George's Street in the East, (Pell Street).....	17 18 4	
Giles, St., in the Fields, Refuge Boys' Reforma- tory	234 15 0	
Hammersmith, St. Mary's Practising School.....	498 11 8 ¹ / ₄	
... Male Training College.....	4,508 6 8	
Holborn, Dunn's Passage.....	13 15 0	
Isleworth, St. Mary's.....	27 1 8	
John's, St., Wood.....	683 17 4 ¹ / ₄	
Kensington, Vicar Place.....	113 2 3 ¹ / ₄	
London East, Johnson Street.....	556 0 0	
... 14 Red Lion Street, Wapping.....	27 5 1	
Mary-le-bone, St. James'.....	475 19 3 ¹ / ₂	
Moore, St., Edgeware Road.....	32 6 8 ¹ / ₂	
Poplar, Wade Street.....	368 5 10	
Soho, Greek Street.....	39 0 0	
... St. Patrick's, Tudor Place.....	289 7 10 ¹ / ₂	
Spitalfields Boys' Free, Spicer Street, Brick Lane	231 4 11	
... St. Ann's, Princess Street.....	3 7 2 ¹ / ₂	
Westminster, St. Mary's.....	19 14 2	
		10,773 16 5 ¹ / ₂
MONMOUTHSHIRE—		
Newport-on-Usk	548 6 6	548 6 6
NORTHUMBERLAND—		
Alnwick.....	106 12 8	
Berwick-on-Tweed.....	1 13 4 ¹ / ₂	
Hexham, St. Mary's.....	70 14 8	
Lowick.....	0 2 0 ¹ / ₄	
Newcastle, St. Andrew's.....	1,843 1 10 ¹ / ₂	
... .. Night	20 0 0	
... .. Industrial Department	44 15 0	
Shields, North.....	410 8 8	
		2,497 8 3 ¹ / ₄
NOTTINGHAMSHIRE—		
Nottingham, St. Barnabas'.....	295 10 1 ¹ / ₂	
... St. Mary's.....	836 7 8 ¹ / ₂	
Worksop, St. Mary's.....	13 12 4	
		1,145 10 2
OXFORDSHIRE—		
Assendon.....	59 16 3 ¹ / ₄	
Banbury, St. John's.....	122 5 0	
		181 15 3 ¹ / ₄
SHROPSHIRE—		
Middleton.....	77 14 0	77 14 0
SOMERSETSHIRE—		
Bath.....	309 17 6	
Taunton, St. George's.....	1 9 11 ¹ / ₂	
		311 7 5 ¹ / ₂
STAFFORDSHIRE—		
Alton, St. John's.....	249 15 10 ¹ / ₄	
Aston-in-Stone, St. Michael's.....	22 7 0 ¹ / ₄	
Bilston, St. Joseph's.....	418 7 4 ¹ / ₄	
Brewood, St. Mary's.....	155 13 6	
		876 3 9 ¹ / ₄
Carry forward.....	£876 3 9 ¹ / ₄	£40,806 5 0

County, Place, and Name of School.	Amount to each School.	Total Amount to Schools in each County.
Brought forward.....	£876 3 9 ¹ / ₄	£40,866 5 0
Bromwich, West.....	1 17 1	
Cheadle, St. Giles'.....	506 1 6 ³ / ₄	
... St. Wilfred's.....	39 6 8	
Cobridge, St. Peter's.....	277 13 6 ³ / ₄	
Creswell, St. Mary's.....	208 1 9 ⁹ / ₄	
Haywood, St. John the Baptist's.....	299 9 2 ¹ / ₄	
Loughton.....	39 6 0	
Maryvale, Industrial.....	88 16 8	
Rugeley, St. Etheldreda's.....	82 5 0	
Stone, St. Anne's.....	13 0 0 ¹ / ₄	
Walsalls, St. Mary's.....	342 19 4	
Wolverhampton, St. Mary's.....	61 11 4 ³ / ₄	
... St. Patrick's and St. George's..	891 8 0 ³ / ₄	
... St. Peter's and St. Paul's.....	282 11 0	
		4,010 11 1 ¹ / ₂
SURREY—		
Bankside, Boys'.....	19 5 0	
... Great Guildford Street.....	39 10 0	
Clapham.....	110 8 8	
Mortlake, St. Mary's.....	67 17 2	
Richmond, St. Elizabeth's.....	48 6 8	
		285 7 6
SUSSEX—		
Brighton, St. John's.....	2 15 0 ¹ / ₄	
... St. Mary's.....	120 8 8 ³ / ₄	
Leonards, Saint, on-Sea, All Souls'.....	313 16 7	
... Female Training College.....	140 15 0	
		577 15 3 ¹ / ₄
WARWICKSHIRE—		
Birmingham, St. Anne's, Alcester Street.....	177 13 4	
... St. Chad's.....	941 18 6 ¹ / ₄	
... St. John's.....	143 17 0	
... St. Mary's.....	288 16 4 ¹ / ₄	
... St. Nicholas'.....	113 1 8	
... St. Peter's.....	715 0 11	
Erdington.....	35 10 0 ³ / ₄	
Hampton-on-the-Hill.....	32 15 7	
Kenilworth, St. Austiu's.....	11 0 0	
Leamington, Priors'.....	182 0 5 ¹ / ₄	
Mount Carmel.....	1 0 0	
Sutton, Coldfield.....	243 5 8	
		2,885 19 6 ¹ / ₄
WORCESTERSHIRE—		
Broadway, St. Mary's.....	33 1 8	
Bromsgrove, Park Place.....	33 0 0	
Worcester, St. George's.....	1 3 4	
		67 5 0
YORKSHIRE—		
Allerton, Mauleverer.....	210 3 7 ¹ / ₄	
Barnsley, Holyrood.....	290 18 10 ³ / ₄	
Bradford, St. Marie's.....	18 13 0	
Broughton.....	244 16 7 ³ / ₄	
Burton Constable.....	1 1 4 ¹ / ₂	
Carlton.....	34 11 8	
Clifford, St. Edward's.....	49 18 5 ³ / ₄	
Doncaster.....	1 13 4	
Carry forward.....	£851 16 11 ³ / ₄	£48,693 3 5 ¹ / ₄

County, Place, and Name of School.	Amount to each School.	Total Amount to Schools in each County.
Brought forward.....	£851 16 11 ³ / ₄	£48,698 8 5 ¹ / ₄
Gargrave, St. Mary's.....	0 18 8 ¹ / ₂	
Holme.....	1 6 8 ¹ / ₂	
Hull, Canning Street.....	664 18 0	
Knaresborough, St. Mary's.....	15 0 0	
Leeds, St. Patrick's.....	362 1 1 ³ / ₄	
Pocklington, St. Joseph's.....	3 3 4 ¹ / ₂	
... The Grange, St. Mary's.....	60 16 8 ¹ / ₂	
Sheffield, St. Vincent of Paul.....	871 2 2 ¹ / ₂	
... Surrey Street.....	908 19 6 ¹ / ₂	
Skipton, St. Stephen's.....	6 16 4 ¹ / ₂	
Townley.....	2 12 6 ¹ / ₂	
York, St. Mary's, Boys'.....	224 4 1	
... Girls'.....	480 7 2 ¹ / ₄	
		4,454 8 7
GRAND TOTAL FOR ENGLAND.....		£53,147 7 0¹/₄
II. WALES.		
CAERNARVONSHIRE—		
Bangor.....	1 0 0 ³ / ₄	1 0 0 ³ / ₄
FLINTSHIRE—		
St. Asaph.....	36 8 4	
Talacre.....	114 10 0	150 18 4
GLAMORGANSHIRE—		
Cardiff.....	761 11 9	761 11 9
		£913 10 1 ³ / ₄
TOTAL FOR WALES.....		£913 10 1³/₄
III. SCOTLAND.		
ABERDEENSHIRE—		
Aberdeen, Constitution Street, St. Peter's.....	158 18 4	
Huntly, West Park Street.....	1 0 2	159 18 6
DUMFRIESSHIRE—		
Dumfries, St. Andrew's.....	170 18 4 ¹ / ₂	170 18 4 ¹ / ₂
EDINBURGHSHIRE—		
Edinburgh, St. Andrew's.....	840 16 3	
... St. Catherine's.....	542 0 2 ¹ / ₂	
... St. Mary's.....	1,072 7 2 ¹ / ₄	
... St. Patrick's.....	482 4 9 ¹ / ₄	
Leith.....	350 18 4	3,288 6 9 ¹ / ₂
INVERNESSSHIRE—		
Beaully.....	17 10 0	17 10 0
Carry forward.....	.	£3,636 13 8

County, Place, and Name of School.	Amount to each School.	Total Amount to Schools in each County.
Brought forward.....	.	£3,636 13 8
LANARKSHIRE—		
Airdrie, St. Margaret's	208 13 3 ³ / ₄	
Coatbridge, St. Patrick's	109 7 5	
Glasgow (Calton) St. Mary's	631 11 8	
... .. Night	10 0 0	
... St. Alphonsus'	20 8 4	
... St. Andrew's	25 14 10 ³ / ₄	
... St. Joseph's	41 1 8	
... St. Mungo's	310 3 6	
... Gorbals, St. John's, Male.....	73 5 0	
... .. Female.....	96 5 0 ³ / ₄	
... Springburn	2 0 0	
		1,528 10 10
ROXBURGHSHIRE—		
Galashiels	38 16 8	
		38 16 8
STIRLINGSHIRE—		
Falkirk, St. Francis	43 9 11 ³ / ₄	
		43 9 11 ³ / ₄
GRAND TOTAL FOR SCOTLAND.....		£5,247 11 1³/₄

GENERAL ABSTRACT.

Total for England.....	£53,147 7 0 ¹ / ₄
Total for Wales.....	913 10 1 ³ / ₄
Total for Scotland	5,247 11 1 ³ / ₄
GRAND TOTAL.....	£59,308 8 3³/₄*

Note.—1. Of this enormous amount not for education, but teaching Popish error, there has been given £11,097, 19s. 2d. for building purposes solely.

2. The number of Popish Schools in the larger towns throughout England and Scotland are very remarkable and significant.

* 3. The amount of Grants stated to have been made to Roman Catholic Schools, in the Privy Council's Minutes (No. 1, Table A, p. 49), is £67,738, 0s. 8d. There is thus a difference of £8,429, 12s. 4¹/₄d., which is not yet accounted for by the Privy Council in their detailed statement.

ROMISH MATCH-MAKING.

THE emissaries of Rome, especially the Jesuits, have long been notorious at match-making among the upper classes, and this craft they are at present plying in Britain. The history of society in France supplies numerous examples of their intrigues in this line. To mention one out of many, the son of Jeanne d'Albret, afterwards Henry IV., was the undoubted heir to the throne, yet they not only opposed his accession, but, when they could no longer prevent it, assented to it only on two conditions, that he should renounce the religion in which he had been educated, and that his only sister, afterwards Duchess of Bac, should not marry except in a Popish family.

They are now busily plying their old and but too-successful artifices in this country.



CONVERSIONS IN FRANCE.

If Romanism would allow the same freedom on the Continent which it receives in Britain, the probability seems to be that the cause of truth would make very rapid progress. As it is, we continually receive most gratifying intelligence of the Lord's work. In the last Report of the Edinburgh Bible Society, just published, the following statement is made by the Rev. W. Meston, late of Lille, in regard to the north of France:—

“The applications for erecting preaching stations are so numerous, that it is totally impossible to satisfy them. These sometimes come from places which had been almost totally overlooked. Frith St. Leger, for instance, had only been visited twice in 1856, and once in September last, when your colporteur happened to enter a house, where he found a good many neighbours who had come to visit the master, a Protestant, sick of fever. An interesting conversation ensued, terminated by prayer. The man died a few weeks after, and before his death had spoken so earnestly to his wife and her relations, that they sent for M. Grassart to perform the funeral service. A meeting was arranged for the evening; a great crowd, perhaps more than two hundred persons, attended. The next month he had another meeting, less numerously attended, but more calm and devout.

“The only place where a regular service has been established during the year is Neuvelly. The parish priest endeavoured to prevent it; and when he did not succeed, he sought to excite his people to raise a disturbance. He only got a few to attack a woman in her house during the absence of her husband. She escaped to a neighbour's, where she was protected, and her assailants prosecuted and condemned. Since then there has been no further molestation; and the congregation, whose fidelity was unshaken, continues to increase.

“Your new colporteur has not had time to acquire the same influence; but he is highly respected where he is known, and his labours are not unblessed. In one of his reports, he says, that all the copies of the Scriptures sold that month have been purchased by Roman Catholics; and, in another, that after a conversation with two females, that lasted four hours, one of them broke her consecrated medals, and both are now attendants on Protestant worship.”

NOTES OF THE MONTH.

FRENCH CANADIAN SOCIETY.—The object of this Society is to convert the French Canadians from the superstitions of Rome; and in this it has received manifest tokens of the blessing of God. The report for last year is now before us, and is peculiarly interesting as illustrative of the nature of Romanism, and of what may be done by Christian activity. As usual, Romish policemen are ready to abandon their duty, and act on the side of violence, if it is the side of the priest. Of this we shall have more experience in Britain by and by. Meantime, take the following illustration from one of the journals of the Canadian missionaries:—

“A day that I had distributed a good many tracts near the market, an Irish policeman asked me what business I had to distribute these tracts, and told me I had better go away and not corrupt these people: he moreover threatened me, that at the slightest gathering of people around me, he would take me up to the station. Seeing that this did not cause me to desist, he began himself to take pains to excite people around me, so that he might have a pretext to arrest me as causing a tumult. I therefore went farther on, and gave tracts to some *habitans*. One of them had begun to read, seated on his cart, when suddenly another policeman, a Canadian, tore from him the tract and trampled it under his feet, saying to the *habitan*, ‘Why do you read bad books?’ I remonstrated with him, but he ordered me off, threatening to arrest me. At this juncture the other policeman came up, trying again to incite a disturbance, in order to arrest me. To defeat their object, I had to leave the ground.”

In the face of all, however, the French Canadian Society prospers:—

“The scholars,” as the report bears, “taught at Point aux Trembles and other stations during the past year, number two hundred. The stations occupied by the Society are twelve, besides places where occasional meetings are held. During the year about thirty missionary labourers have been employed in the departments of evangelization, teaching or colportage. Several interesting cases of conversion to God are reported. Members in church fellowship number over one hundred. The converts being often obliged, through persecution, to remove to Upper Canada and the United States, it is almost impossible to state the number of persons who have left the Church of Rome through the instrumentality of this Society; but since its establishment in 1839, at least one thousand souls have embraced Protestantism. There have been thus far at least eight hundred pupils in attendance at the Society’s institutes and schools, almost all of whom have left the Romish faith, and are letting their light shine before their benighted fellow-countrymen. Where so few of the people can read, and the hostility of the priesthood to the Word of God is so deadly, the circulation of the Scriptures cannot be wide; nevertheless, during the year several hundred copies of the Scriptures have been circulated, and several thousands of religious tracts.”

“The other day,” says a colporteur, “I joined some *habitans* talking together, and one said, ‘It is singular how much the priests and bishop, now-a-days, take pains to keep us straight; they did not use to do so. I think they believe the Catholic religion in danger, and are afraid we are going to give it up.’ A well-known friend of the priest replied, ‘My friends, we live in ominous times; the success of the Rouges (Liberals) is going to ruin the country; the priests preach against them, but have begun doing so too late. French Canadian families are like the rings of a chain: they are kept together by fear. Many mistrust now their clergy and their religion, but they dare not speak. Let a few, however, come out together, and you will see in a moment vast numbers follow after them. And I will tell you, that if there are many who curse the missionaries, there are perhaps now quite as many who curse the priests, and something will come out of this.’”

The Society is most worthy of support, and its converts might make excellent missionaries of Protestantism in France.

ROME—INSTALLATION OF CARDINALS.

“After the Consistory, held a few days ago by the Pope, the new Cardinals Antonucci, Orfei, Milesi, De Silvestri, and Mertel, assembled in the Sistine Chapel, and took the usual oaths in presence of the Cardinals who are chiefs of orders, and of the

functionaries who figure on such occasions. The consistorial advocate, Monsignor Giansanti, delivered, in presence of the Pope, a discourse on the beatification of the venerable servant of God, John Sarcander. This done, the new Cardinals, kneeling at the foot of the throne, kissed first the foot and then the hand of the Pope, on which his Holiness raised and embraced them. Each of the new Cardinals then went round to the other Cardinals and gave them in succession the 'kiss of peace,' and the latter complimented them on their elevation. Then the new Cardinals seated themselves for a moment in the places provided for them; and then returning before the Pope, prostrated themselves, and received from him the *red hat*, in sign of the blood which *Jesus Christ shed for us*, and of that which they must be ready to shed for the faith. The public ceremony being now ended, the Sacred College went in procession to the Sistine Chapel, where a *Te Deum* was sung. The procession having returned to the hall, a Secret Consistory was held, at which numerous nominations of new bishops in foreign countries were announced. The Pope afterwards placed a ring on a finger of each of the new Cardinals, and announced to them the titles which they are to bear. The Pope then retired to his private apartments."—*Times*, 29th March 1858.

WOLVERHAMPTON.—An instructive instance of the activity of Romanism has occurred in this town. The usual list of Magistrates, amounting to six, was sent up by the Town-Council to the Lord Chancellor; but when it came back they found that a seventh was added, and he a Roman Catholic. Upon further inquiry it was found that this singular result had arisen from some secret intrigues of the Romanists of Wolverhampton, to which the Government had given effect. The whole subject was discussed, and the trick exposed, at the meeting of the Town Council reported in the *Wolverhampton Chronicle* of March 10th, when the following resolution was adopted:—

"That the duty, business, and appointments of this Corporation having been conducted irrespective of political and sectarian differences of opinion, this Council deprecates, both on public principle and with reference to the future wellbeing of the Corporation, all means of obtaining appointments to the judicial office unknown to the Council and burgesses, and without either having an opportunity of considering the fitness of individuals; and that a copy of this resolution be forwarded to the Lord Chancellor under the Corporate seal."

LIVERPOOL.—The Romanists of Liverpool had a great "demonstration" on St. Patrick's day, when, amongst other things, a letter was read from the notorious Dr. Cabill, illustrative of that fulsome flattery which the emissaries of Rome find it convenient to mix with their habitual despotism. The following is an extract:—

"Tuesday, March 16, Rathfarnham.

"MY DEAR MR. NUGENT,—I assure you I feel that a higher compliment has never been paid to me in Ireland, England, or Scotland, than the invitation from my countrymen in Liverpool, transmitted through you, to meet them at their annual soiree on Wednesday evening, at the Concert hall.

"I regret from my heart that a serious illness (which, you know, can't be postponed) necessarily prevents me from joining their enthusiastic festivity, and renewing an old, happy, and valued acquaintance. Tell them that my soul will be with them; but, unfortunately, it cannot speak one word, unless my body be present with it. Yet say to them that it shall, and will certainly be there, next the chairman—

Shall join in your revels, your sports, and your wiles;

And return to me beaming all o'er with your smiles.

Too blest if it tell me that 'midst the gay cheer

Some kind voice had whispered, 'I wish he were here!'

"Now, my dear Mr. Nugent, I am so vain of the love of my countrymen, that I fancy, when they hear this poetry recited, and learn my feelings towards them, that the whole assembly will cry out—

'I wish he were here!'"

WHITEHAVEN.—The Rev. Mr. Burns has been here defending the cause of Protestantism with great energy, and exposing the tactics of an emissary of Rome. On a public platform the Romanist, who was commenting upon a

passage of Scripture, challenged Mr. Burns to read it from a Hebrew Bible which he held in his hand, when lo! Mr. Burns discovered that the passage referred to was not in that copy of the Bible at all. A correspondence arose on the subject, and at length the priest took the letters to the editor of the local newspaper—the *Whitehaven Herald*. The editor found that the last letter to Mr. Burns had not been sent to him. The editor demurred to publishing the correspondence until that was done, whereupon the priest assured him that he would send it that night, so that Mr. Burns should get it before the publication. This promise, however, was not fulfilled, and the editor expresses the utmost indignation. The proceedings are characteristic and instructive.

EDINBURGH.—It is said that by the sudden death of a wealthy man in this city, the Romanists are likely to receive a large sum of money. The man was no Romanist, and never intended such a result. His will was written, but not signed. His niece is his heir, and it is understood that she is under the dominion of the priesthood. The sum is called £300,000.

It would appear that the increase of Romanists is leading, as one might expect, to the increase of Sabbath desecration. A writer in the *Caledonian Mercury* says:—

“I observe in your paper of this morning, a communication on the subject of the sad desecration of the Lord’s day in some parts of the old town. I beg to add my testimony to the truth of the statements therein contained. Those disturbances are, during the day at least, chiefly by young persons engaged at games, &c., and I have found they are, with few exceptions, the children of Roman Catholics. Some thirty or forty years since, when large numbers of Scottish families resided in the Cowgate and Grassmarket, little of this woful disregard of the sanctity of the Sabbath was observable. The Cowgate, Grassmarket, and West Port may now be considered the Ireland of Edinburgh, occupied, as these districts of the city are, almost wholly by Irish. It would not be difficult, though this is not the place to discuss the subject, to show that such is the natural and necessary fruits of the doctrines taught by the so-called priests of the Romish Church.

“My object in troubling you with this communication is to ask whether the law authorities will not, or cannot, afford a remedy in protecting, not only the well-disposed families in these districts and neighbourhoods from the noise and vexation in being compelled to hear and see such gross outrages, but also the youth of well-ordered and religious families against the extremely dangerous example. Another reason equally important is the good—at least the negative good—of those poor, neglected, and probably very ignorant persons themselves in preventing them thus from the commission of great sin.

“There is truly great need for missionary labour; and I mention, to the honour of some of the congregations of this city, that they are doing what they can, such as the Free and the Established congregation of the New North Churches; Mr. Robertson of Greyfriars’; Dr. Brown, Broughton Place, &c., ‘but what are they against such a multitude?’”

WHAT THE PRIESTS DO FOR IRELAND.

THE following excellent article from the *Morning Advertiser* is worthy of careful perusal, as admirably embodying astounding facts of recent date, but illustrative of an important general principle, viz., that the influence of Romanism is only evil continually:—

“A remarkable instance of the utter disregard in which truth is held by the Roman Catholic priesthood in Ireland has lately occurred in the county of Donegal, at the extreme north-western corner of Ireland, where ten priests have affixed their signatures to a document purporting to describe the sufferings from poverty of the inhabitants, and pledging their honour to the accuracy of what is therein stated; which document, after a careful official inquiry, turns out to be a tissue of false statements from beginning to end.

“ This district, though little frequented by the tourist, contains some fine coast and mountain scenery, and some charming lakes amongst its wild range of mountains. To those who are lovers of the picturesque it is well worth a visit.

“ The question as to the right of grazing cattle on these mountains has for upwards of a year kept this district in a state of chronic discontent, the latest feature of which is the manifesto of these reverend firebrands. The commencement of this unfortunate disagreement between the landlords and tenants was this :—It seems that the custom has been, from time immemorial, for the landlords to allow their tenants, who hold farms on the lowland portions of their property, to turn out a certain number of cattle in proportion to the size of the farm to graze upon those wild mountains free of charge. Latterly, however, it was discovered that, in addition to their own cattle, the tenants were in the habit of taking in large numbers of cattle to graze, belonging to persons some of them twenty miles away, from whom they got large rents. The landlords thereupon determined that, although of course they would still accord to their tenants their ancient privileges intact, they would not allow them to appropriate rents which clearly belonged to themselves. Accordingly, Lord George Hill and other neighbouring proprietors let off large tracts of their mountains to Scotch sheep farmers, for which they received a considerable rent, the tenants, of course, still being permitted to turn out their own cattle as before. This equitable arrangement did not find favour in the sight of the peasantry, who consequently killed immense numbers of the sheep belonging to the newly-introduced settlers, barbarously cutting their throats, and burying them in layers in deep pits, which they dug in secluded parts of the mountains. The farmers appealed to the grand jury of the county for compensation, and a rate was levied upon the district to pay about £600 for the sheep destroyed, and about £800 for the extra body of police required to put the law in force. This rate the priests advised the people not to pay, and the poor misguided creatures drove away their cattle to great distances in the hope of evading it. When, however, they found that payment was inevitable, they quietly allowed the dictates of common sense to take precedence of the factious and silly advice of their priests, and paid every shilling that was due. The extra body of police was thereupon withdrawn, and matters seemed to promise a speedy return to the wonted tranquillity of this remote region. But such a result was by no means pleasing to the reverend agitators ; so they published the extraordinary document alluded to above, in which they endeavour to prove that, by the cruelty and rapacity of the landlords and new settlers, the people have been plunged into a state of the most frightful destitution. The natural consequence has of course followed, and the people are again worked up into a state of lawlessness, and have again destroyed large quantities of the sheep belonging to the Scotch graziers, and the latter have a second time applied to the grand jury to be reimbursed for their losses.

“ This priestly manifesto asserts, with the most marvellous effrontery, that ‘ there are at this moment 800 families subsisting on sea-weed, crabs, cockles, or any other edible matter they can gather along the sea-shore or scrape off the rocks ;’ that there are hundreds of both sexes going barefooted through sheer poverty ; hundreds without bed or bedclothes, sleeping on the cold damp earth ; hundreds of families with only one bed, males and females being huddled together ; thousands of men and women without a change of linen ; hundreds of families, the women of which have only one dress among them, ‘ mothers and daughters alternately using this common wardrobe when they go out of doors ;’ hundreds of families without either cow, sheep, or goat ; thousands of ‘ youths of both sexes,’ so scantily clothed that decency forbids a look.

“ The landlords, naturally indignant at such a gross misrepresentation of facts reflecting upon their conduct, requested the Poor-law Commissioners to send down an inspector to the Gweedore district to investigate and report upon the statements made respecting the condition of the peasantry. The result of this inquiry was most satisfactory, showing that the people have not been so well off for several years as they are at present. Mr. Hamilton, the inspector, states in his report, that all the evidence taken before him, on oath, during that inquiry, went to prove ‘ that notwithstanding the severe tax lately levied on the district, the rents and the ordinary taxes have been punctually and exactly paid, and that a greater abundance of provisions was never observed about the dwellings of the inhabitants at this period of the year ; and that there is a remarkable absence, not only of applications for public relief and private charity, but even of applications for employment ; and, finally, that the district is in a good sanitary state, the amount of disease, according to the medical officer’s report, being much less than in former years at this season.’ Mr. Hamilton further states that ‘ no apprehension whatever exists in the locality of any person suffering from want of the common necessities of life.’

"Thus a flat contradiction is given to the published statements of the priests. To them this exposure is, no doubt, a very small matter, but to any one of refined or gentlemanly feeling, detection in such wilful falsehood would give cause for the deepest and most lasting disgrace. Moreover, when it is remembered that these men are professed ministers of Christianity, supposed to instruct their flocks in their duty to God and man, how strangely anomalous does their conduct appear when they are found to be thus partakers in and instigators to such gross outrages against society, and to be instructors in fraudulent deceit! Well does Judge Pennefather observe, when referring to the outrages of the peasantry, 'Is there any religion in the district? Do the ministers of the religion which the people profess—do they exert themselves to prevent the repetition of these crimes? Who are the instigators of these crimes? Could they not be discovered, if care and anxious exertions were made for their discovery? Would not the good feelings of the peasantry, if let alone, teach them that they cannot prosper by the commission of such deeds—that nefarious deeds of this kind tend ultimately to impoverish the district, and perhaps bring the perpetrators to the last extremity of the law, or banishment for ever from their native land? The man who has influence to prevent crime—who is placed in a situation where he ought to exert his influence, and who does not use that influence to the full extent of his power, becomes more or less a participator in the guilt and crime to which he is indifferent. And, though not an active participator, if he lies by and does not do his utmost to prevent it, he is guilty in the sight of God and man.' The judge subsequently refutes the statements made as to the poverty of the Gweedore and adjoining districts.

It is gratifying to see this able and learned judge taking so sound a view respecting the responsibility the Popish priests incur when, by their altar denunciations and other modes of incitement, they hound on their ignorant hearers to the commission of crime. The law has hitherto dealt too leniently with these disturbers of the public peace, and it is time they should be taught that they cannot outrage society without incurring the same liability as other people. Were it not for their selfish stirring up of strife, an era of happiness and prosperity would now prevail in Ireland, such as she has never known.

Exposures such as this are useful, by demonstrating what worthless characters our Maynooth-reared priests are, and how utterly indifferent they are about meriting the respect and goodwill of their neighbours, choosing rather to encourage those over whom they have control in their lawless and vindictive passions, than to teach them the Christian precepts of peace and goodwill towards men. Sad is it that one of the fairest portions of this empire should be given up to the tender mercies of such worthless characters. Still sadder is it to behold these men—these lovers of tyranny and despotism—fêted, and pampered, and caressed by the so-called Liberal Government in Ireland. They should be made to feel what disgust their conduct created in the breasts of the nation at large, instead of which they are taken by the hand and encouraged in every possible manner. We trust, however, the day is not far distant when such a monstrous state of things shall be put an end to. It is a national disgrace."

ANTI-TRACTARIAN TRACTS. By the Rev. John Spurgin, B.A., Vicar of Hockham. Norwich: C. Mushett, Old Haymarket.

These tracts embody, in a convenient form, a great amount of solid and valuable information, in opposition to the novelties of the Tractarians. Mr. Spurgin seems well acquainted with the older theologians, by whom these "erroneous and strange doctrines" were thoroughly understood and exposed; and he supplies a copious armoury of

weapons for the use of all modern controversialists.

POPEY AS PROPHETICALLY DELINEATED. By the Rev. John D. Miller, M.A. Aberdeen: L. & J. Smith.

This is a very able and sound treatise, by one of the most zealous and enlightened friends of the Reformation. The concluding portion, in regard to Scotch Tractarianism, is peculiarly deserving of study, but the whole essay abounds in matter of deep and permanent interest.

THE ANTI-MAYNOOTH DEPUTATION TO LORD DERBY.

We shall not pronounce any strong opinion upon the policy or otherwise of the late deputation to Lord Derby upon the subject of the Maynooth endowment. A good deal may be said on both sides. It is well, no doubt, to ascertain the definite opinions and intentions of statesmen upon important questions, and anxiety was especially natural to know the mind of Lord Derby, who affected to be, correctly or otherwise, the leader of the Protestant party upon the most salient point in the whole debate. It also seemed well, that Lord Derby should clearly understand that Protestants were not asleep, and that they had no intention to change their policy in consequence of his accession to office. On the other hand, a danger might be dreaded from forcing an immediate declaration of Lord Derby's intentions, and especially on the eve of the annual Maynooth debate. Lord Derby might take occasion of the presence of such a deputation to make a speech in reality to the House of Commons, damaging to the whole movement, without interfering with the privileges of Parliament.

It is too late to discuss such points. The deputation has gone to Lord Derby. His Lordship has spoken out, and in such a way, we think, as shuts out all hope of any redress of the Maynooth grievance from a Derby Government. Our readers will bear us witness, that we have always resisted the attempts of Protestant societies or individuals to interfere with questions of mere pecuniary negotiation in regard to Maynooth, as being not only out of their province, but of extreme danger. They have only to do with the question of principle, and it is for Parliament to find a consistent way, in as far as money is concerned, of getting out of a difficulty for which it alone is responsible. The result of the deputation to Lord Derby confirms our impressions. An idea was thrown out with the best intentions, that the students of Maynooth, and, to some extent, the existing professors should be compensated, by a large sum at once, as a means of securing consent to the abolition of the institution. Even as this idea was put by its advocates, it would practically have endowed the college for ever at £12,000 a year. But Lord Derby, probably glad of an excuse, has adroitly taken our friends at their word, and improved upon their suggestion. His Lordship virtually says, "Why merely compensate students and professors? Why forget that the Church of Rome has a deep stake in the affair, and that she has been taught to anticipate that the Maynooth College would be endowed for ever by the British Parliament at £30,000 a year? You must by all means compensate her to her own satisfaction, if you propose to alter the existing arrangement, otherwise you shake all the establishments of the kingdom." This was the main point of Lord Derby's speech, and thus the least unnecessary concession or interference in the merely secular province has at once been taken advantage of by our wily politicians. The question of principle with which they are most unwilling to deal is blinked, and the whole affair placed in a dead lock, partly as the result of the well-meant interference of friends. To compensate the Church of Rome for the loss of £30,000 a year, besides the grounds, buildings, and library of Maynooth, would cost at least £1,000,000, and Parliament is not in the least likely to give any such sum. Besides, the same principle, if admitted, must of course be applied to all the enormous concessions that are being made to Rome for schools, chaplains, and

otherwise, at home, and in the colonies. All this makes any hope of getting out of the present difficulty on such a footing simply impossible, and illustrates how vain it is to hope for any progress by abandoning the naked ground of stern principle, and betaking ourselves to a kind of political huckstering, in which we may confidently expect to be far more than matched.

Is it not sad, however, to find how entirely all our political parties are drifting away from the principles of the British Constitution, as established in 1688? And where is all this to end? Every effort of Protestants, whether to stay the plague within the Church of England, or to arrest the Romeward progress of Government, and in the country generally, is being defeated. Every effort of Rome, on the other hand, whether to get larger grants of money to secure those already obtained, to establish its hierarchy, to gain a powerful footing amongst our aristocracy, and a mighty influence in our Parliament and over our press, is being crowned with growing success. Protestants are despised by the very men they raise to power, they are divided, and therefore feeble, and the evil seems to be increasing. The only comfort is, that their cause is of God, and ultimately must prevail, although the present state of things is justly alarming. It is earnestly to be hoped, that a generation may be raised up to put to shame the comparative apathy of their fathers, and to recover, by the Divine blessing, the ground which has been lost during recent years of weakness and unworthy concession. We cannot help thinking that a decided party of only twenty Protestants in Parliament, banded together upon this one ground, that they will stand upon those principles of Protestant liberty which are the glory of the British Constitution, and will withhold and withdraw all grants to Rome for any purpose whatever, would soon rally a very strong party in the country, and control the operations of every Government. But as long as the present disjointed and apathetic system prevails, instead of anticipating any good result, we believe that our progress will only be regularly, and it may be hastily, from bad to worse. Our readers are aware that the majority against Mr. Spooner's Bill has been greater than ever.

THE SUPREMACY OF THE POPE.

The Papal yoke, previous to the Reformation, was far more oppressive than it has been since. Had the Reformation never taken place, Popery would, of course, have remained the same as it had been for preceding centuries. Protestant countries, by emancipating themselves from the dominion of the Pope, have rendered that dominion less burthensome in those countries over which it is still exercised. We shall not now enter into a detail of all the advantages which have arisen from the Reformation in this country, but shall consider those only which we have derived from the abolition of the Papal supremacy.

1. By the abolition of the Papal supremacy, our sovereign cannot now be deposed by the mandate of the Pope.

Previous to the Reformation, the Pope was the prince of the kings of the earth. He could relieve subjects from their oath of allegiance; he could depose monarchs and give their kingdoms to whom he pleased. Our king John was deposed, and England was given to Philip, king of France. John outwitted the King of France; for seeing his danger, he gave his kingdoms to the Pope. The Pope now threatened Philip with excommunication, if he pre-

sumed to touch what belonged to the Holy See. John now retained his kingdom, on condition of paying an annual tribute of a thousand marks to the Pope. Nor was John the only victim; many other sovereigns have been deposed, or deprived, by the Popes:—

1. Pope Zachary I. . . . deposed Childerick, King of France.
2. — Gregory VIII. . . — Henry IV., Emperor of Germany.
3. — Urban II. . . . — Philip, King of France.
4. — Adrian IV. . . . — William, King of Sicily.
5. — Innocent III. . . — Philip, Emperor of Germany.
6. — Gregory — Frederick II.
7. — Innocent IV. . . — John, King of England.
8. — Urban IV. . . . — Manfred, King of Sicily.
9. — Nicholas III. . . — Charles, King of Sicily.
10. — Martin IV. . . . — Peter, King of Arragon.
11. — Boniface VIII. deprived Philip the Fair, King of France. *
12. — Clement V. . . . deposed Henry V., Emperor of Germany.
13. — John XXII. . . . deprived Lodovick, Emperor of Germany. †
14. — Gregory IX. . . . deposed Wenceslaus, Emperor of Germany.
15. — Paul III. . . . deposed Henry VIII., King of England. ‡

The Reformation, then, has given us this benefit: we are in no danger of seeing our monarch hurled from his throne, and ourselves and our property delivered over to a foreign prince, at the mere caprice of an Italian bishop. Even the excommunication of a monarch, when he was not deposed, degraded him in the estimation of his subjects. “When Robert the Second, king of the Capetian race, was most unjustly excommunicated by the Court of Rome, his own servants, it is said, threw the victuals which came from his table to the dogs, and refused to taste anything themselves which had been polluted by the contact of a person in his situation.” † When Geoffrey, archdeacon of Norwich, who was intrusted with a considerable office in the Court of the Exchequer, heard, when sitting on the bench, of the excommunication of King John, he observed to his colleagues the danger of serving under an excommunicated king, and immediately left the court. ‡

2. The abolition of the Papal supremacy has delivered us from the fear of having our country placed under an interdict.

And what was an interdict? Read. “The sentence of interdict, at that time the great instrument of vengeance and policy by the Court of Rome, was denounced against sovereigns for the lightest offences, and made the guilt of one person involve the ruin of millions, even in their spiritual and eternal welfare. The execution of it was calculated to strike the senses in the highest degree, and to operate with irresistible force on the superstitious minds of the people. The nation was, of a sudden, deprived of all exterior exercise of its religion. The altars were spoiled of their ornaments. The crosses, the relics, the images, the statues of the saints were laid on the ground; and as if the air itself were profaned, and might pollute them by its contact, the priests carefully covered them up, even from their own approach and veneration. The use of bells entirely ceased in all the churches. The bells themselves were removed from their steeples, and laid on the ground with the other sacred utensils. Mass was celebrated with shut doors, and none but the priests were admitted to that holy institution. The laity partook of no religious rite, except baptism to new-born infants, and the communion to the dying; the dead were not interred in consecrated ground;

* Bennet's “Memorial,” p. 30.

† Smith's “Wealth of Nations,” vol. iv. p. 55.

‡ Hume, vol. i. p. 188. Stereotype edit.

they were thrown into ditches, or buried in common fields; and their obsequies were not attended with prayers, or any hallowed ceremony. Marriage was celebrated in the church-yards; and that every action in life might bear the marks of this dreadful situation, the people were prohibited the use of meat, as in Lent, or times of the highest penance; were debarred from all pleasures and entertainments, or even to salute each other, or so much as to shave their beards, and give any decent attention to their person and apparel.*

3. The abolition of the Papal supremacy has delivered every individual from the danger of an excommunication. "Well," some one will exclaim, "of what importance is that? Who would care about an excommunication?" Nay, my friend, before the Reformation this was no trifling matter. A sentence of excommunication deprived a man of nearly all his civil privileges. He could not receive the sacrament,† nor even enter a church. He could not bring an action at law—might not be presented to a benefice. He could not be either an advocate or a witness; nor was he allowed to make a will, nor to have Christian burial. This dreadful sentence was inflicted for the most trifling offences. Were a man even to hold intercourse with an excommunicated person, he was liable to be excommunicated himself. When the kingdom was placed under an interdict, a man might have the consolation of seeing that all his neighbours were as badly off as himself; but here he had to bear all the burthen alone.

4. The abolition of the Papal supremacy has prevented England being engaged in any wars to support the dignity of the Holy See.

Instigated by the Popes, all the Christian princes of Europe squandered immense sums of money, and lost an immense number of men in crusades to the Holy Land. If these expeditions were ultimately beneficial to Europe, by cutting off some hundreds of turbulent barons, and by opening a commercial intercourse with the East, it was a consequence neither designed nor anticipated. But besides these crusades to the Holy Land, the Popes beat up crusades against the Albigenses, crusades against the Moors, crusades against the Bohemians; and sometimes, for want of better amusement, they set the Catholic princes a crusading against one another. These dutiful sons of the Church had no objection to enrich themselves at the expense of their neighbours; and if it were necessary to the accomplishment of these pious objects, that they should employ, now and then, a little injustice, a little treachery, or a little perjury, the Holy Father could easily absolve them from it all; he could release them from the most solemn treaties, and pardon the most atrocious crimes. At the instigation of the Pope, our Henry III., engaged in a war for the conquest of Sicily, by which he ruined his finances, and incurred a debt of above one hundred and thirty-five thousand marks.‡ The contributions towards pious objects of this description were often enormous. At the times of the crusades, besides the money spent by the crusades, they who tarried at home submitted at first to a property-tax, and afterwards to the saladine tythe, which alone amounted to a sum equal to two millions sterling of modern money.§ From how many wars of this kind Europe has been delivered by the Reformation, it is impossible to ascertain. We have had wars enough, it is true, since the Reformation, and so we should

* Hume, vol. i. p. 187.

† Burn's "Ecclesiastical Law," vol. ii. p. 210.

‡ Hume, vol. i. p. 224.

§ Sinclair's "History of the Revenue," vol. i. p. 69.

have had if the Reformation had never taken place; but, at all events, we have one cause of war less now than we had before.

5. The abolition of the Papal supremacy has deprived the Pope of the presentation to church-livings.

No subject was the occasion of so much contest between the Pope and the different princes of Europe as this. In these contests the Pope, with the assistance of the clergy, was generally successful. "But no sooner was this point, after a great effusion of blood, and the convulsion of many states, established in some tolerable degree, than the victorious leader, as is usual, turned his arms against his own community, and aspired to centre all power in his person. By the invention of reserves, provisions, commendams, and other devices, the Pope gradually assumed the right of filling vacant benefices; and the plenitude of his apostolic power, which was not subject to any limitations, supplied all defects of title in the person on whom he bestowed preferment."*

For presuming to present to vacant benefices, Henry IV. of Germany, though "an emperor distinguished not only for many virtues, but possessed of considerable talents, was at length obliged to appear as a suppliant at the gate of the castle in which the Pope resided; and to stand there three days barefooted in the depth of winter, imploring a pardon, which at length he obtained with difficulty."†

"In Spain the Popes formerly nominated to all benefices, and to all ecclesiastical dignities, if they became vacant in the months of January, February, April, May, July, August, October, and November; they also nominated at all times, and to all benefices, the possessors of which happened to die at Rome. They had also claims on every benefice for expectatives, reserves, and indults; they also enjoyed the revenues of all consistorial benefices during their vacancy; they levied annats, and half annats on all benefices; they received fifteenths on all benefices attached to universities, colleges, seminaries, and hospitals, and all other corporations in mortmain; finally, they gave bulls for all benefices within ecclesiastical patronage which became vacant during any of the eight reserved months."‡ The Pope enjoyed all these good things till the year 1753; and had the Reformation never taken place in other countries, he would probably retain them still; but he was then compelled to relinquish them, though he still retains, among other privileges, the nomination to fifty-two of the best benefices in the kingdom.

In England "the Holy Father reserved to himself, by his own apostolical authority, the presentation to all benefices which became vacant, while the incumbent was attending the Court of Rome, upon any occasion, or on his journey thither or back again; and moreover, such also as became vacant by his promotion to a bishopric or abbey."§ "The very nomination to bishoprics, that ancient prerogative of the crown, was wrested from King Henry I., and afterwards from his successor King John, and seemingly, indeed, conferred on the chapters belonging to each see; but by means of the frequent appeals to Rome, through the intricacy of the laws which regulated canonical elections, was eventually vested in the Pope." Had all the persons nominated by the Pope been Englishmen, and had they lived and spent their revenues in England, it would have been bad enough. But this was not the case. "The best livings were filled by Italian and other foreign clergy, equally unskilled in and averse to the laws and constitution of Eng-

* Hume, vol. i. p. 135.

‡ Laborde's "View of Spain."

† Robertson's "Charles the Fifth," vol. i. p. 135.

§ Blackstone's "Commentaries," vol. iv. p. 107.

land."* Nor was this all. Many of these Italians never came to England. They received their revenues, it is true; but they knew no more of England, except from the testimony of others, than they did of the domains in the moon. Henry III., and the nobility of England, complained to the Pope, Innocent IV. "They represented, among many other grievances, that the benefices of the Italian clergy in England had been estimated, and were found to amount to 60,000 marks a year—a sum which exceeded the annual revenue of the crown itself."† The Reformation has thus saved us all the money which would otherwise be sent to the cardinals, and other ecclesiastics of Rome, who might happen to hold English bishoprics. How, then, is England impoverished by the Reformation?

6. The abolition of the Papal supremacy abolished all appeals to the Pope in judicial cases.

The Ecclesiastical Court in England took cognizance of all cases of marriage, divorce, legitimacy, vows, oaths, wills, and all things connected with benefices. From the decision of this court, an appeal might be made to the tribunal of the Pope in Italy. We know what inconvenience and expense people are often put to, by being compelled to attend a law-suit in London; but how greatly would the expense and inconvenience be increased if, after having obtained a decision in London, either party might appeal to the Pope, and thus compel his opponent to take a voyage to Italy. These appeals gave importance and influence to the Pope, and caused much money to be spent in his dominions; but the chief advantage he derived from them was, the power they gave him over church-livings: when a benefice became vacant, nothing was easier than to raise a law-suit about the presentation; and as the Pope was the judge, he might give the living to which party he pleased. This was done in a manner the most iniquitous and shameful. "The canons which regulated elections, were purposely rendered intricate, and frequent disputes arose among candidates; appeals were every day carried to Rome; the apostolic see, besides reaping pecuniary advantages from these contests, often exercised the power of setting aside both the litigants; and on pretence of appeasing faction, nominated a third person, who might be more acceptable to the contending parties."‡ So much for the justice of the tribunal of the Pope.

7. By the abolition of the Papal supremacy, England saved all the money which would otherwise be sent out of the kingdom for first-fruits and tenths.

Whenever an ecclesiastic was put in possession of a benefice, all his revenue for the first year was given to the Pope. This was called the first-fruits. But besides this, the Pope had a tenth part of the revenue of every subsequent year. That I may not be charged with exaggeration, I will suppose that, one with another, all the church-livings in England became vacant once every ten years. Let us take a living of one hundred pounds a year: the whole revenue of this living for ten years, will be one thousand pounds; the Pope has the first year's revenue, which is one hundred pounds, and the tenth part of a hundred for each of the following nine years: so we find, that out of the one thousand pounds received, one hundred and ninety pounds, or nearly one-fifth, went to the Pope. These tenths and first-fruits were levied on every benefice in England, and the money sent annually to Rome. How, then, is England impoverished by the Reformation?

* Blackstone's "Commentaries," vol. iv. p. 108.

† Hume, vol. i. p. 223.

‡ Hume, vol. i. p. 185.

8. The abolition of the Papal supremacy has saved to England the expense of dispensations and indulgences.

Dispensations were granted on many occasions; dispensations from oaths, from vows, from the observance of religious rites. If a sick man were sure that an abstinence from meat, during Lent, would cause his death, he dared not touch it, without paying the Pope for a dispensation. But, perhaps, the most oppressive, and, in some cases, the most iniquitous of all these dispensations, were those which regarded marriage. Marriages were prohibited within the seventh degree of relationship. Nay, more—there were spiritual relationships. If, for instance, two men stood as godfathers to the same child, they became spiritual brothers, and their children spiritual first cousins, and consequently no marriages could take place between the members of their respective families. But the object of these prohibitions was not to prevent the marriages, but to get money by selling the dispensations. There was no difficulty in getting this, if the parties could raise the money. A few years ago, a man in Canada wished to marry his first cousin; the priest demanded one hundred and fifty dollars for the dispensation. All the property the man had in the world was not worth more than sixty dollars, and this sum he was willing to give; and he declared, that if the priest would not marry him, he would go to the Protestant clergyman, who would marry him for three or four dollars. The priest was afraid of losing both the man and the money; and after writing to the bishop, agreed to take the sixty dollars.*

Indulgences were another tax imposed by the Pope. Their nature is too well known to need explanation. A list of the Pope's fees in these cases was given in a book, published about two hundred years ago, by the authority of the then Pope. It has been translated into English, under the title of *Rome a great Custom-House for Sin*. The following are extracts:—

“*Absolutions*.—For a priest that keeps a concubine, 10s. 6d. For him that burns his neighbour's house, 12s. For him that forgeth the Pope's hand, £1, 7s. For him that taketh two holy orders in one day, £2, 6s. For a king for going to the holy sepulchre without license, £7, 10s. For him that killeth his father, mother, wife, or sister, 10s. 6d. For him that stole consecrated things out of a holy place, 10s. 6d. For a layman for murdering a layman, 7s. 6d.

“*Dispensations*.—For a bastard to enter all holy orders, 18s. For a man or woman that is found hanged, that they may have Christian burial, £1, 7s. 6d.

“*Licenses*.—To eat flesh in times prohibited, £1, 4s. To marry in times prohibited, £2, 5s. For a town to take out of a church them (murderers) that have taken sanctuary there, £4, 10s. That a king or queen shall enjoy such indulgences as if they went to Rome, £15. For a queen to adopt a child, £300.”

In the time of Queen Elizabeth the English captured a Spanish ship that contained two millions of bulls of indulgences, which had cost the King of Spain three hundred thousand florins, and would have been sold by him in the Indies for five millions.†

9. By the abolition of the Papal supremacy, England has saved the expenses of relics and other consecrated articles, that used to be imported from Rome, and also the expense of other impositions and exactions of foreign

* Lambert's "Travels through Lower Canada," vol. i. p. 359.

† Hume, vol. ii. p. 75.

monks. To enumerate these would be endless: there were, *Agnus Dei's*, crosses, pictures, bits of wood, of bone, and of cloth, all of which were alleged to have a miracle-working power: most of these had received the benediction and the sanction of the Pope. But his Holiness took care to be paid for all this. Many relics were purchased at Rome, and brought over here by the friars. Others, though of native growth, had received his sanction, on the payment of certain fees. Canonization, or the making of saints, could be obtained only from the Pope, and it cost so much money, that though our Henry VII. wished to have one of his female relations canonized, he declined it, in consideration of the expense.* Besides this, I might mention the collections often made by travelling monks and mendicant friars, in behalf of the holy sepulchre, and other foreign objects. The contributions in these cases were certainly voluntary—that is, as voluntary as an act can be, which is produced by the threat of eternal damnation; but still the money was taken out of the kingdom. Money was also taken from the country by the alien priories, which were connected with monasteries at Rome, or other places abroad, but were endowed with lands in England. Each of those orders of monks, too, who lived in England, might be taxed by the general of the order, who usually lived in Italy. The money was thus raised in this country, and sent to Rome, and was mostly applied to the service of the Pope.

10. The abolition of the Papal supremacy has saved the country all the money which would otherwise be expended in pilgrimages to Rome.

The Popes have always been exceedingly anxious to induce the faithful to visit Rome. Their capital, by this means, had greater importance in the estimation of other nations, and the ecclesiastical states became enriched by the money spent by foreigners. For this purpose, they adorned their Italian churches with the finest works of art, and established festivals and processions of the most imposing form. But the chief means employed were the relics and the indulgences. Almost every church in the Papal dominions had a bit of bone, a bit of wood, or a bit of cloth which is alleged to be the relic of some miracle-working saint. Many motives induced the faithful to visit these sacred places; some to be relieved from diseases, some to perform vows which they had made in sickness, and others to make atonement for some atrocious sins. The Popes, finding these pilgrimages greatly enriched the Holy See, established a year of jubilee, during which all who should visit certain churches in the Papal dominions, should have a plenary remission of all their sins. By getting a great number of people in Italy at the same time, the price of provisions and accommodations would be increased, and thus more money would be spent. And then, only think of a remission of all our sins! who would not go to Italy for that? These jubilees were found to be such good things, that though at first it was decreed that the jubilee should occur only once in every hundred years, yet now it is once in every twenty-five years; and it so happens that this present year (1825) is the year of jubilee. Oh, if England had now been Popish, what a number of rich sinners should we see sailing away to Italy, to make atonement for their sins, by spending the wealth of England on the monks of Rome! By these pilgrimages, the churches of Italy soon became possessed of enormous treasures. Among the chief of these, was the Holy House at Loretta. This building, the Papists gravely assure us, is the very house in which the angel appeared to the Virgin, and in which Joseph and Mary continued to live after

* Henry's "History of England," vol. xii.

their return from Egypt. Lest it should fall into the hands of the Turks, the angels brought it from Nazareth, and ultimately fixed it in Loretta! In this church* a miraculous image, a porringer out of which Christ used to eat when he was a child, and a gown of his mother's, are exhibited! "The pilgrims that resort to this place between Easter and Whitsuntide were reckoned, in some years, to amount to five or six hundred thousand. And at the beginning of September, when the feast of the Virgin's nativity is celebrated, no less than a hundred thousand are said to have arrived in one day. The inhabitants of Loretta get a pretty livelihood by making strings of beads, images of the Virgin, Agnus Dei's, &c., with which they furnish the pilgrims, who lay out most of their money in trinkets of this nature."† "The riches in the Holy House and treasury," says Mr. Addison, "are surprisingly great, and as far surpassed my expectation as other sights have generally fallen short of it. Silver can scarce find an admission, and gold itself looks but poorly among such an incredible number of precious stones. There will be, in a few ages more, the jewels of the greatest value in Europe, if the devotion of its princes continues in its present fervour. The last offering was made by the Queen Dowager of Poland, and cost her eighteen thousand crowns."‡

11. The abolition of the Papal supremacy has saved this country from a variety of other pecuniary impositions. The first of these was St. Peter's pence. This was a tax of a penny on each house; and at the time of the Reformation, it amounted to about seven thousand five hundred pounds a year. But I can particularize no further. The extortions of the Pope were unbounded. Besides the regular taxes of the Holy See, an Act of Parliament, passed in the reign of Henry VIII., states, that the Pope derived money by "pensions, censures, procurations, suits for provisions, and expeditions of bulls; for archbishoprics, and bishoprics, and for delegacies, and the receipts in causes of contentions and appeals, jurisdictions, legantine, dispensations, licenses, faculties, grants, relaxations, abolitions, and infinite sorts of bulls, briefs, and instruments of sundry natures, names, and kinds, to the great decay and impoverishment of the kingdom."§

The above may, perhaps, be considered as the established revenues or fees of the Holy See; but, besides these, there were extraordinary calls for money. The Popes claimed the privilege of taxing the clergy as they pleased; and employed various pretences to get money both from them and from the laity.

POPISH TACTICS IN PARLIAMENT.

(From our Parliamentary Correspondent.)

LONDON, May 1858.

I ADVERTED in my last communication to the manœuvre which the Roman Catholic members, at the instance of their priests, have begun to put in practice—the demand for separate and exclusive means of education at the public expense, under cover of a cry they have raised up, that the Protestants are bent on a proselytizing crusade against their children. This plan of theirs has just received a remarkable illustration in a motion which the Duke of Norfolk made on Monday night in the House of Lords. It is not

* Stolberg's "Travels," vol. iv. p. 445.

† Thomson's "Travels," vol. i. p. 203.

‡ Addison's "Remarks on Italy."

§ Sinclair's "History of the Revenue," vol. i. p. 57.

for us to say that this nobleman, who, long before his late father's death, was completely under the influence of his priests, has been always remarkable for the discovery of mares' nests. It is now some years since he brought forward in the House of Commons charges against the management of the Poor's House of Edinburgh, set on by a Mr. O'Donnel, a Roman Catholic solicitor, who was once a Town-Councillor of Edinburgh. The charges then, as you may remember, came to nothing; but the Duke, unwarned by that attempt, has taken up, at second hand, the charges which Archbishop Cullen brought against the management of the Royal Patriotic Fund. The way in which he does this is extremely characteristic. The charges which the Archbishop in Ireland, and his colleagues in England, brought against that fund, have one and all been disproved, on the clearest evidence, and the accusers were left without a leg to stand on. Even Mr. Butt, one of the Commissioners, who at first refused to sign the last report, has since become so satisfied of the integrity of his colleagues, whose meetings, by the way, he had not attended, that he has now signified his willingness to append his name with the rest. Under these circumstances, what would an honourable man do? Apologize for his unworthy suspicions! Why, the Duke has a dim idea that he ought to do something of the kind, and he promises he will do so if his suspicions should turn out unfounded; but he demands extreme conditions to be satisfied. One is, that the whole of the applications received by the Commissioners for the education of children, with the dates of their applications, the religion of the applicants, and what came of the applications, should be furnished at the public expense. The publication of these would amount to five or six large volumes; and the cost would be something perfectly monstrous. And what does he move them for? Why, he does not pretend to say that he knows there are any secret attempts at proselytism which these returns would disclose. The utmost of his statement is, that if he had them, he thinks he would be able to discover something; and if there is nothing to be discovered, why, then he will apologize. Observe, the returns will be of no earthly use to any human being, except to the Duke of Norfolk, and those who have set him on, to enable him, it may be, to fish up some stray case of sending the child of a Roman Catholic parent to a Protestant school. Can cool arrogance go higher than this? The House of Lords, to their credit, refused to be parties to any such monstrous extravagance. The Earl of Derby told him, and all the Commissioners who were members of the House of Lords told him, If you want to find out anything that is wrong, come to the office, our books shall be thrown open to you, or to any one you may bring to assist you; we have nothing to conceal, but we will not for your convenience incur an expenditure which neither the Patriotic Fund nor the country ought to bear. The Duke, obtuse as he is, was unable to parry the force of this retort; he sullenly added, that he would accept the offer, and that the matter should not rest where it did, so that he stands in this pleasant position—that he first makes charges against a body of men as good as himself, and then he goes to them and asks them to favour him with the means of making those charges good. It argues no small degree of conscious innocence that the Commissioners comply with his request.

Of course, it is not the Duke that is to be looked at in this matter; he is but a puppet in the hands of the priests who draw the wires, and make him perform antics at which I believe his own better nature revolts. That all Roman Catholics do not so prostrate their moral nature before their spiritual advisers, ought not, however, to be lost sight of. It is pleasant to have to

record that another Roman Catholic peer, Lord Camoys, openly expressed his dissent from the course pursued by the Duke of Norfolk. He too, he said, was at first under the impression that some Roman Catholic children had been sent to Protestant schools, not of design, but from inadvertence; but he was now satisfied from the investigations he had made that there was no foundation even for that limited charge, and that the Fund had been managed with the greatest impartiality. I have not a doubt that if the Duke of Norfolk had been acting upon the impulses of his own nature he would have done the same, but then that would not suit the views of the Roman Catholic clergy. They are playing a grand game; they are aiming at an agitation for obtaining grants from the country for separate and distinct education for the children of their own denomination; and they prepare the way for that by getting up a cry of Protestant proselytism wherever there is the ghost of a chance for fostering it. Hence the charges against the Patriotic Fund. Hence the attempt to compel the Commissioners to furnish evidence against themselves at the public expense. Hence the refusal to withdraw the charges even when disproved; and hence, too, a motion which stands on the Notice-paper of the House of Commons, by Mr. Deasy, for returns of the children of Protestants and Catholic children in the Royal Military School of Dublin, the religion of the different teachers, the conversions among the children from the one faith to the other, and the age at which such conversions, if any, took place. This return has not yet been actually moved for; when it is, it will very likely be *granted*, for I do not suppose the Government, any more than the patriotic Commissioners, have anything to conceal, though they may, to be sure, refuse to make impertinent inquiries as to the religion of the teachers. But I adduce it to show what an extensive system of hunting up charges of Protestant proselytism is at present going on—all preparatory, I have no doubt, to the grand movement I have already alluded to. There are signs abroad that the national system of education in Ireland is about to break up, and it will not be the fault of the Roman Catholics if they do not get a good share of the spoil for themselves.

In this point of review, it was very pleasant to see how that sturdy old lawyer, Lord St. Leonards, turned the tables upon them, and contended that while there was not a single Roman Catholic child at a Protestant school, except at the express desire of their parents, there were many Protestant children who were at Roman Catholic schools, because the Commissioners had acted upon a judicial decision of Lord Campbell, in the case of Alicia Race, that the child of a Protestant father, left under the care of a Roman Catholic mother, should be brought up in her mother's religion. It is not, perhaps, worth while to dispute Lord Campbell's law, but Lord St. Leonards put the case in a striking light so far as the Patriotic Fund was concerned. We did not, he said, subscribe our money for the mothers, they had no particular claim upon the public. It was for the brave fathers the public subscribed, that we might soothe their dying moments with the reflection that their children would not be neglected. But it would be no satisfaction to a Protestant father to know that his child, after his death, was to be brought up in the Roman Catholic religion, and yet to that purpose the funds of the Patriotic Commission were in many instances devoted. Lord Campbell defends his law, which may be right; in fact, the decision cuts both ways; but it is well the Roman Catholics should see we have our complaints too, which will be enforced if they drive us to it. And, in the meantime, I would advise all good Protestants to be on their guard against this cunning demand for separate educational endowment on the part of the Roman Catholics.

A ROBBER PRIEST.

“A lady residing at Castagneto, a commune of 3000 inhabitants, between Bergamo and Brescia, a few days ago consulted the parish priest of the place as to the best means of investing a sum of 40,000*l.* which she had just received. The priest gave her some advice on the subject, and went away. On the following night, the lady was suddenly roused from her slumber by two men, masked and armed, who commanded her to deliver up, on pain of instant death, the 40,000*l.*, which, to their certain knowledge, she had in the house. The lady, notwithstanding the menaces of the ruffians, uttered a loud shriek, which was heard by a visitor who had arrived but a short time before, and had not yet retired to bed. He seized his pistols, and rushing to the room whence the cry had proceeded, shot one of the men dead on the spot, and, after a sharp conflict, disarmed the other, and delivered him into the hands of the policemen who had hastened to the spot at the first alarm. Upon examination, it was found that the man who had been killed was no other than the priest himself, while the prisoner was his assistant.”—*Paris Correspondent, Morning Advertiser.*

PAGANS AND PAPISTS; or, WOODEN GODS OR WAFER GODS.

AMONG the *Pagans* there was little odds
Between their fuel and their household gods.
The log that in their woodyard lies may prove,
As the chance hits, a *billet* or a *Jore*—
Just as it haps, he's worshipp'd or he's burn'd,
Or to a god or to a table turn'd.
Of the like folly we may *Papists* blame,
Their *deity* and *dumpling* are the same.
The *wafer's* God, they say, or something better,
Then on its fellow spit to seal a letter.
The god of wood's by much to be preferr'd,
With nose and eyes, and cheeks, and chin, and beard;
He makes at least a figure in a house,
The wafer's scarce a morsel for a mouse;
Yet *Papists* say he's here at once and there,
God-wafer everything and everywhere.
And of the deity, it must be so,
A god in bread, a *billet* in the dough;
'Twill serve to cram a pullet or a saint,
A *Papist* save, and damn a *Protestant*.
But the dispute will be the god who makes?
Or he who blesses it, or he who bakes?
The baker in this godhead has a share,
For while 'tis dough the godship is not there;
And *hocus pocus* by the friar said,
Divinity's transfused into the bread.
Thus priest and baker must together join,
And dough be baked and bless'd to be divine.
The priest has great advantage of the baker—
One makes the bread, the other makes his maker.
All *Protestants* are worse than infidels,
Not to believe what's so impossible.
It cannot be, and that is reason good,
For *Romanists* to swear 'tis flesh and blood.
That faith's not worth a fig which can't dispense
With things that give the lie to common sense.
'Tis against reason, is it? That's enough—
A *Popish* creed demands no better proof.
Have you not seen at fair *Bartholomew*
What *Germans* with light fingers often do
With cups and balls beneath the conjuring cup?
He puts a buckle in, a ball turns up.
So here the *Popish* priest, by tricks as odd,
Puts in a wafer, and pulls out a god!

Read Chevalier Bunsen's book on the present dangers of indifference to the progress of Papal aggression.

THE DUKE OF HAMILTON KISSING THE POPE'S TOE.

THE Roman correspondent of the *Glasgow Free Press* of Saturday (Roman Catholic organ) states, that the Duke of Hamilton, on his arrival at Rome lately, went to kiss the Pope's foot. The Pope, on rising from his seat, found a gift of twelve thousand scudi lying at his feet. The Duke, according to the same authority, "attended at all the holy offices performed at St. Peter's and the Sistine Church during holy week, and at the solemn mass and benediction of the blessed sacrament of the mass on Easter Sunday. I saw him afterwards mounted, along with General Goyon, at the head of the Roman army. He wore a red coat and tartan trousers."

The Duchess of Hamilton being a Roman Catholic, it is not difficult to imagine the influence which both will wield in favour of Popery amongst their tenants and dependants in Lancashire, Linlithgowshire, Lanarkshire, and Arran. This is surely another loud call to the Protestants of this country to shake off their unmanly sloth, and prepare to defend their principles and liberties.

MORE POPERY IN THE SCOTCH EPISCOPAL CHURCH.*

It is not wonderful that those who have made up their minds to believe so unscriptural and irrational a doctrine, as that of the bodily presence of the exalted Redeemer in the elements of bread and wine, should set great value upon their creed. But that ministers of professedly Protestant Churches should unblushingly preach and publish a doctrine which constitutes the very essence of Romanism, and outdoes the most incredible idolatries of the heathen, is indeed a marvel. Impunity, too, seems to be emboldening the transgressors, who are more and more scorning all disguise.

These remarks have occurred to us from having had our attention called to a work just published by the Rev. P. Cheyne, Episcopal Minister at Aberdeen, entitled, *Six Sermons on the Doctrine of the Most Holy Eucharist*, in which a doctrine precisely identical with that of Rome, is stated with the utmost plainness, accompanied with the usual inferences of Romanists. Take the following examples:—

"When I speak of the real presence, I mean, as the Church means, that, after consecration, whole Christ, God and man, is really, truly, and substantially present in the Eucharist, under the form of bread and wine. . . . Christ is present not in figure, nor to faith, nor in virtue and grace, but in Himself, in His whole person, in that very body which He took of the Blessed Virgin, and united to His Godhead, and which suffered on the cross, and rose again, and ascended into heaven."—Pp. 22, 23.

"We do not say absolutely that the body and blood of Christ are the things offered in the Eucharist, but 'the body and blood of Christ, under the form of bread and wine,' under that special condition, and not otherwise. Yet our offering is not bread and wine, which would be inconsistent with the unity of Christ's sacrifice. . . . What we offer is the body and blood of Christ under the form of bread and wine. The Eucharist is 'substantially the same as the sacrifice of the cross. . . . In both cases the offering is the same, differing only in the manner of offering.' On the cross, He offered a bloody sacrifice through death, but He is now offering Himself an ever-living victim, without shedding of blood, and so in the Eucharist, *by the ministry of the priest*, He is offering Himself an unbloody sacrifice under the form of bread and wine."—P. 92.

"The receiver of the Eucharist 'can stretch forth his hand to receive the body of God' (p. 46); 'and inwardly receives the very Lord whom he worships' (p. 45);

* *Six Sermons on the Doctrine of the Most Holy Eucharist*. By the Rev. P. Cheyne. Incumbent of St. John the Evangelist, Aberdeen. A. Brown and Co. 1858.

'the participation of the very Victim Himself (p. 52). It is doing that which was denied to all under the law; it is eating the flesh and drinking the blood with which atonement is made, and so accomplishing what the Divine Victim himself had declared the necessity of, if we would have life.' 'His own Word allows us a privilege, and commands us as a duty to eat his flesh and drink his blood.' Upon this one point," says Mr. Cheyne, "turns the whole sacramental doctrine."

Mr. Cheyne proceeds:—

"It is not simply as an act of worship that we consider the blessed Eucharist, but as the great act of Christian worship—as that one act of worship, which of all other acts of worship that ever were or can be performed, is peculiarly and exclusively Christian. All other acts of worship have been common to every religion, true or false; but Christianity alone possesses the blessed Eucharist" (p. 11). "It is impossible but that it should be the great act of Christian worship; that one act, which is the Church's peculiar and transcendent privilege; and, hence, it would naturally take the highest and most prominent place in her service, *so as in a manner to overshadow all other acts of worship of every kind*, and so it was called the service, the Liturgy, the Divine service, and all other offices were subordinate to it" p. 14). "No prayers for ourselves, no intercessions for others, can be so available, so acceptable to God, so profitable to those for whom they are offered, as the prayers which we blend with the Eucharistic service, for then they are rendered acceptable by the immediate presence of the Great Victim" (pp. 68, 69). "As the sacrifice of Christ was not a sacrifice which was over and done when he expired upon the cross, but is a perpetual sacrifice" (p. 13).

Nay, our author attempts to turn the tables very adroitly against all Protestants, by reminding them that—

"We read in the prophecy that one of the terrible crimes of Antichrist, and one of the dreadful privations the Church will suffer in his days, will be that he shall cause the daily sacrifice to cease."

Of course, Mr. Cheyne understands the bearing of all this upon the exaltation of priestly power. As usual, we are assured that the "essence of the sacrifice consists in the act of Consecration" (p. 35), and the "one thing necessary is the Communion of the Priest" (p. 34).

Thus all unauthorized intruders are disposed of by a stroke of the pen, and grace and salvation are clutched as the exclusive property of a few vain-glorious ecclesiastics and those who bow at their feet. Nor does the power of a true priest reach to this world alone. His power extends over the state of the dead as well as that of the living:—

"The Eucharist is a Sacrifice offered for all who are capable of receiving benefit from our Lord's Passion; all to whom the virtue of his most sacred Body and Blood can extend; . . . for all for whom we can pray; and that is a limit wide as the Church of the living God; and hence the very strong and expressive language of our Communion Service, which seems purposely contrived to exclude all sort of limitation. We pray that 'all the whole Church' may receive through this sacrifice the benefit of our Lord's Passion;—each of course according to his needs and capacity of receiving. We are not content with saying the 'Church' simply, nor yet the '*whole Church*,' but we say '*all the whole Church*;' that there may be no limitation nor reserve in our application of the sacrifice. And as the Church in the amplitude of its extent, *embraces both worlds, the visible and the invisible* [the Italics here are ours] *we must be understood to pray and to offer for all the living members of Christ's body, whether sojourning here on earth, or departed hence to the Lord; . . . whence the Eucharist is called a sacrifice for the living and the dead.*"—Pp. 55, 56.

It is surely high time that the Bishops of the Scotch Episcopal Church were thinking of some decided course, if they really claim to stand amongst the common family of the Reformation. We have heard it whispered that they allege a want of power as a reason for not taking some more immediate and decided steps. Whence does this want of power proceed? One would have imagined that in an unendowed Church all such questions would be open to perfectly free discussion and decision. If it is not so, why not change their position, so as to be free to contend for the faith once delivered to the saints?

We rather think, however, that if the "will" were strong, a "way" would soon be discovered; and that if the heresy were in any other direction than that towards priestly power, it would scarcely be found so venial. Be this as it may, if the Bishops are powerless, the people have a manifest remedy. They have already intimated that they are thoroughly dissatisfied with these Romanizing tendencies, and if they are only prepared to follow up their protest by consistent and energetic action, if that shall be found necessary, we have no doubt that, to a large extent, "the plague will be stayed."—[Since the above was written, we are glad to see this case taken up.]

MAYNOOTH COLLEGE.

THE following extract is from Sir Archibald Alison's *History of Europe*. Its tone is curious as illustrating the folly both of our statesmen and historians of the secular type when they deal with religious questions. When Sir Archibald says that the worst effects of Maynooth were "never thought of" beforehand, he refers of course to our purblind dealers in expediency. Any old woman reading and believing her Bible, would have foretold every form of evil from such a God-defying policy. But we shall see what Sir Archibald's friends now in power will do to remedy these admitted mischiefs of the Maynooth endowment:—

"Another measure, framed with the view of elevating the character of, and lessening the political danger arising from, the Roman Catholic clergy, was brought forward in this session (1845), which excited a much more violent opposition, and is still the subject of deep regret to a large and influential portion of the community. This was an enlarged grant to Maynooth College, where the Catholic clergy were educated in the principles of their own faith. The original grant to this establishment had been £9000 a year, but this was found to be altogether inadequate either to its necessities or the numbers of persons requiring education there, who, being almost all in the very humblest ranks of life, were unable to contribute anything to the expenses of the College. To remedy this defect, and, if possible, elevate the class both of the teachers and the pupils at the seminary, Sir R. Peel proposed to extend the Government grant to £26,360 a year, to make provision for five hundred students, and raise the professors' salaries, so as to insure comfort and respectability to persons holding these situations. As might have been expected, this measure excited the most violent opposition among the zealous Protestants, and meetings were held in every part of the kingdom as soon as it was brought forward, in which it was denounced, in the most unmeasured terms, as a direct encouragement of Popery, superstition, and treason, both to the State and the Christian religion. The Dissenters over the whole kingdom cordially united with the Episcopalians in resisting the measure; and in some of the most violent meetings it was proposed and carried, amidst loud acclamations, that the Prime Minister should be impeached. After many days of animated and protracted debate, however, the Bill was carried in the Commons by a majority of 133—the number being 307 to 184. In the Lords it excited also a violent debate, but was carried by a majority of 157—the number being 226 to 69. A protest was lodged by five bishops and three lay peers, on the ground that the Bill 'provided for the maintenance of religious error and opposition to the Reformation, and countenanced the notion that religious truth was a matter of indifference to the State.' By this Bill the Roman Catholics gained the greater advantage, the importance of which was not at first perceived, but ere long became conspicuous, which was, that the maintenance of their educational establishment, on a liberal scale, was thrown on the Consolidated Fund, and thereby withdrawn from the annual votes of Parliament; and there can be no doubt that the nation gained also, at least in point of tranquillity, by having a subject exciting such violent passions withdrawn from annual discussion. Never was a measure introduced with better intentions, or more in harmony with the principles of an enlightened toleration, and yet its effects have been to the last degree disastrous; and, what is very remarkable, chiefly from its defeating the very object for which it was introduced.

This is now admitted by every candid observer of all parties, religious as well as civil. It was intended to elevate the condition and acquirements of the Catholic clergy, and bring them more into harmony with the Government of the State, and it has had just the opposite effect; it has lowered the standard both of their education and ideas, and rendered them more than ever the irreconcilable enemies of the Protestant establishment. This has arisen from a cause which was never thought of by either the advocates or the opponents of the measure; but which, when it came into operation, produced decisive effects, and that so naturally that the only astonishing thing is that it was not foreseen and predicted from the beginning. The cause of the failure is that the young priests are now educated at home instead of abroad, and thereby become more impregnated than ever with the bigotry and violent feelings which centuries of dissension have engendered between the rival churches in Ireland. Before Maynooth was established, the young men intended for the priesthood were all sent to St. Omar, Salamanca, or some foreign university, and it was the precise object of its institution to put a stop to this, because it was thought it brought the clerical youth under foreign ecclesiastical influence. It has prevented that evil, but it has induced a much greater one, namely, the bringing them under the direct control of a body much inferior in acquirement, and much more inflamed in passion, than any foreign hierarchy, the Romish clergy of Ireland. Half-a-century ago, when the priests had all been educated at a foreign seminary, the Catholic incumbent of a parish in Ireland was often the best informed, and sometimes the most liberal person in it. It would be no easy matter to find such a phenomenon now. Educated at Maynooth, instructed by its local teachers, and contracted in their ideas and information to the narrow and impassionate field of Irish contention, the priests have become less informed, and, as a necessary consequence, more bigoted. Liberality, which was formerly advancing with rapid strides among them, has been almost entirely blighted by this calamitous change, and Great Britain has found to its cost that there is an evil greater than that of the priesthood being educated at a foreign seminary, and that is, being educated at their own.*

TRUE DEFINITION OF THE RULE OF FAITH. ¶

WE presume that no one but an atheist (and with such we have nothing to do) will deny that some kind of belief is needful to salvation. How, then, are we to know what kind of belief is essential? We must have some standard by which to try various creeds in order to see whether they be of the right kind; and this standard is usually called the Rule of Faith.

Protestants and Papists agree that God has given a revelation of His will in the Holy Scriptures; but they are at issue as to whether the Holy Scriptures be the whole and sole Rule of Faith or not. "This is the whole kernel of the controversy between the two religions."—Dr. Wiseman's *Lectures on the Catholic Church*, vol. i. p. 5.

Protestants acknowledge nothing as the rule of their faith but the Bible. Convinced on solid grounds that that book is the Word of God, they believe that the ultimate appeal in all religious controversies must be to its statements; that it "contains all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith."

We will here correct a mistake into which many Papists have fallen, however, relative to the Protestant Rule of Faith. They conceive it to be the Bible alone according to each man's individual interpretation. Now we at once protest against such a definition of our rule. We maintain that the Protestant rule is not the Bible alone according to each man's individual interpretation, but it is simply the Bible alone, and private judgment is only that which is exercised on the rule, and is no more the rule itself than the

* Alison's *History of Europe, from 1815 to 1852*. Vol. vii. pp. 148-151. Blackwood and Sons, London and Edinburgh. 1858.

telescope through which we look at the heavenly bodies is to be confounded with the heavenly bodies themselves. To say that the Bible, according to each man's individual interpretation, is the Rule of Faith with Protestants, is about as true as to say that the Canons of the Church of Rome, as interpreted by each separate individual, are the rule of faith with Papists. Two lawyers may differ in the construction which they put upon the statutes, yet both acknowledge that the statutes themselves, and not their individual opinion in the interpretation of them, constitute the rule by which the realm is to be governed.

We have thus stated distinctly what the Protestant rule of faith is, and guarded it against the interpretation which is frequently attached to it by Papists. We repeat, it is the written Word alone, without any gratuitous addition, according to each man's individual interpretation, that is our rule of faith.

Papists, as we learn from a decree of the Council of Trent, add to this rule the Apocrypha, and what they term Apostolical Traditions. "The Holy Council so perceiving that this truth and discipline (meaning the truth as declared orally by Jesus Christ) are contained, both in written books and in unwritten traditions, which have come down to us, either received from the lips of Christ himself, or transmitted by the hands of the apostles, under the dictation of the Holy Spirit, doth receive and reverence with equal piety and veneration all the books, as well of the Old as of the New Testament, the same God being the author of both; and also the aforesaid traditions, pertaining both to faith and manners, whether received from himself, or dictated by the Holy Spirit, and received in the Catholic Church by continual succession." Then, after inserting a list of the sacred books, in which the books of the Apocrypha are included, as being received by the Council, the decree adds, "Whoever shall not receive as sacred and canonical all these books, and every part of them, as they are commonly read in the Catholic Church, and are contained in the Old Vulgate Latin edition, or shall knowingly and deliberately despise the aforesaid traditions, let him be accursed." Again, "All saving truth is not contained in the Holy Scriptures, but partly in the Holy Scripture, and partly in unwritten traditions, which, whosoever doth not receive with like piety and reverence as he doth Holy Scripture, is accursed." To this it is right to add the following from the creed of Pope Pius IV.:—"I most steadfastly admit and embrace the apostolical and ecclesiastical traditions, and the rest of the observances and constitutions of the same Church. I also admit the Holy Scriptures according to that sense which the Holy Mother Church (to whom it belongs to judge of the true sense) hath held and doth hold; nor will I ever understand and interpret it otherwise than according to the unanimous consent of the Fathers."

It will be observed that both Protestants and Papists profess to put themselves under the guidance, and to submit to the authority of the word and truth of God. Both parties admit that whatever has come to us from Christ and his apostles is of Divine obligation, as well in matters of faith as practice. But while Protestants believe that the sole undoubted and accredited channel by which that truth is communicated is the written Word, Papists, on the other hand, believe, that besides this channel of communication there is at least part of the Divine truth received by us through oral tradition. The object of this addition is evident. It is to make way for those human inventions and decrees of fallible men by which the Romish apostasy establishes her impious authority over her deluded victims, and by which she exposes herself to the curse denounced against all who add to, or take from, the Word of the living God.



POPERY IN EDINBURGH.

WE solicit the attention of our readers to the facts narrated in the subjoined letter, recently addressed to the Editor of the *Caledonian Mercury*, the correctness of which may be relied upon:—

“ Within the last eighteen months a Protestant girl, from Dundee, of about eighteen years of age, of interesting appearance, was admitted as a patient into one of the wards of the Infirmary. A short time previously she engaged herself as a servant to a Protestant family, and while in that situation, made the acquaintance of a Roman Catholic servant, whom she again met as an inmate of the same ward. The latter was visited regularly by a Popish clergyman, and soon took occasion to introduce her former companion to her spiritual adviser. The holy father being apprised of the present situation of this Protestant young woman, crossed the ward, entered into conversation with her, and on leaving inserted her name among his list of visitors. As often as he visited the ward after this, he regularly saw and talked with her, and seemed to look upon her as one of his flock, without any ostensible reason for so doing. Coming into the ward one day when the Protestant chaplain was engaged at her bedside, he expressed his disapproval of the latter’s interference, before all the patients in the ward, and said that if he again knew him to act in such a manner towards one of his flock, he would report him to the Governors. Another day, coming to the door of the same ward, while the chaplain was engaged in prayer for the inmates, he was informed by the man stationed at the door, to prevent interruption to the service, of what was taking place, whereupon he endeavoured to force an entrance. Failing to do so, it is said, he demanded the name of ‘that fellow,’ and, on being informed, abruptly turned and walked away. Happening to pass through the ward next day, I was informed of what had occurred. I entered into conversation with the girl, and learned that she had given the priest no authority whatever for the insertion of her name in his book, and had never led him to believe that she was desirous of adopting the dogmas of the Roman Catholic Church. She informed me, at the same time, that the priest was very desirous that she should leave

the hospital, and that he offered to take her to a place in the country where she would be better taken care of, on which she gave him to understand that if she were inclined to leave the hospital, her father was able and willing to take her home. Shortly after this the nature of her malady necessitated her transference to a side room, where, in order that she might be undisturbed, she was quite alone. Here she continued to be visited from time to time by the zealous son of Maynooth, who plied her with his persuasive arguments. On one occasion, going into her room, he found her collating texts of Scripture, and I am credibly informed he TOOK THE WORD OF GOD AND CAST IT ON THE FLOOR, desiring her to order the nurse to remove 'that book,' as she was not to read it any more. From this and other proceedings on the part of the priest, of which I had been informed, I was induced to point out to the girl the intolerant and unscriptural character of Rome's proceedings; and contrasting the whole conduct of the priest, with the character of that Master whose *representative on earth* he professed himself to be, enabled the young woman to make up her mind to decline his services in future. While thus engaged the priest entered the room, but seeing me, he went out again, evidently expecting that I would have left. He shortly returned, and finding me still there, he came in, and stooping down, conversed for some minutes with the patient in a low voice. The result was that the girl informed him that she no longer wished his visits, as she had no intention of becoming a member of the Roman Catholic Church. Evidently nettled, he left the room, and did not return."

POPISH YOUNG MEN'S SOCIETIES.

A COPY of "The Rules and Office" of the Guilds or Young Men's Societies connected with the Church of Rome has been kindly sent us, and as these Guilds or Societies are springing up, not only in Ireland, but also in England and Scotland, we think it is important that the public should know the true nature and object of such Guilds or Societies. The little book now before us is called "The Rules and Office of the St. Gregory's Young Men's Society, to which is prefixed an Address and an Account of the Origin of (Popish) Young Men's Societies, by the Rev. R. B. O'Brien, D.D.;" and although this contains the "Rules and Office" of a particular society, it is evident from the title-page, that it is the form adopted by the Popish Young Men's Societies generally.

The spirit that runs through the address may be gathered from the following sentences:—

"In rendering the nation good Christians (*i. e.*, Roman Catholic), however, and associating by the power of their common Catholicity into one great fraternity, we cannot be unconscious that great future results can legitimately be expected. An aggregation to our guilds is a guarantee to perseverance. Every brother has the eye of hundreds pursuing him, besides the particular vigilance of his own body. The wardens of each guild are bound to make monthly returns of the moral and material condition of those of whom they have charge—their attendance at confession, the oratory, &c., and thus every brother has a continual stimulant to edifying perseverance in grace. Men are by these means fenced round with a sacred guardianship—invigorated by constant accession of virtue, and placed in a position between which and the Divine blessing there is nothing to interpose. But we expect more—we expect in time a public opinion for truth and virtue—an all-pervading, sound, indomitable (Roman) Catholic spirit."—P. 6.

"We believe that it is our duty to extend public opinion in favour of practical Catholicity (*i. e.*, Popery), and to adopt such means as men employ to forward merely material ends. We think our designs far more high, holy, and important than any that can engage literary, political, or agricultural improvers, and that they therefore should command as much solicitude, thoughtfulness, earnestness and labour. Nay, we really believe that we shall reach all the 'other things' by God's way much sooner than those who, as an American philosopher says, 'vote God out of the State'—and depend upon themselves.

"This 'public opinion' in sustainment of true religious feeling will have an exten-

sive operation, and in almost every department of society. Individual Catholics and large classes, committees, juries and boards, corporations and legislatures, the whole state, social, political, commercial, and literary, must feel the influence of our ever-working, never-sleeping spirit of Catholic (Popish) truth and feeling, which will have the right and power to be reflected in every movement of the State.

“If some unhappily constituted minds seem rather to be patrons than disciples of the doctrine of Christ; if they assume to themselves the right of judging when they are ignorant, of censuring when they are absurd, and of differing when they are ignorant, absurd, and heretical; if there be a species of spurious respectability, pursued at the sacrifice of heaven and earth and common decency; if a heretical hue of soul, conversation, reading, and opinion, be weakly deemed by them intelligent, philosophical, and progressive, it is not very frequently because they are malicious or infidel, but only because they are superficial, and therefore victims of their shallowness, easily impressible, and wrought upon by their associations. Before the tide of a noble Catholic opinion, all these lighter bodies, that occasionally produce much inconvenience, would be rapidly swept away, and indeed, from their very lightness, would more effectively exhibit the direction and the power of the current.”—Pp. 7-9.

“A sound Catholic opinion—preaching Catholic principle, and inculcating and pursuing sound Catholic practice—would write the history of the Church in our hearts. We would glory in her great names—reverence her ministrations—study her privileges and her interests, and watch over her healthy vigour with jealous care. Knowing her mission of love and hope, and appreciating its importance to the present and future interests of society, we would vigilantly guard against every assault upon her liberty, and open every home and heart to her approach. Believing her to be the power of God—the mercy of God—the love of God—the will of God—**GOD EMBODIED**—we would view and estimate all deeds, difficulties, observances, and neglects—policy, diplomacy, and law, just as they affected HER; approved as they sustained, and discountenance as they opposed her reign, until we should have placed her in a position which revelation proclaims and history witnesses as her own—the position of the ever-living and ever-suffering Saviour of the world.

“Now the interests of the Church—that is, the interests of the people—and the interests of God are concerned in the daily duty of almost every public man and public body in the island. Your corporations legislate upon her interests, your juries pronounce upon them, your poor-law guardians decide upon them; your judges, courts, and magistrates deliberate upon them; your education-board committees and institutions affect them; your administrations, executive officers, and parliaments have them at their disposal; and the myriads of nameless but not insignificant dependents, whose minds reflect the prejudices and opinions of their employers, are in some form or another the friends or the enemies of the only means by which God ever intended that man should fulfil the end for which he has been placed in this state of probation. Let us ask, then, can we overrate the importance of a great public opinion in favour of the Church? These countless influences to which we have adverted, and many others which we have not named, are daily and hourly pronouncing on the Church. In any form of social being, public opinion must mould the prejudices or principles of the great majority of such individuals. From its nature it will insensibly sway them. From their own interests it will rule them where truth might be ineffectual. And hence to create, foster, extend, and render such an opinion supreme in this Catholic country is the guarantee of the practical freedom of religion; and that the public resources shall be the servants of goodness, and justice, and truth.—Pp. 10-12.

“In view of such a noble mission as that to which they have adverted, the Council need not remark that every feeling but that of Catholicity must be subdued. The affairs of the politician, the affairs of commerce, social and trade affairs have their own place, their own means, and their own objects. These may be very good or very bad, desirable or objectionable, but with them the ‘*YOUNG MEN’S SOCIETY*’ has *nothing to do*. We seek to save men’s souls and to create a large Catholic organization. A Catholic heart, a generous self-sacrificing Catholic spirit, is all we need, and all we can seek. Therefore, let the postulant be a man, and determined to be a good one, and we can ask no further question, and demand no other qualification.

“Let every brother feel convinced that the *most trivial infraction of discipline is an assault upon our existence*, and as he loves the Society, let him avoid violation of rule, and prevent it.”—Pp. 14-16.

Comment is unnecessary. These extracts show at once the arrogance and

the determination of the Church of Rome. Let us now glance at one or two of the *General Rules* of these Societies or Guilds. The first is:—

“The object of this Society is to put down sin and falsehood, and to extend virtue, intelligence, truth, brotherly love, and love of the Holy Roman Catholic and Apostolic Church.”—P. 19.

The term “*falsehood*” refers to what is thus vauntingly said in the address,—

“An ignorant fanaticism and an unscrupulous press have combined to deceive and to inflame the public mind of England, and to array the whole host of conflicting sectarianism against the IRISH CHURCH. They misrepresent our creed, our feeling, our practices, our desires, and our designs. Imbecility is alarmed by inventions of outrage, bigotry excited by falsification of religious tenets, misdirected zeal deceived by parades of imaginary apostasy, and interested malignity encouraged by bribes and patronage, until it has become impossible for our enemies or ourselves to judge how the complication, bred of so much falsehood, is to be solved.”—P. 14.

The second rule provides that only such books are to be read “as shall be approved of by the spiritual director” (*i. e.*, the priest), and the tenth provides, that without his consent “no new rules can be adopted, and no act is validly performed which is performed against his consent,”—illustrating in the first place, the mental slavery which every member of these Guilds must submit to; and, in the second place, the supreme prerogative asserted by the priest.

We come now to the *special Rules* of the Guilds. The first describes the mode in which the Church of Rome carries out this part of her scheme:—

“Each brotherhood is divided into Guilds of FIFTY; and when any of such Guilds rises to *one hundred members* it is sub-divided into *two*, the last fifty on the list being formed into a new Guild. The Guild that first rises to the number required for subdivision should have the first place in the Young Men’s Societies’ general meetings,—‘Honour to whom honour is due!’—and every succeeding GUILD, also, as it manifests its energy, by enlisting the highest number (100) which a Guild can contain, should have its place in regular order after the GUILD that has last been divided into *two*. The new Guilds should keep their place according to the date of their formation. The punctuality with which this rule is observed will determine the success of the Young Men’s Society.”—P. 21.

The sixth and eighth describe the manner of getting new members, and the raising of funds:—

“Each Guild shall appoint a standing committee of two, to assist the wardens, and canvass for postulants, to be associated with the Holy Guilds.

“The wardens of the Guilds shall collect the weekly contribution, mark the cards, and hand the money to the secretary.”—P. 22.

The general meetings “for the reception of members, are held every Sabbath evening”—strange Sabbath work!—when, among other things, a hymn is sung, of which the following is a stanza:

“Faith of our Fathers! Mary’s pray’rs
Shall win our country back to thee:
And through the truth that *comes from God*,
England shall then indeed be free.
Faith of our Fathers! holy Faith!
We will be true to thee till death.”—P. 26.

Everything is here held out that is calculated to win over young and ardent minds,—to bind them together for one common object, and to train them up in the belief that the Church of Rome is the only true Church—that all beyond her pale are to be hated,—that every state and grade of society is to be taken hold of,—that the present rule of our country is intolerant,—and that Romanism is the only source of liberty.

Since then the Church of Rome is so active amongst her own young, and endeavouring so hard to win over the young of Protestants, it is surely the duty of Protestants to form counter combinations, the duty of ministers, teachers, and parents to act in concert, and prayerfully to exercise their respective functions in instilling the principles of Bible truth, and exhibiting the distinctive tenets of Protestantism and Popery. The latter is one of the weak points of the religious teaching of the present day, and is a subject of so great importance, that we shall devote at some future time, a few pages to illustrate the best modes in which such training can most effectually be carried out.

PROTESTANTISM IN EDINBURGH AND GLASGOW. .

WE are thankful to say that a number of subscriptions are coming in steadily in behalf of the Edinburgh Protestant Institute. Upwards of £100 has been received within a few weeks. We are still, however, far short of the whole sum required, but we have been greatly cheered by the cordial and spontaneous communications and subscriptions of hearty Protestants. If any one truth is more clear than another, it is that, under God, our hope of ultimate success consists in training the next generation in a knowledge of that great controversy which is destined again to convulse the kingdom, and, perhaps, before long, to swallow up all other subjects of debate. Our recent efforts for this purpose, although on a small scale, have been most successful; and who can estimate the result if a powerful institute were established, through whose process of thorough training in Protestant principles all our rising ministers and teachers were made to pass? We should soon cease, by the blessing of God, to have dumb pulpits on the subject of Popery. The numberless blessings of the Reformation would again be admitted and proclaimed, and when the brunt of the struggle came, men would be found equal to the emergency. Let us again, therefore, call the special attention of our readers to this important subject, and beg the help of all who are interested in the cause.

Glasgow is also standing forth zealously on the side of the Reformation. In addition to other organizations, she has lately established a vigorous branch of the Scottish Reformation Society, called the "Glasgow North Quarter Branch." They have a lecture in Mason's Temperance Hall every Wednesday evening, and Romanists are allowed to make objections, ask questions, or discuss the subject. The meetings are well attended.

The lectures are chiefly by laymen, but occasionally a lecture is given by a clergyman. A most excellent lecture was lately given by the Rev. John Isdale of Free St. Andrews. His subject was, "The persecuting Spirit of Popery." It was most ably handled. The hall was crowded, and the audience greatly delighted.

REFORMATION IN DUBLIN.

On the 2d ult., three converts solemnly renounced the novel doctrines of the Church of Rome, in the Lecture-Room of the Priests' Protection Society, where it is intended that converts shall in future be received by the Society on the *first Sabbath* of every month in the year.

INDEX.

A	PAGE	G	PAGE
Abduction of Mary King,	191	"God defends me now,"	97
Absolution, Popish,	13	Gospel Boldness,	245
"All this proceeds from one Bible,"	140	Government, Popish Policy of, defended,	113
Alliance, The Protestant,	15	Grants for Popery,	17
Alliance, The Protestant,—Prizes,	68	Grants, Amount of Romish School,	143
Anti-Maynooth Deputation to Lord Derby,	369	Grants for Popish Schools,	296
Assembly, Commissions of—Scotland,	263	Grievance, The next Romish,	159
Association, Belfast Protestant,	28	Gunpowder Plot,	243
Assumption, Popish,	213	H	
Austria, Priestly oppression in,	106	Hamilton, Duke of, kissing the Pope's Toe,	321
Auto-da-fé extraordinary,	48	Heiress, Rome disposing of an,	233
B		Horseleech, the Romish,	245
Babylons, The Two,	258	Huss, John—A Ballad,	136
Bambino, The,	134	I	
Belfast Popish Riots,	136	Immaculate Conception, Protest against the Dogma by Dutch Romish Jansenist Bishops,	26
Belgium a warning to Britain,	29	India and Rome; or, Like Sins like Judg- ments,	169
Belgium, The Priests in,	234	India, Romish Chaplains in, Fomenters of Rebellion,	111
Bible, Popish hatred of,	237	India, Romanists on the Massacres in,	131
Blake, Admiral, Incident in his life,	68	India, What is to be done with,	152
Blessings of Popery, Prof. Aytoun on,	112	Incident, A curious, with a Moral,	239
Bones of an alleged Saint, said to have been brought from the Catacombs of Rome,	267	Inquirer, A Popish,	195
C		Inquisition, The Victim of the,	265
Cahill's Catholicism,	188	Ireland, Popish Electioneering in,	43
Church of Rome and Private Judgment,	141	Ireland, What the Priests do for,	306
Commandments, The Nine, of Rome,	50	Italian Peasants wielding the Bible, and re- futing their Judges,	90
Confessional in Rome,	71	Italy, Protestant Marriages in,	190
Continent, Popery on the,	218	J	
Cromwell and the Papacy,	19	Jesuits,	9
Crucifix—Origin and Progress of Idolatry,	133	Jesuit Instruction,	221
D		L	
Dante on Papal Corruption,	151	Lewes, Protestant Riots at,	183, 237
Deserted Wife, The Priest's,	270	Liberality, Romish,	22
Disinterring the Dead,	155	Liberty in France and England,	57
Diplomatic expediency illustrated,	291	M	
E		Magdalene Chapel,	246
Edinburgh, Singular Commission to Roman Catholic Bishop of,	15	Mary, Miraculous Image of, once at Aber- deen, now at Brussels,	51
Elizabeth, Protestant Struggle of,	12	Match-making, Romish,	302
England and France, Liberty in,	57	Maynooth,	249
England, Grants to Popish Schools in,	296	Maynooth College,	323
F		Maynooth, Petitions against,	264
Flower, The Fatal—A True Story,	139	Mediator with the Mediator,	209
Forbes, Bishop, and his Brother Bishops,	198	Ministry, The New,	253
Forbes, Bishop, Case of,	247		
Forbes, Bishop, his Charge,	254		
France, Conversions in,	303		
France, Liberty in,	57		

	PAGE		PAGE
Missions and Counter-Missions of Britain,	166	Romanism in Edinburgh,	111
Monastic Institutions, Former experience of,	204	Romanism in Cork,	56
Monasteries, Eminent Testimonies against,	228	Romanism in Hull,	107
Money-panic, An American on the,	180	Romanism in Liverpool,	100
Monks of Old in England,	122	Romanists, Penalty of Proselytizing,	124
Month, Notes of the, 2, 38, 60, 115, 276, 304		Rome, Growing Assumptions of,	48
Montigny, Murder of the Baron of,	22	Rome, Stealthy Progress of,	240
		Rome overturns the Law of God,	249
		Rome—Is she Changed? Does she love the Bible?	293
N		Rome's Hatred of the Bible,	295
Notices, Literary, 28, 83, 167, 223, 290, 308		Romish Church Extension—Garstang,	33
Nova Scotia, Priests and Schools in,	213	Romish Intolerance—Rome abducting the Living,	162
Nunneries and Romish Reformatories,	8	Romish Policy,	252
Nunneries, Secrets of,	125	Romish Policy, Historical Illustrations of,	270
Nunneries, Waverley Journal on,	143	Rule of Faith, True Definition of,	324
O		S	
Orange, The Prince of,	41	Sabbath in Rome,	211
		Saints, Invocation of,	78
P		Salette (La), Imposture,	121
Pagans and Papists,	320	Scenes in Italy,	156
Parliament, Popish Tactics in, 289, 317		School-books, Government,	213
Parliament, Coming Session,	197	School-books, Popish, 150, 227, 261	
Perver's Effects selling off,	167	Scotland, Popery and Tractarianism in,	79
Piedmont, Persecution of Protestants in,	235	Scottish Episcopal Church, More Popery in,	321
Police Magistrate recruiting for Rome,	194	Scottish Reformation Society and the Students,	189
Pope, Interview with the,	127	Scottish Reformation Society,	211
Pope, Supremacy of the,	310	Scottish Reformation Society—Prizes to Students,	281
Popery in Edinburgh,	326	Smith, Adam, on Popery,	278
Popery at Home, 102, 163		Spain, Popery in,	124
Popery, and so-called Liberalism,	193	Storm, The Gathering,	187
Popery Veiled and Unveiled,	88	Students, Address to,	81
Popery and the Next Generation,	94		
Popish Announcement Extraordinary,	93	T	
Popery in Clydesdale,	190	Tractarian exclusiveness,	49
Popery in the United States,	101	Tractarianism, Scotch, 31, 79, 220	
Popish Schools, Grants for,	296	Tractarianism, What does it aim at in England?	91
Popish Young Men's Societies,	327	Transubstantiation, Folly of,	90
Priest, A Criminal,	106	Truth, Romish Regard for,	142
Priest, A Robber,	320		
"Priest," The Word,	138	U	
Priests, Home Education for,	9	Union for Prayer, Annual,	218
Priests in May,	68		
Prince Edward's Island, Doings of the Papacy in,	52	V	
Privy-Council School-books, 72, 128, 173, 176, 225		Vicars, Hedley, at the Popish Chapel,	105
		Visiting Popish Chapels,	27
		W	
		"What every Christian must know and do,"	85
		Y	
		Young, and the Snares of Rome,	222
R			
Reformation in Dublin,	330		
Reformation, Scottish, Third Centenary of,	267		

END OF VOL. VII.

THE BULWARK

OR

Reformation Journal.

IN DEFENCE OF

THE TRUE INTERESTS OF MAN AND OF SOCIETY, ESPECIALLY
IN REFERENCE TO THE RELIGIOUS, SOCIAL, AND
POLITICAL BEARINGS OF POPERY.

WITH WOODCUT ILLUSTRATIONS.

VOL. VIII.—1858-59.



LONDON:

SEELEYS, JACKSON & HALLIDAY, AND J. NISBET & CO.
EDINBURGH: JAMES NICHOL.—DUBLIN: CURRY & CO.

MDCCCLIX.

CONTENTS.

	PAGE	PAGE		
A				
Abbeys, Ancient, wealth and privileges of,	38	Electors, Questions to Protestant,	299	
Aberdeen Case,	193	Elizabeth, Accession of,	146	
Aberdeen, Romish Progress and Plans at,	300	Evangelical Alliance—Meeting at Liverpool,	163	
Alliance, The Protestant,	27	Extensive Conversion from Rome,	233	
American Revival and the Romanists,	320	Extraordinary Conduct of a Priest towards the Government Proclamation,	239	
Another Romeward Step,	138	F		
Appeal to Protestants,	258	Faith of a Pope, The,	126	
Army, Popish Chaplains in the,	100, 287	G		
Avariciousness of the Romish Priesthood,	138	Glasgow—Protestant Statistics,	175	
B			Glasgow, another Convent in,	177
Becket's (Thomas à) Tomb,	41	Government grants of land and money to the Papacy,	16	
Books, Popish, in Church of England Schools, 30		Government refusing Information,	176	
Bolton, the Romish Priest at,	329	Grants to Popery, Pleas for, answered,	299	
Bothies, Hugh Miller's experience of Scottish, 12		H		
Brighton, Protestantism at,	83	Hamilton, Duke of, at Rome,	27	
Britain's Danger,	169	Hull, the Protestants of,	84	
Bulwark, how to promote its circulation,	112	I		
C			Immaculate Conception, questions for Romanists on,	24
Canada, Father Chiniquy in,	265, 304	Inchcolm, the Monk of,	238	
Capitation grants,	7	Intolerance, Romish,	154, 188	
Case of Perversion at Rome,	266	Ireland, treasonable Popish teachers in,	298	
Charles I., Tractarian Defences of,	140	Ireland, Statistics of Roman Catholic Schools under National Board of Educa- tion,	147	
Charitable Trusts' Act,	19	Ireland, Reformatory Schools in,	10	
Cherbourg and the Roman Catholic Press,	65	J		
Church of Scotland, Established and Free Assemblies,	4	"Jesus Christ saves,"	236	
Civil Liberty, the Reformation the Parent of—No. I.,	283	Jews in Rome, Sir M. Montefiore's Mis- sion to,	318	
No. II.,	309	L		
Confession,	193	Lancaster, Protestantism in,	190	
Confessional, The, in the Church of England,	85	Leeds, Tractarianism in,	192	
Confessional, The; What should the Eng- lish People do?	139	Liberty, Romish ideas of—A Contrast,	60	
Confessional, The; What is to be done?	141	Liturgy, Conference relative to its Revi- sion,	172	
Constitutional Liberty,	54	London University,	186	
Constitutional Liberty, Romanism opposed to,	86	Luther,	113	
Controversy, advantages of,	83	Luther's Hymn,	153	
Conventual Institutions, increase of,	152	M		
Conventualism in Scotland,	248	Malta Case,	251	
Cost of Romanism,	164	Malta, History and State of Popish doings in,	295	
Covetousness, on,	210	Martyrs' Memorial Church on the site of Smithfield,	236	
"Creeping into houses,"	237	Mary invoked to stay the eruption of Ve- suvius,	181	
Crichton Asylum, near Dumfries, a Ro- manist Matron for,	269	May Meetings and General Assemblies,	281	
Cuba, Popery in,	26	Maynooth,	265	
D			Maynooth Question—Leith Election,	321
Derby, Lord, and Popery,	244	E		
Derby's (Lord) open support of Popery,	324	Eclectic Review and Dr. Wiseman,	29	
Devotion of the Sacred Stature of our Lord,	31	Edinburgh, Popery in,	14	
E			Educational tactics of Romanists,	23
Edinburgh, Popery in,	14	Election, The General,	281	
Educational tactics of Romanists,	23	F		
Election, The General,	281	G		

	PAGE		PAGE
Mexico, disorganization of,	215	Protestantism and Popery in London,	225
Ministers, duty of, as to Popery,	62	Prospects of Rome in England,	192
Month, Notes of the, . . . 15, 47, 66, 104, 116, 160			
Mortara Case, The,	144, 187, 278	R	
Mount St. Bernard's Reformatory,	171	Reformatories, Popish, in Great Britain,	240
N		Reign of Bloody Mary,	182
National Defection,	125	Ribbonism,	178
National (Irish) Board of Education,	278	Rioters, Popish,	304
Necessity for Protestant Effort,	137	Roman Catholic Charities,	306
New Aggressions of Rome,	128	Rome as it really is,	327
No mere Human Priesthood in the Christian Church,	212	Rome, Religious Liberty at,	14
Notices, Literary, . . . 28, 84, 112, 196, 252, 280, 307		Rome speaking the truth,	51
Nova Scotia,	127	Rome, revived efforts and speedy doom of,	244
Nova Scotia, Popery in,	272	Romish Intolerance,	154, 188
Nunneries in England,	274	Romish Progress,	242
Nunneries,	49	S	
Nuns at Sunderland,	108	Saint Veronica and her handkerchief,	98
O		Scene in Edinburgh Infirmary,	42
Oath Bill, Roman Catholic,	267	Scenes in Rome—the boy Mortara,	278
Our New Volume,	1	Schools, Popish Inspectors of,	41
O'Malley children, recovery of,	180	Schools, Popish Reformatory and Industrial,	134
Oxford, Diocese of,	277, 292	Scriptures, reading the,	63
P		Seller and his Family,	97
Papal Mercenaries,	41	Scottish Reformation, causes of,	216, 228
Parliament, Popish Tactics in, . . . 2, 57, 253, 292, 314		Scottish Reformation Society,	124, 203, 326
Parliament, Petitions to,	280	Scottish Reformation Society, bequest to,	306
Parliament, approaching Session of,	197	Scottish Reformation Society's new operations,	188
Parliament, a Protestant Party in,	332	Scottish Reformation Society—Glasgow North Quarter Branch of,	194, 267
Parents, a Warning to,	173	Statistics, Roman Catholic,	276
Paul IV.,	156	Students, Prizes to,	130, 326
Pick-tooth for the Pope,	213	Switzerland the pioneer of the Reformation,	21
Pius VI.,	42	T	
Plain Speaking, the duty of,	332	<i>The Tablet</i> newspaper,	59
Plain Words to Earnest Men,	183	The Voyage and the Pilot,	250
Poole, Rev. Alfred, the case of,	302	Tintern Abbey,	9
Popery and Lord Derby,	244	Tokens for good,	70, 206
Popery, Progress of,	233	Tonga, the French at—Forcible intrusion of Romish Priests,	222
Popery, the approaching last Struggles of,	313	Tourists, Irish Treatment of Scottish,	83
Popery, true view of,	256	Trained Teachers, Popish,	191
Popery in Aberdeen,	300	Tractarians, Conventual System among,	294
Popery in Cuba,	26	Tractarianism in Leeds,	192
Popery in Edinburgh,	14	Transubstantiation makes the God of truth a liar,	330
Popery in Hungary,	211	Tu-cany, Romish Persecutions in, during the last five years,	277
Popery in New Brunswick,	273	U	
Popery in Nova Scotia,	272	Unfair Romish Exemptions,	96
Popery in South of Scotland,	270	Usurpations of the Romish Clergy,	34
Popery in Tiverton,	328	W	
Popish Favouritism, glaring case of,	194	Warning to Readers of Subscription Libraries,	240
Popish Charities,	140, 306	"Where was your religion before Luther?" answered,	257
Popish Opposition in London,	64	Why are our Rulers fostering Romanism?	169
Popish Efforts in London,	272	Wiseman, Dr., in Ireland,	95
Popish School Grants,	74	Working Christians,	153
Popish School Grants in Great Britain,	92	Wolsey, Cardinal, a picture of,	223
Popish Training Colleges,	186		
Prince Edward's Island, Protestantism triumphant in,	317		
Prince of Wales at Rome,	302		
Protestant Institute of Scotland, . . . 110, 277, 332			
Prote-tantism—the Ladies,	177		
Protestant Statistics—Edinburgh,	235		
Protestants, special objects to be aimed at by,	255		

THE BULWARK,

OR

REFORMATION JOURNAL.

OUR NEW VOLUME.

It is with no ordinary feelings of gratitude to God that we commence the Eighth Volume of our Journal. Without arrogating to ourselves any merit, we have reason to know, on the best authority, that our humble labours have not been without reward, and that many have been aroused and instructed by our pages, who were previously ignorant of, or indifferent to, the baneful nature of the Romish system. Perhaps it is not too much to say, that a larger collection of authentic matter, in regard to the true nature and past history of Romanism, may now be found in our past seven volumes, than can easily be discovered in an accessible form anywhere else. We are bound to say, also, that the encouragement with which our labours have been greeted has greatly exceeded our original expectations, and we commence our present volume with the humble and earnest determination to employ every effort to make our monthly issues worthy of the perusal of our numerous readers.

The Protestant cause is certainly in greater peril than ever. Rome has been managing the struggle with great address and ample resources. She is playing for a mighty stake when seeking for dominion in Britain. She is virtually in that aiming at supremacy over the human race. However little the great mass of Protestants may understand the scope and bearing of political events, Popery is a deep politician, plotting in every Cabinet of Europe, but especially seeking power in Britain, which holds in her hand the balance of the world. She not only sees clearly the vast issues of such a conquest, but with a sagacity more than human she comprehends clearly the mode of attaining success. Seize the Press, get a powerful and compact body in the Parliament, get immense and increasing grants of money for schools and colleges, secure chaplaincies in every department of the State, seize the public colleges, worm your agents into the Church of England, and all the time lull Protestants asleep and sow divisions among them—such are the obvious and successful tactics of Rome. By means of such policy she has made vast progress in Britain since our labours commenced. We wish we could say with truth that the cause of Protestantism had made any corresponding progress of late years. Honesty, however, forces us to acknowledge, that the real state of the case is widely different. Protestants are to a sad extent sunk in torpor, and crying “Peace, peace, when there is no peace;” they are torn by divisions, weakened by foolish jealousies, impotent in Parliament, and betrayed by those who ought to be champions of their cause. And yet we think we see some symptoms of a blessed awakening. The true and un-

changeable nature of the Romish system is coming out in various directions, and startling even the most incredulous. Our churches are beginning to stir again, and our students to inquire. Experience seems to prove, that gusts of zeal are like gusts of the atmosphere; and the period of calm seems nearly spent. If God is graciously pleased to visit us with a period of revival of true religion, zeal against Rome must be one of its essential features. And, at all events, we know the end. Rome shall be destroyed by the spirit of Christ's mouth, and the brightness of His coming. May God hasten the blessed time. Meanwhile we recommence our labours, in humble dependence upon the Divine blessing, and in the confident anticipation of the speedy, ultimate, and everlasting triumph of the truth of God, and the God of truth!

POPISH TACTICS IN PARLIAMENT.

(From our Parliamentary Correspondent.)

LONDON, June 15, 1858.

FOR some time past, the Roman Catholics have been quiet in Parliament. Intrigues of another kind were on foot, and they were content to let their stand aside while the great game was being played out. But now that the question of which party is to retain the Government of the country has been settled in all probability for the present session, by the failure of Mr. Cardwell's motion, it might have been expected, as it has actually happened, that we should soon hear of them again. In fact, some of their members have shown a haste that may almost be described as indecent to drag their cause into notoriety. But there is a reason for all things; and it is not difficult to discover the reason which induced Mr. Fitzgerald, the Attorney-General under Lord Palmerston's Government, to make not political but religious capital out of the recent Belfast riots.

I need not waste the time of your readers in attempting to show that these tumultuous disturbances, in the heart of a great and prosperous town, are a great scandal to the inhabitants, more, perhaps, to the wealthy and influential who tolerate them, than to the poor ignorant creatures who are goaded into taking part in them. Still, it will, I doubt not, be a matter of wonder to your readers, that a Roman Catholic representative should have found in these low riots anything on which to found a speech that should help forward the cause of his co-religionists. If there has been anything proved in the matter of these unsightly tumults, it is that they originated in the wanton and unprovoked insolence of the lower orders of the Roman Catholics, and that the Protestants of the town were forced to stand upon their own defence. Why then, it may be asked, should Mr. Fitzgerald select a case of this kind to bring before Parliament? If he had wished to help his brethren in the faith, one would think that upon that subject, at all events, he had better have preserved a discreet silence. So most people would have reasoned, but then Mr. Fitzgerald was in an unpleasant position. As the chief law-officer of the Crown in Ireland, he had been compelled, on more than one occasion, to appear as the stern rebuker of more than one case of Romish insolence. He had been mixed up with more than one prosecution, in which the credit of his own faith was more or less implicated. It is due to him to say, that I believe, while the responsibilities of office rested upon him, he did his duty honestly and fairly. The more reason, he seems to have

imagined, why, when the trammels were thrown off with the emoluments of office, he should indulge in a quiet piece of faction, and attempt to recover the popularity which his impartiality when Attorney-General had lost him. Still, with all these considerations, there was a risk in pitching upon the Belfast riots of last week for his new appearance, as it must have appeared on an impartial view of the question, that the history of the disturbances would not tell to the advantage of the Roman Catholics. But there are no bounds to the ingenuity of a lawyer, and Mr. Fitzgerald, on the occasion in question, really surpassed himself and his order from the beginning to the end of his speech. Not one word was to be found as to the immediate origin of the recent riots⁵: the disorderly conduct of a Roman Catholic mob returning from a funeral of one of their own body; but with true lawyer-like ingenuity, he chose to connect all with the previous riots that had occurred in September last. So he managed to drag in, neck and crop, a condemnation of Protestant open-air preaching, from the Report of the Commissioners sent down to investigate the September outrages by Lord Carlisle. Even the Commission, it is noticeable, admitted that it was the right of the Protestants of the town, if they chose, to preach where they chose—a right, however, which they were pleased to sneer at as an abstract one, and which, therefore, it was plain they thought ought never to be exercised. But his object throughout his lengthened address was plain. By being the first to take up the question, he prevented some indignant Protestant from calling the attention of the House to the matter, and secured the advantage, a very great one, of setting it forth to the public from the Roman Catholic point of view, with all the things that told against them smoothed down or altogether suppressed; while, as we see in the allusion to the September riots, everything that could be made to operate to the disadvantage of the Protestants, was brought into the strongest possible prominence. For the allusion to the September riots was not the only part of his disingenuousness. He represented the police of Belfast as in league with the Protestants; a representation which we have not seen set forth in any other account of the riots; and evidently wished it to be inferred, that because this was so, the Roman Catholic mob in Belfast were justified in taking the law into their own hands. But all this was put forth to conceal the fact, that whatever might be the religious bearing of the Belfast local police, it could have had nothing whatever to do with the recent outbreaks, which, as I have already noticed, were commenced in the mere wantonness of religious discord. In fact, a person who knew no more of the matter than Mr. Fitzgerald chose to represent, could never for a moment have fancied that the Roman Catholics were the aggressors, but that they were a meekly suffering and persecuted body.

The reply of Lord Naas, the Irish Secretary, did much to brush away these misrepresentations, but not all that might have been done. It was, however, as much as could have been expected, when it is remembered that our rulers, even those of them who lean upon Protestant aid for support, are anxious to conciliate their opponents, and deal with them as tenderly as if they thought they could conciliate them. He did his duty in one matter: he pointed out that the origin of the outrage was, as I have said, the riotous behaviour of persons in attendance at a Roman Catholic funeral; and while he was willing to admit that there might be abuses in the constitution of the Belfast police, he steadily refused to seek for a remedy for such evils in measures that were beyond the pale of the constitution, a step to which Mr. Fitzgerald urged him. But whoever would see the question treated on its own merits,

and away from the distorting influences of faction, may turn to the report of the conversation that took place in the House of Lords on the same question. Nobody had any influence there in standing up for the Roman Catholic position, and neither their faults nor those of their antagonist were attempted to be concealed. Lord Carlisle, indeed, a good and well-meaning but thoroughly weak man, attempted to draw from the transactions a confirmation of the wisdom of his policy in refusing to place any Orangeman on the bench; but it is fair to say he could not find any one to second his opinion.

In the course of the last week, Mr. Sergeant Deasy had a question on the Notice Paper to put to General Peel, whether it was proposed to make provision for the children of Roman Catholic soldiers and their orphans, so that thenceforth they should not be contaminated by mixing with Protestant boys, or being taught by Protestant teachers. As the slightest attempt at proselytism is prohibited in the military schools, it was plain that this was just another device, under cover of fear for the faith of the soldiers, to get a firmer standing ground for their system. However, the question was not put, and all trace of it has disappeared from the Notice Paper. While I was wondering what could have brought about such a sudden fit of modesty, a conversation took place last night which helps to throw some light on it. Mr. Fitzwilliam Hume, a Protestant Conservative member for the county Wicklow, asked the Secretary at War whether he was going to appoint Presbyterian chaplains for the soldiers of that persuasion? Yes, said the General, with suspicious alacrity—question and answer had obviously been arranged—we are going to appoint Presbyterian chaplains and Roman Catholic chaplains too, in all the barracks where the soldiers require them. Now there cannot be much need for either, as the soldiers in barracks are always marched to the houses of worship they prefer; but the advantage is gained of getting Roman Catholic priests with a standing and an authority about the barracks and in all barrack towns. So you see how systematically, yet how smoothly, how noiselessly, these ecclesiastics pursue their advantages and concentrate their power.

N.B.—Since the above was received, our correspondent again writes:—

It is as I anticipated. Sergeant Deasy adverted to his motion about the children of Roman Catholic soldiers last night (15th June), and said, that as the Government had shown so much liberality with the Roman Catholic chaplains, he would not trouble them with the Roman Catholic schoolmasters, at least at present. Cautiously, you see; step by step.

THE ESTABLISHED AND FREE ASSEMBLIES OF THE CHURCH OF SCOTLAND.

WE are glad to find that the subject of Popery has occupied the attention of these Assemblies far more this year than it has done for several years past. The Report submitted to the Established Church Assembly, after relating the Committee's operations amongst the Roman Catholics, the classes held for training the rising generation in the controversy, the lectures delivered, the establishment of auxiliary associations, and after showing the various progressive steps of the Romish Church, adds the following important remark in reference to statistics:—

“Considering it extremely desirable that accurate information should be laid before the Church respecting the present state of Popery in Scotland, the numbers of its adherents, its institutions and movements, its increase or decrease, and the measures adopted by the Church in various districts for the conversion of Romanists, or the confirming of Protestants, your Committee directed a series of queries, bearing upon these and other important points, to be transmitted to all the parishes of Scotland, soliciting replies with as little delay as possible. It was anticipated that by this means a statistical paper of great value should have been laid before this Assembly. But though the desired returns have been made from a large proportion of parishes, yet the delay of others, and the great amount of labour connected with the preparation and arrangement of such a mass of statistics, together with the earnest desire of the Committee to present so important a document in as perfect a state as possible, have induced them to defer the completion of their undertaking, and to delay submitting the result of their inquiries to the Church for some months. Your Committee trust that they will then have it in their power to present the Church and the country with a body of statistics equally interesting and important. The parochial returns have been placed in the hands of Mr. Alexander T. Niven, accountant, who has entered upon the laborious task of arranging and condensing them with an amount of zeal and diligence which promises the most satisfactory result. The Committee trust that the ministers of the Church who have not favoured them with answers, will feel it to be their duty to encourage and aid the Committee by forwarding the desired returns with as little delay as possible.”

The Rev. Mr. BELL of Haddington, in moving the adoption of the Report, said :—

“He hailed it as evincing the deep practical interest which the Church was beginning to take in the subject of Protestantism and Popery. He feared they had in time past been somewhat negligent on this subject, both in regard to the amount of attention given to the distinctive principles of the Protestant faith as contrasted with the doctrinal errors of the Church of Rome, and their not having been sufficiently alive to the intolerant spirit and despotic practices of the Papacy, which, whenever it obtained unrestricted dominion and influence, was found to be illiberal and persecuting, inimical to the spread of Christian truth, or of general knowledge, encouraging to immorality, and tending to social and political degradation. The cause of this inattention, he thought, was owing rather to a want of suspicion of the formidableness and aggressive character of Popery, than to any misconception as to its religious dogmas. But holding it to be the duty of the Church not only to refute its dogmas, but to expose its character, and oppose its tendencies upon all possible occasions, he rejoiced in believing that the Church was about to throw off her past indifference, and to address herself to the important duty and obligation lying on her with respect to the vindication and diffusion of our reformed faith.”

The Report submitted to the Free Church Assembly was alike interesting and important. It also took notice of the progress of the Church of Rome in her priests, chapels, monasteries, nunneries, schools, Government grants, and Popish books, and remarked with great truth :—

“The Church of Rome is active, stealthy, bold, arrogant, and daily aggressive ; while Protestants are either apathetic, lulling themselves into a false security, or, if alive to the interests of Protestantism, are feeble, timid, divided in their tactics, and have no concerted or combined plan for resisting the progress of the enemy. The agitation for the withdrawal of the endowment to the College of Maynooth is in a most unsatisfactory state. While our representatives in Parliament, with a few exceptions, are either indifferent to the whole subject, or favourable to the continuance of the grant, proposals of a compromise have been made by a portion of the Protestant party. The authors of this proposal seem to forget that the question of the endowment of Maynooth is not a question of money, but a question of principle ; and that if the proposal be acceded to, the endowment of Maynooth will be permanently established, and placed beyond the recall of any Government. So regardless of principle are some of the Protestant party, that Lord Derby has intimated that he will only abolish Maynooth if compensation is given to the satisfaction of the Romanists, which cannot be estimated at less than one million sterling. When therefore this state of matters is coupled with the party feeling that pervades the House of Commons, and the indifference and want of combined action on the part of Protestant members, your Committee humbly consider that the disendowment of Maynooth is almost hopeless,

unless our people themselves will become alive to the vast importance of the subject, the responsibilities they are under in this matter, and the guilt, as a nation, they are incurring in thus perpetuating and maintaining a system of idolatry, and will send representatives to Parliament who are able and ready to defeat the artifices of the Romanists and their accomplices, and will uphold and restore the Protestant principles of our constitution."

Referring to the Popish Schools receiving grants from Government, the Report remarked:—

"It is vain for the Church to think that these establishments, dotted over the length and breadth of the land, are intended for strict educational purposes; for unquestionably the Church of Rome is plying them as great nurseries for rearing up the rising youth in all the dangerous and destructive dogmas of her system." And referring to the *social aspects of Popery in our country*,—"There is scarcely an avenue which leads to any influence that the Church of Rome, or its emissaries, have not seized upon. As governesses in Protestant families, as teachers in schools, as missionaries in hospitals or infirmaries, as propagandists in newspapers professedly Protestant, as authors in general literature, as missionaries in workshops and in lodging-houses, and even in the ranks of the police; in short, every member of the Church of Rome is everywhere a Romish missionary." It then urges upon the Church the vast and growing importance of the subject of Popery in our country, and concludes with the following important suggestions,—

1. That a petition and remonstrance be sent to the proper quarter, from the Assembly, against Popish books furnished at the public expense, and against all grants to Romish objects.
2. That every minister should be enjoined to bring the subject of Popery before his people, at one of the diets, at least, of a Sabbath in the course of the year.
3. That the Church generally should countenance and support the present movement for commemorating the tricentenary of the Reformation in 1860, suggested by the Students' Protestant Societies of the four university towns; and, in general, should encourage all proper efforts for diffusing the knowledge of the distinctive tenets of Protestantism and Popery."

Dr. BEGG, in moving the adoption of the Report, said:—

"It was, he thought, a singular feature in the present state of this country, that whilst they seemed to feel, and he believed, did feel, a great interest in the progress of the cause of evangelical religion on the Continent of Europe, they seemed to be comparatively apathetic in regard to the progress of Romanism amongst themselves; that whilst they heard almost from that Assembly the groans of men immured in dungeons because of the unabated tyranny of the Church of Rome, they appeared to be little concerned, although Romanism was manifestly making rapid and steady progress in their own land, and did not even profess to have abated anything of her bloodthirsty spirit. Rome sought to conquer the world not for Christ, but for the Pope, and compassed sea and land to make one proselyte for that purpose. Romanism was Satan's caricature of what the true Church of Christ ought to be. But it would be well if the friends of the true Church were as energetic, as persevering, as uncompromising, as restlessly at work, as unsatisfied with any amount of progress in their work, as were the adherents of the Church of Rome. When they looked around, they saw Rome advancing on every side. He heard people say, 'Oh, what about a few duchesses, a few old women, going over to Rome!' He had actually heard individuals talking in that way about one of the most momentous facts that had occurred in Scotland since the period of the Reformation. Although it seemed a most monstrous thing that our aristocracy should be going over, who had all the lands and property taken from the Romish Church in other days, and who knew, or ought to know, that Rome would, if she durst, not only take back that property, but put them in sackcloth and white sheets for having so long held it from her. Although Rome was too cunning to claim the influence thus obtained all at once, they might depend on it, she would not fail to do so to the utmost when it suited her purpose. They saw how Rome was making way in the universities, poisoning the very sources of learning. They saw her in Parliament, where he believed, she had her regularly trained Jesuits. There could be no doubt, for instance, that the late Mr. O'Connell was trained for his work in a Jesuit institution; and there were men in Parliament now who were not only trained for their work, but directed in it by the emissaries of that wonderful system of combination; and the result was, Protestantism had no men to meet them there. In the high places of influence Rome was extending her triumphs; and there was reason to believe that even in the Church of England itself

—the Papists were rash enough to boast of it sometimes—there were men wearing the dress of English clergymen who were nothing but Papists in disguise. Rome was also gaining great influence by means of grants for schools, and especially for what we called Ragged Schools—an important engine, the value of which she had not been slow to discern, and which she was now working on her own account with alarming success. He believed there was one large monastery in the centre of England where a Ragged School had been established, and whither, for Rome could get up destitution too when it suited her purpose, children were imported from Liverpool and Manchester, and other large towns, 7s. 6d. a week being allowed as a grant for each child. And there was reason to believe that, out of that 7s. 6d. Rome paid for these children only some 2s. 6d. a week, saved the other 5s., and by this dexterous policy paid the whole priests of the neighbourhood. Then, too, those who had been watching recent legislation had seen bill after bill introduced for nothing more than to regulate the extension of Romish power in connexion with reformatories. It turned out also that the grand institution which had been the subject of such a long struggle could not be abolished without compensation being given to Rome—that was, unless a capital sum, represented by £30,000 a year, were handed over to them. Give them £800,000, said some man in Ireland the other day, and then they would think about it. He believed himself that the claim would ultimately be a million of money. And yet, in the face of all that, Protestantism was divided; there was no bold note of warning sounded from our Church Courts—no voice coming from our pulpits. He trusted, however, that they were on the eve of a great awakening; and that it would be the prayer and earnest endeavour of every minister of that Church to stand in the very front of the movement when it took place, and to fan as far as he could the flame of zeal against a system which that Church, of all Churches in Christendom, was bound to proclaim perpetual war against. He was delighted to see the success which had attended the efforts of the Scottish Reformation Society, and to observe the great spirit of inquiry amongst the students of Edinburgh, belonging not only to that Church, but to other churches, upon that question. He mentioned also, that in connexion with the Free Presbytery of Edinburgh, a fund had been raised of about £1900, with which they had bought one of the most interesting relics of the period of the Reformation in this city. He meant the old chapel where some of the first General Assemblies were held, and where John Craig, the colleague of John Knox, preached at the period of the Reformation. And they were anxious to have, in connexion with that, the whole apparatus of a Protestant Institute, that is to say, a training school open to all the students of Edinburgh, the object of which was, that every young man who passed through that city in the course of his studies should have an opportunity, and should be encouraged to study this great question. He then referred to the memorial of the students for a commemoration of the Scottish Reformation, and said—‘He could not see why they should not invite, in 1860, a Convention of the Protestant Scotchmen of the world; and he did not despair, for one, of seeing Protestant deputations from other lands on that great occasion.’ He concluded by urging all ministers and members of the Church to do what they could to defend their faith against the systematic aggressions to which it is now exposed.”

CAPITATION GRANTS.

BESIDES the ordinary grants-in-aid given by Government to Schools in England, there are also what are termed *Capitation Grants*. As we observe that an effort is being made to get this latter class of grants extended to Scotland, we are bound to look into the nature of such grants, and their practical bearing upon the Popish Schools that are rapidly spreading over the country.

Capitation Grants are professedly for those localities that are poor and destitute, and thereby unable to take advantage of the augmentation or pound-for-pound grants. *Regular attendance* is the principle on which such grants are awarded. The Privy-Council in their minutes describe them thus:—

“Capitation Grants are allowed on account of those children who have attended school during 176 days in the year, and who pay school-fees of not less than one penny, nor more than fourpence per week.”

This class of grants, as might be expected, are in great favour with the Roman Catholic Church. Indeed, the large majority of her scholars belong to that class of children which are unable to pay more than "one penny," and hence the Popish inspector, Mr. Marshall, in his report for 1856, can scarcely find language sufficiently exalted to extol this species of grants. He says:—

"There can be no doubt that the extension of the Capitation Grant to Schools of all classes is a measure which has been greeted with universal satisfaction, and the application of which is destined to produce highly beneficial effects throughout the country." . . . "Many school managers have expressed to me their cordial approval of the Capitation Grant, not so much on account of the actual pecuniary benefit which they hope to derive from it, as because it is based upon what they deem a sound and acceptable principle. If I had any right to speak in my own name, I should say that the average attendance in a school should be regarded as far as possible as the basis of all grants made to it. The extension of the Capitation Grant appears directly to encourage this view. But it has another merit. Every one knows that it is the clergy" (in our language Popish priests), "and not of one class only" (we suppose the writer has in view monks, nuns, and the other Popish fraternity), "upon whom the burden of supporting elementary schools chiefly and often exclusively falls. They accept this obligation for the most part with singular cheerfulness and alacrity. But it is a wise policy which offers relief to those who, whilst they most need, are slowest to seek it. The Capitation Grant in some measure does this. It is a boon to school managers" (that is, to the class above referred to). "By Capitation Grants," he continues, "the State wisely proposes to contribute a sustentation fund on a well-adjusted scale towards the general expenses."

We might have quoted more from this rather verbose writer, but we think we have given enough to enable our readers to understand the high appreciation with which the Popish Church looks upon this species of grants, and her drift and obvious anxiety to get them extended. Mr. Marshall's high eulogy paved the way for Mr. Stoker, the other Popish inspector, who, in a rather whining tone, simply says,— "The schools which I visit in Scotland remain excluded from Capitation Grants."

But in order that we may see how the Popish Church has actually taken advantage of these grants in England, we shall turn to the schedule or return of the result of inspection relating to school fees, as exhibited in the General Summaries of the Privy-Council's Minutes for 1856-57, and we find the following curious and most significant results, which will illustrate the class of children that the Popish Church is bringing up, and for which she is so anxious that the extension of the Capitation Grants should be made to Scotland, viz. :—

Centesimal proportion of the Children who pay per Week.

Character of School.	1d. and less than 2d.	2d. and less than 3d.	3d. and less than 4d.	4d.	Over 4d.
Protestant Schools in England, ...	39-27	39-66	12-44	5-49	2-98
Popish Schools in do.,.....	66-84	22-06	6-51	3-61	0-98

Thus the number of children in Popish Schools who pay only a penny, is nearly double of that in Protestant Schools; while the number in Protestant Schools who pay threepence, is nearly double of that in Popish Schools, and those who pay above fourpence in Protestant Schools are more than three times those in Popish Schools.

We would be the last to throw discouragement in the way of any effort for

the education of the poor. But this resolves itself into the extension of a mode, by which the Popish Church in Scotland will be able, without instructing the children in any useful way, to extend her clerical agency over Scotland to a vast extent at the public expense.

It is therefore with no little surprise we observe that the late Assembly of the Free Church of Scotland have memorialized the Privy-Council for an extension of these Capitation Grants to Scotland. We would have thought that the present feeling of the country, and our late exposures, would have had the effect of at least inducing our churches to pause and reconsider their relations with the whole educational scheme of the Privy-Council as it at present stands, before plunging deeper and deeper into plans of dangerous tendency. It is no argument to say that because England has these grants Scotland should have them too. The grants to England have caused great mischief so far as they are a direct endowment to the Romish Church; and we boldly affirm, that if these grants are extended to Scotland, even greater mischief will ensue.

We trust, therefore, that the application referred to for the extension of these grants will be neutralized by other petitions or memorials to the Privy-Council on Education, setting forth that it is inexpedient to extend such grants to Scotland at present, and that they ought to be withdrawn altogether from England, as only a virtual endowment of Popery.

TINTERN ABBEY.

TINTERN ! thy waning grandeur strikes the eye,
 Thou, like a giant, risest in the air—
 Another Babel, mounting to the sky,
 Touch'd by the hand of time, mature and fair.

I love thee better now in thy decay,
 With thy deep silence and thy mould'ring nave,
 As thou seem'st crumbling to thy final day,
 And bending, dignified, to meet thy grave—

Than I had loved thee, if I could have seen
 Thee, in thy early time and pride of youth ;
 For then thou wast with falsehood fill'd and sin ;
 But now thou tell'st a tale of solemn truth.

If gifts of sense and utterance were thine,
 What costly revellings could'st thou unfold !
 The far-sought dainty and the racy wine,
 That cheer'd the hearts of greedy monks of old.

If annals lie not, thou could'st bring to light
 Crimes of more deep and more offensive kind,
 Which, perpetrated in the thickest night,
 Proclaim the baser feelings of the mind. †

But it is better to enshroud in gloom
 Conduct unfit to meet the glorious sun—
 Better to bury in the damp, dark tomb
 The deeds that once within thy walls were done.

Thou art a solemn, stately, noble pile,
 And fill'st the mind with reverence and awe ;
 E'en reckless Time upon thee seems to smile,
 And stamp thee grandest ruin man e'er saw.

The scene around thee, too, so rich, so calm,
 Speaks to the soul of plenty and repose ;
 Sheds o'er the harass'd heart a soothing balm,
 And for a moment weans it from its woes.

But still the wandering thought returns to thee,
 For thou presidest genius of the place ;
 And contemplation loves to pause, and see
 Thy mighty grandeur, and thy classic grace.

Thou art a type of all things here on earth ;
 From small beginnings all things spread and grow—
 They have their manhood, and they have their birth,
 Age creeps apace, and ruin lays them low.

So many foes assail the works of man—
 The blight, the moth, the mildew, and the rust—
 However strong the work, or wise the plan,
 All, all at last, must crumble into dust !

E'en man redeem'd—creation's masterpiece !—
 Returns to kindred clay, and droops, and dies ;
 But though his dying, earthly life must cease,
 He shall arise and live beyond the skies.

The teeming earth, with those abundant stores
 That from its surface thickly spring and shine ;
 And all those treasures which vain man explores,
 Hid in its bowels, buried in its mines—

Are destined all to feed consuming fire,
 And, like a mighty scroll, to pass away :
 Above, beneath, around, all shall expire
 When come the terrors of th' appointed day.

But these shall be restored, both new and pure,
 Nor of corruption shall retain a trace ;
 And then they shall eternally endure,
 Fit residence for God's own chosen race !

And thus, fair TINTERN ! should some human hand
 Repair thy breaches, strengthen thee all round,
 Cause thee again conspicuous to stand
 The stately monarch of this lovely ground.

May Popish craft, and carnal crime, no more
 Pollute the grandeur of thy gorgeous halls !—
 May truth be in thee an abiding store,
 And holiness be written on thy walls !—

May those within thee, full of life and love,
 Receive the truth in all its precious power !
 Descending glorious from its fount above
 In sweet refreshing, sanctifying shower !

Thankful for good received, for good enjoyed,
 May they be ready to disperse abroad ;
 And may their minds and bodies be employed
 In showing forth their gratitude to God.

TINTERN ! I thank thee for the musing mood
 Thou hast infused into my pensive mind :
 I'll think of thee again, for it is good,
 Whene'er I feel to levity inclined.

REFORMATORY SCHOOLS BILL (IRELAND).

ANOTHER ROMeward STEP.

A BILL, whose object professedly is, "to promote and regulate Reformatory Schools for juvenile offenders in Ireland," has been brought into Parliament by Mr. Serjeant Deasy (a Papist) and Mr. Bagwell, and was read a second time on the 12th of May last. The provisions of this bill, as might be expected from such an acute Papist as Mr. Deasy, are drawn up

with consummate skill, and no doubt the Popish members will all dexterously endeavour to get the bill passed into a law.

That our readers may be put in possession of the full scope of the bill, and be enabled to judge for themselves of its real intention, they will allow us to quote a portion of the seventh section. It provides that any offender of the law, under sixteen years of age, may be sent to a Reformatory for not less than *two* years and not exceeding *five*. "Provided always, that no such offender shall be liable, or directed to be sent to any such Reformatory except to some one Reformatory under the *exclusive management of persons of the same religious persuasion* as that professed by the parents or guardians of such juvenile offender; and in all cases in which the religion of the parents or guardians of such juvenile offender is unknown, the said juvenile offender shall be considered as belonging to that religious persuasion in which he or she shall appear to have been baptized, or of which he or she shall profess to be a follower: Provided also, that in case the court which shall order such offender to be so sent and detained as aforesaid, shall think it right to sentence such offender to a previous term of imprisonment as a punishment for his or her offence, the same shall be directed to be carried out and spent, as far as is practicable, in *strict separation*."

Our readers, in judging of these provisions, must bear in mind that the author of this bill is a Papist, and that the bill is meant to apply to Ireland exclusively. Now, the vast majority of juvenile offenders in Ireland are either Papists, or have been baptized Papists, or their parents are Papists, —consequently the Reformatories chiefly sought to be established are Popish. But farther, the *managers* of such establishments *must be all of the same religious persuasion*, hence these establishments will be *entirely Popish*. And as many of the judges and justices of the peace throughout Ireland are Popish, and a great number, especially of the Dublin police, are notoriously so, our readers can imagine what a powerful propaganda this bill seeks to establish in Ireland all at the public expense.

But this is not all. In case any of the youthful offenders should come in contact with Protestants in the prison before they are sent to the Reformatory, it is very cunningly provided, that, so far as practicable, such offender shall be kept "*in strict separation*." Does it answer the ends of justice, that a youth of ten or twelve years of age should be kept in a cell *in strict separation* for months together? No matter, Rome cares not for reforming a criminal; her anxiety is that these offenders shall not come in contact with the truths of the Gospel.

We now come to the boldest step of all in the bill. Its words are contained in the thirteenth section, and are as follows:—"Whereas it is expedient to make further provision for the due care and protection of juvenile offenders discharged from Reformatory Schools, it shall be lawful for the managers of any Reformatory School, previous to making application for the discharge of any juvenile offender committed to such school, to place such offender on trial, with some person to be named in the license hereinafter mentioned" (not mentioned in the bill), "who shall be willing to receive, and take charge of, and qualified to provide for, and take care of such offender, and to grant to such offender a license under their hands, or the hand of any one of them appointed for that purpose, to reside with such person for any term, not exceeding *twelve* months, unless sooner called upon by the said managers to return to the said school."

Now, it will be unquestionably the aim of the managers of a Popish Reformatory, who must likewise be Popish, to place the offender under the care

of a Papist, and certainly either that of a nun or a monk; and thus convicted offenders, who are the property of the State for the time being, will be placed under the charge of parties *irresponsible* to any authority, except to that of Rome. A great addition will thus be made to *nunneries* or *monasteries*, which will thus be virtually sanctioned by the Legislature, and extended at the public expense. And is it likely that the managers, who are the tools and the emissaries of the Church of Rome, will seek to recal the offender from the guardianship of such nun or monk?

The Papists in the Parliament are becoming bolder and bolder, but we think this is one of the boldest steps they have yet taken; and we fear the Protestant party are either so indifferent, or so much divided, that the Papist will get all he demands. Hence the duty of the people, if they wish to see our land rescued from the nightmare of Popery which seems to be coming over it, must be by letter and otherwise to strengthen the hands of those members who are thoroughly Protestant, and to tell the House of Commons, by strong petitions, that the dangerous game at present being played with Rome, shall no longer be tolerated. If this is to be done in the present case, it requires to be done immediately.

HUGH MILLER'S EXPERIENCE OF SCOTTISH BOTHIES.

THE degrading process to which the Scotch peasantry are being subjected, is justly exciting the alarm of every friend of Britain. Its nature and results are well described in the following extract, from the personal experience and observation of one of the most remarkable of our modern self-made men. A new phase of the mischief, however, has lately developed itself. The respectable Scotch peasantry, disgusted with this treatment, are quietly emigrating to America and Australia, and their places are being filled by low Irish Papists. This is followed, of course, by the erection of Romish chapels, and an influx of Maynooth priests. The full effect of this again will appear by and by, and illustrate the madness of the present policy. We quote from *My School and Schoolmasters* (pp. 238-441), by Hugh Miller. Speaking of his mason days in the North, he says:—

“There was a square of modern offices, in which the cattle and horses of the farm—appropriated by the landlord at the time under the law of hypothec—were tolerably well lodged; but the hovel in which three of the farm-servants lived, and in which, for want of a better, my master and I had to cook and sleep, was one of the most miserable tumble-down erections I ever saw inhabited. It had formed part of an ancient set of offices that had been condemned about fourteen years before, but the proprietor of the place becoming insolvent, it had been spared, in lack of a better, to accommodate the servants who wrought on the farm, and it had now become not only a comfortless, but also a very unsafe dwelling. It would have formed no bad subject, with its bulging walls and gapped roof, that showed the bare ribs through the breaches, for the pencil of my friend William Ross; but the cow or horse that had no better shelter than that which it afforded, could not be regarded as other than indifferently lodged. Every heavy shower found its way through the roof in torrents. I could even tell the hour of the night by the stars that passed over the long opening that ran along the ridge from gable to gable, and in stormy evenings I have paused at every ruder blast in the expectation of hearing the rafters crack, and give way over my head. The distiller had introduced upon his farm, on a small scale, what has since been extensively known as the *Bothy* system, and this hovel was the *bothy*. There were, as I have said, but three farm-servants, who lived in it at the time, young unmarried lads, extremely ignorant, and of gay, reckless dispositions, whose care for their master's interests might be read in the germinating sheaves that lay upon his fields, and who usually spoke of him when out of his hearing, as ‘the old sinner.’ He, too, evidently cared nothing for them, and they detested him, and regarded the ruin which had overtaken him, and which their own recklessness and in-

difference to his welfare must have at least assisted to secure, with open satisfaction. 'It was ae comfort, any how,' they said, 'that the blasted old sinner, after all his near-goingness wi' them, was now but a dyvour bankrupt.' Bad enough certainly, and yet natural enough, and in a sense proper enough too. The Christian Divine would have urged these men to return their master good for evil: Cobbett, on the contrary, would have advised them to go out at nights a rick-burning. The better advice will, to a certainty, not be taken by ninety-nine out of every hundred of our bothy men, for it is one of the grand evils of the system that it removes its victims beyond the ennobling influences of religion; and, on the other hand, at least this much may be said for the worst counsel that the system costs the country every year the price of a great many corn-ricks.

"The three lads lived chiefly on brose, as the viand at all edible into which their oatmeal could be most readily converted, and never baked, or made for themselves, a dish of porridge or gruel, apparently to avoid trouble, and that they might be as little as possible in the hated bothy. I always lost sight of them in the evening, but towards midnight their talk frequently awoke me as they were going to bed, and I heard them tell of incidents that had befallen them at the neighbouring farm-houses, or refer to blackguard bits of scandal which they had picked up. Sometimes a fourth voice mingled in the dialogue. It was that of a reckless poacher, who used to come in always long after nightfall, and fling himself down on a lair of straw in a corner of the bothy, and usually ere day broke he was up and away. The grand enjoyment of the three farm-lads, the enjoyment which seemed to counterbalance with its concentrated delights the comfortless monotony of weeks was a rustic ball, which took place once every month, and sometimes oftener, at a public-house in a neighbouring village, and at which they used to meet some of the farm-lasses of the locality, and dance and drink whisky till morning. I know not how their money stood such frequent carousals, but they were, I saw, bare of every necessary article of clothing, especially of underclothing and linen; and I learned from their occasional talk about justice-of-peace summonses, that the previous term-day had left in the hands of their shoemakers and drapers unsettled bills. But such matters were taken very lightly. The three lads, if not happy, were at least merry, and the monthly ball for which they sacrificed so much, furnished not only its hours of pleasure while it lasted, but also a week's talking in anticipation ere it came, and another week's talking over its various incidents after it had passed.

"And such was my experience of the Bothy system in its first beginnings. It has since so greatly increased, that there are now single counties in Scotland, in which there are from five to eight hundred farm servants exposed to its deteriorating influences, and the rustic population bids fair in those districts fully to rival that of our large towns in profligacy, and greatly to outrival them in coarseness.

"Were I a statesman, I would, I think, be bold enough to try the efficacy of a tax on Bothies. It is long since Goldsmith wrote regarding a state of society in which 'wealth accumulates and men decay,' and since Burns looked with his accustomed sagacity on that change for the worse in the character of our rural people, which the large farm system has introduced. 'A fertile improved country is West Lothian,' we find the latter poet remarking in one of his journals, 'but the more elegance and uxury among the farmers, I always observe in equal proportion the rudeness and stupidity of the peasantry. This remark I have made all over the Lothians, Merse, Roxburgh, &c., and for this, among other reasons, I think that a man of romantic taste, a man of feeling, will be better pleased with the poverty, but intelligent minds of the peasantry of Ayrshire (peasantry they all are below the justice of peace), than with the opulence of a club of Merse farmers, when he, at the same time, considers the vandalism of their plough folks.' The deteriorating effect of the large farm system remarked by the poet, is inevitable. It is impossible that the modern farm-servant, in his comparatively irresponsible situation, and with his fixed wages of meagre amount, can be rendered as thoughtful and provident a person as the small farmer of the last age, who, thrown on his own resources, had to cultivate his fields, and drive his bargains with his Martinmas and Whitsunday settlement full before him, and who often succeeded in saving money and in giving a classical education to some promising son or nephew, which enabled the young man to rise to a higher sphere of life. Farm-servants, as a class, *must* be lower in the scale than the old tenant farmers who wrought their little farms with their own hands; but it is possible to elevate them far above the degraded level of the Bothy, and unless means be taken to check the spread of the ruinous process of brute-making, which the system involves, the Scottish people will sink to a certainty in the agricultural districts, from being one of the most provident, intelligent, and moral in Europe, to be one of the most licentious, reckless, and ignorant."



RELIGIOUS LIBERTY AT ROME.

THE following is extracted from the correspondent of the *Tablet* at Rome, and appears in that Journal for April 17th :—

“ROME, EASTER SUNDAY.

“The Easter ceremonies have been disturbed this year by an exhibition of un-Catholic zeal. On Palm-Sunday, at the Elevation, an English Protestant was standing quietly in front of the box for the French staff. Others knelt : he did not. The French general, Goyon, tapped him on the shoulder ; finding that had no effect, he seized him by the collar, and, finally, had him taken out of the church. In France, every church has its Suisse to enforce outward decorum.

POPERY IN EDINBURGH.

PREACHING in the open air has begun in the Grassmarket and Cowgate-head of Edinburgh ; but the Papists, even in the metropolis of Scotland, have attempted to put such preaching down. No sooner does the preacher begin, than there is yelling and hooting got up by the Romanists, and every effort made by them to create a riot. So much so, that on the evening of the last Sabbath of May, the police, professing to be unable to preserve order, instead of laying hold of the rioters, took the preacher to the Police-Office !

In a letter to the *Edinburgh Courant*, dated June 2d, the Rev. W. A. P. Johnman, the officiating preacher, says—

“I was the preacher that evening. Superintended by a committee under the auspices of the Evangelical Alliance, I carry on one of their eight preaching stations

in Edinburgh. The gentleman to whom you referred as my employer is convener of this committee. He and I were talking together before I commenced worship about the mode of conducting it, and the last words he spoke before I commenced were these:— 'This is not an occasion for controversy, but for the preaching of the gospel in its greatest simplicity;' and this entirely coincided with my own views and intentions, as well as with the principles of the Evangelical Alliance. The text I chose was— 'There is none other name under heaven given among men whereby we must be saved,' Acts iv. 12. I had just given out the text when a few children began to make a noise, and that collected a crowd. Mr. Linton came up to me and asked me to desist. I was unacquainted with that gentleman, and, therefore, doubtful of his authority. I did not desist, but proceeded until the command was given by him to take me to the office, when I first learned he was the Superintendent of Police.—I am, sir, your obedient servant,
W. A. P. JOHNSMAN."

The conduct of the Romanists is of course in perfect keeping with their principles, but masters of police require supervision, when, instead of apprehending those that break the law, they attempt to punish those who observe it. The matter has excited much interest, and there is reason to believe that it will lead to an examination of the state of the Edinburgh Police, which is largely in the hands of Romanists.

A Popish priest has applied to the City Parochial Board asking them to determine "(1.) that all the Roman Catholic adults and children in the Poorhouse should be allowed to attend Divine service in a Roman Catholic Chapel on Sundays and holidays, which, it was stated, had not been the case hitherto; and (2.) that they should not be learned any Protestant Catechism or prayers, nor receive any religious instruction not in accordance with the principles of the Roman Catholic Church."

At first sight this is very plausible, but we trust the members of the Board will stoutly reject any such application. To do otherwise will introduce such arrangements as will create the same strife and religious animosity in Scotch parochial boards as are witnessed in the Irish poor-law boards. But, moreover, there is a very grave principle involved.

For a Scotch parochial board to allow its paupers to leave the poorhouse on any holiday which the Popish Church may choose to appoint, is entirely out of the question, and this not at the instance of the parents, but of the priests. The power of priests over children ought to be repudiated. Besides, children who become paupers are the children of the State, and why should they, at the will of Romish ecclesiastics, be excluded from receiving that instruction which is in accordance with the Word of God, and is fitted to make them better citizens, and to be the means, under the blessing of God, of conveying to them saving knowledge?

The managers of the Edinburgh Workhouse once before paid the priests for teaching the children, and they discovered that they got nothing for their money, and that the object of getting hold of the children was simply to have it in their power to keep them in entire ignorance. After two years professed instruction the children were unable to put two letters together. Let the managers beware of this new project.

NOTES OF THE MONTH.

THE CONFESSORIAL IN BELGRAVIA.—The Protestant public of Britain are under great obligations to the Hon. and Rev. Mr. Baring, for fairly raising the question in regard to the Romish practices of the Puseyite clergy of Belgravia. The probability is, that thousands who care nothing about the un-

christian doctrines of Rome, will shrink back from her darkened chambers and priestly manipulations of women. Englishmen especially will probably be shocked by this aspect of the question. And yet there is nothing singular about it. The same process which has excited so much indignation is going on at present secretly in every parish in England in which a Puseyite is minister, and in which he thinks it expedient to carry out his system; and the case is the same over the whole Romish world. The great "mother of harlots" trains her priests, and this is done at Maynooth at our expense, expressly with a view to their being expert in this abominable system. It is odd that this should not have occurred to many respectable people of Britain long ago; and further, that if Rome is to prevail again, it must be with all her usual accompaniments. Better, however, late than never, and therefore we rejoice in the late investigation, and hope to see it followed by others.

THE BIRKENHEAD CASE.—In this case a priest charged a woman with obtaining money from him on false pretences. In defending herself, the woman made certain revelations of what she alleged had occurred in the confessional by no means creditable to the priest. The jury returned a verdict of not guilty against her. The case is detailed at length in the *Birkenhead Advertiser* of May the 22d. In the course of the examination, the following illustration of the morality of Liguori came out in the priest's cross-examination. He had introduced the constable, it seems, who apprehended the woman, as a "friend" of his own. The counsel for the prisoner, in connexion with this, brought out the following admission, which proves that Popish morality is not an affair of books but of every-day life. The priest said—

"When I sent for the police, and Hodson came in consequence, I told her that he was my friend. I said, 'This is a friend of mine.' I wanted her to believe that he was a friend of mine, and not a detective officer. He is not a friend of mine. I never saw him before. I consider that I was justified in saying that he was my friend. It was to do evil that good might come out of it. I do not consider that it is always right to tell a falsehood in order to attain a good object. What I said about Hodson being my friend was right according to the strict rules of morality."

POPERY AT WINCHESTER.—A priest at Winchester, of the name of Collingridge, has caught a Tartar in the person of our able friend, Mr. Collette. The priest had imagined himself quite safe in attacking one of the local clergymen, and in palming off upon the public there some of the usual crudities of that system. The matter had, however, come under the notice of Mr. Collette, and he at once took up the cudgels, and so effectually, that the priest fairly fled from the field, and refused on any terms to continue the debate. It is an admirable illustration of Romish tactics, and a good lesson to our friends in other places.

ROMISH OUTRAGE AT SHEFFIELD.—In the *Sheffield Daily Telegraph*, June 1st, the following characteristic fact is recorded. Mr. Todd, the agent referred to, is a most respectable man, but if Rome is ever paramount in this country, we know what we may expect:—

"UNPROVOKED ATTACK ON A RELIGIOUS AGENT.—On Thursday afternoon last, as the Rev. F. C. Morton, of St. James's, and Mr. James Todd, agent of the Protestant Reformation Society, were walking along Campo-lane, a Roman Catholic man stopped them, and asked one or two questions on points of controversy. Not receiving an immediate reply, he said to Mr. Todd, 'I demand an answer to my questions.' This compelled the other to enter into a species of discussion. In a few moments, however, he was surrounded by an infuriated crowd. The man who stopped him gave him a severe blow on the forehead, and also a violent kick. He was likewise struck by

other persons, and were it not for the timely aid of one or two Protestants, the injury sustained might have been of a very serious character; the hurt received in the thigh from the kick still causes a great difficulty in walking. A warrant was immediately taken out against the ringleader, and although the house in which he resides was searched by the police between four and five o'clock yesterday morning, and other steps were taken to arrest him, they have been so far unsuccessful. It is reported in his neighbourhood that he has left the town."

THE SHREWSBURY PEERAGE.—This peerage, with the estates connected with it, has been adjudged by the civil courts to belong to Earl Talbot, a decided Protestant, to the great mortification of the Romanists of the empire.

THE PRIEST'S CASE AT EDINBURGH.—Sheriff Arkley has decided in his favour an action of damages, raised by a weaver of the name of Cochrane against a priest who entered his chamber when he was supposed to be dying, with a view of administering to him the rites of the Romish Church, and called in the police to eject a Protestant missionary, whose services Cochrane desired to retain. The case has excited much interest. The Sheriff awarded £5 of damages, and adds—

"The Sheriff-substitute having considered the closed record and proofs, and heard counsel, finds that on several occasions, previous to the 5th January last, the defender visited the pursuer, and that the defender gave the pursuer no reason to suppose that his visits were unacceptable: Finds, That on the said 6th January the defender was informed that the pursuer wished to see him, and that he accordingly went to the pursuer's house: Finds, That at this time the pursuer was in a very weak and dangerous state of health, and that his wife informed the defender that the doctor had ordered the pursuer not to be disturbed as he was so ill: Finds, That the defender refused to leave the house on the request of the pursuer's wife; she went out to seek the doctor, and met with the witnesses M'Loughlin and Wallace, who immediately went to the pursuer's house: Finds, That when M'Loughlin entered the house, the pursuer took hold of M'Loughlin's hands, and requested him to remain beside him: Finds, That after some altercation between the defender and M'Loughlin, who is a Protestant missionary, the defender left the house, and that, without any authority from the pursuer, and without any reasonable ground for supposing that the pursuer either wished or would approve of such a step, the defender did improperly and unwarrantably bring the police into the pursuer's house, and desire them to remove M'Loughlin: Finds, That by the police being thus brought into the house, and by the disturbance that ensued, the pursuer was exposed to excitement and annoyance, which, in his then weak state of health, ought to have been carefully avoided: Finds, That the defender is liable in damages to the pursuer, fixes the amount of damages at the sum of £5 sterling, and decerns against the defender for payment of said sum accordingly: Finds the pursuer entitled to expenses, subject to modification, and allows the account to be lodged for taxation, and remits the same to tax and report."

"In a note appended to the above judgment, the Sheriff remarks, that in his opinion the case has been dragged out to an unreasonable length. Unless he disbelieved all the witnesses for the defence, because they were Catholics, he must consider that there had been some coquetting with the priest on the part of the pursuer, and he does not think that there was anything wrong in the defender visiting the pursuer on the 5th January. The defender's error was in calling in the police, and in remaining in the house when he ought to have been satisfied that the pursuer did not wish him. He (the defender) had no right to desire the police to remove M'Loughlin from the pursuer's house, as he must have seen that it was his desire that M'Loughlin should remain."

SCOTTISH REFORMATION SOCIETY.—EXTRACT FROM MINUTES OF MEETING HELD ON 13TH MAY 1858.—The meeting took into serious consideration the present aspect of the Protestant question; and resolved as follows:—

"That this Committee look with deep apprehension upon the various proposals that have been made to settle the question of Maynooth by compromise: they express their unqualified dissent from the opinion of Lord Derby, that the justice of the

country would be satisfied by such a compensation as should satisfy the authorities of the College, and those receiving the education,' in other words, the Romanists; and still adhere to the resolution expressed in their minutes of 20th May and 24th December last, as containing the only principle on which the Protestants of this country can agree to settle the question of Maynooth, viz.:—*That the endowment or disendowment of the College of Maynooth should be considered and disposed of solely on principle, nor do we wish to get rid of the endowment on any other ground than that to support, sustain, or propagate the principles of Romanism, as such, is a national sin, and therefore calculated to draw down the wrath of God upon the land, and that, therefore, this Committee deprecate all idea of compromise in this matter, object on various grounds to the proposal in question, and further resolve to continue to agitate as heretofore for the complete disendowment of the College.'*

"This Committee deeply lament the apathetic or divided state of Protestantism in Parliament, and the want of concert and co-operation amongst Protestant societies, especially in England; and earnestly trust that local divisions may be healed, and party questions so far kept in abeyance, as to enable all true-hearted Protestants, in and out of Parliament, to unite in strenuously resisting the persevering and bold aggressions of Rome, in exposing the tactics of the enemy, and in rousing the people of Britain from their fatal lethargy.

"This Committee also embrace the present opportunity of appealing to the people of this country, and calling upon them to make the conservation of our Protestant liberties a chief test by which their representatives should be elected."

GOVERNMENT GRANTS OF LAND AND MONEY TO THE PAPACY.

THE daily prints have made the following announcement:—

"LAYING THE FOUNDATION STONE OF THE ROMAN CATHOLIC (GOVERNMENTAL) SCHOOLS AT WOOLWICH.—Yesterday at one o'clock, the ceremony of laying the foundation-stone of the new schools for the education of children of Roman Catholic parents at Woolwich, took place in the presence of a very numerous assembly. *The site for the building, which is close to the Roman Catholic Church in the New Road, was granted by the late Government, in addition to a sum of £500.* Previous to the ceremony, high mass was performed in the church, the officiating priests being the Rev. Dr. Morris, Bishop of Troy, *coadjutor to the Roman Catholic Bishop of Southwark*, Rev. Canon Coleridge, D.D., Dr. Donovan, Revs. J. Lewis, W. G. Morley, D. J. Santry, J. McEnery, and C. Coles and J. Horan, the ministers attached to the Woolwich district. The church, and especially the sacristy, was adorned in a most superb manner. After mass, Dr. Morris ascended the pulpit, and delivered a discourse to a congregation numbering about 1000 persons. *He expressed gratitude to the late Government for having mainly contributed to furnish the means of education to the children of Roman Catholic soldiers in garrison, and the children of those brave men who had fallen on the field. A procession, headed by a gilt cross, ten feet in height, followed by the bishop and priests, and fifty young girls clothed in white, then proceeded from the church to the site of land, and the ceremony of laying the stone was performed by the Bishop of Troy, Dr. Morris.*"

Here we have the grant by Government of *land*, and of a sum of money, for the express purpose of supporting the Papacy as a religious system,—although the governing principle even of the Emancipation Act of 1829 forbids such an endowment. Now, either Romanism is (as described by our formularies of State, and by the Articles of our Church) a religion false and idolatrous,—or it is not. If it is, what can justify the British Government in granting land (to say nothing of the Mortmain Acts, and the law against gifts to superstitious uses), and in bestowing money for the support of such a system? For it is miserable fallacy and subterfuge to say, that the gift is merely for education. We ask, "For education in what?" And the unavoidable reply is, "In falsehood, error, and chicanery, resulting in secret disloyalty to the throne, and increased inclination and power to destroy the Protestant constitution." Let no man suppose that this school is intended

for the "education of the children of Roman Catholic soldiers in garrison, and of those brave men who have fallen in the field." The words added in the *Times'* report, "and inhabitants of this district," exhibit the object more truly. This school is, in fact, only one of the many attempts to allure and proselytize (at the cost of the State and of credulous Protestants) the rising generation of the Reformed Church to a faith long since discarded by their wise and pious ancestors. If the education of Romish soldiers' children were the only, or even principal, object of establishing this school, the movement would be wholly unnecessary; because such children would obtain in the existing military and regimental schools, an education better adapted for the practical purposes of their future life, without the slightest danger of interference with their religious creed. Can the same be said of Protestant children educated in a Popish school?

We have next the assumption of a prohibited title—"the Bishop of Southwark." And, lastly, we have an illegal exhibition of priests, and their processions and paraphernalia. As to this, let the Protestant laity of England act firmly and unanimously, unless they intend to remain quiescent, until at length (and at no very distant period) the *Fête-Dieu*, the *Fête de la Vierge*, and all the other mummeries of Popery, are paraded through the streets—perhaps attended by the police—perhaps even escorted by a military guard of honour—if the then Minister and Commander-in-Chief should be sufficiently facile to permit, or the priestly party sufficiently powerful to exact, such an attendance and escort. This is no imaginary scene. Performances very similar are constantly enacted by reluctant Protestant civilians and soldiers in many of our garrisons and colonies. Let not the public trust to any Government, Tory, Whig, or Radical, to take the initiative. No Government will act. Let the public, therefore, adopt all legal and constitutional means of suppressing, in the commencement, these ecclesiastical histrionic exhibitions. The power is in their own hands.—*Achill Missionary Herald*.

CHARITABLE TRUSTS ACT.

WE warned the country in December last of the stealthy manner in which the Romanists had obtained, time after time, the exemption of their charities, from the operation of the Charitable Trusts Act. It will be remembered that the present unfair exemption remains in force till September next, but there are indications, that the Popish party in the House of Commons will endeavour to get the above exemption continued. The Romanists seem at once to get the ear of every new government. Mr. Adderley has declared that the present Government "would not object in another continuance of that exemption for one year more, in hopes that a permanent arrangement for the special treatment of such (Popish) charities, might by that time be ready for legislation."

Now, as long as the present partial system continues, it is vain to think that the Popish party will ever come forward to propose any other arrangement, as this would expose their position and do them no good. It is not their business to seek to be legislated upon,—but it is the province of the Legislature to see that the law is equally and fairly dispensed to all, without exception. And we have yet to learn the principle on which the charities of the Roman Catholic Church should be exempted for a single day, from the operation of the Act referred to. Perhaps clever Roman Catholic members

have tried to make our Government believe, in the face of experience, that Popish charities are less liable to fall into abuse than the other charities in the country. Rome is plausible enough.

We do hope, however, that all sincere Protestants in Parliament will strenuously oppose any proposition for continuing the present exemption even for another year, and we trust our readers will use their best efforts with their own members to this end, by calling their attention to the subject, and urging them strenuously to oppose any such proposal.

In order that ready access may be had, to a short statement of the whole question, we think it important to repeat a portion of what we said in *December* last:—

The Act above referred to, received the Royal Assent on 20th August 1853. Its object is to “*provide means for securing the due administration of Charitable Trusts, and for the more beneficial application of charitable funds in certain cases.*” A Board is formed, with a staff of commissioners, secretary, inspectors, clerks, and messengers. These officials having to perform work of great importance and magnitude, salaries are fixed, of which the following are samples. Chief commissioner, £1500 per annum, and the other commissioners, £1200 each. The secretary, £600, and each of the inspectors, £800, besides travelling expenses.

The Board has discretionary powers to examine and inquire into all or any charities in *England or Wales*, into their nature or objects, administration, management, and results, and the value, condition, management, and application of the estates, funds, and property, and income of such charities. Parties having such charities intrusted to them have the privilege of consulting the board in the case of any difficulty that may present itself. In short, the object of the Board is to prevent any abuse that might arise in connexion with charitable trusts of a permanent nature.

The exemption clause in favour of the Popish charities, runs as follows:—

“Nor shall this Act, for the period of *two* years from the passing thereof, extend or be in any manner applied to charities or institutions, the funds or income of which are applicable exclusively for the benefit of persons of the Roman Catholic persuasion, and which are under the superintendence or control of persons of that persuasion.”

The exemption was to exist at first only for *two* years. We come, then, to the end of the two years, viz., 1855, and what do we find? Certain amendments were made on the original Act, and, to boot, the exemption to the Roman Catholic persuasion is continued for another year, viz., to 1st September 1856. Following the course of the Act for another year, an Act dated 29th July 1856, receives the Royal Assent expressly to continue the exemption to the Roman Catholic persuasion for another year. This brings us down till the 1st of September 1857. But on 25th August 1857, another Act receives the Royal Assent, continuing the exemption for another additional year, that is, down to 1st September 1858. Thus, instead of granting an exemption for *two* years, the Roman Catholics have procured it for *five* years.

The manifest desire thus to escape inspection is very significant, and it is quite ridiculous to see how Roman Catholics can play round Acts of Parliament, and set them at nought by getting exemption bills passed from year to year, to supersede Statutes of grave importance.”

SWITZERLAND THE PIONEER OF THE REFORMATION.*

THIS is an extremely interesting book. It is written by an eloquent and intelligent lady, a member of the Greek Church. Her views of liberty are singularly correct, and no one could see more clearly the connexion between Romish principles and the death of freedom. The book abounds in graphic details, of which the following is a sample. It is a description of the martyrdom of Jerome of Prague by the Council of Constance.

"It was believed that he would solicit his pardon, or that he would retract by abandoning the doctrine of Huss. He did neither. He spoke of his godly master with a saintly enthusiasm. 'I have known him from infancy, and there never was any ill in him: he was an excellent man, just and holy; despite his innocence he was condemned; like Elias he mounted to heaven from amid the flames, and he will thence summon his judges to the awful tribunal of Christ. I too, I am ready to die; I shall never falter before the punishment prepared by my enemies and by impostors, who will one day account for their falsehoods to God, whom nought can deceive.' The agitation was universal. Many members of the council could not bring themselves to deliver up to the stake so eminent a man; but he appeared wearied of contemplating the triumph of cowardice and hypocrisy, and he made no attempt to conceal from his judges those truths which were all but certain to insure his condemnation:—

"'Of all the sins,' said he, 'of which I have been guilty from my youth up, none weighs on me more heavily, nor causes me such poignant remorse, as that which I committed in this fatal place, when I approved the iniquitous sentence pronounced against Wickliffe, and against that holy martyr John Huss, my teacher and friend. Yes! from my heart, with my lips I avow it, I say it as a debt of honour, I have shamefully backslidden, when through fear of death I condemned their doctrine. I pray then to God, and conjure him the Almighty that he will deign to pardon my sins, and above all this the gravest of all; according to the promise he has made us: "I desire not the death of a sinner, but rather that he should turn from his wickedness and live." You have condemned Wickliffe and Huss, not as having shaken the doctrine of the church, but solely because they have exposed the vices of the clergy, the pomp, the pride, and the other manifold vices of the prelates and priests. The things which they have alleged, and which have as yet, through sheer inability to answer them, remained unrefuted—these I believe with them—with them I enunciate them.'

"The council indignantly cried out that Jerome condemned himself. This outburst seemed neither to surprise nor to disquiet him.

"'What!' he exclaimed, 'think you that I fear death? You have detained me a whole year in irons, in a dungeon more horrible than death itself: you have treated me more rigorously than a Turk, or Jew, or Pagan, and my flesh has rotted off my bones. Yet I complain not, for the language of complaint sits ill upon a man of courage, but I do wonder at such barbarity towards a Christian.'

"Threatening cries resounded from all parts of the chamber. Jerome waited till peace was established, and then resumed with such haughty resolution, that one would have said he had ceased to remember it was his own case. Poggio records that his voice was tender, clear, and sonorous, his gestures full of eloquence and dignity. Surrounded by implacable enemies, he answered all with rare aptitude, and though pallid, and exhausted with sufferings and fatigue, he undauntedly confronted the furious clamour of that assembly of vindictive priests.

"When he had finished speaking he was reconducted to prison, but not to remain long alone. The bishops and cardinals crowded to his prison. He had so roused their admiration by his eloquence, and their respect by his firmness, that all eagerly pressed him to save himself from a horrible death by abjuring his doctrine.

"'I will,' said he, 'abjure it, if out of Holy Scripture ye will prove to me that it is false.' 'Can you continue thus to be your own enemy?' said the prelates. 'How,' replied Jerome, 'think you life is so dear to me that I shrink from surrendering it for truth's sake, or for Him who gave his life for me? Are not you cardi-

* By Madame La Comtesse Dora D'Istria. In Two Volumes. Translated from the French. A. Fullarton & Co., London and Edinburgh.

nals? Are not you bishops? Do ye then not know that Christ has said—'He who renounces not himself for me, is not worthy of me?'

"The Cardinal of Florence likewise came to Jerome. He informed him that his great talents inspired the council with the most lively interest, and promised him 'great honour, and the utmost favour,' if he would be converted 'even as St. Peter and St. Paul.'

"Jerome replied that he was quite ready to be convinced, 'not by human arguments' but 'those holy epistles which are a torch of flame to us.'

"'What,' cried the cardinal, 'shall we prop all things by the Epistles? Who shall pretend to understand them? Should we not need to revert to the elder Fathers to interpret them?'

"'What do I hear?' answered Jerome:—'Is the word of God declared to be a falsehood? Is it never again to be listened to? Are human traditions more worthy of belief than the holy gospel of our Saviour? Paul nowhere exhorted the priests to hearken to the old men:—but he has said: 'The Scriptures shall instruct you.' Ah! sacred writings, inspired by the Holy Spirit himself, already men esteem you less than what they themselves forge from day to day: I have lived long enough! Great God! receive my life, thou who canst give it me again.'

"'Heretic,' said the cardinal, darting a look of rage at him, 'I repent me of having pleaded here so long for thee: Satan is in thy heart!'

"Jerome appeared again before the 21st general session. The Bishop of Riga summoned him anew to retract. Jerome protested his orthodoxy:—'But,' he added, 'I do refuse to subscribe the condemnation of those just and holy men, whom you have unjustly condemned, because they have denounced the excesses of your life: and it is for this I am about to die.'

"The Bishop of Lodi then pronounced a discourse, whose length, much to our regret, precludes us from giving it in full. It is a model of Pharisaical hypocrisy. Among other passages of mark, one is struck by the contempt he manifests for the labouring classes! 'What temerity, what insolent presumption in these men of obscure extraction, of base birth, *in these plebeians*, to dare to agitate the noble kingdom of Bohemia! How many the evils that have been caused by the pride of these *two peasants*.' Does not one seem to hear a Celsus or a Hierocles speaking of the fishermen of Galilee? The aristocracies will ever cherish the bitterest rancour against the people for having in the first century of the Christian era been foremost to understand and receive the good tidings, and for having so loved it as to shed for it the purest of its blood.

"After the bishop's discourse, Jerome for the last time took up his testimony. After again protesting his attachment to the Catholic faith, and upbraiding his own weakness in condemning Wickliffe and Huss, he addressed his mitred executioners:—

"'As for you, you seek my death because I honour upright men who have exposed the pride and avarice of the priests;—yet is that cause sufficient to put me to death? Before ye had found aught evil in me, ye had compassed my death! Be bold then! But believe me, I shall in dying leave a sting in your hearts, and a gnawing worm in your consciences;—I make mine appeal to the sacred tribunal of Jesus Christ, and ye shall be answering a hundred years hence!'

"The Roman patriarch of Constantinople then read the sentence, and Jerome was immediately delivered to the secular authorities, and conducted to the stake. He walked to his martyrdom, his eyes raised to heaven, his look radiant, reciting or chanting divers prayers. Arrived at the fatal spot, he knelt before the figure of Huss, cut on the post, and then, prostrate on the ground consecrated by the blood of his heroic master, he prayed to that God that bestows his strength on those who testify to his truth. While they were fastening him, he chanted the hymn, '*Salvo, festa dies, toto venerabilis ævo,*' and then repeated the Creed.

"He now addressed the people, telling them that he died for having borne his testimony to the innocence of Huss; and noticing a poor working man who was carrying a fagot, he smiled sadly:—'O holy simplicity! a thousandfold more culpable is he who is abusing thee!' As the executioner was applying the fire behind, he perceived him: 'Come boldly forward,' he exclaimed, 'and light the fire before my face; had I feared it I had not been here!' When the pile was fairly lighted, he exclaimed in a loud voice, 'Lord, into thy hands I commend my spirit!' At the moment the flames reached him, he cried, 'O all-powerful Father, have pity on me, pardon my sins, for thou knowest I have ever loved thy truth!'

"They next burned his bed, his cap, his shoes, and his ashes were cast into the Rhine. But the Church of Rome will vainly seek to tear that bloodstained page from her dishonoured history. In John Huss and Jerome of Prague, virtue and science

had compared before her tribunal solemnly to warn her. Infatuated with self-glorification, she refused to listen to the heaven-sent messengers. They sought to save her, they felt for her a sincere and sacred love. Had she regenerated herself by the power of the gospel, had she renounced the exercise of her cruel despotism, had she condemned the superstitions which were stifling the sentiment of religion, she would have spared Christian society the most cruel sundering. But her clergy preferred their own temporal concerns to the most sacred interests of the souls committed to them. They refused Reform, and the Revolution became inevitable. It was the working of God's justice. Lefevre, Zwingli, Luther, and Calvin, were soon to appear."

ROMAN CATHOLIC EDUCATIONAL TACTICS.

THE last words of our Parliamentary Correspondent for June were, "I would advise all good Protestants to be on their guard against this cunning demand for separate educational endowment on the part of the Roman Catholics," and we have now to bring forward another illustration of how the Romanists are plotting for this separate system. We quote from the Popish organ, the *Tablet* :—

"There is a point connected with the army which is deserving, and will, no doubt, shortly receive the attention which it deserves, and we desire to say a few preliminary words on this point, which is that of the education supplied to soldiers' children.

"The system at present pursued is that of mixed education, and the Rev. G. R. Gleig has been good enough to edit, and Messrs. Longman and Co. to publish, a 'school series' of books of instruction, which were intended, we presume, to contain necessary information on the several subjects treated, uncontaminated with matter objectionable to (Roman) Catholics. This attempt has proved, as might have been expected, a most signal failure, and the books furnish abundant evidence of the impossibility of avoiding objectionable matter when a Protestant is the writer and a (Roman) Catholic the reader. Let alone any supposition of ill faith, Protestants do not know enough of the (Roman) Catholic religion to avoid what is objectionable.

"We have heard that an attempt is about to be made to remedy this state of things by having the mixed schools supplied with books written or corrected by (Roman) Catholics, and published, we believe, by a (Roman) Catholic publisher.

"Now, we believe that such a step will be not only useless, but mischievous : but especially, we believe it to be one which no one has a right either to take or to consent to. It will be an amelioration which tacitly assents to the system of mixed education, and most falsely pretends to remedy its ineradicable poison. But we cannot stop to discuss the advisability of any modification of practice which would leave the system untouched, nor to show how much more depends on the teacher than on the class-book. Our points are:—*Firstly*, that this a question of education, and that it is out of the province of laymen to meddle or make in it, in any other way than to claim for themselves the privilege, as members of a tolerated communion, of the absolute control of their pastors. *Secondly*, that if the action of the laity were not thus restricted by the nature of the question, it so happens that this system has been condemned by every ecclesiastical authority, including the highest. We cannot be consenting parties to the alteration *in modo* of what the Pope has condemned *in forma*.

"Our claim, as (Roman) Catholic laymen, is simple and intelligible, and has, moreover, the advantage of being logically deducible from admitted premises. We claim no new concession of either right or favour. Everything has already been conceded to us on which we base our claim, and our claim is this, that spiritual, and what is called secular instruction, are one and indivisible, and that the attempt to separate them in accordance with the principle of 'mixed education,' has been condemned by the Pope, whom we are bound in conscience to obey. The free exercise of our religion having been conceded to us, the State can only in justice inquire—not whether the Pope is right or wrong in this decision, but only as to whether he has or has not decided the question."

We shall say nothing of the extraordinary doctrine embodied in the closing sentence of this paragraph. It is politeness itself in comparison of the abuse which we are obliged to read in the Popish prints ; but what we wish to

direct the attention of Protestants to is this—*first*, that it is incumbent upon them to resist the very first attempt to get the Government of this country to endow Roman Catholic schools in the army; and, secondly, to allow Popish books to be distributed at the public expense at these regimental schools.

If there be danger in Popish schools generally, there is surely far more danger in Popish regimental schools, where children, likely to become the soldiers of our armies, and the defenders of our country, will be trained from their youngest years in the Popish system, and with their minds prejudiced by Popish histories against the principles of our constitutional history, thus taught to cherish deep hatred against the Protestant crown and people of this country. They will become so divided in their allegiance, that when the time comes they will turn round like the Sepoys of India, and fight not for our crown and liberties, but for the Pope and Popish despotism. In short, we shall be training up soldiers for the Pope, and not for the Queen of Britain.

QUESTIONS FOR ROMANISTS ON THE IMMACULATE CONCEPTION.

“It is a dogma of faith, that the Most Blessed Virgin Mary, in the first instant of her Conception, by a singular privilege and grace of God, in virtue of the merits of Jesus Christ, the Saviour of the human race, was preserved exempt from all stain of original sin.”—Decree of Pope Pius IX., December 8, 1854.

1. Does not the Church of Rome profess to have received all her doctrines “through the written books and unwritten traditions, from the mouth of Christ himself, and from the Apostles themselves?”—*Coun. Trent.* Ses. iv. And does she not “adduce this as one of her principal claims to the title of an ‘Apostolical Church?’”—See *Catechism Trent*, part 1. chap. x. question 15; Milner’s *End of Controversy*, Letter xxxi.; Doyle’s *Abridgment*, p. 23, &c., &c.

2. Did Christ or his Apostles teach that Mary was conceived without the stain of original sin?

3. If they did not, it cannot be an Apostolical doctrine. How can the church that teaches it be an Apostolical Church, if what Bishop Milner says be true, that no religious society whatever, which cannot trace its succession in doctrine to the Apostles, has any claim to the title Apostolical?”

4. If they did not, does it not follow, that it forms no part of the “faith once delivered to the saints,” for which Jude (verse 3) exhorts us to contend earnestly?”

5. If they did not teach it, does it not follow that it was infallibly decided to be a true doctrine, and publicly announced to the church as such more than 1800 years after the Apostolic age?

6. How can the teaching of Pius IX. make it a “dogma of faith,” if the teaching of Christ, or of his Apostles, did not do so? Is the teaching of Pius more infallible teaching, or more authoritative teaching, than that of Peter or of Christ?

7. If Christ or his apostles did teach it, and if, as Dr. Cullen states (*Pastoral from Rome, Feast of St. Lawrence, 1854*), “it was always believed and taught by the Church spread throughout the world,” what did Pope Pius

mean, by asking the faithful to pray that God "would enlighten his mind, with the light of the Holy Ghost, in order that he might be able to decree as soon as possible concerning the conception of the most Holy Mother of God?"—*Encyclical Letter*, August 1, 1854.

8. Did Pope Pius still consider the question undecided, or did he not?

9. You say the Apostles did not teach it dogmatically. Does that mean that good Catholics are at liberty to doubt, or deny, or oppose what Christ taught, or Peter taught, and yet be under sentence of damnation if they doubt what Pius teaches?

10. Did Christ or his Apostles teach the doctrine at all? If so, dogmatically; that is, infallibly and authoritatively. Their teaching settled the question; and men were bound to believe it, because they taught it. If not bound to believe Peter, how are they bound to believe the "Successor of Peter?"

11. If the doctrine of the "Immaculate Conception" is now (8 Declast) for the first time a dogma or article of faith, does it not follow that there are more articles of faith in the present Church of Rome than there were in the Church of the Apostles; and that the present Romish faith is not "ONE" with the old Apostolic faith? How can a Church that has not the old Apostolic faith, be the old Apostolic Church?

12. If it is now a "dogma of faith" for the first time, does it not follow that the creed of the Church was imperfect before the new article was added? Can any one tell if the creed of the infallible Church is perfect yet?

13. If it is now dogmatically taught for the first time, how did the "Church spread throughout the world" find it out, so as always to believe and teach it, before the infallible chair had announced or decided it?

14. Can a living, infallible teacher of the Church be so very necessary as the Romish doctors allege, if the "Church spread throughout the world" can find out the true doctrine without his teaching; nay, before the infallible teacher has found it out himself, as Pope Pius admits, when he asks the faithful to pray that his mind might be "enlightened" to come to a decision on this subject?—*Encyclical Letter* above.

15. Can any one tell how the "Church spread throughout the world believed and taught" the doctrine of the "Immaculate Conception" before it was infallibly decided by Pope Pius, except through the exercise of private judgment? Or how it was that they were led to a knowledge of this doctrine by their private judgment sooner than he was by his infallible wisdom?

16. If the "Immaculate Conception" be the "first of the glories of Mary," as Romish doctors all say (Ullathorne's *Immac. Con.* p. 206), have the Popes been acting as her "loving clients" in allowing the faithful, for the last 1800 years, to dishonour her, by believing if they pleased, that she was born a "child of wrath, even as the rest"?—Ephes. iii. 3.

17. Could not any of the Popes have set the matter at rest, as well as Pius ix., by a single word? Had they not sufficient light on the subject? Where then did the "Church scattered throughout the world" get light on the subject?

18. We are often told in the Scriptures, that Christ never knew sin.—See Isaiah liii. 9; Luke i. 35, John viii. 46; 2 Cor. v. 21; Hebrews iv. 15, vii. 26; 1 Peter ii. 22; 1 John iii. 5, &c. Why are we not told once, that Mary never knew sin? If the sacred writers believed it, can any one tell why they did not mention it in those Scriptures which "can instruct to salvation"?—2 Tim. iii. 15.

19. The Council of Trent says (Session v., Decree Concerning Original Sin), "If any one asserts that this sin of Adam, which is transmitted into all by propagation, is taken away by any other remedy than the merit of Christ, &c., let him be accursed." Was not Mary the child of Joiachim and Anne, according to Romish tradition? Then must original sin have been transmitted into her, else the decree states what is not true.

20. If it be necessary, in order that Christ should be sinless, that he should have a sinless mother, can any one show why it is not equally necessary, that in order to be sinless, Mary should have a sinless mother, and Anne a sinless mother, and so on, up till fallen Eve herself? If a sinless Christ could not come from a sinful Mary, how could a sinless Mary come from a sinful Anne? Was Anne sinless, and her mother, grandmother, &c., up till Eve? Thus human depravity is overthrown.

"HIM THAT KNEW NO SIN, FOR US HE HATH MADE SIN, THAT WE MIGHT BE MADE THE JUSTICE OF GOD IN HIM."—1 Cor. v. 21.

N.B.—All the above texts are quoted from the Douay version.

POPERY IN CUBA.

WE have an opportunity of letting our readers know the practical effects of Romanism in Cuba, where Popish principles have full sway, from a work entitled *Cuba and the United States*, by James M. Philippo, author of *Jamaica*, &c. (Pewtress and Co.) Now, let us hear the author of the work in question. He says:—

"The unchecked influence of Popery upon society is fearful. There is nothing in it that purifies and elevates our nature. It leaves the heart without life and the mind without light. It is nearly all external. In the church there is no devotion—nothing to kindle up the soul. The cathedrals are great public shows, to which the people go to be amused, not to be edified. There is worship, but no religion—rather there is hypocrisy, but no religion; no religion in the hearts of the people; no correct and holy example in the life. They are practical atheists—some professing the outward form for the sake of decorum, some from fashion, some from fear, some from caprice. They observe days and months, and times and years, and groan under the irksome pressure of degrading rites and costly ceremonials. Their devotion is not the work of the heart, the rising of the soul to God; the worship which only can be acceptable to Him, because it is the simple and fervent expression of true feelings and wants.

"*There is no Sabbath.* The hallowed morn brings no relief from toil or care. Business is as urgent, the shops more attractive, and the theatres more thronged on that sacred day than on others. In certain places markets are held, attended by thousands of all classes. For the evening of this day the most attractive pieces for theatrical representation are reserved; the character and tendency of many of these are fearful—enough to weaken and destroy all the ties of virtue and morality in any people. All the claims of religion cease at an early hour. Everywhere the Sabbath is marked by worldliness. It is either spent in business or pleasure; and drunkenness and festivity everywhere abound.

"No one can doubt that the influence of the priest is very great over the minds of the female population. Females compose by far the greater part of his congregation; they attend the numerous feasts in considerable numbers, and are *nearly the only visitors at the confessional*. Infidelity is said to be very rife among the other sex, especially in the higher circles. Of true religion the Cubans have no conception, and Romanism is only a deception—a fraud.

"*It answers the ends of the priesthood.* As an engine of power it serves their purposes with the people; and should Romanism interfere with their liberty, they would

annihilate the one to preserve the other. Many of the most respectable inhabitants do not scruple to manifest their predilection for liberty of conscience. Free, however, to gratify themselves, and unchecked by its influence, they tolerate a system which in heart they believe to be a great and grievous imposture. *In their hearts Popery and its mummeries are thoroughly hated.* Still there lingers some superstitious fear before which many quail in moments of sickness or in the hour of death. They are then frightened into prayer, but not melted into contrition; they seek those consolations from external forms and superstitious ceremonies which genuine religion alone can impart.

"Like the parent State, Cuba has been vanquished and enslaved, oppressed and almost lost *through ecclesiastical intolerance.* Literature has been discouraged, and but for the vestiges that remain among some of the older families, and the infusion of liberal principles among her youth by England and America, she would have sunk ere this into utter barbarism. Infidelity has been imported principally from France; and the people, submerged in ignorance, are carried away by a torrent of licentiousness and unbelief."

Our author adds:—

"Not only is domestic infidelity fearfully prevalent; even female virtue is but little esteemed. In the highest circles vice of this character reigns almost unchecked, and its influence extends itself down to the lowest ranks of society. Every class is more or less tainted with the evils; both priests and people are alike. 'The whole head is sick.' Popery does not meet this monstrous evil. It cannot. It rather soothes and cherishes it—weakening the motive to purity—annihilating all the safeguards to virtue; by its ruthless invasion and scrutiny of the female heart it leaves it a prey to every passion, and fearful is the harvest of immorality that results from it. Thus the moral condition of the masses is deplorable, and their bigotry, superstition, and vice, are of no common kind."

THE DUKE OF HAMILTON AT ROME.

WE quoted in our last a paragraph from a Romish journal, well informed in such matters, and which had gone the round of the papers, in regard to a visit recently paid by the Duke of Hamilton to the Pope. A journal in Glasgow has contradicted the paragraph in question; and many seem to have taken for granted that it therefore must be incorrect. As we are by no means satisfied with this, we have written to the editor of the latter journal asking upon what authority the contradiction was made, and have received no answer. Romanists and their allies are by no means scrupulous in making contradictions when they have a purpose to serve. We have inquired in the present case very carefully, and have only to say, that upon receiving a contradiction upon any good authority we shall very willingly withdraw the paragraph, but not otherwise. All the evidence, so far as we can see at present, is on the side of retaining it.

THE PROTESTANT ALLIANCE.

THE seventh anniversary of the Alliance was held at Freemason's Hall, London, on May 24. At one o'clock the chair was taken by the Earl of Shaftesbury, and afterwards by J. Finch, Esq. Among those present were the following:—The Hon. A. Kinnaird, M.P., Colonel Fenning, Major Baker, Captain Layard, Revs. Dr. Weir, Dr. Rule, D. Wilson, S. Garratt, W. McCall, J. Moran, S. G. Garrard, J. T. Baylee, W. Vernon, W. W. Robinson, R. Parkinson, Angelo Tachella (Head Master of Glay Justif, France), Messrs. Haldane, J. Dugmore, J. W. Maxwell, Wilbraham Taylor, I. Braithwaite, J.

G. Wilson, R. J. Snape, G. H. Davis, J. Cook Evans, and G. H. H. Oliphant.

The Rev. Daniel Wilson (Vicar of Islington) opened the meeting with prayer.

An abstract of the report was read by the Honorary Secretary, and the financial statement by the Secretary; after which the Earl of Shaftesbury addressed the meeting.

The resolutions were carried unanimously.

The report has since been published, and is a very interesting document. We wish we could transfer a portion of it to our pages, but it is a very condensed statement, and we prefer requesting our readers to supply themselves with copies.

PROCEEDINGS IN THE CASE OF DITCHER v. DENISON. By the Rev. J. Ditcher. London: T. Hatchard.

This pamphlet is interesting, as it illustrates the unsatisfactory state of the Church of England in regard to heretics and alleged heretics. It seems a remarkably difficult thing to make good the distinctive Protestantism of that church by a summary and effective expulsion of those whose spirit and sympathies are entirely with Rome. Unless some plan can be discovered by which to give effect to the apostolic maxim, "A man that is an heretic after the first and second admonition reject," no one can tell what the future of that church shall be. The policy of secular politicians and judges consists in schemes of comprehension, and under cover of this, Jesuitism is evidently very busy and successful at present in the Church of England, whilst sound men are wearied out by ineffectual struggles and enormous expense.

DEATH SCENES OF SCOTTISH MARTYRS. By Henry Inglis. Edinburgh: Thomas Constable & Co.

Much has been done to blacken the memories of the Scottish martyrs, but every day is now bringing out in clearer development the importance of those principles for which they shed their blood. They have left a

noble inheritance of liberty and truth behind them, and their descendants would be base indeed, if they were not prepared to do them honour, and to maintain the same heroic struggle in more peaceful times. We have read with much interest the work of Mr. Inglis. It breathes the spirit of true poetry, as well as of sound principle, and is illustrated by valuable historical illustrations. From the handsome way in which it is got up, it will form an admirable volume for the drawing-room table.

DRAWING-ROOM DISCUSSION BETWEEN A PROTESTANT CLERGYMAN AND A ROMAN CATHOLIC PRIEST. Dublin: George Herbert.

This discussion took place in Ballymoney, between the Rev. C. F. Macarthy, of Dublin, and the Rev. Henry M'Loughlin, a Romish priest. It originated in a case of perversion in that locality. In reading it over we rather regret the publication at all. No doubt it sufficiently illustrates the ignorance of the Romish priest; but there is no method in the discussion, and it contains very little fitted to guide or enlighten inquirers. Besides, it wants authority; for, although there is no reason to suppose that the short-hand writer is inaccurate in his rendering, the publication is not certified by either of the disputants.

THE ECLECTIC REVIEW AND DR. WISEMAN.

Our higher class periodicals seldom meddle with the Romish controversy, and when they do, generally only betray their own incapacity to deal with it. The consequence of this is, that the public leaders of the political world seldom fathom the deeper springs of political action, and often ludicrously mistake the leading sources of influence in the great drama of European politics. We are glad to note a prominent exception to this rule in the case of the *Eclectic Review*. In the Number of this able Journal for July, we have a review of Dr. Wiseman's *Recollections of the Four Last Popes*, evidently written by a man of high intelligence on the whole question, and who appreciates aright both the essential peculiarities of Romanism, and the nature of those insidious arts by which it is seeking, with marvellous success, to regain its ancient dominion in Britain. The following passage will give an idea of the style and spirit of this article:—

“Not only has his Eminence been governed by a discretion which seems to apprehend the sponge of the ‘Index Expurgatorius’ at his back, but the whole style of the book, in the selection of his matter and his mode of treatment, indicates the presence of a specific aim beyond the mere purpose of amusement, on the one hand, or of information on the other. We trace in it the culinary skill of an ecclesiastical Soyer or Ude, so proportioning spice and condiment to the known taste of his guests, as to impart a zest and flavour to an unrelishable dish, and seasoning the whole for the English palate. The result is one which does credit to the ability of the *maitre de cuisine*, but reflects little merit, as we take it, on the community for whom he caters. The work is eminently wordy and pictorial, the former partly the vice of the Cardinal's style, but both of set intention and purpose of heart. Our readers have some notion, for most have witnessed it in their school holidays when young, how the professional juggler engages the attention of the spectator while he contrives his legerdemain. He has his story, his patter, his anecdote; and while he seems most unconcernedly entertaining his auditory with words, he is weaving meantime the magic deception which mimics reality, and yet surpasses belief. Who knows not that half the stock-in-trade of the wizard is his incantation—that witches brew no hell-broth without their preludial hell-song? No one understands this better than Cardinal Wiseman, and he practises it to perfection. We hope we need not explain that in saying thus much we make no impeachment of his morals or his integrity, but simply avouch what to our own apprehension is patent in the method he pursues. While he recalls his reminiscences, and scatters his anecdotes few and far between, he never forgets that he is an ecclesiastic, and a servant of his Church; and nothing is told and nothing withheld, nothing daubed out and nothing painted in, but with a view to commend the institution he supports and professes. He throws dust with inimitable grace—he means to throw it. Robin and Anderson are not more apt at small-talk than is his Eminence, and with the same purpose. Expert as a bull-fighter, he first snares with his mantle before he stabs as the *picador*. Astute as the fox, he winds and doubles ostensibly, while he secretly and safely slinks off to his cover. There is to us an immense amount of clerical thimbleric, far more than of mere author-craft, in the long-winded array of words which march in goodly procession through the ponderous paragraphs of the Cardinal's book. They are fitted to blind, not enlighten; a veil rather than an apocalypse; a Delphic enigma, not an intelligible guide. This was in a singular and quite spontaneous way the impression made upon us as we wended our course through these by no means uninteresting pages; but especially were we thus affected in the perusal of the life of the Seventh Pius, which occupies nearly half the volume. There ought not to be less in the shape of incident to declare of that Pontiff, whose life was unusually eventful; yet here the author more than elsewhere indulges in sundry small cataracts or waterspouts of words, that more than once threatened the conquest of our patience, and the interruption of our task. They consist of—but these belong otherwheres as well—unbounded laudations of the glories of ecclesiastical Rome, and of the superhuman virtues of its rulers. This pomp of words and shows we take for what it is worth,

but will own that we cannot view without apprehension the calibre, spiritual and intellectual, of those English readers for whom pictures of ecclesiastical ceremonies have charm enough to be an allurements to apostasy. And such is the signification which we attach to our epithet of *pictorial*, as applied to the Cardinal's work. His style and his selection of subjects for description are both sensuous. It is the style which Romanism of itself forms; and Dr. Wiseman has had kindred elements in his nature; so that in his case the training has been easy, and the acquisition perfect. No person can live any length of time in Rome the City without the taste for processions and external delights of Rome the Church developing itself more rapidly than in most places, for there pre-eminently the Church ministers to eye and ear the showy sight, the pleasant sound, the painting and the statue, the colonnade and basilica, the censer and the pomp, the harp and the organ. It is the *genius* of the religion, and no less the *genius loci*: and the two influences bear upon the denizens of the Eternal City with a potency they care not to resist.

"And what the actual Rome effects by an insensible charm on the minds of unoccupied residents, and sentimental tourists, aided by the relaxing air, the natural beauty, the easy and accommodating morality of both religion and people—that the Cardinal aims to accomplish by means of his book; and gauging the intellect of the persons for whom it is prepared, our soul is exceedingly filled with the contempt it displays for the Christian faith and common sense of Englishmen. Can it be that the hearts of our countrymen are to be lured like those of little men and maids of nursery existence by the offer of gilt gingerbread, or a pretty picture-book? Is the religion of the recent converts to Popery only one of Gothic architecture—'the long-drawn aisle, the fretted vault?' Is it a matter of Pugin and painting, posture-making and perfume, processions, flowers, and banners? Would it die if unfed with altar-dressings suited to ecclesiastical seasons—its white, its red, its green, its purple, its black? Are lighted candles at mid-day the flame that attracted the moths? Is the child's play of dressing and undressing during service—the alb and amice, the stole and chasuble—the bowing to the right and curtsying to the left—the palpable unspirituality and puerility of the mass—is it this which has appealed so successfully to the frivolous and earthly natures whom it has besnared? Is their *penchant* for pomp the same as the confessed weakness of the Olympians—

'Nos quoque tangit honos, festis gaudemus, et aris?'

We have seen much of the acted Romanism of all lands, and no little of the heathenism so largely adopted by the human race, and by no feature of their correspondence are we more impressed than by the absence of seriousness characteristic of both. They both have a stern and dark, not to say a sanguinary repressive side; but the prevailing characteristic of each is levity and lack of thought—a worship that is a compound of farce and fun—a life that only recognises a soul to make a mock of it and its Creator. Now, if this be the sorcery wherewith the Dalilah of Rome has bewitched her votaries out of Protestant communions, we must allow they were easily befooled, and that their folly almost precludes compassion for their delusion. Nevertheless, as these simpletons have souls to be saved, though they now sport themselves with their vain deceivings, we must deplore their ecclesiastic craze, and desire for them an awakening to true wisdom, and the grace of evangelical repentance."

POPISH BOOKS IN CHURCH OF ENGLAND SCHOOLS.

WE have frequently called the attention of our readers to the sin and danger of the present plan of the Privy Council, in not only directly promoting Popery, but in mixing up Popish books with Protestant in their school catalogue. Such a plan is both fitted to mislead the unwary and to promote the purposes of the designing. We have before us a curious illustration of this in an able pamphlet by T. W. Christie, Esq. of Kilhow House, Wigton, county of Cumberland.* His object is to expose the introduction of the Jesuit books of the Privy Council into the Church of England School of All Hallows, and this too at the express request of two clergymen of the Church of England, the Rev. W. M. Gunson, and the Rev. Joseph Brunskill. When

* London: W. H. Collingridge.

first charged with the offence, however, these reverend gentlemen flatly denied any share in the transaction, and that in language of startling precision, as follows:—

“SIR.—In a letter which you printed last week, signed ‘T. W. Christie, Kilhow,’ the writer accuses me of sundry enormities. It therefore seems necessary that I ask for space in which to *deny* the truth of his charges. They are baseless slanders, which *could* not be true, as their utterer ought to know.—I am, &c.

“Askham, 11th January.

“JOSEPH BRUNSKILL.”

“SIR,—In reference to Mr. Christie's letter inserted in your last week's *Patriot*, I hope that you will allow me to say that I had no share whatever in introducing the ‘Sequel to the First Book of Reading Lessons’ into All Hallows’ School. It was introduced, detected, and discarded in my absence. I never saw the book, never heard of it, and was not aware of its existence, much less of its presence, in All Hallows’ School, until some time after it had been withdrawn therefrom. I am neither a ‘trustee’ nor ‘guardian’ of this school, but simply one of six managers named in the trust-deed.—I am, &c.,

“W. M. GUNSON.

“Cambridge, 12th January 1858.”

To any one not acquainted with Jesuitism, this must have appeared conclusive; but unfortunately for the reverend Romanizers, Mr. Christie had seen a copy of their application to the Privy Council. He wrote to Mr. Lingen for a certified extract of that application, which was immediately forwarded, and is published in the pamphlet before us. It runs as follows:—“The undersigned, being a majority of the managers of All Hallows’ National School in the county of Cumberland, apply to the Committee of Council on Education for the works which are marked in the annexed list,” &c. These works are, “Educational Series of the Christian Brothers’ First Book of Reading Lessons. Sequel to ditto, Second Book,” &c., and the application is subscribed by “W. M. Gunson, clerk, M.A.; Joseph Brunskill, curate.”

Of course the point is now established by incontrovertible evidence, and the public is deeply indebted to Mr. Christie for his zeal and energy. But what will the excellent Bishop of Carlisle do? And will such a case not open the eyes of Protestants to the danger and mischief of the present system?

THE DEVOTION OF THE SACRED STATURE OF OUR LORD.

THE traveller in the districts of the Rhine cannot fail to observe the great pains bestowed by the Romish priesthood, to keep up the pseudo-religious excitement produced a number of years ago, by the exhibition of the so-called “Holy Coat” at Treves. On Sundays generally, but frequently also on week-days, boat-loads of pilgrims are seen either gliding down the majestic stream, or stemming the tide of waters, by the aid of horses or human sinews, on their pilgrimages to or from some favourite shrine, undertaken with a view to obtain the indulgences promised to such devotional visits, or to avert some local sickness, failure of produce, or other natural calamity, by the intercession of the saint in whom they are taught to place their trust. On these occasions it is usual for the priest in full canonicals, and wielding a huge crucifix, to place himself in the stern of the boat, at intervals intoning a hymn in praise of the saints, repeating Ave Marias and Pater Nosters, and directing the devotions of their boats’ crews with intense gesticulations and vast apparent fervour. The writer has often observed their proceedings at a distance, and would have been glad, if it had been consistent with self-respect, to have mixed with them, in order to watch more closely the

religious movement (if it may be so called) going on among them. As it was, he was obliged to be satisfied with such accounts as he could gather from the people of the country; most of whom seemed impressed with a high notion of the purity of such performances. From what he heard, he is convinced that the effect produced is to be ascribed to the dexterous appeals of the Romish clergy to that never-failing source of sacerdotal power, *superstition*. You have only to invest any object of outward devotion with the character of a spell, a charm, or a talisman, to engage a whole host of fears, hopes, expectations, longings in its favour. The wisest among us is not altogether exempt from this feeling—the poor, the ignorant, the afflicted, carry it with them from the cradle to the grave. The Romish clergy, therefore, set about multiplying these spells and charms, and, by their aid, weave a net of superstitious practice, which diverts the channel of religious feeling from God and the Saviour to the Church and themselves as its ministers.

This is strongly illustrated in a form of devotion, of which the writer proceeds to give some account.

Some years ago he visited the Rhine, and lived there for three weeks in the family of a Protestant friend. Many stories were told him of the gross superstitions encouraged by the priests of the neighbourhood; and among the rest the devotion of the *Sacred Stature or Altitude of our Lord and Saviour Jesus Christ* was particularly mentioned. The instrument of this devotion (a copy of which he procured, and has now lying before him) is a roll of paper about five feet eight inches long, and about two and a half inches in breadth. It is covered with letter-press in divisions, beginning (as it lies before the reader) on the left, and continued in compartments or pages to the extreme right. The whole length, when stretched out, purports to be (as appears from the title in very large print) the "*certain and veritable height of our dear Lord Jesus Christ as He appeared on the Cross on earth, and this height was found near the sepulchre in the year which is numbered 1655, as it hath been notified, and to the full confirmed, by Pope Clement, the eighth of that name.*"

Then follows this sentence:—

"Praise be to the most holy name of Jesus, *and to his height (stature) to all eternity. Amen.*"

Then a description of the benefits to be derived by the devotee from wearing the spell, either about his person, or having it in his house, viz., it "shall protect him against all enemies, visible or invisible—from robbery on the highway—from all manner of witchcraft or sorcery (!)—from false tongues or false judgments." And it proceeds, "If a pregnant woman shall bear it about her person, or bind it around and between her breasts, she shall bring forth without great pain, and shall in no wise miscarry; and in what house soever this height of Jesus Christ shall be kept, nothing evil shall abide therein—thunder-storm or tempest shall have no power to harm it; fire and blood shall not assail it. Sanctify thyself, therefore, O Christian man, ✠ every morning in the name of Jesus Christ, and for the whole of the ensuing week; recite every Sunday five Pater Nosters and five Ave Marias, together with the creed, to the praise and honour of the sacred five wounds of Jesus Christ. And he that would have the benefit of this 'Height (stature) of Christ,' must read it three times in the year, or if he cannot read it himself, have it read to him by others; and if within the year he can find no one to read it to him, let him pray three rosaries complete; the first on Good Friday, the next on the Friday before Pentecost, and the third

on the Friday before Christmas. So shalt thou, O Christian man, be sanctified by the sacred stature, by land and by water, by day and by night, in body and in soul, to all eternity. Amen.”



Then follows a long prayer with the superscription:—“Here begin the delectable prayers of the sacred stature of Jesus Christ by the Holy Father Francis, and thus they run.” Then, after invoking the benefit of the veritable body and blood in the Sacrifice of the Altar, it goes on to pray, that Jesus Christ would, by the virtues of his holy stature, protect the votary from all mischance, all imprisonments, personal injuries, slanders, from fire and flood, poisonings and trespasses in his own person, his tillage, his corn, his meadows and gardens, his fruits, his cattle, and all his worldly stores. Then follows this petition:—“I pray Thee that Thou wouldest, by this Thy stature, preserve and guard me, poor sinful man, as also all these things, unto me; and, moreover, shield me against all wizards and witches (?), as also from hail and lightning; and that Thou wouldest grant unto all women, labouring with child, a joyful delivery.”

Then follow adjudications addressed to Christ, to hide him (the suppliant) with his *sacred* altitude, for the next week, in his own holy and mysterious divinity, as the Deity is hidden in the humanity, and as the accidents are hidden in the reality of the sacrament in the hand of the priest. “Oh, Jesus Christ! I pray Thee hide me between Thy shoulders; hide me in Thy sacred five wounds; wash me clean *by Thy sacred altitude*, and with thy rose-coloured blood; the Holy Trinity be my shield and guardian against all enemies, visible or invisible. In the name of God the Father, the Son, and the Holy Ghost. Amen.”

After securing these all-powerful protectors, the devotee hurls defiance at all his enemies, spiritual or corporeal. “He that is stronger than these three (the Trinity), *and this Holy Altitude*, let him come on and assail me, if he dare.”

This prayer occupies five compartments or divisions of the slip. Between the second and third is the following cabalistic figure or symbol:—

I N	A S	R I
✠		
M	M	S
✠		
Jesus, Maria, Joseph.	A ✠ LU	Joachim and Anna.
C	M	R

After the prayer follow three crosses.



Then—

“In God and our dear Lady have I put my hope and my trust.”

“Please God, such is my design in which, by aid of this altitude of Jesus Christ, I will always pursue; and, in hope and trust therein, will die, for all eternity and everlasting happiness.”

The slip concludes with the following benediction:—

“Christus vincit ✠ Christus regnat ✠ Christus imperat ✠ Pax Dom. Nost.

I. C., virtus sacratissimæ passionis ejus Lignum S. Crucis, B.M.V. benedictis et Sanctorum Electorum, titulus Salvatoris nostri in Cruce I.N.R.I., be propitious to me against my enemies, visible or invisible; from all these, may Jesus, who died on the cross, defend me. This holy altitude of Christ bless me, this stature of Christ strengthen me, this sacred length of Christ defend me, until, this life ended, he shall take me to himself.

“In the name of the Father, the Son, and the Holy Ghost. Amen.”

S. ✠ S.

The language of this precious slip is often rude and even ungrammatical. It is printed in five separate slips, of very coarse paper, so carelessly pasted together, that an inch more or less in the entire length seems to be of no importance. The copy before the writer is exactly 5 feet 8 $\frac{3}{4}$ inches long, but it might be extended to 5 feet 9 inches, or shortened to 5 feet 8 inches, according to the fancy of the person employed to paste the separate slips together. The tone of the incantation is, however, very well kept up throughout. Upon the whole, the document is very likely to catch the fancy of the vulgar, and has, no doubt, done good service in chaining down their devotional feelings to objects of external worship, and thus preventing them from taking that dangerous turn towards the inward and spiritual Christianity, from which priestcraft has everything to fear and nothing to hope.

THE USURPATIONS OF THE CLERGY

OF OLD SOCIAL BLESSINGS OF THE REFORMATION.

THESE usurpations tended greatly to enslave and impoverish the people, and for their removal we are indebted to the Reformation.

1. The Reformation has diminished the wealth of the clergy.

It is the doctrine of Adam Smith, that the richer the Church, the poorer the State. “It may be laid down as a certain maxim, that, all other things being supposed equal, the richer the Church, the poorer must necessarily be either the sovereign on the one hand, or the people on the other, and in all cases the less able must the State be to defend itself. In several Protestant countries, particularly in all the Protestant cantons of Switzerland, the revenue which anciently belonged to the Roman Catholic Church, the tithes and church-lands, has been found a fund sufficient not only to afford competent salaries to the established clergy, but to defray, with little or no addition, all the other expenses of the State.”* In England the clergy were at least as wealthy as in other states. “In the sixth of Henry IV. the Commons proposed in plain terms to the king, that he should seize all the temporalities of the Church, and employ them as a perpetual fund to serve the exigencies of the State. They insisted that the clergy possessed a third of the lands in the kingdom, that they contributed nothing to the public burdens, and that their riches tended only to disqualify them from performing their ministerial functions with proper zeal and attention. In the eleventh year of the king they returned to the charge with more zeal than before; they made a calculation of all the ecclesiastical revenues, which, by their account, amounted to 485,000 marks a year, and contained 18,400 ploughs of land. They proposed to divide this property among fifteen new earls, 1500 knights, 6000 esquires,

* Smith's *Wealth of Nations*. vol. iv. p. 65.

and 100 hospitals, besides 20,000 pounds a year, which the king might take for his own use." *

By the Reformation the sum of this enormous wealth has been in some degree diminished. In the first place, all the wealth of the monasteries has been taken from the Church. This property alone would, according to Sir John Sinclair, † bring in at the present time a revenue of six millions sterling per annum. The lands of these monasteries, too, were tithe-free, and hence their present possessors do not pay tithe to the Church.

The bishoprics have also been much reduced in value. In the reign of Henry VIII. ‡ seventy manors were taken from the archbishopric of York, and other bishoprics suffered in proportion. It was a common practice with Queen Elizabeth, when a bishopric became vacant, to make the new bishop relinquish some of the lands belonging to the see. In the civil wars which occurred in the time of Charles I., the Church suffered severely, as the clergy, for the most part, took the side of their monarch. Yet, after all these deductions, will any one complain of the poverty of the Church of England? But if the clergy are now so rich, how rich must they have been in the days of Henry VIII.?

Besides these abstractions from the property of the clergy, many sources of revenue are lopped off, such as confession and penance, contribution at feast-days, expenses of images, masses, and pilgrimages—all these things brought money to the clergy. It was calculated in the reign of Henry II. that by penance alone the clergy obtained more money than all the funds and taxes that were paid into the king's exchequer. § The Reformation has taken a large portion of property from the Church, and given it to the people; it has also prevented the people giving a great deal of money to the Church, which they would otherwise give. How, then, are we impoverished by the Reformation?

But the Church would, no doubt, in a course of years, accumulate a fresh stock of property, were it not for the abolition of the celibacy of the clergy. Many of our clergy have still enormous revenues, and get immensely rich; but they do not give their property to their own order. No; they have families, and consequently they leave their money to their children. The property accumulated in the service of the Church is thus restored to society; it again circulates through the channels of agriculture and commerce, and tends to enrich the community.

The enormous wealth of the clergy was, no doubt, one main cause of the bad state of their morals.

"The bishops were grossly ignorant; they seldom resided in their dioceses, except it had been to riot it at high festivals; and all the effect their residence could have was, to corrupt others by their ill example: they followed the court of princes and aspired to the greatest offices. The abbots and monks were wholly given up to luxury and idleness, and the unmarried state both of the seculars and regulars gave infinite scandal to the world; for it appeared, the restraining them from having wives of their own, made them conclude they had a right to all other men's. The inferior clergy were no better; and not having places of retreat to conceal their vices in, as the monks had, they became more public. In short, all ranks of churchmen were

* Hume's *History of England*, vol. i. p. 366.

† Sinclair's *History of the Revenue*, vol. i. p. 184.

‡ Sinclair's *History of the Revenue*, vol. i. p. 184.

§ Hume's *History of England*, vol. i. p. 137.

so universally despised and hated, that the world was very apt to be possessed with prejudices against their doctrines; for the worship of God was so defiled with gross superstition, that, without great inquiries, all men were easily convinced that the Church stood in great need of a reformation." *

2. The Reformation has diminished the number of the clergy.

For the same reasons which induce all despotic monarchs to increase their standing armies, the Popes were always anxious to increase the number of the clergy. These formed the Pope's army, spread in different cantons over all Europe: these were the instruments with which he was enabled to tyrannize over the rest of mankind. He separated them from all other men by the vow of celibacy; he exempted them from the jurisdiction of civil laws; and their property was under his special protection. Every one knows, that if a small State support a large standing army, that State will be impoverished. That State, too, which supports a large army of priests, will also be impoverished. The clergy, like the soldiers, are what Adam Smith calls unproductive labourers: they toil not, neither do they spin. Although they may be classed with the most respectable and honourable characters, they contribute nothing to the stock of national wealth. They are supported by the industry of others. An army of priests is, in fact, a greater evil than an army of soldiers. The latter, however destructive to civil liberty, may be useful in repelling an external foe; but the former are not only incapable of defending us, but, by the degrading doctrines they preach, they often render us incapable of defending ourselves.

It is but in few countries that we are able to ascertain the exact number of the clergy; but we are able to do this precisely, in regard to Spain and France before the Revolution. Laborde, a learned and intelligent Frenchman makes the following statements:—

STATE OF THE CLERGY OF FRANCE BEFORE THE REVOLUTION.

Secular clergy,	241,989
Monks,	78,015
Nuns,	79,972
Inferior ministers of the churches,	60,302
	<hr/>
	460,278

NUMBER OF THE SPANISH CLERGY IN 1788.

Monks of 1925 convents,	49,238
Nuns of 1081 convents,	22,347
Secular clergy,	60,233
Ministers of churches,	15,834
	<hr/>
	147,657

"The clergy of France, as appears from the above summary, amounted to one fifty-second of the whole population, estimating this latter about twenty-five millions; whereas, the clergy of Spain, if the population of this country be reckoned at eleven millions, forms no more than one sixty-ninth of the whole." † No more than one sixty-ninth of the whole! that is, about one thirty-fourth of the grown-up people; and a still greater proportion of the men are employed in the services of churches and convents. Now, let me suppose that the same proportion of the population of England, at the present

* Burnet's *History of the Reformation*, abridged, p. 29.

† Laborde's *View of Spain*, vol. v. p. 15.

moment, were devoted to the Church, how many ecclesiastics should we have? At the last census, (1821,)* the population of this island, exclusive of Scotland, was near twelve millions; so that if we had the same proportion of clergy which they had in Spain, we should have upwards of one hundred and seventy-two thousands; and if we had them in the same proportion which they had in France, we should have upwards of two hundred and thirty thousands; and it is probable that before the Reformation, the clergy in those countries, as well as in our own, were still more numerous. These accounts, too, include those only who are strictly ecclesiastics; but there must have been a variety of subordinate officers, all of whom must have been supported at the public expense. So, altogether, this country must have had a goodly number of persons, who were abstracted from the active pursuits of life, who added nothing to the public wealth by their own labour; but who, on the contrary, devoured the produce of the industry of others. The Reformation set all these people at work, and thus enabled them to support themselves, and enrich their country, and no longer to be burdensome to the other classes of the community. How, then, are we impoverished by the Reformation?

3. The Reformation has abolished the celibacy of the clergy.

The design of this forced celibacy was, no doubt, to separate the clergy from the rest of mankind, and hence render them devoted to the holy see. It was admirably adapted to promote this end; for when a man has only one passion which he is allowed to indulge, that passion becomes so much the stronger. As the monks were excluded from society, the effects of this unnatural prohibition is in them more observable. Such was their devotion to the Pope, that they practised the grossest and the basest tricks, in order to get money from the people for the good of the Church. Such was their cruelty, that they were the chief instruments in carrying on the tortures of the Spanish Inquisition. This is the effect which this unnatural state tends to produce on the mind when the vow of celibacy is faithfully kept. But in very many instances this was not the case. We must deny the truth of all history, if we do not admit, that previous to the Reformation, the clergy were remarkable for their profligacy and debauchery. So notorious was this, that with a view of diminishing the evil, the Pope was in the habit of granting licenses to the priests to keep concubines. "After the canons which established the celibacy of the clergy were, by the vigorous endeavours of Archbishop Anselm, more rigorously executed in England, the clergy gave almost universally and avowedly into the use of concubinage; and the court of Rome, which had no interest in prohibiting this practice, made very slight opposition to it. The custom was become so prevalent, that in some canton in Switzerland, before the Reformation, the laws not only permitted, but, to avoid scandal, enjoined the use of concubines to the younger clergy; and it was usual everywhere for priests to apply to the ordinary, and obtain from him a formal liberty for this indulgence."† "The restraining of the clergy," says Bishop Burnet, in the quotation already made, "from having wives of their own, made them conclude that they had a right to those of all other men."

4. The Reformation has rendered the property of the clergy liable to be taxed by the civil power.

Previous to the Reformation, all the property belonging to the Church was under the special protection of the Pope. Some of the Popes claimed the

* In 1851, 17,922,768.

† Hume's *History of England*, vol. i. p. 187.

right of taxing the clergy at pleasure, though this right was sometimes disputed. There was no dispute, however, respecting the right of the king and the parliament. Neither of these could lay their impious hands on the goods of St. Peter. Pope Boniface VIII. * issued a bull prohibiting all the princes of Christendom from touching the property of the clergy, and even prohibiting the clergy from giving anything of their own accord. None of the clergy dared disobey this bull. The measures pursued by Edward I. compelled them to have recourse to an expedient somewhat similar to that which is sometimes practised, in regard to tithes, by members of the Society of Friends. They put the money in a church, and the kings officers came and took it away. The clergy formed a separate body in the State, and consequently taxed themselves. How far their payments were equal to what they ought to have paid, in proportion to their property, it is not now easy to ascertain. But it is certain, they did not give satisfaction to the House of Commons; for that house complained, in the reign of Henry IV., that the clergy contributed nothing to the public burdens. † The Archbishop of Canterbury declared, that although the clergy did not go to war, yet, that day and night they offered up their prayers for the happiness and prosperity of the State. The speaker smiled and answered without reserve, that he thought the prayers of the Church a very slender supply.

It was ascertained at the French Revolution, that the French clergy, who paid only 11,000,000 of livres, should, according to their fair proportion of property, have paid 17,000,000.

The clergy of England before the Reformation knew how to take care of their money, as well as those of other countries, and of later times.

But had the clergy paid their proportionate share of the public burdens, their separation from the other classes was exceedingly objectionable. They had always the means of disturbing the civil government. When the kings wanted money, they were induced to make imprudent grants to the clergy. The persecutions against the Protestants were often enforced by needy monarchs, that they might more effectually secure the favour of the Church.

Though the abolition of this privilege of the clergy, in regard to pecuniary matters, is an effect of the Reformation, it did not take place immediately on that event. The clergy continued to vote supplies to the Crown till the reign of Charles II., when the power of taxing the clergy was surrendered to the parliament. The convocation, however, continued to meet till the reign of George I., when their assembly was found to be so hostile to the interest of the government, that their sittings were prorogued for ever.

THE WEALTH AND PRIVILEGES OF ANCIENT ABBEYS.

PERHAPS a better idea could hardly be received of the nature of Romanism, than by studying the charters of some of the old Abbeys. The following, for example, is a literal translation of the charter of Holyrood. It will be seen that the monks had not only extensive urban rights, but houses at Airth, Renfrew, and Berwick; the first on the Forth, the second on the Clyde, and the third on the sea-coast. Not only themselves, but their servants, and even their swine, were free from demands and taxation. Our Government is again rapidly fostering a similar growth of these noxious institutions at the public expense. The date of the document which follows is 1128.

* Hume's *History of England*, vol. i. p. 263.

† *Ibid*, p. 266.

“ In the name of our Lord Jesus Christ, and in honour of the Holy Cross, the blessed Virgin Mary, and all saints, I, David, by the grace of God, King of Scots, by royal authority, and consent of Henry my son, and the bishops of my kingdom, confirmed by my earls and barons, attested by the clergy, and by divine instinct approved by the people; do grant, and perpetually confirm to the Church of the Holy Cross at Edinburgh, the several things hereafter mentioned, that is to say, I grant to the said church and canons regularly serving God therein, in free and perpetual alms, the church of the castle (of Edinburgh), with the appurtenances and rights thereof, trial by duel, water and fire ordeal, so far as appertains to the ecclesiastical dignity, with the town of Saughton and its several divisions; and the church and parish of St. Cuthbert's, with all things thereunto belonging, with the church, town, and its divisions, and the ground whereon the church is situate, together with all the lands lying under the castle, viz., from the well which riseth or springeth near the corner of my garden, by the way which leads to the church of St. Cuthbert's.” (This way I take not to have been the present, which leads through the West Port to St. Cuthbert's church, but that which anciently led down the northern side of the Castlehill to the said church of St. Cuthbert's.) “ And on the other hand, along the foot of the Castlehill, to a rock at the eastern side of the said Castlehill, with two chapels belonging to the said church of St. Cuthbert, namely, Corstorphin, with two bovates (thirty acres), and six acres of land; and the chapel of Liberton, with two oxgangs (thirty acres), together with all the rights and tithes, as well of the dead as the living in Legbernard, which Macbeth gave to the said church, and I have confirmed: Also the church of Hereth (Airth, in Stirlingshire), with the lands thereunto belonging; together with the several lands by me thereunto annexed, as surveyed by my officers and others, I have given to Alwinus the abbot, with a salt-pan, and twenty-six acres of land in the said town of Hereth; which church and lands I will that the said canons of the Holy Cross freely hold and quietly possess for ever: And I hereby strictly enjoin that no person presume to molest or disturb any of the said canons, their vassals, or servants, residing on the said lands, or that any work, auxiliary, or secular customs be unjustly exacted from them.

“ I likewise grant to the said canons liberty to erect a mill upon the said lands, and to have and enjoy in Hereth all the following rights, customs, and conveniencies, viz., in rivers, fishings, meadows, and pastures, and to enjoy all things necessary, in as full and ample a manner as when they were in my own possession: Together with the town of Broughton and its respective divisions; the lands of Inverleith, in the neighbourhood of the harbour, with the said harbour, half of the fishings and tithes of the several fisheries belonging to the church of St. Cuthbert: The towns of Pittendrich, Hamar, and Fordam, with their several divisions; and the hospital with a carngate or plough of land,* with a perpetual annuity of forty shillings out of my town of Edinburgh; and for supplying the said canons with apparel I give to them one hundred shillings out of my cain (petty tithes) at Perth, and from the duties which arise to me out of the first merchant ships which arrive at Perth; and if none shall happen to arrive, I then give to the said church, out of my revenues in Edinburgh, the sum of forty-eight shillings; out of Stirling, twenty shillings, with a house, and one draught of a fishing-net at the said place; and forty shillings out of Perth, with a house in my town of Edin-

* About one hundred acres.

burgh, free of all duties and customs whatsoever; together with a house in the town of Berwick, a draught of two nets in Scypwell; a house in Renfrew, five particates, and one draught of a net for salmon, with a right to fish for herrings: And I strictly command that no person whatsoever presume to take of any of the said canons, their vassals, or servants, any toll or duty whatever.

“ I also give to the said canons, out of my Exchequer, a perpetual annuity of ten pounds for lighting and repairing their church: And I command my respective officers and foresters in the counties of Stirling and Clackmannan that they permit the said abbot and canons to take out of my several woods and forests as much wood as they shall have occasion for, towards building their church, houses, and other necessary constructions: I likewise order and direct that the vassals and servants of the said canons shall have liberty to take out of my said woods and forests whatever wood they may have occasion for without molestation: And I also grant, that the swine belonging to the masters or canons of the said church be free from pannage.*

“ I also give and grant to the said canons one half of the tallow, lard, and hides of the beasts killed in Edinburgh, with the tithes of whales and sea monsters due to me, from the river Avon to Coldbrandspath, with the tithes of all my pleas and profits from the said Avon to the said Coldbrandspath, and the half of my pleas and profits of Kintyre and Argyll; with the skins of all the rams, sheep, and lambs, belonging to my castle of Linlithgow, which die naturally; and eight chaldrons of malt, eight of meal, thirty cartloads of brushwood of Liberton, one of my mills of Dene, with the tenths of my mills of Liberton and Dene, and those of my new mill of Edinburgh and Craighendmark, as far as they appertain to me; with all that belonged to Vineth White on the said rock, to be held in free and perpetual alms.

“ I likewise grant to the said canons the town of Herbergare,† lying betwixt the said church and my town (of Edinburgh), and that the burgesses thereof have the liberty of buying and selling goods and merchandise in open market, as freely, and without molestation and reproach, as any of my own burgesses: And I strictly enjoin that no person presume to take by force any bread, ale, or other vendible commodity, without the consent of the said burgesses.

“ I also grant that the said canons be free from all tolls and customs in my several burghs and lands, in all things they deal in: And I strictly forbid all persons from taking a poind, or making a seizure in or upon the lands of the said Holy Cross, unless the abbot refuse to do justice to the person injured: I will likewise that the said canons hold all the aforesaid things as fully as I enjoy my lands: And I grant, that the said abbot shall have his court in as full, free, and honourable a manner, as the Bishop of St. Andrews, Abbot of Dunfermline, and Abbot of Kelso enjoy theirs.

“ Attested by these witnesses, Robert, Bishop of St. Andrews; John, Bishop of Glasgow; Henry, my son; William, my nephew; Edward, the chancellor; Herbert, the treasurer; Gillemichell Comite; Gospatricio, brother of Delphin; Robert Montague; Robert de Burnevill; Peter de Bruce; Norman, the sheriff; Ogu; Leising; Gillise; William de Graham; Turstan de Crectune; Blemo, the archdeacon; Alfric, the chaplain, and Waleran, the chaplain.”—*Maitland's History of Edinburgh*, pp. 144, 145.

* Dues levied on pigs that fed in the king's forests.

† Now Canongate.

POPISH INSPECTORS OF SCHOOLS.

FROM a Return just issued, we observe that the Government pays to the two Popish inspectors, Messrs. Marshall and Stokes, for inspecting Popish Schools alone, the large amount of £1400 a year, besides locomotion expenses. The items are made up thus :—

1. Salaries of £450 each,	£900	0	0
2. Commuted <i>personal</i> expenses when from home on duty, £250 each, 500	500	0	0
	<hr/>		
	£1400	0	0

besides *locomotion* expenses, which are settled from quarter to quarter.

THOMAS A-BECKET'S TOMB.

THE fame of St. Thomas a-Becket, for working miracles, increased with so much rapidity, that he was more celebrated on that account than any other fanatic. This brought prodigious numbers of persons of all ranks, and from different countries, to Canterbury, to perform their devotions, and obtain cures for themselves or friends. The King of France, his old friend and patron, being in great anxiety about the life of his son Philip, who had fallen into a dangerous sickness, resolved to apply to him for help, and came into England, attended by the Earl of Flanders, and many other nobles. He was received with great respect by Henry on his landing at Dover, August 22, 1179, and conducted to the tomb of Becket, where he performed his devotions, and presented a chalice of gold, with a grant of a hundred casks of wine to the monks of the cathedral. At his return to the Continent he received the agreeable news of his son's recovery, which was universally ascribed to the prayers and merits of Saint Thomas, and greatly increased his fame.

PAPAL MERCENARIES.

THERE are Papists proper and Papists improper; a motley and ill-assorted fraternity of men at issue in their principles, and united only in a copartnery of crime. Like Samson's foxes, with their heads in opposite directions and firebrands between their tails, their office is the same—the destruction of our Protestant corn-field. Of the second class we could not have a better specimen than that very versatile statesman, who stands in the same relation to the Popery of the day that the poacher, whose vocation it is to fly his hawk-shaped kite over the moors, does to his brother poachers, who follow with the net which is intended to secure the terrified birds that are cowering beneath the imaginary danger. Like his great Conservative preceptor, who used to preface his anti-Protestant enterprises by pointing to little clouds in the horizon, the occupation chosen by this gentleman seems to be that of practising upon the fears of the consistent Protestant community by threats of military mutiny and national bankruptcy—to keep the birds in a state of terrified quiescence, while Popery is stealthily sweeping the net over them. We could forgive his Popery, his political partizanship, his trickery, and his tergiversation; but it would be difficult to forgive his insulting appeals to the fears of a great Christian people.



A SCENE IN THE INFIRMARY.

THE priests are increasingly active. The Infirmary of Edinburgh is a chosen scene of operations; and as there are many there belonging to no denomination, their zeal is worthy of imitation by Protestant ministers.

A patient, recently from this Infirmary, communicated to a missionary in the city the fact, that one day, while she was lying in her bed, a Popish priest entered the ward, and addressing a Roman Catholic patient in the adjoining bed, said to her, "*Mind, don't read that*" (pointing to the Bible in the hand of informant), "*it is heresy.*" Patients have often their feelings much shocked by the forwardness and even insolence manifested by Popish priests in their visits to the Infirmary.

POPE PIUS VI.

ABOUT the year 1734, a youth of some seventeen summers, turning his back on native Cesena and the mighty pine-forest of Ravenna, whose sombre depths of shade and awe-inspiring stillness once moved Lord Byron to talk religion, set off over the Apennines for Rome to seek his fortune. A handsome and proper youth he was, well-educated and full of the confidence belonging to his age; John Angelo Braschi the name of him. A trifle of money and a letter of introduction were the capital with which he started on the venture of life. Arrived in Rome, he presents his letter to the expected patron. The patron gives him bland words, would be so happy to assist him if anything should ever be in his power, and, when the door is shut, thinks no more of him.

The next day, the patron was walking with Cardinal Ruffo on Monte Pincio, the favourite promenade of the Romans. A young man passed them and bowed.

“Who is that young man?” said the Cardinal.

“A poor fellow,” replied the patron, “who has come to Rome relying on Providence, and who probably at the present moment has not more than a crown in the world, until it pleases Providence to think of him.”

The next day the young man again met them in their walk and bowed.

“Really,” said the Cardinal, “I should like to know if the fortune of this fine young man be at so low an ebb as you tell me.”

“Would your Eminence like to ask him to show the bottom of his purse?” asked the patron, laughing.

“Yes, call him.”

The patron called, and Braschi came. “Braschi,” said the patron, “his Eminence the Cardinal Ruffo desires to know how much you had in your pocket when we met you yesterday, and how much you have to-day?”

The young man blushed. “Yesterday,” he said, “I had a crown; to-day I have only seven pauls.”*

“And what do you mean to do when your seven pauls are done?” asked the Eminence.

“I don’t know. Heaven will provide for me.”

“Do you believe so in earnest?” said Eminence, laughing.

“I do believe it,” replied Braschi.

“And you are certain that you will not starve?”

“Certain.”

“You have so much faith, that I begin to be of your opinion,” said Eminence. “Come with me.”

He went, was set to some bit of secretary-work, pleased well, and was recommended to do similar work for the Pope, Benedict XIV. The Pope liked his amanuensis, and opened to him the road to preferment. A Canon of St. Peter’s, a Monsignore, Abbot of a very fat abbacy, Chamberlain, Finance Minister, Cardinal, our youth of the seven pauls climbs the “pyramid which only eagles and reptiles get to the top of,” not so badly. Handsome himself, and having everything handsome about him—red coach, black horses, and parrot-green flunkeys, as a Cardinal should—he played the part of ornamental court-figure unexceptionably. He had activity too, and considerable knowledge of a variety of kinds. In short, he was an excellent specimen of the “average man,” who filled his part as well as many of his brethren, and who certainly looked it better than most of them could do. His morals, perchance, might be a little besmirched, but Rome is a scandalous place, and one must not believe anything like the half of what one hears there.

Time glides away with us all, whether we ride in red coaches with parrot-green flunkeys, or jog on the footpath, getting over the stiles as we may. The fine youth who showed the bottom of his purse to Cardinal Ruffo on the promenade of the Pincian, was now a stately elderly man, about to shake hands with threescore. Clement XIV. died. The conclave were duly built in on the 5th of October 1774. Party spirit was at white heat between the *Zelanti*, or High Church, and the *Regalisti*, or Broad Church. For several months there was a ballot daily, in which our handsome “average man” never obtained more than one vote, and much oftener none at all. The two

* A paul is worth 5d.

factions, each alike hopeless of carrying a man to its mind, began at length to look out for one who might suit as a compromise between them. Both of them paid Braschi the doubtful compliment of thinking that he would not be dangerous. In fine, on the 24th of February 1775, he was unanimously elected, this tough piece of business having kept the Sacred College imprisoned for five months. The average man, after all, is the man to succeed.

The handsome Cardinal was now, therefore, the handsome Pope. His splendid figure and fine countenance seemed made for the part. Never was the theatrical religion of Rome better fitted with a head, and never did its pompous shows go off with greater effect than in the earlier years of his pontificate. Dr. Moore himself, witty Dr. Moore of Glasgow, the father of Sir John, beholding the "magnificent interlude" of the Pope blessing the people from the balcony of St. Peter's, felt quite reverent, so impressed was the lively man by the dignity and grace with which "the chief actor" performed his part. Fond to excess of the embroidery, the spangles, the glitter, and all the glass-ware of power, Pius delighted in the gorgeous parades of the Romish Church. He delighted to show off the grandeur of the Church; but still more to show off his own handsome self. He had a pair of the finest legs in Italy, and did not like that the long pontifical robes should entirely conceal them; so he had a way of holding up the skirt of his drapery to afford the spectators a view of at least one of the handsome legs, the elderly dandy that he was! He loved flattery; he bathed and swam in its unctuous flood. But an incident which happened as he was passing through a street in Rome, in full pontifical pomp, was thought to have given him more satisfaction than all the incense of the prelates and all the genuflexions of the Sacred College. As the procession moved along, the windows crowded with gazers, a young woman called out, "How beautiful he is! oh, how beautiful!" Whereupon an old woman, wishing to temper the too freely expressed admiration of the enthusiastic minx, replied, with her hands clasped and her eyes cast up to heaven, "He is as beautiful as he is holy!" Pius was a pontiff; but was he not also a man, and an elderly beau, and could he help turning his fine countenance with a pleased smile on the enthusiastic young minx?

The rustic, lounging at even, pulls out his whittle, and carves his name on a gate-post, the beech-tree on the green, or the back-door of the parish church. In railway waiting-rooms the bagman scribbles his. Pius VI. took the same method for entering his name on the register of immortality. Two-thirds of the statues in the Vatican bear the inscription in letters of gold, "Munificentia Pii Sexti." His hand was never out of the mortar-tub, and everything he built told, in fair carving, that it owed its existence to the "munificence of Pius the Sixth." He ordered repairs on many of the monuments of antiquity, and the slightest repair was made an occasion for recording his name and his munificence. His rage for cutting his name on stone was reckoned to cost the treasury twenty thousand crowns a year. Thanks to his provident vanity, the name of Pius Sextus will last as long as Rome lasts. The expensive foible of their Pontiff supplied the Romans with copious matter for the tart jests that Italian wit delights in. Once, in a time of dearth, the penny loaf had shruuk to a size fitter for the stomach of Lilliput than of Rome; and still the father of his people did nothing to lighten their burdens, or to stint his own expense. One morning the statue of Pasquin appeared adorned with one of the sorely shrunken penny loaves, and the inscription, "By the munificence of Pius the Sixth!"

The grand enterprise by which Pius thought to signalize his reign was the

draining of the Pontine Marshes. The vast tract known by this name lies immediately within the frontier of the Papal States, as you enter from Naples. The Appian Way, built of solid blocks of lava, three centuries before the Christian era, traverses the whole length of this pestiferous morass, in a line straight as an arrow's flight. The heavy diligence between Naples and Rome rolls over the ancient road of Appian Claudius, the censor; and the Anglo-Saxon, perched atop in the *banquette*, sees on either hand an extensive prospect of the most brilliant verdure, a continent of rushes, with dottings of brushwood. There is nothing to suggest to the eye the deadly character of the region, but the traveller hears, with a feeling of relief, the postilion *cracking a tune* with his whip, as the diligence rumbles up to the last post-house in the marsh.

Julius Cæsar, covetous of every kind of glory, designed to conquer this region to fertility, but the dagger of Brutus hindered. Augustus, Trajan, and a Boniface, a Martin, a Leo, a Sextus among the Popes, had each endeavoured to improve this fatal country. Pius resolved that the glory should be his of reclaiming it to cultivation and salubrity. Operations on a grand scale were commenced. Thousands of labourers were employed. The plan of a city, of fifty thousand inhabitants, to be built on the land to be recovered, was drawn under the Pope's own inspection. Enormous sums of money were swallowed up, and dismal embarrassment smote the Papal treasury. Some insignificant pieces of land on the hem of the morass were reclaimed. But, after ten years' labour, they had not so much as recovered the encroachment made by the marsh since the time of Augustus. The city of fifty thousand inhabitants was built only of moonshine, being the solidest material the bog would carry. So utterly thrown away were the prodigious sums lavished on the undertaking, that "gone to the Pontine Marshes" became Italian for "gone to the dogs."

Nepotism, *nephevism*, or the plundering of the State to enrich the Papal relations, has been the standing grievance of the Romans against their Popes for ages. Pius was a great offender in this way. He had two nephews on whom he showered his favours. One, the churchman, he marched on to the cardinalate, accumulating on him a profusion of rich benefices by the way. The other was loaded with all the honours of a secular career,—lands, revenues, and a dukedom. His uncle married him with immense pomp to Donna Constanza, the daughter of Madame Falconieri, a Roman lady of noble family. The sumptuous indulgence with which the Pope treated the wife of his nephew, may have been the occasion of the belief which existed in Rome, that, without the aid of the confessional, he knew the individual at whose hands the daughter of the Lady Falconieri was entitled to expect paternal solicitude.

Pius had thought to dazzle the world with the brilliancy of his reign, and to leave after him a long trail of glory descending to posterity. He left, luckless mortal, the Papal power lying in the mud, like a collapsed balloon, shot down from the empyrean with torn silk and gush of escaping gas. His reign was the era of triumphant philosophy—the philosophy of the French school, which meant the emancipation of conscience from every scruple, and of the passions from every restraint. Judge ye what chance there was for a poor Pope, considerably quizzed among his own subjects, with his handsome legs getting a little shrunk now, and his fine face growing somewhat the worse for wear, in a Europe where it had come to be the height of enlightened reason to scorn everything that men had ever venerated. Nothing, now,—be it tradition,

doctrine, or law, church, king, or kaisar—was to be allowed to walk unquestioned on the highway, but must stop, and answer grim interrogatory, and prove its right to exist, or else cease to exist. A new generation had risen up, saying,

“Of old things, all are over old ;
Of good things, none are good enough ;
We'll show what we can do to frame
A world of other stuff.”

When the world gets into this humour, St. Peter's bark becomes a mere potter's vessel afloat in a rapid.

Philosophic Joseph II., emperor of Austria, reduced the two thousand monasteries in his estates to seven hundred. He treated Papal dispensations as foreign merchandise, and would not permit money to be sent out of the country for them. He openly took into his own hands the administration of all temporal affairs connected with the Church. The prelates in his dominions began to assert their independence of the Pope, and emitted a declaration that the Primate of Rome must in future content himself with the rights accorded to him in the earliest ages of the Church. To what might it not grow? Pius would go to Vienna, would have a personal interview with Joseph, would, by wise admonition and paternal affection, win again to the Church her erring son. He took the journey; was received with the most flattering marks of deference; accepted as genuine all the affected reverence which that deceitful Joseph showed him, and at his departure took a solemn and affecting farewell of him, in the monastery of Mariabrunn. Joseph exhibited “the most lively emotion.” The Pope returned to Rome, congratulating himself that his journey had been “highly advantageous to religion.” The very day of that affecting separation, Joseph's commissaries came and suppressed the monastery in which it had taken place. Pity, that the possession of infallibility does not enable a man to see when people are laughing at his beard.

In France—the revolution gathering way—the revenues of the Church were confiscated at a blow. In Italy, too, it went badly. Leopold of Tuscany, Joseph's brother, imitated Joseph's measures. Naples, also, was in revolt against Rome. Every year, at the festival of Peter and Paul, Naples had been bound to present to the Pope “a white palfrey, becomingly caparisoned,” as an acknowledgment of vassalage. In the year 1789, the festival came, and no white palfrey, but a plain intimation to a vexed Pope that he had seen the last white palfrey Naples would ever send.

The pricked and torn balloon was now to descend fast and faster. The French Revolutionary armies poured into Italy. A French force occupied Rome. The Papal government was broken up, and the cardinals scattered in flight. The Pontiff's two nephews sank in one day from opulence to beggary. The Pope himself was carried into Tuscany, and lived for some time in a Carthusian monastery near Florence, where, notwithstanding the shock of his fall, he enjoyed good health and his own especial cook.

Apprehensive, however, lest his presence in Italy might excite disturbances, the Republican Government had him brought to France. As he passed through the southern provinces multitudes flocked to the road to receive his benediction, and he frequently repeated the words of Scripture, “Verily, I say unto you, I have not found such faith, no not in Israel.” Poor old man! He reached Valence, fair city sitting under her mighty bluff by the Rhone stream, where, few years before, Napoleon lay in garrison as a lieutenant of artillery, and went away, “leaving a debt of three francs, teu sous, at a

pastry cook's named Coriol." Here, struck by paralysis, died Pius VI., in the eighty-second year of his age. His body was laid in the common cemetery; but, a few years after, when the little lieutenant, who owed a pastry cook's account, had become the arbiter of fate to half the world, his remains were conveyed to Rome, and deposited in the great church of St. Peter's, where, in sculpture of Canova, the fine face of which John Angelo Braschi was so vain is still to be seen.

NOTES OF THE MONTH.

PROTESTANT ALLIANCE.—This Alliance has forwarded a petition to Parliament against Sergeant Deasy's Irish Reformatory Bill. It also urges all local Alliances to forward similar petitions. A form of petition is given in the *Monthly Letter* for July.

The Alliance has also protested against the appointment of Popish chaplains to the army.

A communication has been received "from the Colonial Office, to the effect that Joseppi Borj (see *Monthly Letter*, May 1858) has been discharged from the lunatic asylum at Floriana (Malta) as cured (!), after a confinement of twenty-two days."

"A girl in a convent, visited lately by her relation, appeared (*in the Mother Superior's presence*) to be happy; but contrived, while shaking hands, to leave a small piece of paper in her relative's hand, entreating she might be taken from 'the dreadful place.' She has been removed by her friends.

"An Answer to Lectures delivered in May 1858, by the Rev. William Lockhart, in the Roman Catholic Chapel, Kingsland,' has just been published by the Rev. Isaac Brock, missionary of the Islington Protestant Institute. (Seeley, Islington Green.)"—*Monthly Letter*, July 1858.

ROMISH CHAPLAINS TO THE ARMY.—We regret to have to report the following announcement, extracted from a circular which has issued from the Horse Guards:—That Popish priests officiating to the army will be regularly paid by Government. The following are the rates:—

- (1.) From 25 to 100 men at 10s. per ann. for each man.
- (2.) From 101 to 301 men at 3s. per do. do.
- (3.) From 301 upwards at 2s. per do. do.
- (4.) And 10s. for each separate service.

It is also reported that *nineteen* additional Popish chaplains are to be appointed.

Lord Stanley has announced in the House of Commons, that orders had been sent out that an increase of pay and allowance was to be given to Popish chaplains in the army in India, "so that it was nearly double what it used to be."

PROTESTANT ASSOCIATION.—This Association has held its twenty-third annual meeting, Mr. Spooner in the chair. Our space does not allow us to notice the important matters brought forward by the speakers and in the report. A full report is given in the *Protestant Magazine* for July 1858.

POPISH DOINGS IN THE HOUSE OF LORDS.—The House of Lords have agreed to a motion,—“That an humble address be presented to Her Majesty, praying that Her Majesty will be graciously pleased to take into Her Royal consideration the proclamation of the first year of Her Majesty's reign, commanding the use of the forms of prayer and service made for the 5th of November, the 30th of January, the 29th of May, and the 20th of June; and should Her

Majesty see fit, to order the substitution for the said proclamation of one declaring it to be Her Majesty's Royal pleasure that only the service appointed for the 20th of June, being the anniversary of Her Majesty's accession, shall henceforth be printed and published and annexed to the Book of Common Prayer and Liturgy of the United Church of England and Ireland, to be used yearly on the said day."

Now the spirit which prompts such an address, in reference, at least, to the service of the 5th of November, is the tendency in the present day to ignore the Reformation and the Revolution of 1688. Every landmark, every memorial of these events must be destroyed; and history, that "old almanac," must be forgotten. Some take this course from deliberate intention; some from an affected liberality; and the greater number from utter carelessness and indifference. This, however, opens a door for Liturgical reform.

DUBLIN POLICE FORCE.—The Dublin Protestant Association has been strenuously exposing the Popish enormities existing in the police force of Dublin; and it will be observed that the Government is carrying through a bill to amend some of these abuses. The following statistics are gathered from Lord Naas' speech in support of the second reading of the bill:—

	Prot.	R. C.	Total.
1. <i>Superintendents,</i>	3	2	5
2. <i>Inspectors,</i>	7	19	26
3. <i>Acting do.,</i>	3	35	38
4. <i>Serjeants,</i>	13	53	66
5. <i>Acting do.,</i>	9	91	100
6. <i>Constables,</i>	109	727	836
	<hr/>	<hr/>	<hr/>
	144	927	1071

A petition has been presented to Parliament from parties, all of whom had served in the force, announcing that a library had been formed, called the "Dublin Metropolitan Police Library," with which no Protestant member of the force was permitted to become more closely connected than as an "honorary member," but every facility is given to the Popish members. Amongst the works in the religious section of the library are found the works of the founder of the Jesuits.

At the lectures delivered in connexion with the Jesuit College, the men of the Kingstown district were supplied, at the expense of the police force, with free tickets to pass by rail, and the united number in uniform attending this "Jesuit College," has amounted, on some occasions, to upwards of 100. "They were admitted by a private door into a private building belonging to the Jesuit order, a police constable acting as sentinel at the door."

The effect of this has been, the petition goes on to state, that several Popish inspectors appear as servitors in the Jesuit chapel; subscriptions for the purchase of Popish idols and embellishments are openly entered into in the station-houses, the pay-days being selected for this purpose; and Protestant policemen have been coerced through fear to subscribe.

A dominant separate party has been formed in the force. Competitive examination is a mockery, and the greatest possible barriers are created against Protestant policemen rising, however well behaved they may be.

Hence the outrages that have happened lately in Dublin against Scripture-readers, teachers of schools, and others.

DUBLIN PROTESTANT ASSOCIATION.—This Association is making vigorous opposition against Deasy's Irish Reformatory Bill.

SCOTTISH REFORMATION SOCIETY.—This Society has forwarded a petition to Parliament against all grants of money for the support of Roman Catholic chaplains to the army, also one praying that Parliament instruct the Committee of the Privy Council on Education not only not to extend the system of capitation grants to Scotland, but to withdraw them from England and Wales as well as all other grants to Popish schools; another also against the bill to promote and regulate Reformatory Schools for juvenile offenders in Ireland; also to the Lords, praying that Roman Catholic charities may be put on the same footing by the legislature as other charities.

This Society has also received a reply from the Government in answer to its communications, “*that there is no intention of discontinuing the gratuitous issue of religious books to the army.*” The friends of truth will be glad to hear of this announcement.

ROMISH REFORMATORY NEAR GLASGOW.—The *Gazette* states that the Roman Catholic Reformatory for girls, situate at Dalbeth, Parkhead, near Glasgow, in the county of Lanark, has been certified by the Secretary of State as fit to be a Reformatory School, under the provisions of the Statute 17 & 18 Vict. c. 86.

THE EDINBURGH CITY PAROCHIAL BOARD AND A ROMAN CATHOLIC PRIEST.—At a late meeting of this Board, Mr. Kemp, the House-Governor, reported that he had found the Romish priest, Mr. Donahoe, in one of the rooms of the Poorhouse, engaged, without his knowledge, in baptizing the child of a woman who professed to belong to the Free Church, and that, on further inquiry, it appeared that Mr. Donahoe had been in the habit of baptizing the children of Protestants.

We shall say nothing in regard to Priest Donahoe's conduct. It is characteristic of the doings of the Popish Church in all ages. But we are particularly anxious to warn Protestant parents of the danger they are running in allowing their children to be baptized by priests. The aim of the priest in such a course is plain. Should the child become an orphan, and be sent to a Reformatory, then the Popish Church will claim the child, as having been baptized by a priest. And a clause to secure this is inserted in a Popish Bill at present passing through Parliament. There is another danger; when the child comes to years of maturity, and is told that he has been baptized by a priest, is it not likely that the mind of the child will be turned in favour of the Popish Church?

NUNNERIES.

WE copy the following from an old article in *Blackwood's Edinburgh Magazine*. We need not commend it to the careful consideration of our readers, as the very subject itself is sufficient to warrant attentive perusal:—

“The Maronites still maintain a considerable connexion with the Papacy. At Rome they have a convent, which is also a college for the education of the young Maronites who come to take orders. The conventual system is preserved with great zeal and great inveteracy among the Maronites, and their convents have been occasionally (as might be expected) the scenes of frightful excesses. In the convent of Bekeske, now the residence of the Patriarch, was transacted the following hideous succession of crime. Colonel Churchill observes, ‘that the mind involuntarily shudders at the reflection,

that the system of vows of virginity and apparent sanctity which the Romish Church encourages, may be continually giving birth to actions resulting from the passions of mankind, and which the veil of secrecy *foments* at the same time that it conceals.' The observation is true of all conventual life; its condition is unnatural, and therefore presumptuous. Presumption is *always* hazardous, and though the severity of discipline, or fear of public discovery, may prevent actual offence, yet where the eye of the world *can* be avoided, as it may in foreign countries, the most desperate crimes may be produced by the opportunities combined with the secrecy of the convent.

"About the middle of the last century, a Maronite female, called Hendia, attracted the notice of the people by her extraordinary pretensions to sanctity. In the superstition of her Church, sanctity implies suffering. Accordingly, Hendia assumed the hair-cloth, and performed the routine of apparent mortification essential to sainthood in Popery. By degrees the rumour spread that she had the power of working miracles. She now aspired to be the foundress of a new order. She appealed to the people, and though the Maronite means were narrow, she succeeded in erecting two large stone buildings, at an expense enormous for the country, amounting to about £5000 sterling. So far all was success. The site of the conventual establishment was chosen with the skill for which monachism is always famous, whether it means to strike the heart with awe, or delight the eye with the picturesque. Situated on the ridge of a hill, its view extends to the Mediterranean on the west, and over the vast plains to the south. It is not surprising that an easy life, the reputation for sanctity, and the exaggerations of monkish miracles, had their results in alluring the idle, the superstitious, the knavish, and the vain. The houses soon became crowded with monks and nuns. The Patriarch was the director-general, but Hendia was the 'lady superior,' or abbess; in this *sovereignty* she continued for twenty years. All went on smoothly, though the rumour spread that many of the nuns had died suddenly, but this was imputed to the air of accident; and as all things in nunneries are kept secret, and no coroners' inquests are held in nunneries in Syria, nor even in vigilant and rational England, there was no public investigation into the mortality.

"At length, one night, a stranger, travelling from Damascus to Beyrout, asked for a lodging in the convent; but the gates were already shut, the hour was late, and he was forced to content himself with lying down in the outer court till the morning.

"After a few hours' sleep, he was startled by a sudden noise of opening doors and bolts withdrawn. There came forth from the house three women with spades, followed by two men bearing a heavy white bundle, which they carried into an adjoining place of weeds and stones; a hole was dug, the burden was deposited in it, and after treading down the earth with their feet, the party returned to the house. The work of the nuns, the sight of the heavy bundle, and the general mystery of this midnight transaction, kept the traveller awake, and he set out for Beyrout at the first glimpse of day.

"It happened that he was acquainted with a merchant in Beyrout, who, some months before, had placed two of his daughters in the convent, with a portion of £400 sterling. On naturally asking some questions about the journey, the sleep in the court-yard was mentioned; and in the course of the conversation the mysterious burial (rather reluctantly on the traveller's part) transpired. The merchant was alarmed; he knew that one of his daughters had been taken ill, and he could not but remark that many of the nuns had died.

“ He immediately mounted his horse and rode to the convent, where he demanded to see his daughter. The request was refused. He repeated it still more urgently. His suspicions were aroused by the sternness and insolence of the refusal. Leaving the convent in an agony of despair, he rushed to the dwelling of the emir, and detailed his complaint to the *kohic* (secretary), who ordered a body of horse to follow him, and if necessary to force open the convent. The grave was uncovered, the body was taken up—it was the merchant's daughter! He then inquired for his remaining daughter; she was found confined in the convent, but almost *dead*, and her narrative revealed scenes of the most frightful iniquity.

“ It was proved that many of the nuns were murdered to get possessions, and others in consequence of objects still more atrocious, if possible.

“ In the expressions of Colonel Churchill, the development ‘ has not had the slightest effect on the conventual system, which is supported in this country as much as ever. The doors of the nunneries are impenetrably closed on their occupants, but whether God or the devil reigns within, must always be a matter of conjecture.’

“ This utter scorn of the lessons of experience is one of the predicted characteristics of false religion. Rome *never* reforms. The heaviest calamities the most startling exposures, the most palpable detection of follies, artifices, and crimes, never produce the slightest change. The Papacy at this moment is as besotted with fable and prone to imposture, as if the world remained in the sullen credulity of the dark ages, or in the barbarous tyranny of the thirteenth century.

“ ‘ And the rest of the men, who were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils (dead men) and idols of gold and silver, and brass, and stone, which neither can see nor hear.’ But that convents should be suffered to subsist, and even grow in England—that when we punish a wretched being, who in despair attempts to drown herself, we should suffer a foolish girl of fifteen, who knows no more of herself or the world than an infant, to bind herself by a frantic vow for life, and leave monks and priests to keep her to that vow, however she may long to abandon the slavery that consigns her to misery the rest of her days—is among the most monstrous contradictions to the spirit of human liberty, and even to the law of moral obedience, that the artifice of man, and the credulity of a sullen and terrible superstition, has ever conceived. It is said that a large proportion of the nuns of foreign countries die raving mad; and another proportion of them perish by the penances and severe punishments of the convents. There are no coroners' inquests in convents: even here the Habeas Corpus, which makes the pride of English liberty, and is the safeguard of every English peasant, offers no protection to the unhappy nun; her life is unprotected, her death is unaccounted for, her rights are refused, and her wrongs are unavenged. How long is this offence to God and nature to be perpetrated in England? ”

ROME SPEAKING THE TRUTH.

A most remarkable circumstance of Sigismund's History is, that, though he had obtained so much success in converting his subjects, all his efforts to shake the stanch Protestantism of his own sister, Princess Anna, for whom he had a great regard, proved unavailing. Puffendorf, in his *History of*

Sweden, relates, that when her mother, Catherine Jaghellon, was on her death-bed, she was so much tormented by the fear of purgatory, that her confessor, the Jesuit Warszewicki (a celebrated author), took compassion upon her, and told her that purgatory was nothing but a fable, invented for common people. These words were overheard by the young Princess Anne, who stood behind the curtain of her mother's bed, and induced her to study the Scriptures, which led her to embrace the Protestant religion.—KRASINSKI'S *Sketch of the Religious History of the Slavonic Nations*, p. 210.

THE SENTIMENTAL THEOLOGY.

THE lovmongering system adopted by a certain class of modern theorists first forms to itself a Deity of its own imagination, and then surrounds him with an atmosphere of love and benevolence, *through which* nothing is radiated but pure affection for his creatures, and *in which* all moral evil is quenched. It is a conductor of beneficent affections from God to man, and a non-conductor of sin from man to God. This theory places the love of God in the room of the sacrifice of Christ, and thus the whole scheme of redemption is shivered to pieces by a wedge hewn out of one of its own greatest primary truths. According to the testimony of Scripture, "God so loved the world that He gave his only begotten Son" to redeem it. In opposition to this doctrine, the new theory asserts that God so loved the world that all sin has been quenched—not in the blood of Christ, but in the burning fervency of an abstract affection.

This doctrine supplies the first caisson by which scriptural Christianity is floated over the barriers of a protecting orthodoxy into the shoreless and fathomless abyss of Infidelity. It supplies—to use a different figure—the moveable and deflective points by which the train of truth is secretly and insensibly transferred to a rail whose terminus is the precipice of destruction.—*Captain Gordon*.

CONTROVERSIAL PREACHING.

To preach uncontroversially is, in other words, to preach *unscripturally*, inasmuch as the Bible is a controversial book. It is, in fact, the Lord's controversy with the earth, and every addition to the canon of Scripture presents a new phase of that controversy. They utterly misinterpret both the mind of God and the work of the Spirit who restrict their views of Scripture to a mere code of abstract principles, apart from the sins, the errors, and misconceptions of the individuals, the Churches, and nations to whom they were originally addressed. Every addition to the canon is a fresh expostulation with some well-defined class of sinners; and there is a necessity laid upon the teacher of Divine truth that he should, at all times, in all places, and in all circumstances, "lift up his voice like a trumpet, to show the people their transgression, and the house of Jacob their sins." (Isa. lviii. 1.) But further,—that truth which the preacher is commissioned to declare in the hearing of transgressors was prompted by the very transgressions against which it was originally pointed. It is not, we repeat, a simple revelation of abstract truth, applicable, in one or another of its aspects, to the various forms of error in our world, but a revelation of practical truth *controversially addressed to those errors*; and that system of religious teaching which stops short at a

mere doctrinal declaration of Christianity is not simply defective—it is *radically and viciously erroneous*.

We will illustrate this position by a scriptural example; and among the many which present themselves it would, perhaps, be impossible to select one more directly in point than the Epistle of St. Paul to the Galatians.

In this Epistle we are introduced to the case of a Church which had apostatized from the great cardinal doctrine of justification by faith, and substituted in its place the fatal error of justification by moral and ceremonial observances—a doctrine, let it be remembered, which constitutes the very radix of the Papal system. Here, then, a most important question presents itself. Did the Apostle Paul, in his Epistle to the lapsed Galatians, stop short at the republication of the truths from which they had apostatized, or did he republish those truths, with a pointed and distinctive application to the errors which they had imbibed? Every reader of the New Testament can answer these questions. We pass over the message to the seven Churches of Asia and other examples of the same character and import, and shall simply observe that we find the “Prince of Peace,” in his intercourse with the Pharisees, the Sadducees, the scribes, and the lawyers of his day, engaged in continual controversy with their errors.

But further,—that mode of addressing Divine truth to the understandings and consciences of men which is laid down in Scripture is precisely the mode which was adopted by the Reformers of the sixteenth century, whether on the Continent or in Great Britain. Popery is an apostasy from Christianity; and the method uniformly pursued by all the Reformers, from Luther downwards, was precisely the method pursued by St. Paul in his treatment of the Galatian heresy. Both Churches had apostatized from the faith of the Gospel. Both Churches had shifted the grounds of a sinner’s dependence from the doctrine of justification by faith to a foundation of legal and ceremonial observances, and in both cases the errors which they had embraced were strongly contrasted with the truths from which they had apostatized. Nothing is more historically certain than the fact that Protestantism is indebted for its rise, progress, and establishment to a controversial application of the truths of a recovered Christianity to the doctrines and superstitions of a dominant apostasy. *While this aggressive, onward, scriptural movement continued, the progress of the Reformation continued also, and the moment it ceased the Reformation was at an end.* We will merely add, that, as no error is impassive to the sword of the Spirit, no truce to error, on the part of the preacher, is permitted by Him from whom he holds his commission to preach.

The objectors to what is termed controversial preaching consist of two very opposite classes. The first comprehends the different varieties of those naturally amiable and Christian-spirited persons who are constitutionally averse to war—whose love of ease and sensitiveness of feeling render the grating attrition of controversy an irksome and distasteful task. The other consists of those peace-loving spirits who shrink from the strife of tongues, not so much on account of a constitutional indisposition to controversy, as a fear of its consequences. The dread of a hostile reaction of feeling in the minds of those whom they address, or the haunting spectre of a stalwart priest elongating himself in a public meeting, are sufficient to repress every word and every act which might have a tendency to array against them an opposition with which they are as much indisposed as they are unprepared to contend.

It is to these and similar causes that we are to trace that morbid indispo-

sition to controversy which, more than anything else, has given to error—and particularly to Popish error—its present aggressive character. It has been justly observed that the lover of controversy had good need to examine the spirit he is of, while the opponent of controversy had equal need to look more closely to the religion which he professes.—*Ditto*.

BAPTISMAL REGENERATION.

There is to be seen in this garden a very intelligible illustration of the doctrine of baptismal regeneration. Several grafts of cuttings from a superior apple-tree were made, last year, upon a fine, healthy codling, some of which are rapidly progressing towards fruitful branches, and others are dead, or, in other words, never lived. The mechanical operation in the case of every cutting was the same; and as all the botanical conditions of engraftation were complied with, the failure must be traced to a remoter cause. That cause was, in fact, the non-conducting property of the *effete* cuttings. There was life in the stock into which they were grafted, and while that life imparted itself to some of the branches, it was wholly withheld from others. This was not a case in which the life of the stock was equally imparted to all, and afterwards checked in some by the influence of adverse circumstances, but a case in which its reviviscent power was strongly developed in some, while it was wholly dormant in others. Such, in all respects, is the nascent influence of grace in the soul. It is the Spirit alone that quickeneth; and the mechanical application of water to the infant body in baptism is, spiritually considered, no more capable of conveying grace to the soul than a ball of clay is capable of imparting natural life to the cutting which it unites to the living stock.—*Ditto*.

CONSTITUTIONAL LIBERTY.

WE HAVE already pointed out the principal direct methods by which Popery impoverished and degraded the main body of the people in this country. But these formed only a part of the evil. There are various indirect ways by which the same effects were produced. The political institutions to which Popery gave rise—the exaltation of the ecclesiastical over the civil power—the tyranny of the priesthood—the enslaving doctrines which were inculcated—and the subjection of this kingdom to a foreign power—all tended to degrade the minds of the people, and to prevent their attainment to that degree of happiness which they have since enjoyed.

1. Popery destroys that vigour of mind in which consists the excellence of national character.

The belief of the infallibility of the Pope, or that of the Church (for Papists are not agreed on this subject), destroys all freedom of inquiry, and necessarily introduces that abjectness of mind which a slave entertains towards his tyrant. Nor is this imbecility confined merely to religious subjects. It is a remark of Dr. Robertson's,* that "the active powers of the human mind, when roused to vigorous exertion in one line, are most capable of operating with force in other directions." In the same way, when the mind is depressed by any one cause, the effects of that depression will be

* *Disquisition on India*, p. 90.

visible in all its operations. The principal evil of slavery does not consist in being liable to have our property taken away, our notions circumscribed, or our persons confined; but in that cowardly abjectness of spirit which it produces, and which disqualifies for every noble enterprise. Such an effect must be produced on the mind of every one who is taught to tremble at the anathemas of a priest, and to embrace the greatest absurdities, on pain of eternal punishment.

The gross absurdity of the tenets imposed, tends to increase this mental imbecility. What shall we say of transubstantiation? What shall we say of the legends of the saints, and of the sacred relics which are even in our day exhibited in Italy, France, and Belgium? What shall we say of the miracles of Prince Hohenloe? What shall we say when monarchs are occupied in washing the feet of children on Holy Thursday, or in weaving garments for the Virgin Mary? Surely, when a man is brought to believe and practise things like these, there is an end to all independence of spirit; and as a nation is composed of individuals, there is no foundation for national greatness.

Few things have had a more beneficial influence on the intellectual character of society than religious controversy. It rouses the most strenuous exertions; it appeals directly to the reason, and calls on every man to judge. It has distinguished every era of the Christian Church that has been remarkable for intellectual vigour. But these advantages are altogether excluded from Popery. Heretical books must not be examined—nay, even the Bible, the standard of truth, must not be read. The creed of the faithful is already prescribed, and woe to the culprit who questions the accuracy of the decision. Disputes have indeed occasionally arisen in the Romish Church. Among the most violent of these has been the question whether the Virgin Mary was or was not born without sin? These disputes have, however, been always confined to ecclesiastics, who have conducted them in a language not generally understood, and in a way that tended more to barbarize than to enlighten their followers.

Those nations who have thrown off the shackles of papal domination, have been more distinguished by intellectual energy than the Popish countries. What a degree of commercial enterprise has characterized England and Holland! what a spirit of industry pervades their inhabitants! how commerce and agriculture thrive! what immense improvements are made in the external condition of these countries! what stupendous exertions can they make against a foreign foe! Even the colonies of Popish and Protestant countries feel the effects of their religion. What a contrast is presented by the South American colonies of Spain, and those colonies of Great Britain which now form the United States of North America!

It must be acknowledged that individuals have arisen in Popish countries who have astonished the world with the grandeur of their minds. In all countries there are many persons who will profess the established religion without examining its claims or imbibing its spirit. Those bright geniuses have not been devotees; they have never drunk deeply into the spirit of the religion they professed; on the contrary, they have generally been suspected of a want of attachment to the Catholic faith, and in many cases the zealots were their avowed enemies. The nature of a religion must be learned, not from the conduct of a few individual professors, but from the influence it produces on the mass of the population. Those illustrious individuals, whose brightness has for a moment gilded the gloomy horizon of Popery, so far

from exhibiting its influence, have served only, by the contrast they formed, to render more palpable the darkness by which they were encircled.

2. Popery breathes a persecuting spirit. The doctrine of exclusive salvation within the bosom of the Church, and the condemnation of all heretics to eternal perdition, necessarily diminish that expansive benevolence which is most opposed to a spirit of persecution. When we have deliberately consigned the soul to perdition, the man is justly considered as having little else worthy of compassion.

The celibacy of the clergy produces a contractedness of heart which fosters moroseness of temper, and cruelty of disposition. Men who have passed their lives in stern and perpetual warfare against the feelings of humanity, have little inclination to compassionate the weakness of others; and knowing nothing of those tender emotions which vibrate through the bosom of a husband and a father, they feel none of those exquisite pleasures which arise from the social character of man. This unfeeling disposition increases by solitude or abstraction from the active pursuits of life. Hence, of all Papists, the most intolerant are the ecclesiastics; and of all ecclesiastics, the most intolerant are the monks.

The intimate union of the Roman Catholic clergy naturally induces them to act in concert for the benefit of their order; their connexion with a foreign power renders them less interested in the prosperity of the country in which they dwell; and by means of confession, they have immense facilities for carrying into execution any plan for the destruction of civil or religious liberty. To be able to influence an individual, it is only necessary to become intimately acquainted with him, to know his failings and his propensities, and what motives will operate most powerfully on his mind. Here behold the mighty power of the priesthood; every individual must unbosom himself to a priest. These priests are bound together by the strongest ties, are separated from the rest of mankind by the vow of celibacy, and acknowledge for their head the sovereign of a foreign state, who, by means of ecclesiastical promotions, cardinals' caps, and titles of honour, is able to command their services, and stimulate their exertions.

3. Popery is injurious to civil and religious liberty. That liberty is essential to national prosperity, to that kind of prosperity which includes the happiness of the people, is a proposition that in our time requires no proof; and it is equally certain that this liberty fades and languishes when brought within the reach of the pestiferous breath of Popery.

In every age, and in all countries, the extent of liberty actually enjoyed is in an inverse ratio to the influence of the priesthood. That abjectness of mind which is produced by spiritual domination, will easily acquiesce in the dictates of civil tyranny. When a man believes in the infallibility of the Pope, he may easily be induced to subscribe to the Divine right of kings. No priesthood ever made stronger pretensions to public veneration than that of the Church of Rome. They array themselves in all the pomp of external magnificence. So pure is their character, that celibacy is the only state that can correspond with their sanctity. Forgiveness of sins can be obtained only by their means; to them the secrets of the heart must be revealed; from baptism to burial their assistance is necessary, and after death it is they alone who can offer up mass for the repose of the soul.

(To be continued.)

POPISH TACTICS IN PARLIAMENT.

(From our Parliamentary Correspondent.)

LONDON, July 1858.

WITHIN the last few days we have had a few more developments of the Romanist element in Parliament; one of them at least is an amusing one.

Your readers will recollect that in my last letter I directed attention to Mr. Fitzgerald's attack upon the police force of Belfast as untrustworthy, because it was composed almost exclusively of Protestants. Well, there may, perhaps, be some force in the objection, but at any rate one would think that what is "sauce for the goose must be sauce for the gander." If an exclusively Protestant force is objectionable, by the same reasoning an exclusively Romish force must also be objectionable. But that is a great mistake according to the Roman Catholic sages. A Protestant force according to them is a fit subject of denunciation; a Roman Catholic force, where it exists, is to be defended at all hazards, and the attempt to touch it to be denounced as the essence of intolerance. If any one doubts this, let him look to the debates that have taken place on the new Irish Police Bill, where he will see, through the brief reports which the London papers supply—for what paper can find room for all the impertinence and vulgarity that Irish members utter on these subjects?—complete evidence of the truth of what I write.

The matter in itself is a simple one. Everybody has heard of the Irish constabulary force; and the praises, not I believe undeserved, of their loyalty and efficiency under the command of a brave and pious officer—an Edinburgh [man, by the way—Sir Duncan M'Gregor. These are for the country in general. But there are some of the municipal towns that have a local police of their own. Dublin has, and so has Belfast as we all know; but there are other towns that possess the same privilege. When the efficiency and impartiality of the Belfast police were challenged, the Government replied that they were then preparing a remedy, and the remedy turns out to be the abolition of the local police altogether and the substitution of the Constabulary in their room. Had this remedy been confined to Belfast, then there is evidence to show that not a word would have been heard in objection. But the Irish Government, taking an extended view of the matter, thought there was no reason for confining the measure to Belfast alone; that it would conduce both to economy and efficiency if one and the same force existed over all the kingdom; and as a mere measure of fairness, they saw that if the Belfast local force was objectionable as Protestant, the Dublin force was equally objectionable on the other hand as Romish. It is impossible for any mind out of Ireland to resist the fairness of these conclusions, but it has thrown the lower classes of Dublin into a flame; and the Irish Roman Catholic members have made common cause on the subject, and resent the proposal to abolish the Dublin local force as a national grievance. And to do them justice they make no secret of the causes of their opposition. We have a few sentences here and there in their speeches about the unconstitutional nature of an armed force being set to keep the peace of a municipal town; but that is too transparent and too little felt to be long dwelt upon. They have no objection to apply this armed force to the barbarian Protestants of Belfast, though they are too rude for the delicate and highly

civilized citizens of Dublin. No; the great point on which they rest their objection to the disbandment of the local force, is that it is a Roman Catholic force; and, with amazing impudence they turn round upon the Government, and charge them with intolerance and persecution of the poor Papist in wishing to disband this force because it is a Romish one. I do not know that one speaker in the opposition was more violent, but the gentleman whose speech struck me with most astonishment was Mr. John D. Fitzgerald, partly because he is a scholar, a man of general sense and fairness, and, as the late attorney-general, has some character to lose; but most of all because it was this very man who only a few weeks before had brought before the House, as a matter of grave charge, the one-sidedness of the Belfast force. Yes, he was the man who made the complaint on that occasion, and who then in most lugubrious tones—he has a most unpleasant whine—set forth the danger of religious partiality in any force that was intended for the protection of the citizens of all creeds alike, and yet here he was now among the foremost in defending the composition of the body, on the express ground that it was Romish, and therefore suited to the locality of Dublin, and denouncing the Government as intolerant for daring to lay a hand upon the sacred band.

But what is the religious character of the force that is proposed to be substituted in its place? One would suppose from all these outcries, that it must be of the Belfast type, thoroughly and exclusively Protestant. Nothing can be farther from the truth. The Irish Constabulary consists, as nearly as may be, of two-thirds Roman Catholics to one-third Protestants. One would think that gives a majority to their own creed, which ought to satisfy the most bigoted Romanist. Ah! but there is something behind all this. The force is under the national control, and so removed from the influences of petty local, municipal intrigues. And more, promotion being thus secured to merit, it happens that while the Protestants as a whole are in a minority of one-third, the officers of the force are almost wholly of the Protestant persuasion. This the Romanists insinuate—they dare not say it openly, the facts of the case are too notorious for that—is due to Protestant influence. The truth is, it is due to that higher education, that larger intelligence, that freer and more self-reliant tone of mind which it is the province of Protestantism to develop. But of course the Roman Catholics cannot be expected to admit that, and hence their opposition to this measure.

The vote for the Irish system of National Education put the Government somewhat into a fix. Most of them, when in opposition, had expressed their opinion that the schools of the Established Church, which insisted on reading the Scriptures, were still entitled to a share in the national grant; and Mr. Walpole, the Home Secretary, had even, when in opposition, become their champion, and made a motion to that effect. It was natural, therefore, that now these men are in office, Protestants should call upon them to carry into effect their own declared principles, and give the schools of the Established Church a participation in the grant. Mr. Walpole's reply was ingenious, and perhaps, upon the whole, right. "I am still of the mind I then expressed," he said; "but I did not ask the Government to assent to my plan; I asked the Parliament. Now that I and my friends have become the Government in our turn, the state of things is not altered; it is still Parliament and not the Government that must authorize the change; but I promise that I shall endeavour to devise a plan by which these schools may obtain a share in the grant; and when that plan is ready, it shall be submitted to Parliament before any action is taken."

Perhaps some of your readers might notice that in the same debate, Mr. John Francis Maguire, who recently received a decoration from the Pope for his book on *Rome and her Institutions*, had the insolence to attack a lady by name, and to accuse her of teaching *poisonous* doctrines to the children—those doctrines being the elementary truths of Protestantism. You must not suppose this is simple fanaticism with Maguire. He is a shrewd and calculating dog after all. To utter such a speech in an assembly of Protestant gentlemen will either provoke a row, or it will not. If it does not, why, then, Mr. Maguire's name is trumpeted forth among his ignorant countrymen, as the hardy champion who had the courage to accuse Protestantism in its own assembly, and not a man was found to answer him. If it does, why, then, Mr. Maguire is the martyr, who, for confessing his faith among a set of Protestant heretics, was abused and vilified, and ought, therefore, to be ten times dearer than before to every worshipper of the Virgin.

I am happy to say that neither of these results followed. The majority of his audience heard him with undisguised contempt; and the quiet, cold rebuke of Lord Lovaine was a more effectual answer than any rejoinder in his own style could have been.

POPISH PUBLICATIONS—THE TABLET.

THE following paragraph is peculiarly instructive. It proves that the main strength of Rome is in the ample support of the Government; and that, were the public resources withdrawn, and the Antichristian apostasy left to its own shifts, it would make a much smaller figure. The use of the press besides is contrary to the native genius of Romanism:—

“THE ‘TABLET’ NEWSPAPER.—Mr. Wallis, the editor and proprietor of the *Tablet* newspaper, has determined to discontinue publishing that journal in Dublin, and he publishes a lengthy address to his readers, in which he says:—‘To keep the *Tablet* up I became its purchaser two years and a half ago, and from that time I have maintained it at my own expense. I have taken nothing from it, either as proprietor, as editor, or as contributor, and I have supplied by my own labour the principal portion of the leading articles, of the reviews, of the summary, and of the translations. I make no account of what professional or other prospects I may have resigned to undertake this task, but the earnestness with which I laboured at it may at least show that I believed it worth some effort and some sacrifice. . . . I cannot continue it at my own expense; but I am willing to join with any body of Catholics who will provide the necessary capital for its continuance. I am not only willing, but desirous, of continuing to be its editor. I do not know of a more honourable post. But its principles are not those of temporary expediency. It must flatter no passions, pander to no interests, crouch beneath no influences. Its object never was to please its readers, but to tell the truth. I never did, or will, knowingly admit a perversion, suppression, or exaggeration of either a fact or an argument material to the question under discussion, to injure any cause, or to propitiate any interest. The *Tablet* may be improved indefinitely. But its *character* must be unchanged. It must defend, at all hazards, the cause of God’s Church and of God’s poor. It must represent the Catholic feelings of the Catholic people. London may be, and I think is, the best place for its publication. Dublin may be, and I think is,

the worst place in all Ireland for its local habitation. But when it goes to London, it must merit and retain the confidence of those Irish Bishops and those Irish clergy, whose approval it enjoys, or it had better die. If it cannot serve the Irish people and the Irish Church, it cannot be the *Tablet*. They have always given it, and they must give it still, all its political consequence and weight. Without them it would be a tea-table miscellany, not worth the publishing. It always has depended, and it always will depend, on mixed English and Irish support: its financial resources principally English—its political importance almost wholly Irish. Its moral influence it derives from the approval and support of so many of the bishops and clergy in both countries as any journalist might well be proud of numbering among his readers.' ”

ROMISH IDEAS OF LIBERTY—A CONTRAST.

“ My soul shall sigh in secret, and lament
A nation scourged, yet tardy to repent.
I know the warning song is sung in vain,
That few will hear, and fewer heed the strain.”—COWPER.

THE contrast between the conduct of the emissaries of Rome towards those who differ from them, and their demands from all others, is so striking, that nothing short of judicial blindness can prevent Protestants from marking it. Papists demand not only liberty, but active support, from all whom they are pleased to designate heretics, but they refuse the smallest particle of liberty wherever they have the power. Of late they have been extorting immense concessions from our infatuated rulers, but this has only sharpened their appetite for further aggression. Hear their own organ, the *Tablet* :—

“ 1. There is no *provision* whatever for the spiritual instruction of *Catholic sailors* when afloat—if they die, they must die without the sacraments.

“ 2. There is no provision whatever made for the spiritual instruction of *Catholic prisoners*, although abundant provision is made for the spiritual instruction of Protestant prisoners.

“ 3. The *Catholic poor in the workhouses* have no spiritual instruction supplied to them.

“ These questions are of easy settlement, and the necessary remedies can be asked for on *principles which have already been conceded and partially acted on.*”—*Tablet*, June 26.

“ *We demand* that the distinction of Catholic and Protestant shall be blotted out from the statutes regulating prison discipline, or only used to establish *equality* between Catholic and Protestant. *We demand*—

“ 1. That there shall be a paid Catholic chaplain to every gaol where there are Catholic prisoners, and that this chaplain shall, in respect of Catholic prisoners, enjoy all the privileges and perform all the duties which Protestant chaplains enjoy or perform in respect of Protestant prisoners.

“ 2. That in every prison a suitable room be set apart for the celebration of Divine service, according to the Catholic rite, just as now a suitable room is set apart for the celebration of Divine service according to the Protestant rite; and that the same rules of attendance on the Catholic service by Catholic prisoners shall be made, as are made for the attendance of Protestant prisoners on the Protestant service.

“ 3. If there be any other rule or regulation necessary to *equality*, we also demand it.—*Tablet*, June 12.”

Hear the same blustering organ again :—

“ We go to the Government, not as jobbers to ask for favours, but as men go into a court of law, to demand justice from the judge. We do not ask anything that is not our right, and if we accept less than the right, it is understood, we trust, that we are only copying the example of a creditor who, from an insolvent or difficult

debtor, receives money on account. Thus, for instance, in the matter of assistant-chaplains, we hope and trust that these chaplains are to be treated on an equality with the Protestants of the Established religion, and that there are to be chaplains proper, to whom these are to be assistants. Moreover, the Government will, no doubt, on its being represented in the proper quarter, exempt the assistant-chaplains, and our other Catholic chaplains, from the control of the chaplain-general of the army, which title and dignity will probably cease before long, unless there is to be also a [Roman] Catholic chaplain-general, with the same powers, honours, and emoluments. The importance of this matter lies, not in the position of the chaplains, but in the respect shown to the feelings of the [Roman] Catholic soldiers, who are entitled to have their chaplains treated as well as are the chaplains of their Protestant comrades. A private soldier does not like to be taunted by another that his chaplain does not hold the same rank in the army with the chaplain of the Protestant religion."

Now turn to any Romish country, and mark the contrast. Not only is liberty of Protestant worship disallowed where it is possible to prevent it, but the most violent persecution is stirred up by Jesuit emissaries against any attempt to establish true Christian liberty. Take one or two recent instances. The Protestant missionaries have just been expelled by the Spanish Government from Fernando Po at the instance of the Jesuits. The story is published at length in the *London Freeman*, and we quote a part of the closing scene from the journal of the missionaries there published:—

"*Thursday, May 27.*—The expected day is come. Notice is sent round for the people to gather at Mr. Lynslager's house to hear the proclamation at noon. In the pouring rain a few only attend the summons. Mr. Saker remains at home, but Mr. Diboll is present. Amidst the thunder and lightning of the tornado the proclamation is read. The first two clauses, an illustration of the genius of Spanish rule and of Romish intolerance, run thus:—

"1. The religion of this colony is that of the Roman Catholic Church, as the only one in the kingdom of Spain, with the exclusion of any other: and no other religious professions are tolerated or allowed but that made by the missionaries of the aforesaid Catholic religion.

"2. Those who profess any other religion which be not the Catholic, should confine their worship within their own private houses or families, and limit it to the members thereof.

"The firing of cannon announces the issue of this intolerant but faithfully Romish edict. The people disperse, to meet again for prayer and counsel at Mr. Saker's house. One more meeting that evening, Mr. Diboll is informed, must be their last."

The following is another exhibition of a similar kind by the Spanish Government, acting under the same influence:—

"**ROMISH INTOLERANCE IN CUBA.**—A vigorous effort was made in Havannah some time since to secure the privilege of Protestant worship in one single instance, but the Captain-General was inexorable; and though there are great numbers of English and Americans in Havannah at all times, there is no place where they can worship God after the customs of their fathers. What the heathenism of China has not refused, the Catholicism of Cuba denies. It fears the light—even so much as might be emitted by the presence of even a solitary place of worship in a city of one hundred and fifty thousand inhabitants—and that city as intensely Catholic as any on which the sun shines."—*Letter from Havannah.*

Now, of course it would never occur to us to recommend the imitation of such intolerance by our own Government, but these facts certainly prove the unchanged and unchangeable nature of the Romish system, and the extraordinary madness implied in giving that system active support by the power and wealth of Britain, and thus nursing into power a viper that is prepared to sting us to death on the first opportunity. To a contemplative mind, one of the most sad and interesting problems of the day is involved in the present infatuated conduct of the professing Protestants of Britain. The following eloquent passage in a speech by Dr. Cowan of Reading, at the late

meeting of the Protestant Association, throws some instructive light upon the problem, and is worthy of being carefully pondered:—

“The children of this world are wiser in their generation than the children of light.’ They were the children of light; but it was the nature of light to generate confidence, liberality, charity, benevolence, and those qualities which, abused, and unregulated by the gospel, led to latitudinarianism and neglect of God’s truth. It was well to view our own acts as those of our opponents. What should we think of Rome were she doing for us just what we are doing for her? Calling us into her councils, educating our clergy, salarizing our schools, cajoling us with flattery, knowing all the time that we were only waiting an opportunity to overthrow and to destroy her? How *does* Rome act? Wisely in her generation. She steadily brings all her vast machinery to act against us; she clutches our funds to multiply means for our destruction; embarrasses our rulers, who madly try to satisfy her insatiate ambition; and while demanding equal social rights, and loudly declaiming against oppression and religious intolerance, bends all her ceaseless energies for our destruction, well knowing that Bible Christianity is the greatest of all obstacles to her lust of power, her all-including despotism. And what do we Protestants? Under the wretched subterfuge of civil and religious liberty, we raise to place and power their pledged destroyers; and without even the excuse of apparent necessity, we encourage and liberally pay for the propagation of what we profess to be a dangerous and dead superstition. We have heard much of political expediency, of justice to our Roman Catholic fellow-countrymen, of the dangers and horrors of civil war, till our statesmen, in their struggles for power, and to escape a present pressure, have gone aside from all lasting principles of safe legislation—have yielded, step by step, the ground which God has enabled us to occupy; and under the pretences of political safety and a false expediency, have sacrificed the Protestantism of our Constitution. And what have been the consequences? Hopeless political entanglements, and a state of affairs in this country which threatens to involve us once more in the meshes of a dark and deadly superstition—one from which we can be only delivered by the fierce and bloody struggle of a second Reformation.

“What are the causes of our infatuation? Intense worldliness of thought and practice, the enervating influence of prosperity, the deadness of spiritual life, the abounding of ritualism, and the wretched modern sophistry which casts out God from public affairs. What are we to expect? If England is delivered, it will be by civil war. If Popery is to be destroyed, it will be by the indignant wrath of the oppressed and insulted nations. Fearful judgments are before us—light and responsibility are ever united—and unless we repent, we, as a nation, shall surely perish. What will follow the destruction of Popery? Released from a despotic superstition, the disenthralled nations will assert their independence, and establish that form of infidel worship which Jesus shall destroy by the brightness of his coming. These are clearly the latter days—the dispensation is drawing to its closing scenes—human madness and infatuation are attaining their full anti-christian development. Satan is preparing for his final onslaught; and that day of darkness is at hand which will usher in the light of everlasting day. What is the duty of Christians? To witness for the truth, to uphold the written word, to understand the things which are coming upon the world, and to live as expectants of the new heavens and the new earth. As a nation we are blind, because we come not to the light.”

THE DUTY OF MINISTERS OF THE CHURCH AS TO POPERY.

THE ANNUAL SERMON FOR THE PROTESTANT ASSOCIATION, BY THE
REV. R. J. M’GHEE, M.A.

This is a powerful sermon, by one of the most venerable and consistent champions of Protestant truth. Its object is to prove that to warn their people of the danger of Romanism is an incumbent duty on the part of every Protestant minister. This is done most conclusively, whilst the present melancholy state of matters is rebuked in eloquent language. Take the following extract:—

“A weak, contemptible foreign power; a power that you know to be hostile to

the throne of your sovereign, to your church, to your laws, to your liberties, to every established institution in your country, parcels out your land by a public authoritative law; sets up and establishes his officers over every spot of your country, telling you expressly that it is for the purpose of carrying out his laws within your realm; telling you that he is the representative, the vicar, the vicegerent on earth of the God whom you profess to worship; and though it is the principle of our religion to protest against this, and though the voice of the whole nation is lifted to protest against the invasion, there is not enough of Protestant spirit, or principle, or power in the land, to arrest that invasion, or to prevent the establishment of this hostile power in every quarter of the country. There it is, in full power and operation, organised with all the skill that the most experienced agents of the Prince of darkness can exercise, to seduce your population; to prey on their simplicity; to triumph over their ignorance; supplied with funds by the government, to draw their children into their schools, and to bribe them by the pretext of good secular instruction to receive the training of Popery, instead of an education from the Word of God.

"Where is the faithful Timothy in the land, 'nourished up in the words of faith and of good doctrine,' to 'put the brethren in remembrance of these things?' Where is the man to stand in the gap?—where, 'when the enemy comes in like a flood,' is there a man, in the strength and Spirit of the Lord, to lift up a standard against him? Is not rather the leaven of falsehood and apostasy spreading into and corrupting the heart of our own church? Are there not men who hold the office, and who ought to discharge the trust of Timothy, betraying the sacred trust committed to them?—stealing the Samaritan religion into the land—mingling the worship of the calves of Dan and Bethel with the service of the Lord?"

"Are there not institutions raised by confederated authorities, for training and appointing men as teachers in the church, who, instead of being faithful witnesses for the Gospel of Christ, are pioneers for the priests of Rome; familiars for the Jesuits among the people? Do we not hear the apologetical cant of 'earnest men,' for those who teach or who apostatize to the doctrines of Rome? as if earnestness in guilt were an apology, instead of an aggravation of iniquity. The robber is in earnest when he breaks into your house to plunder. The assassin is in earnest when he watches for his victim, and plunges the dagger in his breast. The Prince of darkness is in downright earnest, when he puts such principles into the hearts of men, and teaches them to confound the distinction between his own service and the service of the Lord of Glory, and to desecrate the use of language by substituting earnestness in falsehood for fidelity in truth.

"Yes, men who ought not to be so, are earnest in falsehood. Why? Because they sincerely believe it. Men who ought to be so are not earnest for the truth. Why? Because they do not believe it; and when it has no place in their hearts, it has no testimony in their lips, and no power in their lives."

READING THE SCRIPTURES.

THE attentive and repeated reading of the Bible, in small portions, every day, leads the mind to habitual meditation upon subjects of the highest interest to the welfare of the individual in this world, as well as that hereafter to which we are destined. It furnishes rules of conduct for our conduct toward others in social relations. In the commandments delivered from Sinai, in the inimitable sublimity of the Psalms and of the Prophets, in the profound and concentrated observations upon human life and manners embodied in the Proverbs of Solomon, in the philosophical allegory so beautifully set forth in the narrative of facts, whether real or imaginary, in the book of Job—an active mind cannot peruse a single chapter and lay the book aside to think, and take it up again to-morrow, without finding in it advice for his own conduct, which we may turn to useful account in the progress of our daily pilgrimage upon earth; and when we pass from the Old Testament to the New, we meet at once a system of universal morality

founded upon one precept of universal application, pointing us to peace and good-will toward the whole race of man for this life, and to peace with God and an ever-blessed existence hereafter. I speak as a man of the world to men of the world, and I say to you, Search the Scriptures!—*John Quincy Adams.*

POPISH OPPOSITION IN LONDON.

THE following correspondence will illustrate the forwardness and persecuting spirit of Rome, even in the metropolis of England. What would its emissaries do if they had more power? The first is a letter from a respectable eye-witness; and the second from an intelligent and zealous city missionary:—

To the Editor of the Bulwark.

LONDON, 15, CHARLES STREET, PORTMAN SQUARE,
July 1858.

"SIR,—For the last two months I have regularly accompanied one of the London City Missionaries, to assist him in conducting an open-air service, which he holds weekly in a 'Buildings' in Marylebone, in which are twenty-two houses, inhabited for the most part by Irish papists.

"The attempt has proved very successful; the plain simple truths of the gospel only being proclaimed. Tracts were asked for, and received thankfully. Many were glad that such a service was held there.

"It was soon discovered that the priests knew of it, for on two or three occasions, some who evidently loved Rome came; they listened, it was with anger: they grinned, but only for a time, for soon the people were made to believe that we belonged to Joe Smith and the 'Mormons,' and that we had several wives; but this scheme failed, for many of the people who knew my friend, were well aware that he was scripturally the husband of one wife.

"Yet were the Irish papists soon furnished with some very grave arguments against my friend by the priest, who officiated in a chapel hard by. 'You don't wear a white neckcloth.' 'Our priest says we ought to bow at the name of Jesus: but you don't; you preach with your hat on.' 'You have five shillings for every convert you make.'

"This innocent talk was soon laid aside.

"One evening my friend came to say a few words on 1 Pet. iii. 16, a 'good conscience,' and Rome came, too, undisguised, and in her well-known garment, 'Persecution.' A gentleman dressed in black, wearing gold spectacles, came forward, standing up on tip-toe, to give himself all the importance he might want, commenced an attack upon my friend, and with much passion, and in a most authoritative tone, shouted out, 'If you think you are going to convert the Irish, you are greatly mistaken;' reminding him that the people were his, and that he should not allow him to speak there. My friend simply smiled, and replied, 'Do not suppose that we think one poor sinner can convert another. It is the Holy Spirit alone that can convert a sinner, Irish or English.'

"This answer was very distasteful to the great man, for although the people, to some extent, sided with him, it was not to the extent he desired.

"'We want no repetition of the Belfast riots here, in London, and as you are creating a disturbance, I will have you locked up.' My friend smiled at him, and reminded him that we were in London, not Rome. Upon this he marched off, quick and cross, for a policeman.

"The missionary met them, and said, 'There will be no disturbance beyond what this gentleman wishes to make;' the policeman refused to take the charge, even though pressed by the missionary to do so, who wished to learn somewhat of his arrogant opponent; the policeman, however, still refused, not seeing, as he said, any disturbance upon which to form the charge.

"Upon this the greatly excited and enraged gentleman quickly made off,—I suppose, to tell his ill success to a wily priesthood.

"What have our lukewarm countrymen to say to this? Is the persecuting spirit of Popery yet extinguished? Let this fact answer the question.

"As long as Popery is Antichristian in doctrine, so will it be also in practice."—
Yours truly,

GEO. H. GILLMAN.

To the Editor of the Bulwark.

214, MARYLEBONE ROAD,
July 15, 1858.

"DEAR SIR,—I have read the enclosed account, written by my friend, Mr. Gillman, of the affair which took place in Gray's Buildings, Marylebone (in Manchester Square), on Friday evening, 18th June. It is quite correct. As we both derive much information from your valuable journal from month to month, we have thought it right, and our bounden duty, to make you acquainted with the particulars enclosed. I leave it to you to make any editorial improvements, if you will be kind enough, that you may think necessary, should you be pleased to let it occupy a place in your columns.—I am, Sir, your obedient servant,

J. CLIFFORD PARKER,
London City Missionary.

THE ROMAN CATHOLIC PRESS AND CHERBOURG.

THE *Univers* protests against the pacific interpretation given by the Paris papers to the Cherbourg works. It exclaims,—

"A great nation should always boldly avow its acts, and never permit them to be misrepresented. Let us proclaim aloud that Cherbourg has been created by a hostile feeling towards England, and that otherwise its creation would have been unnecessary. The position of Cherbourg is so significant that, as an English journal has admitted, it forces Great Britain to keep a squadron always prepared for action. In the event of a war in the Mediterranean, Cherbourg would weaken England, for it would be necessary for her to watch that port with a fleet in order to prevent rapid steamers from throwing an army on to British soil. The French nation understands these advantages, a fact which explains the immense interest it takes in Cherbourg. Nations possess instincts which are never deceived. This port, the advanced sentinel on the way to England, which watches Portsmouth and Plymouth, proclaims to Great Britain that the French navy is resuscitated. Had this colossal work been undertaken in England, all the French reviews, and a considerable portion of the press, would have devoted frequent articles to the subject. It would have been an excellent opportunity for vaunting the energy of the Saxon race, its invincible perseverance, and the strength of its will; but as Cherbourg is a French work, little attention is paid to it. Those who still love their country, and are jealous of its greatness and glory, ought to be vain of Cherbourg."

This is apt to be treated as mere bravado, but at all events it proves the intentions of the great Jesuit party of Europe, of which the *Univers* is the principal organ. British Protestants are in general so sunk in torpor, that the Romanists have no scruple in avowing their worst purposes. Besides, it must be admitted that with such a Sebastopol as Cherbourg right opposite to and within a few hours' sail of Britain, the danger of a French invasion is immensely increased. This may ultimately be made the means of humbling the British nation for its infatuated and guilty conduct, so soon as the cup of its iniquity is full.

NOTES OF THE MONTH.

ADDITIONAL ROMISH CONCESSIONS.—We quote from an able contemporary, the *National Standard* :—

“ We congratulate the successive Ministers, who, since the year 1829, have been in office—we will not say, who have *governed the country*—upon the brilliant success, already accrued and hereafter to accrue, of their varied attempts at liberalism, expediency, and concession! And the present Government are resolved to share in the glory achieved by their predecessors. Witness the Circular respecting religious instruction in the Army Schools, issued from the War Office, which provides, Art. 2, ‘ That the chaplain will give a collective Bible lesson, or to read and explain a short passage of Holy Scripture taken from the authorized, or *Douay* version.

“ Again, Article 6 provides, that at the hours set apart for religious instructions in the regimental schools, ‘ the officiating chaplains to the forces, the *Roman Catholic* clergy, and the ministers of any denomination belonging to places of worship to which the troops are marched on Sunday, will be at liberty to attend and to form separate classes of adults or children of their own respective persuasions.’

“ And is General Peel really so simple as to believe that even the *Douay Bible* will be permitted by the priests to be read in the schools? If he is, we pity him. The result of an experiment, similar in principle, tried in Ireland, leaves no doubt as to the consequences of this *farrago* of imbecility and absurdity. The Scriptures will, under this new system, gradually disappear from our Military Schools: and, in a few short years, will cease to be an element in the soldier’s education!”

MORE PRIESTS IN THE ARMY.—The following is a Circular from the Duke of Cambridge relative to the increased pay of Romish priests in the army, and an increased brigade of them :—

“ CHAPLAINS’ STAFF.

“ HORSE GUARDS, July 24, 1858.

“ SIR,—I have the honour, by direction of the General Commander-in-Chief, to intimate to you that from the 1st July next the allowance to clergymen officiating to the troops of Presbyterian and Roman Catholic religious denominations will be the same as those now granted to clergymen of the Church of England.

“ From 25 to 100 men, at the rate of 10s. per annum for each man.

“ From 101 to 301 men, at the rate of 3s. per annum for each man.

“ From 301 men upwards, at the rate of 2s. per annum for each man.

“ And 10s. for each separate service.

“ I am to add that it is the intention of the Secretary of State for War to appoint five Presbyterian and *nineteen* Roman Catholic Assistant-Chaplains to the forces, who are to be placed on the same footing as regards pay and allowances as the Assistant-Chaplains of the Church of England.

“ The names of newly appointed Assistant-Chaplains and the stations to which they are to be posted will be notified.—I have the honour to be, Sir, your most obedient humble servant,
W. F. FOSTER, D.A.G.”

GREAT MEETING OF ROMAN CATHOLICS.—There has been a great gathering of Roman Catholic ecclesiastics and influential laymen at Ushaw College, about five miles from Durham. The demonstration was to celebrate the jubilee of the college, but the local reporters having been excluded, no report of the proceedings has been published. On Wednesday, the great *fête* day, it was understood that after high mass, and a sermon by Doctor Wiseman, a ring of St. Cuthbert, the first great Northumbrian Bishop, was recognised according to the usual customs of the Roman Catholic Church; and addresses were delivered by the more eminent of the clergy on subjects appertaining to the propagation of their religion, followed by a grand dinner party, and the performance of a drama by the students, the drama being the production of Cardinal Wiseman. Above 200 of the Roman Catholic nobility, clergy, and laity have been sojourning at Ushaw during the festivities.—*Times*.

A CURIOUS, BUT QUITE A NATURAL RESULT.—In Ireland there are 74 towns, each with a minimum of 2500 inhabitants (census 1841), not one of which contains a bookseller. Scotland, with a third of the population, has three times the number of booksellers, being in the proportion of nine to one. The 74 towns without one of the "trade" include the following:—Dungarvan, 12,302; Carrick-on-Suir, 11,049; Youghal, 9939; Carrickfergus, 9379; Cashel, 8027; Newtownards, 7621; Lisburn, 7524; Kinsale, 6918. More remarkable still, there are six counties which cannot boast even of one bookseller, or a single circulating library, and we shall name them,—1. Donegal; 2. Kildare; 3. Leitrim; 4. Queen's; 5. Westmeath; 6. Wicklow. These may be considered strange, but most assuredly they are very startling facts.—*Literary Gazette*. Is not the explanation of this to be found in the circumstance that Popery is essentially the enemy of education and of human progress?—*Witness*.

A TRIBUTE TO THE PRETENDER BY THE FRENCH EMPEROR.—The Emperor of the French has, in a marked manner, extended his solicitude for the memory of Frenchmen to Ireland. Desirous of conferring "a signal mark of his favour on the Roman Catholics of Anghrim," he has directed that a set of the richest sacerdotal vestments be forwarded from Paris, to be used from time to time in the chapel of Anghrim, at the celebration of mass for the repose of the soul of St. Rath, a French General of historic fame who fell in the battle of Anghrim, July 12, 1691. What is the meaning of this military coquetry?—*Witness*.

[This general, of course, fought against William III. and the Revolution, and yet the same Emperor has been embracing the successor of William, at Cherbourg!]

CRIME IN IRELAND.—The statistics of crime in Ireland, as supplied by the Inspector of Prisons, have been laid before the House of Commons. In these statistical tables the criminals professing the Roman Catholic and Protestant religion are distinguished, and, as usual the number of criminals of the former class fearfully preponderate. According to the relative numbers of the two classes, Roman Catholic criminals, as compared numerically with Protestant criminals, should be as four to one, but, instead of this, they are about *eight to one!* The total number of Protestants committed to gaol was 4551, while that of Roman Catholics amounted to 37,351!!!

This does not surprise us. This result is just what might be anticipated from the character of the two systems. The Protestant has no standard of right and wrong but the Word of God;—the Roman Catholic has none, save the teaching of the priests, who, we hesitate not to say, are both theoretically and practically the most debased and demoralized class of men on the face of the earth. We do not make this assertion in haste or rashness; it is a conviction founded on reasons unanswerable. The priests derive their notions of right and wrong from Liguori's *Moral Theology*, a book plainly written under inspiration of the arch-fiend himself, and the manifest object of which is, to divest sin of its malignity and to smooth the way for the perpetration of every form of iniquity with an easy conscience. Those who have read the book will understand that this description is no exaggeration of its intense vileness. The demoralizing lessons of Liguori are instilled by the priests into the people in such publications as *What every Christian must Know*, from which we have lately laid some extracts before our readers. The practical teaching of the priests is of the same character. We speak what we know.—*Achill Herald*.

OPEN-AIR PREACHING IN SLIGO.—The *Sligo Independent* reports,—

“ Mr. Guinness arrived in town on Saturday evening, and was met opposite the Fort Hill by Mr. Shepperd and Mr. Davys, and they proceeded in the dusk of the evening to fix the site of the platform for the following day’s services. On returning, and just as they were within a few yards of the road, a stone thrown by some cowardly hand passed within a few inches of their faces. When they reached the road, a few men of a class and character which we need not describe, were standing on the road, and beside them was a number of boys, but who had thrown the stone was unknown. As they passed the group, one of the men jeeringly observed to them, ‘ You’ll get more to-morrow,’ but the reverend gentlemen, perhaps, did not understand the threat and the allusion. The platform was erected, and was placed on six barrels, spiked in such a manner into the ground that it would require considerable force to move them. The Sabbath being exceedingly wet, Mr. Guinness and his friends thought it best that the preaching should be postponed; but notwithstanding the badness of the weather, a large crowd, numbering we believe nearly a thousand, assembled in the Fort-field a considerable time before the hour at which the out-door service was advertised to begin. About one-half of these consisted of boys, the other half of men, and when we mention that the former were generally well supplied with stones, and the latter generally well armed with sticks and bludgeons, we need scarcely follow it up with the remark that their object was not that of listeners to the preacher’s message. The crowd waited till half-past three, and as no preacher or congregation appeared, they set up a savage yell, and proceeded to wreak their unmanly fury upon the platform. They dragged away the wood, tore up the barrels, kicked them into staves, and bore them away, or kicked them with shouts and execrations into the river. The constabulary were not in attendance to check any outrages of this kind that might take place, but they kept patrolling in small companies of two and three in the neighbourhood of Mr. Shepperd’s church during the afternoon service, lest there might be an attack on the church, or any attempt made to break its windows. Nothing of the kind occurred, but a large remnant of the crowd took up their position on the old bridge after returning from the Fort-field. The crowd on the bridge was in some measure dispersed by the appearance, in solitary procession, at first, of a poor, old, ill-clad woman, bearing an immense branch of a tree over her shoulders. She passed over the bridge, the crowd making way before her, and a great many following her in motley procession. A few lingered on the bridge till a late hour in the evening. We have heard that a number of inhabitants have offered a reward of £50, which has been raised by subscription for the conviction of the leaders of the mob, but their offer has not been productive of any result.

WOLVERHAMPTON.—POPISH OUTRAGE.—

“ A few Sundays ago a small party of lay Protestant preachers were driven by Romanists from the stand which they had taken up, and were followed for nearly a mile, till at last refuge was found in the house of one of the committee of the Wolverhampton Town Missionary Society. Emboldened by previous ‘ successes,’ some Romanists on Sunday last attacked one of the authorized town-missionaries named Clarke, in so brutal a manner as at one time to occasion some apprehensions that his life would be taken. Clarke, it seems, had taken up his stand at the corner of a street, and with comparatively little interruption had gone through his address, and was about to leave, when one of the bystanders, in a strong Irish brogue, and with an insolent air and tone, told him that he had no business to come out there preaching, for he had received no authority to do so from the Church, meaning the Roman Catholic. Clarke said he had the authority of the Bible to do so, and it was his right as an Englishman in his native country, and so long as God gave him the power, he would to the best of his ability preach the gospel of Christ to sinners, for whom Christ had died. Several men, who had evidently come to the spot with no peaceful intentions, but who had not before interfered because of the order which prevailed, and the consequent almost certainty that if they interfered they must become marked men by the missionary’s friends, now took advantage of the confusion attendant upon the breaking up of the congregation to elbow amongst the crowd towards the preacher. The signal was observed and acted upon. Stones were then thrown. One of them struck Clarke upon the head with much force. The missionary, however, seized the man who threw it, and for some time succeeded, notwithstanding his efforts to liberate himself, in holding him. The culprit, however,

began to yelp. Again the Irish accent was heard in the appeal to his fellows of 'Will ye see me taken?' The appeal had its desired effect. Other stones followed. The man's friends closed in upon him and his captor, forced the latter to loose his hold of him, and then, with a violent blow upon the head with a fist, felled Clarke to the ground. Here kick succeeded kick till the missionary became insensible. Notwithstanding this, the ruffianly fellows who had attacked him followed up their brutality, running towards him, giving a kick, and then running away in the direction of their homes. The few friends of the preacher were insufficient to prevent this. After a while a cab was procured, and the missionary was conveyed in an unconscious state to a surgery, where attention was paid to him, and sent home. A deep feeling is beginning to pervade the Protestants of the town in consequence of these Irish outrages, and preliminary steps have already been taken for organizing a Protestant Association."—*Birmingham Daily Press*.

PROSPECTS OF A ROMISH PEERAGE.—The number of Romish peers at the passing of the Act of 1829 was small, and is not very large at the present day, but the *Weekly Register* gives a list of noblemen's sons who have become perverts. Our Romish contemporary thus writes:—

"The heirs to the Protestant earldoms of Denbigh, Gainsborough, Abingdon, Orford, and Dysart, are converts to the Catholic [Romish] faith. The Earl of Dunraven renounced Protestantism and became a Catholic [Papist] in 1855."

THE BISHOP OF LONDON AND THE GUNPOWDER PLOT.—The Fifth of November Service was an especially good one, and was dear to the hearts of many of our Protestant people. In a debate on the subject in the House of Lords on the 19th ult., the Bishop of London spoke as follows:—

"With regard to the commemoration of the 5th of November, he should entreat their lordships not to continue a service which was *calculated to embitter the feelings of their Roman Catholic fellow-subjects*. There was this great objection to that service, that it seemed to involve the whole Roman Catholic body in the guilt of what was believed to be the act of only a certain number of conspirators. It was only a few years ago that the whole country rang with the intelligence of the battle of Inkermann, which had been fought on the 5th of November, and it appeared to him that such a day ought no longer to be commemorated by a ceremony *calculated to give offence to one of the classes of her Majesty's subjects* which had taken a part in that great struggle."

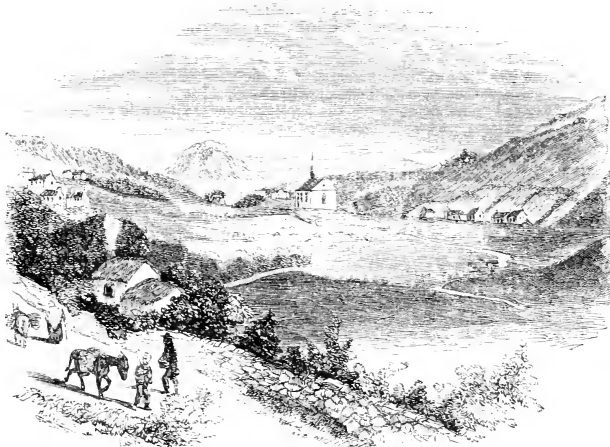
Here the House of Lords is implored by a Protestant prelate to abolish a religious service meant for Protestants, because, forsooth, it offends Papists; and his Lordship reproduces the arguments of Drs. Wiseman, Cullen, and McIlale, about the battle of Inkermann.

Now all this is spurious liberality, not real charity; and if we were called bigots a thousand times over for saying it, it is not the less true. If the Bishop's argument have *any* weight, it should lead to a blotting out from our Articles and Homilies of all anti-Popish expressions, and also from the Queen's coronation oath. Moreover, the throne should be opened to Papists, for its being confined to Protestants is an offence to them; and the Bishop of London himself is an offence to them, and he ought to give place to Dr. Nicholas Wiseman, and go to mass, for his going to a Protestant church is an offence to Papists.—*Constitution*.

SCOTLAND.—Bishop Suther of Aberdeen has suspended Mr. Cheyne for his Popish doctrine. What next?

Sheriff Gordon of Edinburgh has reversed the decision of Sheriff Arkley in the case of Cochrane and Priest Donahoe. This was partly anticipated, but has produced a strong feeling of indignation. The question cannot rest where it is.

The competition for prizes for the most thorough knowledge of the Romish controversy on the part of the students of the United Presbyterian Church has been very successful. There were twenty competitors. We shall state the details afterwards.



TOKENS FOR GOOD; OR, ENCOURAGEMENTS TO MISSIONARY LABOUR AMONGST ROMANISTS.

I.—BALLINGLEN*—THE TWO SCHOOLS.

THE rain had fallen in torrents for a fortnight, so that the rivulet, that usually meanders through the glen, rolled volumes of mossy water onward to the sea. It was now early in April, and though the morning was cold and the ground wet, numbers of the youth of both sexes were seen descending the hill sides, and making their way with cheerful countenances to the Sabbath-school. This was held in the neat church that stands conspicuous in the middle of the glen. The tinkling of the Sabbath-bell as we approached sent a thrill of chastened hope to the inmost recesses of our heart. We found a gathering of about eighty within; and the song of praise that rose from that youthful throng, tended to fan the flame of thankfulness that God had graciously sent his truth to enlighten the souls of Connaught's children. We could not but breathe the prayer that some present might be enabled, through his grace, to cleave unto the Lord with purpose of heart.

It was our privilege that morning to read the 8th chapter of the Acts, with a class of twelve or fourteen boys, many of whom were the children of Romanists. Two of these claimed our especial attention from their earnest and intelligent appearance. We asked them a few questions.

* This is one of the Mission Stations of the Irish Presbyterian Church. All the Evangelistic agents, with the exception of the teachers, are supported by Mission funds, for which M. Pattison, Esq., 3, Luton Place, Edinburgh, is Treasurer for Scotland.

What did Philip do at Samaria?

A. He preached about Jesus.

What would you infer from this?

B. That the gospel should be the chief subject of a minister's preaching.

What was the result of the people giving heed to what Philip said?

A. They were filled with joy.

What then do you think will give you most happiness?

B. To receive Christ as our Saviour.

Passing now to the 26th verse, Why did God call Philip to go to that desert place?

A. That he might meet with the Ethiopian.

When Philip went there and met him, what did he show himself ready to do?

A. To tell him about Jesus.

And what had the great man been doing?

B. He had been worshipping God, and was now reading the Scriptures.

What should that teach us?

B. To seek God as he did in the means of grace, and by reading the Bible.

What right have we to read the Scriptures?

A. God gives them to us, and Christ says, "Search the Scriptures, for in them ye think ye have eternal life, and they are they that testify of me."

B. The Bereans, also, are commended, because they searched the Scriptures daily, and David says that the man is blessed who meditates on God's law day and night.

Did the Ethiopian find the truth of these declarations?

A. Yes, he *found* Christ in the Scriptures.

B. And after he had made an open profession that he was Christ's disciple, he went on his way *rejoicing*.

But he did not understand the words of the prophet at once?

B. No; but God sent his servant to explain it to him.

What else did Philip do?

A. He baptized the Ethiopian after he had professed his faith in Jesus as his Saviour.

What can we learn from this?

A. That there is salvation to be found only by faith in Jesus.

B. And that baptism does not "regenerate," but is merely an ordinance, signifying that the person baptized is already become a disciple of the Lord.

This is but a specimen, at once of our endeavour to give prominence to the gospel, and incidentally to displace error by the truth, as also of a host of very correct and Scriptural answers, which cannot now be given.

On the afternoon of that peaceful Sabbath day, the sun broke out so strong and bright, that rather than fill our small parlour with more than thirty young persons, we placed the seats on the grassy lawn in front of the cottage, and soon the uplands reverberated with the sweet voices that unitedly sang:—

"How sweet the name of Jesus sounds
In a believer's ear;
It soothes his sorrows, heals his wounds,
And drives away his fear."

The young people read verse about of the 4th chapter of John's Gospel;

a few questions followed about the woman of Samaria, and our exercise closed with the hymn:—

“ One is kind above all others,
 O how he loves !
 His is love beyond a brother's,
 O how he loves !
 Earthly friends may pain and grieve thee,
 One day kind, the next day leave thee,
 But this friend will ne'er deceive thee,
 O how he loves ! ”

After the evening service in the school-room, conducted by the respected pastor of Ballinglen, and when family worship was over, we had a private interview with five of these lads, who, before another Sabbath, were to depart for another land. A similar meeting was held with them on the eve of their departure. It was a deeply affecting one. Their young hearts seemed to feel keenly the approaching separation from their companions at the Mission School; and not less so, the warnings and entreaties that were urged upon them. They professed themselves determined to hold by Bible truth, and as very grateful to all who had given them instruction. The morning on which they left the glen found them early astir, and slowly accompanied by many of their friends, and occasionally exchanging “ last words,” they wound their way to “ the rock,” where the cart was in waiting for their conveyance. All the paroxysms of Irish grief were that morning brought into full play as fond mothers parted with beloved sons, of whom they were justly proud. Many a prayer for God's blessing followed them; while both to friends and instructors it was a time of much anxiety, until their way gradually opened up in the places whither they had gone.

Let us now in a word speak of the result; an interval of many years now enables us to testify that with one exception their resolution has been consistently maintained. The two whose intelligent answers so delighted us in the Sabbath-school, have distinguished themselves in the spheres in which providence has placed them. One of these has been an especial joy to his aged mother whom he often visits, as well as a comfort and credit to all who took an interest in him, having by diligence advanced himself to a position of comfort and respectability. Knowing by experience the happiness of being in continual contact with God's truth, he now takes a personal interest in the work of missions to his benighted countrymen.

Such is a glance at the few out of very many cheering results that have flowed from the arduous and often discouraging prosecution of mission work in Ballinglen. This portion of the Connaught mission field has obtained a share of Christian sympathy and support. Its sphere though now circumscribed is both important and hopeful, and such cases as these may be justly held out as encouragements to others to go and do likewise. It will not do always to be looking upon the dark side of things; God's word presented in simplicity and faith shall not return unto him void. It is ours to be found sowing beside all waters, knowing “ that in due season we shall reap, if we faint not.”

Before we take our leave of this lovely glen, let us pay a passing visit to the practical school of Popery. If we look at this under a twofold aspect, the degraded and hopeless condition, for time and eternity, in which these same lads would have been now found, stares us in the face, had not the influence of the Bible been brought to bear upon them.

Directly opposite the school-house, beyond that strange-looking old castle, about whose ancient glory, neither history nor tradition can tell, there is an immense mass of limestone rock; its texture is very beautiful, and seems as if it were a perfect forest of twigs and leaves waxed over and cemented together. A huge portion of this rock overhangs a cottage as if threatening it with a similar fate to that which befel a cabin that crouched beneath its deceitful shade. In a hallowed cave in this rock a "hedge school" was conducted at a period when there were no National or Scriptural schools. It is not to this school of other days to which we now bend our steps. Climbing up to the very top of the rock, there we have before us one of the "Holy wells" of Ireland. Close beside the well, which is built over by rough stones, we perceive traces like that of footsteps in the form of circles. We stand aside, and mark a few poor men and women, who, kneeling upon their bare knees, are one after another moving round in these traces before the well. We observe with pain that the skin is broken and that the blood is flowing from their limbs, and that they are all engaged in muttering prayers, and that each one bows reverently and makes the sign of the cross upon his forehead, as he pauses for a moment at the mouth of the well. We speak not to these poor dupes of a crafty priesthood, for here their prejudices are much excited, and we have known some who narrowly escaped from being stoned from a little indiscretion at a "holy" well. Yet, when a fitting opportunity presents itself the person who has come a long way here to "do penance" has been shown that what he needs can be certainly found at his own fire-side, if he seeks it in the presence and the power of the Lord Jesus.

Leaving "the rock," we now traverse the glen, and after a mile's walk or so below a village filled with Romanists, we reach Downpatrick-head. Here, in the bold jutting rocks, mysterious caverns, the dash of ocean waves, and in the wild cries of myriads of sea-fowl, we have much to remind us of the presence, power, and glory, of the great God with whom we have to do. But we find the down crowded by such a motley throng, who are so full of brawling and excitement, that we feel not over comfortable to be long beside them in this lonely spot. Yesterday was the Sabbath, but here no Sabbath reigned. It was the feast of "garlic Sunday." Multitudes flocked here on the previous day. Tents were erected and many passed the night upon the ground. When the best of days awoke them, it was not to come together for the worship of God or for purposes of spiritual improvement, but to engage in a carnival of feasting, drinking, dancing, singing, and fighting. This may be spoken of as something extraordinary, but on every Sabbath young and old are found in Connaught engaged openly in field labour, and in every species of amusement. God's book is closed against them, and as a consequence God's day is profaned and God's name blasphemed. The Sabbath-keeping which Rome inculcates is a blind devotion at her altar; homage to images, saints, and priests. This duty over, the poor devotee may do as he pleases. What wonder that the Popish labourer in this country should carry out the training received in the school of his youth? Yet the redemption of their souls is precious. Let us honour and aid those who are in faith and hope, as the evangelist in the desert, telling one here and there the story of grace,—praying,

O Lord! remember Erin's isle,
 And yet again upon it smile;
 Let not thy fierce wrath kindled be:
 Lord, rise and set the prisoners free!

POPISH SCHOOL GRANTS.

WE beg the earnest attention of our readers to the following statistics, which have been prepared with much care from the volume annually published by the Committee of Privy Council. They refer to the past year, and they demonstrate the rapid absorption of public money by the Romish horse-leech. Meantime, what are our Protestants and Protestant churches about? Conniving at all this either by total silence or by active co-operation. The money of the Privy Council has operated in certain quarters simply as "hush money;" and although it will be admitted that these proceedings are totally indefensible, in consideration of getting a share of the money themselves, not a word is uttered against them. We do not say that this is a necessary result: we are aware that a good many plausible things may be said in so far as the affair is only one of theory. But we take the fact as we find it, and affirm, without fear of contradiction, that no more effectual way of promoting the progress of Popery, and at the same time bribing down all Protestant opposition, was ever invented than is found embodied in the Minutes of the Privy Council on the subject of indiscriminate School Grants. The position of Protestant churches is infinitely degrading. Moreover, we are certain that immense guilt is accumulating at the doors of Protestant churches in connexion with this matter; and that if the present system proceeds unchecked for a few years longer, to reverse the Romeward career of Britain will probably be impossible by any process short of a civil war. We shall not cease to watch over and expose the proceedings of our rulers, civil and ecclesiastical, in connexion with this painful subject, and all the more earnestly, because our religious organs in general have either gone to sleep on this subject, or dare not speak the honest truth:—

POPISH SCHOOLS IN ENGLAND, WALES, AND SCOTLAND, 1857.

* Denotes new Schools during the year.

County, Place, and Name of School.	Amount which has been given to each School during 1853-56.	Amount during the year 1857.	Total Amount which has been given to Schools in each County.
I. ENGLAND.			
CHESHIRE—			
Birkenhead, St. Werburgh's	£117 0 0	£92 10 0	
... * St. Mary's ...	...	1,121 9 6	
Chester, St. Werburgh's.....	6 5 0	17 18 0	
Crewe,	58 13 4	59 14 0	
Liscard, St. Alban's.....	23 11 4 $\frac{1}{2}$	23 2 0	
Macclesfield, do.	215 15 11 $\frac{1}{2}$...	
Stockport,	617 18 3	111 16 8	
... Night School	10 0 0	40 0 0	
	£1,049 3 10 $\frac{3}{4}$	£1,466 10 2	
CUMBERLAND—			
Carlisle, St. Patrick's	£217 6 2	£125 4 0	
Carry forward.....	£217 6 2	£125 4 0	£2,515 14 0 $\frac{3}{4}$

County, Place, and Name of School.	Amount which has been given to each School during 1853-56.	Amount during the year 1857.	Total Amount which has been given to Schools in each County.
Brought forward.....	£217 6 2	£125 4 0	£2,515 14 0 ³ / ₄
Whitehaven, St. Mary's	21 16 8 ³ / ₄	...	
Wigton, St. Cuthbert's	76 11 4 ³ / ₄	12 10 0	
	£315 14 3 ³ / ₄	£127 14 0	453 8 3 ³ / ₄
DERBYSHIRE—			
Derby, St. Joseph's	£285 14 8	...	
... St. Mary's	147 11 8	£77 16 8	
Spink Hill Mount, St. Mary's	154 9 6 ³ / ₄	51 1 8	
	£587 15 10 ³ / ₄	£128 18 4	716 14 2 ³ / ₄
DEVONSHIRE—			
* Stonehouse.....	...	£37 15 0	37 15 0
DURHAM—			
Birtley	£1 16 0	...	
Darlington, St. Augustine's...	279 3 9 ³ / ₄	£67 7 1 ³ / ₄	
Durham, St. Cuthbert's	492 2 1	74 10 0	
Gateshead, Our Lady and St. Wilfred's	2 13 4	...	
Hartlepool, St. Hilda's	260 9 5	39 0 0	
... Reformatory, St. Bega's	31 9 11	...	
Houghton-le-Spring, St. Michael's	107 10 5	22 11 0	
Stella.....	508 5 0	55 5 0	
Sunderland, St. Mary's	806 8 10 ³ / ₄	130 16 0	
Thornley, St. Godric's.....	20 15 0	...	
	£2,510 13 10	£389 9 1 ³ / ₄	2,900 2 11 ³ / ₄
GLOUCESTERSHIRE—			
Bristol, Deighton Street	£43 18 4	50 0 0	
... St. Joseph's	246 16 10 ³ / ₄	62 5 10	
... St. Mary's on the Quay	46 9 2	47 2 0	
... St. Nicholas' Tolentine.....	61 11 8 ³ / ₄	97 0 0	
* Cheltenham, St. Gregory the Great .....	...	341 1 0 ³ / ₄	
Clifton, Ch. of the Apostles...	112 6 8	31 3 10 ³ / ₄	
Kemerton, St. Bennett's	52 10 0	2 10 0	
	£563 12 9	£631 2 9 ³ / ₄	1,194 15 6 ³ / ₄
HAMPSHIRE—			
Portsea	£2 11 4	...	2 11 4
KENT—			
Deptford	£85 17 6 ³ / ₄	...	
* Greenwich (Crown's Hill) St. Ann's Reformatory....	...	47 0 0	
Tunbridge Wells, St. Augustine's	2 6 8	...	
Woolwich	2 13 4 ³ / ₄	...	
	£90 17 6 ³ / ₄	£47 0 0	137 17 6 ³ / ₄
Carry forward.....	.....	.....	£7,958 18 11

County, Place, and Name of School.	Amount which has been given to each School during 1833-56.	Amount during the year 1857.	Total amount which has been given to Schools in each County.
Brought forward.....			£7,958 18 11
LANCASHIRE—			
Accrington, St. Oswald's ...	£18 16 8 ³ / ₄	£55 18 0	
Appleton, St. Bede's	6 9 0	...	
Ashton	66 18 4	92 10 0	
*Barton-on-Irwell, All Saints.	...	12 1 8	
Blackburn, St. Alban's	420 5 0	...	
... St. Ann's	243 13 5 ³ / ₄	106 16 0	
... Mr. Sparrow's ...	189 17 0 ¹ / ₂	85 9 0	
Bolton-le-Moors, St. Peter and St. Paul's	727 7 5 ¹ / ₄	155 14 0	
Bootle	11 14 0	...	
Brownedge, St. Mary's	1 7 9	...	
*Burnley, St. Aloysius .....	...	21 10 0	
... St. Mary's	47 6 8	58 17 0	
Burscough Hall	8 1 8 ³ / ₄	...	
Bury, St. Mary's	5 6 8	...	
Chipping	6 8 8	...	
Chorley, St. Mary's	128 9 11	704 2 3	
Clitheroe	4 0 8 ¹ / ₄	...	
*Cunscough .....	...	8 10 0	
Eccles, St. Mary's	6 5 3	...	
Euxton, St. Mary's	86 0 2 ¹ / ₄	13 19 0	
Fernyhalgh	46 14 0 ¹ / ₄	29 8 8 ¹ / ₄	
Flectwood	25 0 4	...	
Garstang	265 18 10 ¹ / ₂	50 13 0	
Gillmoss, St. Swithin's	10 15 0 ³ / ₄	44 1 4	
*Helen's, Saint (St. Joseph's)	...	740 0 0	
... (Lowe House)	210 5 0	190 18 0	
Hurst Green	267 19 1	74 14 6	
Ince Blundell	97 16 2	10 8 4	
Lancaster	421 17 10	123 12 4	
*Lea .....	...	1 0 10	
Litherland	222 11 8 ¹ / ₄	75 15 9 ³ / ₄	
Liverpool, Mount Pleasant Female Training College	285 14 0	670 13 0 ¹ / ₂	
Liverpool, St. Ann's, Edge Hill	1,037 13 5	153 12 0	
... St. Anthony's	1,314 3 8	267 19 0	
... *St. Elizabeth's Reformatory. ....	...	132 13 4	
... St. Francis Xavier's	909 12 6	253 3 8	
... St. Helen's	293 7 6	102 10 0	
... Holy Cross	1,459 13 0	262 5 0	
... St. Mary's (Raye St.)	886 8 5 ¹ / ₂	327 1 7	
... St. Nicholas'	792 13 7 ¹ / ₄	327 3 0	
... St. Oswald's	271 3 0	109 19 9 ¹ / ₂	
... St. Peter's,	211 0 6	118 10 0	
... St. Thomas' and St. William's	847 17 5	92 10 0	
... Everton Cres. Industrial	244 3 4	357 14 0	
... St. Thomas' Industrial	348 11 8	228 15 0	
... St. Thomas' (Mount Vernon Street)...	632 18 10	164 13 0	
Carry forward.....	£13,082 7 5 ³ / ₄	£6,225 2 2	£7,958 18 11

County, Place, and Name of School.	Amount which has been given to each School during 1833-56.	Amount during the year 1857.	Total Amount which has been given to Schools in each County.
Brought forward.....	£13,082 7 5 ³ / ₄	£6,225 2 2	£7,958 18 11
Lytham, St Peter's	3 6 8	18 12 8 ¹ / ₄	
* Manchester, St. Alphonsus' .....	...	18 9 2	
... St. Chad's, Cheetham Hill	1,117 3 4	115 10 0	
... St. Mary's	467 9 0	189 14 4	
... St. Patrick's	679 10 9	406 8 2	
... St. Wilfred's	209 5 10 ³ / ₄	10 0 0	
Orell	2 0 0	...	
* Patricroft, Holy Cross .....	...	3 7 8	
Prescot, St. Mary's	5 16 8	...	
Preston, St. Augustine's	572 14 2 ¹ / ₄	136 18 7 ¹ / ₂	
... St. Ignatius'	609 4 7 ¹ / ₂	308 0 0	
... The Talbot	166 2 2	171 8 4	
... .. Night School	10 0 0	10 0 0	
... Walker Street	299 11 0 ³ / ₄	183 5 0	
... St. Wilfred's (Fox St.)	811 17 4 ¹ / ₄	155 11 4	
... .. Night School	5 0 0	6 0 0	
Rainhill	178 12 6	28 10 9	
Rochdale, St. John's.....	2 3 4	...	
... * St. Patrick's .....	...	5 0 0	
Salford, St. John's	2 6 4	...	
Southport, St. Mary's	1 0 0	...	
Sutton, St. Ann's	6 18 4 ¹ / ₄	1 16 0	
Thurnham	9 10 2 ¹ / ₄	...	
Towneley	318 12 4	57 15 0	
Warrington, St. Alban's	84 10 10 ¹ / ₄	47 0 0	
Wigan, St. John's	838 8 6	209 19 8	
... .. Night School	10 0 0	10 0 0	
... St. Joseph's	60 16 4 ³ / ₄	87 16 0	
... St. Mary's	20 18 2	182 17 6	
... St. Patrick's	64 0 2	...	
Willows	3 13 4	...	
	£19,642 19 8	£8,594 2 4 ³ / ₄	28,237 2 0 ³ / ₄
LEICESTERSHIRE—			
© Loughborough.....	...	£10 16 8	
© Mount St. Bernard's Agricultural Colony .....	...	773 4 5	
	...	£784 1 1	784 1 1
LINCOLNSHIRE—			
Granthams, St. Mary's.....	£1 13 4 ³ / ₄	£1 12 8	3 6 0 ³ / ₄
MIDDLESEX—			
Albany Street, St. Ann's	£36 16 8 ¹ / ₂	£39 0 0	
Blandford Square	460 3 4	142 13 0	
... Industrial Depart..	158 0 0	115 10 0	
© Brompton, Marlborough Sq.	...	8 3 4 ¹ / ₄	
* Brompton, St. Martha's Reformatory .....	...	123 7 10	
Bunhill Row	329 18 8	...	
© Chelsea, Chene Walk .....	...	10 0 3	
... *Industrial Depart.	...	20 0 0	
Chelsea, St. Joseph's	377 8 4	160 10 0	
Clerkenwell	8 17 4	...	
Carry forward.....	£1,371 4 4 ¹ / ₂	£619 4 5 ¹ / ₄	£36,983 8 1 ¹ / ₂

County, Place, and Name of School.	Amount which has been given to each School during 1833-56.	Amount during the year 1857.	Total Amount which has been given to Schools in each County.
Brought forward.....	£1,371 4 4½	£619 4 5½	£36,983 8 1½
Commercial Road, St. Patrick's and St. Augustine's.....	80 13 4	115 0 0	
Dufours Place, St. Edward's...	180 12 8¾	94 13 10½	
Fulham, St. Thomas'.....	428 5 2	12 10 0	
Gate Sreet, Lincoln's Inn Fields	573 1 8	81 0 0	
George's Street in the East (Pell Street),.....	17 18 4	121 5 0	
Giles, St., in the Fields, Refuge Boys' Reformatory.....	234 15 0	285 5 0	
* Hammersmith, Asylum of the Good Shepherd Reformatory	...	247 11 9	
Hammersmith, St. Mary's Practising School	498 11 8¾	76 13 4	
Hammersmith, Male Training College	4,508 6 8	567 15 0	
Holborn, Dunn's Passage.....	13 15 0	15 0 0	
Isleworth, St. Mary's.....	27 1 8	35 15 4	
John's, St., Wood.....	683 17 4¾	119 10 0	
Kensington, Vicar Place.....	113 2 3¾	96 15 0	
London East, Johnson Street, ... 14 Red Lion Street, Wapping	27 5 1	108 0 0	
Mary-le-bone, St James'.....	475 19 3½	81 13 8	
Moore, St., Edgware Road...	32 6 8½	...	
Poplar, Wade Street.....	368 5 10	68 0 0	
Soho, Greek Street.....	39 0 0	52 5 0	
... St. Patrick's, Tudor Place	289 7 10½	53 10 0	
* Spitalfields, Boys' Free.....	...	2 11 7	
... Spicer Street.....	231 4 11	25 18 5	
... St. Ann's, Princess Street.....	3 7 2½	24 4 0	
Westminster, St. Mary's.....	19 14 2	37 2 7½	
	£10,773 16 5½	£3,023 19 0	
MONMOUTHSHIRE—			
Newport-on-Usk, St. Mary's...	£548 6 6	£156 19 3½	18,797 15 5½
... * Infants .....	...	523 9 6	
	£548 6 6	£680 8 9½	
NORTHUMBERLAND—			
Alnwick	£106 12 8	£53 15 0	1,228 15 3½
Berwick-on-Tweed.....	1 13 4½	...	
Hexham, St. Mary's.....	70 14 8	57 9 0	
Lowick	0 2 0½	1 18 0	
Newcastle, St. Andrew's.....	1,907 16 10½	264 8 0	
... * St. Mary's .....	...	12 3 3	
Shields, North.....	410 8 8	111 18 0	
* Stamfordham.....	...	132 1 8	
	£2,497 8 3¼	£633 12 11	
NOTTINGHAMSHIRE—			
Nottingham, St. Barnabas'.....	£295 10 1½	£71 6 8	3,131 1 2¼
Carry forward.....	£295 10 1½	£71 6 8	£55,141 0 0¾

County, Place, and Name of School.	Amount which has been given to each School during 1833-56.	Amount during the year 1857.	Total Amount which has been given to Schools in each County.
Brought forward.....	£295 10 1½	£71 6 8	£55,141 0 0¾
Nottingham, St. Mary's.....	836 7 8½	271 2 3¾	
Worksop, St. Mary's.....	13 12 4	17 8 8	
	£1,145 10 2	£859 17 7¾	1,505 7 9¾
OXFORDSHIRE—			
Assendon.....	£59 10 3¾	£29 19 0	
Banbury, St. John's.....	122 5 0	69 7 4	
	£181 15 3¾	£99 6 4	251 1 7¾
SHROPSHIRE—			
Middleton.....	£77 14 0	...	
* Wellington, St. Patrick's....	...	£12 16 4¼	
	£77 14 0	£12 16 4¼	90 10 4¼
SOMERSETSHIRE—			
Bath.....	£309 17 6	£162 9 1	
* Brislington Arnos' Court Reformatory.....	...	117 5 4¼	
Taunton, St. George's.....	1 9 11½	...	
	£311 7 5½	£279 14 5¼	591 1 10¾
STAFFORDSHIRE—			
Alton, St. John's.....	£249 15 10½	53 18 3	
Aston-in-Stone, St. Michael's..	22 7 0¼	...	
Bilston, St. Joseph's.....	448 7 4½	107 7 6	
Brewood, St. Mary's.....	155 13 6	27 2 8	
Bromwich, West.....	1 17 1	...	
Cheadle, St. Giles'.....	506 1 6¾	42 5 4	
... St. Wilfred's.....	39 6 8	...	
Cobridge, St. Peter's.....	277 13 6¾	95 10 0	
Creswell, St. Mary's.....	208 1 9¾	42 17 6	
Haywood, St. John the Baptist's	299 9 2¼	15 2 2	
Longton.....	39 6 0	51 5 0½	
Maryvale, Industrial.....	88 16 8	...	
Rugeley, St. Etheldreda's.....	82 5 0	...	
Stone, St. Anne's.....	13 0 0¼	...	
Walsalls, St. Mary's.....	342 19 4	60 0 5	
Wolverhampton, St. Mary's ...	61 11 4¾	46 2 6	
... St. Patrick's and St. George's (Girls) ...	891 8 0¾	159 13 4	
... St. Peter's & St. Paul's	282 11 0	56 0 10	
	£4,010 11 1½	£757 5 6½	4,767 16 8
SURREY—			
Bankside, Boys'.....	£19 5 0	£28 12 0	
... Great Guildford St.	39 10 0	67 10 0	
Clapham, St. Mary's.....	110 8 8	...	
Mortlake, St. Mary's.....	67 17 2	40 2 0	
Richmond, St. Elizabeth's ...	48 6 8	26 17 6	
* Southwark, St. George's.....	...	2 18 0¾	
	£285 7 6	£165 19 6¾	451 7 0¾
SUSSEX—			
Brighton, St. John's.....	£2 15 0¼	...	
... St. Mary's.....	120 8 8¼	£90 19 4½	
Carry forward.....	£123 3 8½	£90 19 4½	£62,828 5 6

County, Place, and Name of School.	Amount which has been given to each School during 1833-57.	Amount during the year 1857.	Total Amount which has been given to Schools in each County.
Brought forward.....	£123 3 8½	£90 19 4½	£62,828 5 6
Leonards, Saint, on-Sea, All Souls'	313 16 7	66 8 4	
Leonards Female Train. Col...	140 15 0	504 15 0	
	£577 15 3½	£662 2 8½	
WARWICKSHIRE—			1,239 18 0
◊ Birmingham, Oratory .....	...	£18 0 0	
... St. Anne's, Alcester Street..	£177 13 4	132 6 0	
... St. Chad's.....	941 18 6¼	157 6 0	
... St. John's	143 17 0	75 12 0	
... St. Mary's	288 16 4¼	108 3 0	
... St. Nicholas' ...	113 1 8	60 15 0	
... * St. Patrick's ...	...	68 1 4	
... St. Peter's	715 0 11	103 13 0	
Erdington	35 10 0½	17 1 0	
Hampton-on-the-Hill	32 15 7	12 10 0	
Kenilworth, St. Austin's	11 0 0	..	
Leamington, Priors'	182 0 5¼	..	
Mount Carmel	1 0 0	..	
Sutton Colefield	243 5 8	..	
	£2,885 19 6¼	£753 7 4	
WORCESTERSHIRE—			3,639 6 10½
Broadway, St. Mary's	£33 1 8	£181 13 0	
Bromsgrove, Park Place	33 0 0	..	
Worcester, St. George's.....	1 3 4	..	
	£67 5 0	£181 13 0	
YORKSHIRE—			248 18 0
Allerton, Mauleverer	£210 3 7½	£16 10 0	
Barnsley, Holyrood	290 18 10	114 13 0	
Bradford, St. Marie's	18 13 0	46 8 2	
Broughton	244 16 7¾	49 16 0	
Burton Constable	1 1 4¼	..	
Carlton	34 11 8	..	
Clifford, St. Edward's	49 18 5½	..	
Doncaster	1 13 4	36 3 0	
Gargrave, St. Mary's	0 18 8¾	..	
Hazlewood	145 9 11	27 0 0	
Holme	1 6 8¾	..	
◊ Hull, St. Mary's .....	...	925 4 0	
... Canning Street	664 18 0	138 15 0	
Knarborough, St. Mary's ...	15 0 0	..	
Leeds, St. Patrick's	362 1 1½	89 7 1	
Pontefract, St. Joseph's	3 3 4¼	43 6 0	
... The Grange, St. Mary's	60 16 8	15 0 0	
Sheffield, St. Vincent of Paul .	871 2 2	306 4 5¾	
... Surrey Street.....	908 19 6	242 7 6¼	
Skipton, St. Stephen's	6 16 4	4 6 0	
Townley	2 12 6	..	
York, St. Mary's, Boys'.....	224 4 1	114 4 0	
... Girls'	480 7 2¾	132 4 0	
* Yorkshire Reformatory .....	...	68 14 11	
	£4,599 13 6	£2,370 3 2	
GRAND TOTAL FOR ENGLAND...	£52,727 12 8½	£22,198 12 4	6,969 16 8
			£74,926 5 0¼

County, Place, and Name of School.	Amount which has been given to each School during 1833-56.	Amount during the year 1857.	Total Amount which has been given to Schools in each County.
II. WALES.			
CAERNARVONSHIRE—			
Bangor.....	£1 0 0 ³ / ₄	...	£1 0 0 ³ / ₄
FLINTSHIRE—			
St. Asaph.....	£36 8 4	£36 14 0	
Talacre.....	114 10 0	...	
	£150 18 4	£36 14 0	
GLAMORGANSHIRE—			187 12 4
Cardiff.....	£761 11 9	£22 18 4	
* Dowlais.....	...	19 9 0	
	£761 11 9	£42 7 4	
GRAND TOTAL FOR WALES.....	£913 10 1³/₄	£79 1 4	803 19 1
			£992 11 5³/₄
III. SCOTLAND.			
ABERDEENSHIRE—			
Aberdeen, Constitution Street, St. Peter's.....	£158 18 4	£63 8 4	
* Braemar, Inverey.....	...	1 0 9	
... * Achendryne.....	...	1 5 9	
Huntly, West Park Street.....	1 0 2	...	
	£159 18 6	£65 14 10	
AYRSHIRE—			£225 13 4
* Ayr.....	...	£3 0 0	3 0 0
DUMBARTONSHIRE—			
* Dumbarton.....	...	£2 13 5	2 13 5
DUMFRIESSHIRE—			
Dumfries, St. Andrews.....	£170 18 4 ¹ / ₂	...	170 18 4 ¹ / ₂
EDINBURGHSHIRE—			
Edinburgh, St. Andrew's.....	£840 16 3	£173 1 8	
... St. Catherine's....	542 0 2 ¹ / ₂	117 10 0	
... St. Mary's.....	1,072 7 2 ¹ / ₂	196 3 4	
... St. Patrick's.....	482 4 9 ³ / ₄	106 18 4	
Leith.....	350 18 4	14 0 0	
	£3,288 6 9 ¹ / ₂	£607 13 4	
INVERNESS-SHIRE—			3,396 0 1 ¹ / ₂
Beaully.....	£17 10 0	£11 0 0	28 10 0
LANARKSHIRE—			
Airdrie, St. Margaret's.....	£208 13 3 ³ / ₄	£118 19 11 ¹ / ₂	
Coatbridge, St. Patrick's.....	109 7 5	117 8 4	
Glasgow (Calton) St. Mary's ...	631 11 8	191 15 0	
... .. Night	10 0 0	10 0 0	
... St. Alphonsus'.....	20 8 4	...	
Carry forward.....	£980 0 8³/₄	£438 3 3¹/₂	£4,326 15 3

County, Place, and Name of School.	Amount which has been given to each School during 1833-56.	Amount during the year 1857.	Total Amount which has been given to Schools in each County.
Brought forward.....	£980 0 8 $\frac{3}{4}$	£438 3 3 $\frac{1}{2}$	£4,326 15 3
Glasgow, St. Andrew's.....	25 14 10 $\frac{1}{2}$	152 1 8	
... St. Joseph's.....	41 1 8	25 0 0	
... St. Mungo's.....	310 3 6	138 16 8	
... Gorbals, St. John's } Male, Female, & Night }	169 10 0 $\frac{3}{4}$	142 0 0	
... Springburn.....	2 0 0	...	
	£1,528 10 10	£896 1 7 $\frac{1}{2}$	2,424 12 5 $\frac{1}{2}$
ROXBURGHSHIRE— Galashiels.....	£38 16 8	£53 1 7 $\frac{3}{4}$	91 18 3 $\frac{3}{4}$
STIRLINGSHIRE— Falkirk, St. Francis.....	£43 9 11 $\frac{3}{4}$	£27 3 4	
* Stirling, St. Mary's.....	...	57 0 0	
	£43 9 11 $\frac{3}{4}$	£84 3 4	127 13 3 $\frac{3}{4}$
GRAND TOTAL FOR SCOTLAND...	£5,247 11 1 $\frac{3}{4}$	£1,723 8 2 $\frac{1}{4}$	£6,970 19 4
GENERAL ABSTRACT.			
TOTAL FOR ENGLAND	£52,727 12 8 $\frac{1}{4}$	£22,198 12 4	£74,926 5 0 $\frac{1}{4}$
TOTAL FOR WALES	913 10 1 $\frac{3}{4}$	79 1 4	992 11 5 $\frac{1}{2}$
TOTAL FOR SCOTLAND.....	5,247 11 1 $\frac{3}{4}$	1,723 8 2 $\frac{1}{4}$	6,970 19 4
	£58,888 13 11 $\frac{3}{4}$	£24,001 1 10 $\frac{1}{4}$	82,889 15 10
To which add (1.) Amount of Grants awarded, but not paid at 31st December 1857, for <i>Building purposes</i> alone, to Roman Catholic Schools in England, Wales, and Scotland, which may be claimed within the year now current, in addition to those awarded within this year			12,313 5 5
(2.) Amount of sums which cannot be locally distributed among the respective Roman Catholic Schools, but has been expended in connexion with them.....			10,742 12 5 $\frac{1}{2}$
		GRAND TOTAL.....	£105,945 13 8 $\frac{1}{2}$

Note.—1. Of this enormous amount not for education, but teaching Popish error, there has been awarded £23,406, 1s. 1d. for building purposes solely.

2. The number of Popish Schools in the larger towns throughout England and Scotland, and the *large increase* of grants for last year are very significant.

3. The number of the above Schools in England is 241; in Wales, 5; and in Scotland, 26—making in all, 272.

4. The number of Teachers is,—

	Male.	Female.	Total.
1. Certificated,	89	120	209
2. Assistant,	3	5	8
3. Pupil,	215	418	633

GRAND TOTAL..... 850

IRISH TREATMENT OF SCOTCH TOURISTS.

Two respectable mechanics of this city, while walking on the streets of Dublin one day last week, were accosted by a priest and a policeman, the former of whom charged them with having committed an outrage in a Roman Catholic chapel, and gave them in custody of the latter, who conveyed them to the station-house. From thence they were taken before a magistrate, when his reverence deliberately swore that they were the individuals who had created the disturbance. The young men, who, probably, had never been in a Romish chapel, and certainly were not the offenders in this instance, denied the accusation, and some further proofs of their innocence having been produced, the case was dismissed. Our countrymen, however, were not to escape from their strange adventure so very easily. They had another, and a fiercer tribunal yet to pass—the people. About two hundred of the rabble had collected outside the court-house, and when the young men made their appearance they were saluted with imprecations and missiles with a volubility and violence which only an Irish mob could display. An open car was procured, and the Scotchmen drove off, followed by the crowd yelling and hurling stones, as if the safety of the scarlet lady depended on the martyrdom of the “sanguinary Protestants.” For two hours were the two individuals thus hunted through the public streets of Dublin at noon, without a policeman interfering in their behalf, or a citizen offering them a refuge. At last a covered machine was hired, and our two ill-used friends escaped on board the steamer; not, however, before the carriage windows had been smashed, and the occupants severely injured.—*Glasgow Morning Journal*.

ADVANTAGES OF CONTROVERSY.

THE following interesting fact is a strong proof of the value of controversy when conducted in a right spirit. Similar means brought about the Reformation itself, and the opposite idea is the result partly of folly and partly of cowardice:—

“THE BREAK-UP OF THE INFIDEL PARTY IN NOTTINGHAM.—Some years ago there was a rather numerous society of persons at Nottingham, chiefly operatives, who professed to disbelieve the tenets of the Christian religion, and set up a peculiar creed of their own. Great numbers of the working-people were from time to time attracted to the lectures of these freethinkers, and some conversions were made; but after the first excitement of the thing was over, the members of the party began to drop off; and under the influence of repeated discussions between the leaders of the sceptics and various religious ministers of the town, particularly the Rev. J. W. Brooks, the vicar, the society gradually collapsed, and last week its president, a framework knitter, named Jonathan Barber, publicly announced his secession from the doctrines he had so long advocated. The infidel party in Nottingham is now broken up.”

PROTESTANTISM AT BRIGHTON.

THE Protestants of Brighton, under the guidance of Mr. Paul Foskett and others, are proceeding with refreshing energy. They have started a weekly

publication called *The Protestant*, which is well conducted, and which we trust will have a large circulation. Persevering efforts to enlighten the public mind cannot, in the long run, fail, by the Divine blessing, to tell.

THE NUNS AT LIVERPOOL.

THE nuns have been expelled from the West Derby Workhouse, into which they never should have been admitted, in consequence of their intolerant interference with the religious liberties of the children and young people. It appears that on a wet Sabbath, some of them preferred attending the ministry of the chaplain, to going to their own chapel. This subjected them to an onset from the nuns, who ridiculed the chaplain, declared that the word of God could not be heard in the Protestant church, and that to go there was to go to the devil. Six or eight of the young girls gave the most consistent testimony to this effect. The matter at once came before the guardians, and notwithstanding the importunity of Mr. Corrie, the priest, who came as usual as the bachelor champion of the nuns, it was resolved to exclude the female emissaries of the Pope from the workhouse. The object of nuns in intruding into public institutions is notorious. They are the cat's paws of the priests, and act in every instance under their direction, and their proceedings should ever be watched with proper jealousy. The *Liverpool Courier* has steadily watched, reported, and exposed the late proceedings in Liverpool, which we trust are indicative of the rise of a better state of things.

THE PROTESTANTS OF HULL.

WE have read with much interest a report just published by "the Committee of the Hull Protestant Alliance." It contains a retrospect of their past proceedings for the six preceding years, and indicates intelligence, zeal, and energy in the great cause. Hull has stood prominent amongst the Protestant towns of England, and we trust that our friends there will persevere and increase in their efforts. The report contains an outline of some valuable remarks made by the Rev. Pierce Connelly, which we shall probably afterwards transfer to our columns.

THE PHOTOGRAPH of the GREAT ANTI-CHRIST. By a Layman of the Church of England. London: Nisbet & Co.

The author of this valuable little work has caught the true idea of Romanism, viz., as the foretold apostasy of Scripture, and the greatest enemy of the Church of God. Growing experience and observation convince us, that until this view of

the subject is taken, no adequate idea can be formed of the enormous power and danger of this gigantic confederacy against the property, liberties, and souls of men, nor can it be seen by what agency the world is to be delivered at length from such an unmitigated curse. We cordially commend this treatise as embodying the true theory, and containing a mass of valuable information.

THE CONFESSIONAL IN THE CHURCH OF ENGLAND.

THE identity of Tractarianism with Romanism is becoming more palpable, but the concentration of the great battle of parties in the Church of England upon the Confessional is a matter of thankfulness, provided the friends of truth have energy enough to follow up their advantage. Perhaps an Englishman is touched in his most sensitive point when the sanctity of his home is invaded, and his wife and daughters are in his absence subjected to the prying and indecent examination of a meddling and usurping priest.

That any ground for such a practice exists in Scripture is, of course, only a fable and vain deceit. "Confess your faults one to another," which is almost the only text quoted on the subject, unfortunately proves too much. If it proves that the people must, on bended knees, unfold their most secret thoughts to a priest, it equally demonstrates that the priest should, with like humility, make a similar disclosure to the people. The truth is, the whole claim rests upon the monstrous assumption of a right to forgive sins, being part of the blasphemous usurpation of the Romish Antichrist who "sitteth in the temple of God, showing himself that he is God." The meaning of the whole thing is, "Tell me your sins, and I'll forgive them." When Cornelius bowed before Peter, the Apostle repudiated the homage and said, "Stand up, for I myself also am a man," but every usurping agent of Antichrist, from the Pope down to the most new-fledged Tractarian minister, would reverse the command, and say to their fellow-sinners, "Bow down, for I am a God." The Apostles never set up any claim to the power of granting forgiveness, but, on the contrary, always directed their hearers to confess their sins to God, through a glorious Mediator, and also to look to the blood of Christ alone, as that which cleanseth from all sin. To the contrary assumption, as a ground of trust, we may well apply the language of Scripture: "Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the living God." Perhaps the matter might be brought to an issue by altering the Romish argument. If a priest acts as God in forgiving sin, let him prove that he possesses other Divine attributes which can be brought to the test now. The Apostle Paul says, "Truly the signs of an apostle were manifest amongst you;" in other words, he wrought miracles to prove that he was commissioned by God. And the claim to search the human heart and to pardon sin is so extraordinary, that it would require to be supported by some corresponding evidence which could be subjected to an immediate test. The forgiveness of sin will only be discovered on the day of judgment. The priest's possession of omnipotence cannot therefore be thus tested at present. We have only his word for it. But if he does possess omnipotence, why not omniscience? Why, therefore, should he require to be told in confession of the sins of which we have been guilty, any more than God requires if he can really forgive them? Let him prove his Divine authority by revealing to us, as God does by his Holy Spirit in the day of conversion, the sins of which we have been guilty, and when he has done that it will be time enough to ask us to believe that he has power to forgive our sins. This was the test to which the Babylonian king put the prophet of old, making him first reveal the vision, and then give the interpretation thereof, and it was a test from which the prophet did not shrink. If men were really appointed by God to act for him, in the sense in which

Romish and some Anglican priests claim to possess such a power, they would also be able to stand a similar ordeal. But such a process would at once unmask the imposture, and prove that the whole affair is a daring blasphemy, hatched by impious men under the guidance of the prince of darkness, by which to minister to human pride, and darken the light of the glorious gospel of the grace of God.

The pretence, besides, is a piece of political craft of the most daring kind. Assuming that the real object of the Antichristian system is to rule and dominate over mankind, being one of the gifts offered by Satan to Christ, no more effective plan of accomplishing the object could be devised by a cunning priesthood, than to get all the secrets of every heart and neighbourhood poured into their ears, whilst they take good care to tell the simpletons who confess to them none of their own secrets; nay, whilst Papists are anxious, as far as possible, by obstructing education, and by destroying the action of liberty by means of the press, the platform, the pulpit, or Parliament, to destroy all general intelligence amongst the people, and thus to make them more certain and submissive dupes. Such is the history of the system wherever it has been fully developed. The Rev. William Gresley, in defending, in a letter to the *Times*, the disgusting proceedings of his curate, says:—

“With regard to confession in general, I heartily wish it were a great deal more practised than it is, for the simple reason because I believe it to be one of the greatest possible helps to repentance. So far as my own experience goes, I have known more sinners brought to repentance by this means than any other. It is just what sinful worldly men, awakened to their danger, need, in order to work in them a thorough conversion and amendment of life. I scarcely ever knew a person relapsing into irreligious habits who had conscientiously used confession.”

Now, as to the wish here expressed, that more of the people of England should go down on their knees, and tell their secrets to an usurping priesthood, we can understand the spirit that dictates it, although we have no hesitation in saying, that a man capable of uttering such a sentiment should no longer continue in the Church of England, any more than the bishop who harbours him. But as to what is said of the spiritual efficacy of such an odious system, it unfortunately happens that we have an immense experience all in the teeth of this Tractarian dogma. The experience of all Romish countries proves, that if ever an engine of hell existed in the world to debase the consciences of men, and especially of women, it is this same Confessional.

We do trust that the people of England are prepared to bring the question to an issue. Either they must drive this enormous abuse from the Church of England, or that Church will of necessity forfeit its character as a Protestant Institution. As to such men as West, Gresley, and Wilberforce, they are obviously opposed to true Protestant principles.

ROMANISM OPPOSED TO CONSTITUTIONAL LIBERTY.

(Continued from page 56.)

THIS gigantic influence can find a solid basis only on the ignorance of the people. Hence it has always been directed against the exercise of civil liberty, which would tend to enlighten the mind, and reform the heart. That independence of spirit which is produced by freedom, would be dangerous to the interests of superstition. Hence those patriots and philanthropists who have arisen to assert the rights of humanity, have always had to contend against the influence of Romanism. The constitution of the Papal hierarchy

being despotic, and claiming absolute submission, its members have been led, by a sympathy of feeling, and a similarity of manners, to range themselves on the side of despotic governments. The Church has ever been anxious to acquire wealth, and her members have always had the sagacity to perceive that more advantages are to be obtained by siding with the oppressors than with the oppressed. Hence Popery and despotism have been associated together, passive obedience on the part of the people being essential to each.

It is true, the influence of the Church has sometimes been opposed to the State. When the property of the Church has been assailed, her sensibilities have been remarkably acute respecting the rights and liberties of man. But, although the Church of Rome has sometimes employed her influence in raising factions against existing authorities, it has not been on account of their encroachments on the liberty of the nation, but because they have endeavoured to reform the abuses of the ecclesiastics. The greatest tyrants, when they have been the friends of the Holy See, have always received its support, while the most patriotic monarchs have been exposed to its thunders, when they have attempted to reform the manners, or abridge the wealth of the priesthood.

4. If we take a view of the history of our country, we shall meet with abundant facts to confirm these observations.

The Papists boast that our Saxon ancestors received Christianity from the Popes. Admitting this to be true, it may be questioned whether, politically considered, the condition of the main body of the people was at any time much improved by that corrupt Christianity which was introduced by the Popes. And certainly, in the end, it led to the overthrow of the Saxon constitution. The Popish missionaries who came hither as the teachers of Christianity had the means of conferring immense advantages on the country. They might have civilized the people—they might have taught them many useful arts, and, by extending the principles of Christianity, might have promoted the happiness and greatness of the nation. But what did they do? What sort of system was introduced by these successors of the apostles? Let us hear what Mr. Hume says of this happy epoch:—

“Even Christianity, though it opened the way to connexions between them and the more polished states, had not hitherto been very effectual in banishing their ignorance, or softening their manners. As they received that doctrine through the corrupted channels of Rome, it carried along with it a great mixture of credulity and superstition, equally destructive to the understanding and to morals; the reverence towards saints and relics seem to have almost supplanted the adoration of the Supreme Being; monastic observances were esteemed more meritorious than the active virtues; the knowledge of natural causes was neglected, from the universal belief of miraculous interpositions and judgments; bounty to the Church atoned for every violence against society; and the remorse for cruelty, murder, treachery, assassination, and the more robust vices, were appeased, not by amendment of life, but by penances, servility to the monks, and an abject and illiberal devotion. The reverence for the clergy had been carried to such a height, that, wherever a person appeared in a sacerdotal habit, though on the highway, the people flocked around him, and showing him all the marks of profound respect, received every word he uttered as the most sacred oracle. Even the military virtues, so inherent in all the Saxon tribes, began to be neglected; and the nobility, preferring the security and sloth of the cloister to the tumults and glory of war, valued themselves chiefly on endowing monasteries, of which

they assumed the government. The several kings, too, being extremely impoverished by continual benefactions to the Church, to which the states of their kingdom had weakly assented, could bestow no rewards on valour or military services, and retained not even sufficient influence to support their government. Another inconvenience which attended this corrupt species of Christianity, was the superstitious attachment to Rome, and the gradual subjection of the kingdom to a foreign jurisdiction. The Britons having never acknowledged any subordination to the Roman Pontiff, had conducted all ecclesiastical government by their domestic synods and councils; but the Saxons, receiving their religion from Roman monks, were taught, at the same time, a profound reverence for that see, and were naturally led to regard it as the capital of their religion. Pilgrimages to Rome were represented as the most meritorious acts of devotion. Not only noblemen and ladies of rank undertook this tedious journey, but kings themselves, abdicating their crowns, sought for a secure passport to heaven at the feet of the Roman Pontiff. New reliques, perpetually sent from that endless mint of superstition, and magnified by lying miracles invented in convents, operated on the astonished minds of the multitude; and every prince has attained the eulogies of the monks, the only historians of those ages, not in proportion to his civil and military virtues, but to his devoted attachment towards their order, and his superstitious reverence for Rome.

“Had this abject superstition produced general peace and tranquillity, it had made some atonement for the ills attending it; but besides the usual avidity of men for power and riches, frivolous controversies in theology were engendered by it, which were so much the more fatal, as they admitted not, like the others, of any final determination from established possession.”*

Admitting, therefore, that the Saxons would never have been converted to Christianity, had it not been for the Popes, what advantage did they confer on the main body of the people? Could any system of idolatry be worse than such a system as this, or have a more pernicious influence on the prosperity of the country? But I do not make this admission. I do not admit, that if the Popish missionaries had not visited this country, that the Saxons would have remained idolators. The ancient Britons and the Scots had been converted to Christianity. They possessed a purer faith, and were altogether independent of the Roman see. By intercourse with them the Saxons probably would have become acquainted with the truths of Christianity, in the same way as their countrymen on the continent of Europe had become Christians. Had the Saxons received their Christianity from the ancient Britons and the Scots, they would have avoided the errors of the see of Rome, and would not have been in ecclesiastical subjection to a foreigner.

The influence of that sort of religion which was published by the Popes, soon became apparent in the state of the country. The clergy having persuaded the king to become a Christian, the people too became Christians. By the example of the monarch, and by pretended miracles, the clergy soon acquired the veneration of the populace. Lent was established, monasteries were founded, plenty of rich lands were given to the priests, and titles were instituted; and while the clergy were enjoying all these good things, they obtained for themselves an exemption from taxes, and other civil immunities. The clergy made such rapid strides to wealth and power, that, even during the Saxon dynasty, they had sufficient influence to raise a rebellion against King Edwy, because he had married within the prohibited degrees of relation-

* Hume's *England*, vol. i. p. 20.

ship. The clergy were successful, and the beautiful queen was divorced from her husband; barbarously deprived of her charms, by passing red-hot irons over her face, and subsequently put to death.

To the increase of the clergy, priests, and monks, is attributed the success of the Danes.* The stont young fellows, who should have borne arms in defence of their country, had become monks, and were employed in reciting paternosters, and counting beads; and the revenues, which should have been employed in paying soldiers, had been lavished upon monasteries; and hence, but feeble resistance could be made against the Danish invaders. "Indeed, one may safely affirm, that the multitude of monasteries invited the invasion, and facilitated the conquest of the Danes over England, and that in a double respect; first, because not only the fruit of the king's exchequer (I mean ready money) was spent, but also the root thereof, his demesne lands plucked up and parted with to endow the same, whereby sinews of war were wanting to make effectual opposition against foreign enemies. Secondly, because England had at this time more flesh or fat than bones (wherein the strength of the body consists), more monks than military men. For instance, Holy Island, near Northumberland, is sufficiently known for a possession thereof, an advantageous landing-place, especially in relation to Denmark. This place was presently forsaken of the fearful monks, frightened with the Danes their approach, and Aldhunus, the bishop thereof, removed his cathedral and convent to Durham, an inland place of more safety. Now, had there been a castle instead of a monastery, to secure the same with fighters instead of feeders; men of arms instead of men of bellies, therein probably they might have stopped the Danish invasion at the first inlet thereof. England, then, as much wanted martial men, as since it hath been surfeited with too many of them."†

The Norman conquest, too, was unquestionably brought about by the Popish religion. At this period, one-third of the lands of the kingdom was in the hands of the clergy—the minds of the people were enervated by superstition; but besides this, William, Duke of Normandy, had the sanction of the Pope; and therefore the clergy of England had conscientious scruples about the justice of opposing him. Hence, this Norman became the master of England, and dire were the consequences to the nation. The Saxon institutions were overthrown; the feudal system (a system of wretchedness and oppression) became established in their stead. A separation was made between the secular and the ecclesiastical courts;‡ all legal proceedings were conducted in the French language; game laws were introduced, and whole districts turned into forests for the royal amusement; the common people trampled upon, and compelled to put out their lights at eight o'clock in the evening; the nobles were stung into resistance, and then sent to the block; the English Church became completely subjected to the see of Rome; the celibacy of the clergy was strictly enforced; the richest benefices were filled with foreigners, some of whom never came into the country; while the Pope, by a thousand ways, derived, nearly for five centuries, an enormous revenue, levied on the people of England. During this period, too, the country was visited with all the horrors of nearly thirty rebellions and civil wars.¶ Perpetual collisions were taking place between the civil and the ecclesiastical authorities. Levies of men and money

* Brady's *History of England*.—Henry's *History of England*, vol. ii. p. 526, 4to.—Fuller's *Church History*.

† Fuller's *Church History of Britain*, book ii. p. 137.

‡ Blackstone's *Commentaries*, book iv. ch. 33.

¶ Aspin's *Chronology*.

were raised by authority of the Pope, for crusades against the Turks and other heretics ; and at the epoch of the Reformation, the English had lost all the provinces they had formerly possessed in France, and retained only the town of Calais, and even that was taken from us under the reign of the bigoted Mary. Nothing is more easy than to point out the dreadful evils which were produced by Popery upon the civil and religious liberty, the morals, the wealth, the political power, and the intellectual energy of this country.

The Popish king, William the Conqueror, introduced the feudal system. From the Conquest, down to almost the time of the Reformation, that is, for nearly five hundred years, "the main body of the people" were slaves ; yes, absolutely slaves, attached to the soil, and transferred, like cattle, at the pleasure of their masters. Now let us mind that during the whole of this period, in which the main body of the people were slaves, the Popish religion was the only religion in the country. We are not going to contend that the feudal system was abolished by the Reformation, we know this was not the case. We know that the feudal system was abolished, or nearly abolished, a short time previous to the Reformation ; and we know, too, that this system was abolished in France, without the Protestant Reformation. But the fact is unaltered. The fact is, that before the Reformation, the main body of the people were slaves ; and we cannot prove that they were better off then than they are now, unless we prove that slavery is better than liberty.

But during this period all the people were not slaves ; there were some freemen ; and these freemen resisted the tyranny of some of our kings. In these contests, the Popes and the clergy took the side which most befriended their own interests, but never did they promote the liberty of the main body of the people. When the barons had compelled king John to sign Magna Charter, the Pope issued a bull against it.* In other cases, when a tyrannical sovereign had sworn, that in future he would respect the liberties of the people, the Pope absolved him from his oaths. Such was the case, not only with John, but also with Henry III.† and several other of our monarchs. How hostile to the spirit of liberty must be that religion, which will absolve from his oath a king who has sworn to maintain the free constitutions of his country, and will thus quiet his conscience, while he perpetrates acts of the most odious tyranny ! It is worthy of remark, that while the Popes were thus opposed to all the efforts of liberty on the part of the people, they assumed the most despotic power to themselves. The Pope gave England to William I. and gave Ireland to Henry II. Afterwards, he gave England to the son of the King of France, when John, to avoid the evil, gave his kingdom to the Pope. The Pope now again became the defender of England, and threatened to excommunicate the King of France if he presumed to attack it. In the succeeding reign, the Pope gave Sicily to the son of Henry III.‡ in consequence of which this country was involved in a ruinous war to gain possession of that island. For when the Pope gave kingdoms, he always left the persons to whom he gave them to make the conquests themselves. He never gave away kingdoms of which he was actually in possession. It is remarkable that our most stupid and imbecile monarchs were those who were most devoted to the see of Rome. Such were John, Henry III., and Richard II. ; while our most intellectual kings were most opposed to that see, as Henry II., Edward I., and Edward III. The reason is plain. Those impotent monarchs were so thoroughly hated by their subjects, that they felt it necessary to call in the assistance of the Pope and the clergy, to support their

* Hume's *England*, vol. i. p. 196. † *Ib.* p. 231. ‡ *Ib.* p. 224.

tyrannical government. In such cases the Pope and the clergy were never backward in granting their aid, taking care only to extort from the needy monarch a good share of power and plunder for themselves.

The first act of the Reformation, by which the king was declared the head of the English Church, gave a fatal blow to the influence of the Pope. No more money could he get from England: no more needy Italians could he appoint to English bishoprics: no more civil commotions could he excite by his influence over the clergy. From these, and a thousand other evils, the country was at once delivered. But even this act, important as it was in itself, was comparatively trifling. The clergy were still enormously rich, and had immense privileges. These privileges were restricted, and that wealth was diminished. Had the clergy retained all their property and immunities, they would still have been a formidable body in the State, capable of overawing the civil power. Even now, diminished as is the property of the Church of England, no statesman would dare to bring forward a measure that should directly interfere with Church property; what immense influence would the clergy possess, had they all the property which they enjoyed before the Reformation!

The effect which the seizure of Church property had upon political liberty, was abundantly evident in the civil wars of Charles I. In these wars the clergy took the side of the monarch. Had they possessed the wealth they formerly possessed, had they possessed all the lands which had been taken from the monasteries and the bishoprics, by Henry, Edward, and Elizabeth, Charles could not have been otherwise than successful. A despotic power would then have been established in this country, and under Charles II. Popery would probably have been restored.

5. The Reformation has promoted civil liberty, not only by diminishing the influence of the clergy, but by that independent feeling it has produced in the minds of the people.

It was this feeling of independence which, at the abolition of the feudal system, erected a bulwark against despotic power.* Henry VIII. was the most absolute monarch that ever filled the British throne. And why? Was it because he had greater abilities than any of his predecessors? No; it was because he was free from those restraints to which they were subjected. Under the feudal system the royal authority was checked by the power of the great barons. But Henry VII., by permitting the barons to alienate their estates, had destroyed their power. The large estates were now broken up into a thousand pieces; the proprietors were too numerous to unite, and too feeble to resist, singly, the power of the crown. Heretofore two or three great barons, with their retainers and vassals, were a pretty good match for the king; but now the case was altered, and consequently Henry VIII. became an absolute monarch. The only check, then, to the power of the crown was the parliament. And what sort of a parliament was it? At that time the members of parliament were poor men, sent thither at the expense of their constituents, and had neither the wealth nor the courage sufficient to resist the encroachments of royalty. The parliaments of Henry VIII. were proverbially obsequious. In the reign of Henry VIII. the parliament voted for the abolition of Popery. On the accession of Mary, they voted for the re-establishment of Popery: and when Elizabeth came to the throne, they voted for the abolition of Popery again. Henry threatened a member of the House of Commons, that he would take off his head, if a certain bill were not

* Blackstone's *Commentaries*, vol. iv. p. 435.

passed the next day; and Elizabeth repeatedly sent members to prison for using too great a liberty of speech. All this shows that the power of the crown was absolute; and if it was necessary to produce another proof that it was so, it would be the act of the parliament themselves, by which it was enacted that the king's proclamation should have the force of law.*

Here, then, it is obvious, that had it not been for the Reformation, we must have had a despotic government. On the destruction of the great barons, England became a despotism. No check remained to the royal power but the parliaments, and they were too feeble to resist; and had they even been stung into resistance as they were in the reign of Charles I., that resistance could not have been successful, as the immense property and influence of the clergy would have been on the side of the monarch. But the Reformation erected in the minds of the people a barrier to tyranny. Having been instructed to contend for the rights of conscience, they learned to contend for other rights; hence they silently, and sometimes successfully, opposed in the parliament the measures of the crown. Their cause gathered strength as the people became better instructed, and when at length tyranny, impatient of restraint, appealed to the sword, liberty became triumphant. Even Hume, though he has drawn an unfair portraiture of the Puritans, acknowledges that to them we are indebted for our free institutions. It is true that the civil wars, as is always the case, give rise to a temporary military despotism, but nevertheless the seeds of liberty took root in the minds of the people, and ultimately produced the glorious revolution of 1688.

In proving that the Reformation prevented this country falling under a despotic government, we might gather abundant evidence from the histories of France and Spain. The same causes which abolished the feudal system in England, abolished the same system in those countries. What was the result? In both countries the government became despotic. Both countries had their parliaments; but in Spain, this parliament, or cortes, was never permitted to assemble, and in France the parliaments were allowed merely a judicial authority. While the Huguenots, or Protestants, abounded in France, there was indeed a virtual, though not a constitutional, check to the royal power; but after they were banished by the revocation of the edict of Nantes, civil liberty was unknown in that country: both Spain and France, till the revolution of 1789, groaned beneath the double oppression of civil and ecclesiastical tyranny; and such would have been the case with England, had it not been for the glorious Reformation.

POPISH SCHOOL GRANTS IN GREAT BRITAIN.

LAST month our readers saw that Government had *awarded* during the year 1857, to Popish Schools, in England and Scotland, upwards of £36,000, a sum outstripping the annual grant to Maynooth. We have no doubt the current year will exhibit a still larger increase. And where will it all end?

The rapid accumulation of these grants ought to awaken Protestants to a sense of the evils of the present system, and, instead of winking at them, to active means for putting an immediate stop to them; for most assuredly, unless some change is made, the flood of Popish aggression carried on by the present system of indiscriminate grants, will ultimately undermine the whole of

* Hume, vol. i. p. 563.

our religious and social fabric. In 1853, the amount paid to Popish Schools was about £10,000; in 1854, about £11,000; in 1855, £13,000; in 1856, £19,000; but in 1857, £24,000, besides £12,000 *awarded*, and payable on demand, making together as we have said, for 1857 alone, £36,000.

From the very outset, we have held that Rome would employ these nominally educational grants for her own religious purposes; and the reports of the Popish Inspectors for the last year, demonstrate this still more strongly.

At one time we heard little or nothing respecting the religious character of the teachers of these schools, but now, we are very plainly told, that monks or nuns rank among their best teachers, some of them forsooth of foreign extraction, from monasteries or nunneries on the continent. At one time, Rome was pleased to adopt the school literature used in other schools, but now, she must have a special literature of her own, abounding, as we have shown, in the grossest Popery, prepared by priests, and the so-called "Christian Brothers," a Jesuit fraternity, and supplied partly at the public expense.

Looking at the *localities* in which these schools have been established, and their progress during the past year, as elicited from the Minutes of Privy Council, and the reports of the Popish Inspectors, it is very curious but significant to see that two new schools have been opened near Her Majesty's seat at Balmoral. For some time back the emissaries of Rome have been exerting all their influence to get Popish servants introduced into Balmoral Castle; and these schools have been planted in this district, to keep the children of the Popish population together; and to create a focus of Popish influence around the Castle. It is also very painful to witness the numerous Popish Schools that are springing up in our large cities and manufacturing districts.

In London, and its neighbourhood, the number of Popish Schools, remarks Mr. Marshall, the Popish Inspector,—

"Already approaches *sixty*; and as there are still many which I have not visited officially, but of which the managers will probably not always reject advantages almost necessary to their further progress, and of which the acceptance has been recommended by authorities whom they respect, I may anticipate that this number will shortly increase to *eighty*."

Referring to the county of Lancaster, Mr. Stokes, another Popish Inspector, states:—"The county of Lancaster which forms the centre of the district, before long will absorb the whole time and attention of one Inspector." In 1856, this county claimed "70 schools, or 34 per cent." of the total number of Popish Schools in England and Wales, and "£19,058, or 46 per cent. of the money."

Mr. Stokes again remarks:—

"In truth, I do not remember any time at which so much progress was being effected. Among recent erections may be specified five schools built by Sir Humphrey de Trafford, at Barton-on-Irwell; by James Lomax, Esq., at Great Horwood; by Colonel Townley at Burnley; by Miss Aglionby at Wigton; by Mr. Bretherton at Rainhill; and by Canon Kershaw at Patricroft, the works of individual benefactors. Combined exertion has raised good school buildings at Wolverhampton, Wigan, St. Patricks, Wellington, Hyde, Great Haywood, Chorley, Preston, St. Ignatius, Danven, St. Helens, and Holywell. New schools have been established in premises converted from other uses at St. Augustines, Liverpool; Practising School, Liverpool; and St. Alphonsus, Manchester. Sir Pycers Mostyn is building admirable schools at Talacre, Sir Robert Gerard at Billinge, and Lord Edward Howard at Hadfield. Fine structures are rising at Birkenhead, Garstang, and Stockport."

Referring to Scotland, Mr. Stokes says:—

"I witnessed with lively satisfaction a steady increase in the schools applying to your Lordships for annual grants, as well as in the number of certified and apprenticed teachers. The established excellence of the Edinburgh schools was well main-

tained, whilst in Glasgow there was accomplished an advance which may fairly be called immense."

And Mr. Morell, the third Popish inspector, says that :—

"Glasgow will probably soon monopolize one-third of the work in my district, and even then, there will be insufficient accommodation in the schools for a large part of the juvenile Roman Catholic population of Glasgow." And in reference to the West Riding of York, he says, "Ere long the number of children attending our schools under inspection at Leeds, Bradford, and Sheffield, will increase very largely."

He continues :—

"In the course of the present year (1857) excellent new buildings have been completed at St. Patrick's and St. Mungo's, Glasgow; St. Mary's, Newcastle; St. Mary's, Hull; at Stamfordham, near Newcastle, and at Selby. By the assistance of liberal grants from the Committee of Council, spacious and commodious school buildings are in course of erection, and will soon be completed at St. Mary's, Sheffield; St. Patrick's, Bradford; St. Patrick's, Edinburgh, and at Gateshead. Nevertheless, much remains to be effected, and the school buildings in some places, such as Hartlepool, Doncaster, Falkirk, &c., require enlarging; whilst in some cases the erection of new schools is imperative."

Mr. Stokes still farther remarks :—

"Every mission has its congregation and church or chapel, and may be expected in time to possess its school also, if now without one. Such is the desire and aim of the ecclesiastical authorities."

So much for the progress and prospects of these Popish Schools, under the fostering care of Government and at the public expense. Let us look next at the staff of teachers.

The teachers number 850, of whom 543 are females. This gives a very large proportion of *female* influence in bringing up our children. In other schools receiving Government aid the proportion of female to male teachers is about 60 per cent., whereas here, in Popish schools, it is 170 per cent.; in other words, the proportion of female influence in Popish schools is nearly three to one to that in Protestant schools. But the number of female teachers is not the whole of the mischief. A great number of these female teachers are "Sisters of Mercy," and are well fitted, from their accomplishments and tact in teaching, to exert a most powerful, but baneful, influence over the young who may be under their care. Fancy such a band, composed of nearly 500 nuns! Every one is paid a salary for teaching, which, of course, goes to maintain the convent with which she is connected. And thus Protestants are so infatuated as not only to allow convents to exist, and to be deprived of public inspection, but they are actually paying money out of their own pockets to establish and maintain such institutions.

The following is Mr. Marshall's testimony to the character of these female teachers. Referring to the training of pupil teachers in his district, consisting of 147 females and 59 males, he remarks :—

"With respect to the female pupil teachers, the great majority are receiving a solid education, in the fullest sense of the word (*i.e.* according to Popish notions), while many enjoy privileges of the highest order. In their case, all that can tend to future success is abundantly secured. Of their number, 112 have the special advantage of being trained by members of religious communities, Sisters of Mercy, Sisters of the Holy Child, Sisters of Notre Dame, and other orders. These exhibit, almost without exception, a distinctive character, corresponding with the peculiar blessings" (arising, of course, from their conventual life and distinctive features of Popish sisterhood) "which it is their good fortune to possess (!) They have proved also, as might have been anticipated, the most successful students at the training colleges."

Again, Mr. Morell remarks :—

"It is impossible to overlook the general superiority of the girls' and infant schools over the boys' schools, a fact to be attributed to the superiority of the ladies in charge of many of the former departments."

We shall now look at the scholars of these schools, so far as we are able, from the statistics of inspection.

	Male.	Female.	Total.
1. In the Southern Division (Mr. Marshall's district) there are Scholars, in average attendance,	5,296	6,176	11,472
2. In the North-Western Division (Mr. Stoke's district),	8,357	9,501	17,858
3. In the North-Eastern Division (Mr. Morell's district),	3,380	3,924	7,304
Making in all,	17,033	19,601	36,634

Here we have got a vast array of youths all being trained up by the State to principles which strike at the very existence of that State. And to confirm what we have said regarding *female* teachers, the same significant fact forces itself upon us. The majority attending Popish schools are girls. They bear 115 per cent. to the boys, while in Protestant schools the proportion is 75 per cent., and we have before hinted at the object of this. With these well-equipped Sisters of Mercy, some are trained for governesses, to be sent into our best families, and there the children entrusted to them will be insidiously poisoned with the dogmas of Rome; others are trained for servants, to taint the circle within which they may move, or to effect mixed marriages with ignorant or indifferent Protestants, who are sure to be drawn over to the Church of Rome, and the whole family to be brought up within her pale; for should the husband remain firm, the children are nevertheless trained for Rome.

If the present system be a religious one, how strange is it that not a single school of the Popish Church is reported in which the Holy Scriptures are taught. If it be a religious one, why not give grants of money to teach Judaism, or Hinduism, and to supply copies of the Talmud, or Koran, at a reduced rate? Our statesmen will buy place for the time at any price, and our Churches will fold their arms and merely look at the evil, because thirty pieces of silver are thrown into their lap; but will not God visit us for these things?

Popish Reformatories and Industrial Schools deserve a separate article, and will be taken up in a subsequent Number.

DR. WISEMAN IN IRELAND.

WE quote the following from the public papers. Wiseman would fain imitate Wolsey. He dare not attempt it as yet in England, and he even thought it inexpedient to array himself in his scarlet robes (the true mark of the Apocalyptic beast) in Dublin; but the Popish Irish are altogether to his mind. Previous to the Reformation such degrading scenes as the following occurred in England and Scotland, and if the people are more enlightened now they may trace it solely to that great event. The scarlet prelates of Rome are as prepared as ever to trample upon them, and upon all lawful authority, although they are evidently acting upon the principle of "biding their time." How unlike is such a proud scarlet vision to the meek and lowly Jesus! We quote from the public journals!—

"The visit of this Roman Catholic dignitary to Ballinasloe is the only piece of fresh news in the Irish papers. Early on Tuesday the cardinal left Dublin by railway for

his destination. At the moment of his departure a large number of priests, and about two hundred persons, chiefly of the humbler class, were assembled on the platform, and as the cardinal passed along they all bowed low before him. Having taken his seat, several priests from the north of Ireland were introduced by the bishop. They knelt successively on the platform, and having received the cardinal's blessing, were permitted to kiss his hand. The laity then pressed forward, and, in sections numbering about twenty persons in each, knelt before the door of the carriage, and the hand of the cardinal was passed over their heads. The train then left, and on its arrival at Mullingar, the cardinal, followed by his attendants, repaired to one of the waiting-rooms, and, after an interval of about ten minutes, reappeared, clad in scarlet robes, and wearing scarlet stockings, scarlet gloves, and scarlet head-dress. He also wore a massive gold chain, a crucifix attached to which lay upon his breast. The bishop in attendance wore puce-coloured robes and mitre, and several priests put on clerical costume. The platform meanwhile became almost blocked up with country-people, who, as the procession passed up, first knelt devoutly and then shouted lustily. At two o'clock the train arrived at Ballinasloe, and here a process similar to that which had been witnessed at the Broadstone terminus was gone through. A host of the priesthood and a crowd of the laity were assembled, numerous presentations were made, and numberless blessings were distributed.

"The Roman Catholic Bishops of Elphin and Clogher were in waiting on the platform. As the dignitaries passed, the Rev. James Rogers, Protestant minister, said loudly and repeatedly,—“As a minister of the Irish Church, I protest against the introduction of Romish forms into Ireland.” Beyond the precincts of the railway, about a thousand country-people and boys, the latter forming the majority, were collected, and as the cardinal was conducted to Captain Bellew's carriage there was general cheering. The carriage was at once driven off, preceded by a crowd of, for the greater part, shoeless boys, who shouted vigorously. Some of them waved boughs, and one of them carried a rude attempt at a flag. The noise made the horses restive before the carriage had proceeded far, and the animals plunged violently, and for a moment the position of the cardinal was a critical one. When the horses were quieted their further services were dispensed with, and some of the people drew the carriage to Gill's Hotel. Immediately opposite, and close to the spot where the horses were removed, a large “poster” was visible, offering “the sum of £40,000 for the Roman Catholic rule of faith.” At the corner of the principal street some branches dangled from a rope that was stretched across it, and a number of fruit stands were ornamented with pieces of room paper, hanging from rods. On arriving at the hotel the crowd surrounded the carriage, and yelled rather than cheered. A passage was with considerable difficulty formed, and the cardinal then proceeded to the drawing-room, the windows of which were thrown up, and, the crowd kneeling on the street, the pontifical benediction was chanted, after which, without a moment's interval, the yelling was renewed.”

A good deal of feeling has been displayed because, at the banquet at Ballinasloe, the Queen's health was omitted. This is a good index of the existing ignorance. It is forgotten, that for any true Romanist to drink the Queen's health, or profess to wish well to her Government, as at present constituted, must be a mere act of hypocrisy, to be repeated as seldom as possible. Any government which disowns the supremacy of the Pope over all Kings, is, in the slang of Rome, simply a usurpation; and our beloved Queen Victoria would be excommunicated as readily and heartily as ever Queen Elizabeth was, if considerations of expediency did not prevent. Loyalty to a Protestant Queen, on the part of Romish prelates, is simply an impossibility.

UNFAIR ROMISH EXEMPTIONS.

The object of exempting Romish trusts from the operation of the Charitable Trust Commissioners is so transparent that the proceedings of Parliament in that matter are scarcely less than treasonable. The latest Act is so short and yet so extraordinary that we think it worth while to lay it bodily before our readers. How high-minded English gentlemen and members of the House of Lords could allow themselves to be so thoroughly befooled as to pass such a statute, passes our comprehension.

“ An Act further to continue the Exemption of certain Charities from the Operation of the Charitable Trusts Acts. [23d July 1858.]

“ Whereas by ‘The Charitable Trusts Act, 1853,’ it was provided, that that Act should not, for the Period of Two Years from the passing thereof, extend or be in any manner applied to Charities or Institutions the Funds or Income of which were applicable exclusively for the Benefit of Persons of the Roman Catholic Persuasion, and which were under the Superintendence or Control of Persons of that Persuasion : And whereas by ‘The Charitable Trusts Amendment Act, 1855,’ such Charities or Institutions as aforesaid were exempted in like manner from the Operation of the said Amendment Act, and the Exemption so extended was continued until the First Day of *September* One thousand eight hundred and fifty-six, and has since been extended to the First Day of *September* One thousand eight hundred and fifty-eight : And whereas it is expedient that such Exemption should be continued as hereinafter mentioned : Be it therefore enacted by the Queen’s most Excellent Majesty, by and with the Advice and Consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the Authority of the same, as follows :—

“ I. The said Acts shall not, until the First Day of *September* One thousand eight hundred and fifty-nine, extend or be in any Manner applied to the Charities or Institutions aforesaid.”

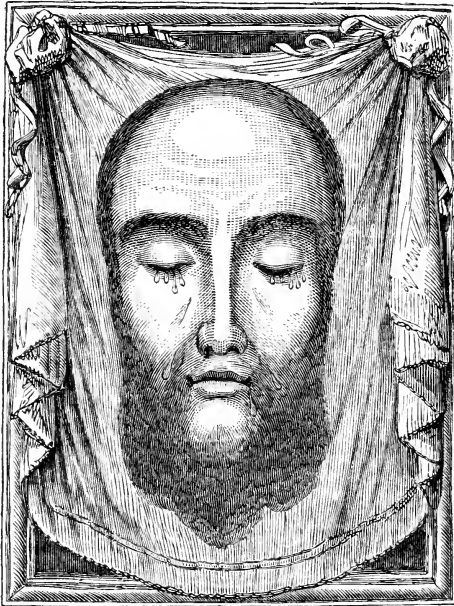
THE CASE OF SEILER AND HIS FAMILY.

THE Protestant Alliance has presented the following memorial in this case to the Secretary of State for Foreign Affairs :—

“ John William Seiler, a Protestant, for some years carried on the trade of a silkdyer at Lyons, in France. Being compelled by the inundations of the Rhone a few years ago to remove, he resided for some time with his family at St. Genis (Département de l’Ain). Wishing, however, to change his residence, he proceeded with his wife, on March 4, 1854, to Geneva to seek a house, leaving his four daughters at St. Genis. On reaching home, after a short absence, he was informed that a lady in her carriage had called, and had persuaded his two elder daughters to accompany her to her house, for the purpose of fetching some dresses which she wished to have dyed. They had not, however, returned. Upon inquiry he ascertained that M. Negroud, the priest of St. Genis, who had in vain attempted to convert him to Romanism, had, by this stratagem, inveigled them away. The priest, when charged with the act, did not deny it, but stated that the girls were well provided for, and were learning the true religion. All attempts to induce the local authorities to interfere, and all other efforts to recover the daughters, or even to find the place of their abode, have been in vain. Since the above date, the wife of Seiler has become insane through her affliction ; and Seiler, with his remaining family, has wandered from place to place in the hope of exciting sympathy and effort in his behalf. He has at last reached London, where for the present he remains, anxiously awaiting the result of any efforts which may be made for the recovery of his children.

“ Your Memorialists are fully aware, that in behalf of foreign subjects Her Majesty’s Government is without the authority to interfere, but, remembering cases of successful intercession on the part of your Lordship’s predecessor in office, they earnestly entreat your Lordship’s mediation in the present distressing case, hoping that the Emperor and Government of France need only to learn the particulars now stated, to be induced to demand the immediate restoration of the children to their afflicted parent.”—*Monthly Letter, September 1858.*

The Scottish Reformation Society presented a similar memorial, and we would earnestly solicit the sympathies of the Christian public to this heart-rending case. The family are in a most pitiable condition, depending solely for their subsistence on the benevolence of the Protestant public, in a strange land. Mr. Seiler is upwards of seventy-six years of age, and unable to speak our language. The letters which he brings with him from various Pastors in Germany, testify to his great respectability, and we trust that the sympathies of our people will be shewn to Mr. Seiler. We are authorised to state, that Mr. Badenoch of the Scottish Reformation Society, 6, York Place, Edinburgh, who is in correspondence with Mr. Seiler, will be very glad to take charge of any contributions that may be forwarded.



FAC-SIMILE LATELY BROUGHT FROM ROME OF A FAMOUS FOPISH RELIC.

SAINT VERONICA AND HER HANDKERCHIEF.

ON one of the four colossal piers which support the magnificent dome of St. Peter's, is a balcony, from which are exhibited the three grand relics, the peculiar property of this great temple. This exhibition takes place on Thursday of (*un*)holy week, in the presence of the kneeling Pope and numerous cardinals, bishops, and priests, and people of all conditions. The three grand relics (are said to be) a piece of the cross on which our Lord was crucified, the head of the spear with which his side was pierced, and the *volto santo*, or the true image or likeness of our Saviour on the handkerchief of St. Veronica. These relics are successively presented by a priest walking to and fro in the little balcony, after the manner of a lion in his cage, only less dignified and out of place. They are held up to the view of the superstitious multitude, who gaze on them in a sort of serio-comic attitude of wonder and worship. Beneath the balcony is a niche, in which stands a statue of St. Veronica, flourishing a moderately large marble pocket-handkerchief. Accurate representations of the *volto santo* can be purchased in Rome, either on silk for fifteen-pence, on cotton for fourpence, or on paper for a halfpenny ;

whoever buys one receives with it a certificate, stating, that the likeness agrees, in all essential particulars with the original relic. The certificate has the seal and autograph of the cardinal secretary of the holy congregation of relics. (We give a *fac simile* of the picture on the original handkerchief.) Now it is a very interesting question, who was St. Veronica? Probably her origin is as good as that of half the saints in the Romish calendar. Here is a reliable account of this pseudo-saint and her pocket-handkerchief. Any one who will take the trouble to consult Mabillon's *Iter Italicum*, pp. 88, 89, will find some interesting facts relating to this subject. From statements there made, it appears that during the darkest period of the Middle Ages, it was the custom to paint a supposed likeness of our Saviour on pieces of cloth. The accuracy of the copied image (or *icon*, as it was called) was attested by inscribing beneath it the words *vera icon* (true likeness), and these words were gradually corrupted into the one word *veronica*. Mabillon mentions several writers, each of whom, when speaking of this representation, called it a veronica. He gives an account of a Cistercian abbess, who, in the year 1249, applied to Jacobus de Ireis, a chaplain of the Pope, for a copy of the picture of our Saviour which was in St. Peter's. He complied with her request, and begged her to receive it as "a holy veronica, or Christ's true image or likeness,"—"Recipiant eam ut sanctam veronicam seu veram ipsius imaginem et similitudinem, actum Romæ, anno 1249." Mabillon adds: "Ex his intelligitur veronicæ vocabulum esse imaginis, non mulieris, tracto inde etymo, quasi diceretur *vera icon* seu *iconia*, et contractis in unum vocabulum litteris veronica." Until this date it was the name of a *thing*; the saint had not been discovered. At a later period, the legend of the *vera icon* was rendered more important by the pretended discovery, that the original veronica (true image) was an actual impression of our Saviour's features, miraculously taken at some time or other; according to one writer, during the agony in the garden; according to another, while he was on his way to Calvary. Others assert that it was left on the napkin with which his head was covered. But the legend still lacked something, and the veronica was at length found to be the name of a holy woman who followed our Saviour to Calvary, and who, while piously wiping his brow with a cloth, received as a reward the miraculous impression of his countenance. It is thus that the "true image" of Christ, by a process of romancing, in which the Roman Catholic Church has great talent, grew to be a saint; at first *vera icon* or *iconia*, then *veronica*, and then a woman and a saint, whose colossal statue stands in St. Peter's, and whose image and handkerchief occupy a prominent place in the hearts of an ignorant people, who have no great proclivities to be saints themselves, but are mightily given to worshipping them.

The origin and progress of this legend have been brought to light by the researches of Romanist antiquarians. But the Roman Church supports it pertinaciously in opposition to the learned of her own communion, and in the absence of all traditional evidence respecting it. It is a pure invention of the dark ages; and Pope John xxii., in the early part of the 14th century, offered a high premium to inspire confidence in the fiction. He published a prayer, and promised 10,000 days' indulgence to those who would repeat it, devoutly looking, meanwhile, on the face of Christ, as represented on the handkerchief of St. Veronica. It is thus that the Popes commit a double crime, by encouraging idolatry among the ignorant, and by promising a reward for it which they are utterly unable to pay.

POPISH CHAPLAINS IN THE ARMY.

HERE is another great array of Popish priests upheld at the public expense, and without a word of protest on the part of our Protestant churches. Let our readers mark the different columns, and see how steadily Rome is making progress in supplying the army with her representatives. The next thing will be a similar large supply in the navy, and why not ultimately a Popish Church Establishment, and the extinction of liberty? We are working hard for this, although we trust that the mercy of God may prevent.

LIST of POPISH CHAPLAINS in the ARMY at HOME and ABROAD, with the sums paid to them by the Government, during the years 1853, 1854, 1855, and 1856, collated from Return ordered by the House of Commons, 19th February 1858, per Mr. Greer, Member for Derry:—

N.B.—Several of the figures in the Government Return, as published, are *incorrect*; but from direct application at the War Office we are here enabled to give the *correct* figures.

	1853.	1854.	1855.	1856.
I. GREAT BRITAIN.				
Aberdeen.....	.....	£26 0 0	£8 0 0	.....
Ashton.....	£26 0 0	26 0 0	.....	£16 0 0
Ayr.....	.....	.....	.....	9 0 0
Aldershott.....	.....	.....	.....	225 0 0
Bury.....	13 0 0	.....	.....	4 0 0
Brecon.....	13 0 0	13 0 0	11 0 0	21 0 0
Burnley.....	.....	.....	23 0 0	26 0 0
Barnard Castle.....	.....	.....	.....	8 0 0
Berwick-on-Tweed.....	.....	.....	.....	56 0 0
Canterbury.....	30 0 0	30 0 0	50 0 0	.....
Cardigan.....	13 0 0	.....	.....	.....
Carlisle.....	13 0 0	26 0 0	23 0 0	.....
Cardiff.....	13 0 0	.....	.....	.....
Chatham.....	80 0 0	80 0 0	150 0 0	150 0 0
Chester.....	.....	10 0 0	12 0 0	.....
Devonport.....	.....	.....	.....	22 0 0
Dover.....	30 0 0	30 0 0	30 0 0	30 0 0
Derby.....	.....	.....	.....	25 0 0
Edinburgh.....	45 0 0	45 0 0	45 0 0	45 0 0
Fort-George.....	20 0 0	20 0 0	40 0 0	40 0 0
Glasgow.....	20 0 0	20 0 0	11 0 0	37 0 0
Guernsey.....	18 0 0	26 0 0	32 0 0	27 0 0
Gravesend.....	.....	.....	.....	10 0 0
Hamilton.....	.....	.....	.....	3 0 0
Hull.....	.....	.....	.....	20 0 0
Hythe.....	26 0 0	26 0 0	.....	.....
Isle of Wight.....	26 0 0	26 0 0	36 0 0	52 0 0
Jersey.....	20 0 0	.....	29 0 0	37 0 0
Lancaster.....	.....	.....	.....	26 0 0
Liverpool.....	13 0 0	13 0 0	.....	.....
Newcastle.....	.....	26 0 0	14 0 0	26 0 0
Newport.....	25 0 0	26 0 0	15 0 0	.....
Northampton.....	26 0 0	.....	.....	.....
Paisley.....	13 0 0	13 0 0	.....	.....
Plymouth.....	40 0 0	.....	.....	80 0 0
Pembroke.....	13 0 0	.....	.....	.....
Pontefract.....	.....	.....	.....	34 0 0
Carry forward.....	£536 0 0	£482 0 0	£529 0 0	£1029 0 0

	1853.	1854.	1855.	1856.
Brought forward.....	£536 0 0	£482 0 0	£529 0 0	£1,029 0 0
Portsmouth	70 0 0	70 0 0	70 0 0	70 0 0
Preston	50 0 0	50 0 0	50 0 0	58 0 0
Richmond, Yorkshire .....	.....	.....	.....	5 0 0
Sheffield .....	.....	.....	.....	12 0 0
Sheerness .....	.....	.....	.....	46 0 0
Stirling .....	.....	26 0 0	.....	.....
Sunderland	13 0 0	13 0 0	12 0 0	.....
Tilbury Fort.....	.....	.....	.....	13 0 0
Tynemouth	13 0 0	.....	.....	.....
Turnham Green .....	.....	.....	.....	2 0 0
Walmer.....	20 0 0	.....	55 0 0	46 0 0
Weedon	90 0 0	90 0 0	92 0 0	92 0 0
Winchester .....	.....	13 0 0	58 0 0	77 0 0
Whitehaven .....	.....	.....	.....	11 0 0
Windsor .....	.....	.....	31 0 0	.....
Yarmouth.....	.....	.....	... ..	25 0 0
TOTAL FOR GREAT } BRITAIN	£792 0 0	£744 0 0	£897 0 0	£1,486 0 0
II. IRELAND.				
Armagh	£30 0 0	.....	.....	£15 0 0
Athlone.....	26 0 0	£30 0 0	£30 0 0	30 0 0
Ballincollig.....	.....	13 0 0	7 0 0	39 0 0
Ballinrobe.....	.....	.....	.....	30 0 0
Ballyshannon .....	.....	.....	.....	33 0 0
Birr	20 0 0	20 0 0	29 0 0	44 0 0
Boyle.....	13 0 0	13 0 0	.....	.....
Buttevant	15 0 0	25 0 0	31 0 0	60 0 0
Camden, Fort .....	.....	.....	.....	14 0 0
Carlisle, Fort.....	.....	.....	.....	6 0 0
Carlow .....	.....	.....	.....	40 0 0
Curragh.....	.....	.....	.....	150 0 0
Cavan.....	.....	.....	.....	31 0 0
Clare, Castle .....	.....	.....	.....	41 0 0
Clonmel .....	.....	26 0 0	25 0 0	44 0 0
Charlemount.....	.....	.....	.....	5 0 0
Cork.....	75 0 0	75 0 0	75 0 0	75 0 0
Castlebar	26 0 0	26 0 0	21 0 3	19 0 0
Carrickfergus.....	.....	.....	.....	25 0 0
Duncannon, Fort.....	.....	.....	.....	14 0 0
Dundalk.....	.....	13 0 0	13 0 0	24 0 0
Dublin.....	176 0 0	176 0 0	176 0 0	120 0 0
Enniskillen.....	26 0 0	26 0 0	62 0 0	25 0 0
Fermoy.....	35 0 0	35 0 0	.....	63 0 0
Gort.....	.....	.....	.....	18 0 0
Hibernian School	80 0 0	80 0 0	80 0 0	32 0 0
Kinsale.....	20 0 0	20 0 0	30 0 0	44 0 0
Kilkenny	20 0 0	20 0 0	29 0 0	58 0 0
Limerick .....	.....	60 0 0	60 0 0	60 0 0
Londonderry	13 0 0	26 0 0	27 0 0	28 0 0
Loughrea.....	.....	.....	.....	20 0 0
Monaghan .....	.....	.....	.....	34 0 0
Naas.....	13 0 0	26 0 0	.....	.....
Newtonards.....	.....	.....	.....	8 0 0
Carry forward.....	£588 0 0	£710 0 0	£695 0 0	£1,249 0 0

	1853.	1854.	1855.	1856.
Brought forward.....	£588 0 0	£710 0 0	£695 0 0	£1,249 0 0
Nenagh.....	.....	13 0 0	.....	.....
Newbridge.....	13 0 0	.....	20 0 0	19 0 0
Newry.....	.....	26 0 0	40 0 0	26 0 0
Omagh.....	.....	.....	.....	25 0 0
Oughterard.....	.....	.....	.....	5 0 0
Portumna.....	.....	.....	.....	9 0 0
Queenstown.....	20 0 0	20 0 0	20 0 0	20 0 0
Spike Island.....	30 0 0	30 0 0	40 0 0	40 0 0
Templemore.....	25 0 0	25 0 0	56 0 0	64 0 0
Tralee.....	.....	.....	.....	44 0 0
Waterford.....	26 0 0	26 0 0	26 0 0	9 0 0
Wexford.....	.....	.....	.....	27 0 0
Youghal.....	.....	.....	.....	23 0 0
TOTAL FOR IRELAND...	£702 0 0	£850 0 0	£897 0 0	£1,560 0 0*
III. ABROAD.				
Bahamas.....	£25 0 0	.....	.....	.....
Bermuda.....	.....	.....	£25 0 0	£25 0 0
Canada—				
1. Kingston.....	40 0 0	40 0 0	40 0 0	.....
2. Loveton.....	30 0 0	30 0 0	30 0 0	30 0 0
3. Montreal.....	40 0 0	40 0 0	40 0 0	40 0 0
4. Quebec.....	40 0 0	40 0 0	40 0 0	40 0 0
5. Toronto.....	25 0 0	25 0 0	25 0 0	25 0 0
Cape—				
1. Capetown.....	.....	.....	26 0 0	26 0 0
2. Fort-Hare.....	30 0 0	.....	.....	.....
3. King William's Town	40 0 0	40 0 0	26 0 0	26 0 0
Crimea.....	.....	.....	1,500 0 0	2,250 0 0
China—				
Hong-Kong.....	40 0 0	40 0 0	38 0 0	38 0 0
Gibraltar.....	20 0 0	20 0 0	20 0 0	20 0 0
Jamaica—				
Newcastle.....	70 0 0	70 0 0	73 0 0	73 0 0
Ionian Islands—				
1. Cephalonia.....	26 0 0	26 0 0	26 0 0	26 0 0
2. Corfu.....	60 0 0	60 0 0	60 0 0	60 0 0
3. St. Maura.....	26 0 0	26 0 0	26 0 0	26 0 0
4. Vido.....	.....	.....	.....	.....
5. Zante.....	26 0 0	40 0 0	40 0 0	40 0 0
Malta—				
1. Malta.....	20 0 0	20 0 0	20 0 0	20 0 0
2. East Coast.....	10 0 0	10 0 0	10 0 0	10 0 0
3. West Coast.....	5 0 0	5 0 0	5 0 0	5 0 0
4. Cottonera.....	20 0 0	20 0 0	20 0 0	50 0 0
5. Gozo.....	10 0 0	10 0 0	10 0 0	36 0 0
6. Valetta.....	35 0 0	45 0 0	45 0 0	45 0 0
New Brunswick—				
1. Fredericton.....	30 0 0	30 0 0	30 0 0	30 0 0
2. St. John's.....	30 0 0	30 0 0	30 0 0	30 0 0
New Zealand.....	.....	26 0 0	26 0 0	26 0 0
Norfolk Island.....	13 0 0	13 0 0	13 0 0	.....
Carry forward.....	£711 0 0	£706 0 0	£2,244 0 0	£2,997 0 0

* This is the correct summation—the Government Return is *incorrect*.

	1853.	1854.	1855.	1856.
Brought forward.....	£711 0 0	£706 0 0	£2,244 0 0	£2,997 0 0
Nova Scotia—				
Halifax.....	50 0 0	50 0 0	50 0 0	50 0 0
St. Helena.....	.....	.....	75 0 0	75 0 0
Sierra Leone.....	.....	75 0 0	.....	.....
Van Dieman's Land.....	13 0 0	13 0 0	13 0 0	13 0 0
Windward and Leeward Islands—				
1. Antigua.....	.....	25 0 0	.....	.....
2. Barbadoes.....	75 0 0	75 0 0	75 0 0	75 0 0
3. Demerara.....	36 0 0	36 0 0	.....	.....
4. Dominica.....	.....	.....	13 0 0	13 0 0
5. Grenada.....	26 0 0	26 0 0	26 0 0	26 0 0
6. St. Vincent.....	45 0 0	.....	45 0 0	.....
7. St. Lucia.....	26 0 0	26 0 0	26 0 0	45 0 0
8. Trinidad.....	36 0 0	36 0 0	36 0 0	36 0 0
9. St. Kitt's.....	26 0 0	.....	.....	.....
TOTAL FOR ABROAD...	£1,044 0 0	£1,069 0 0	£2,603 0 0	£3,320 0 0
GENERAL ABSTRACT.				
1. Great Britain.....	£792 0 0	£744 0 0	£897 0 0	£1,486 0 0
2. Ireland.....	702 0 0	850 0 0	897 0 0	1,560 0 0
3. Foreign Parts (exclud- ing the Crimea).....	1,044 0 0	1,069 0 0	1,103 0 0	1,080 0 0
	£2,538 0 0	£2,663 0 0	£2,897 0 0	£4,126 0 0
Add,				
4. The Crimea.....	.....	.....	1,500 0 0	2,250 0 0
GRAND TOTAL.....	£2,538 0 0	£2,663 0 0	£4,397 0 0	£6,376 0 0

1. Thus, in the army also, the support of Popery by the Government is increasing year after year. Even keeping out of view the large sum of **£2250** for one year in the Crimea, the ordinary grants for 1856 are nearly double those of 1853.

2. The lists of Popish Chaplains for the above four years stand as follows, excluding those in the Crimea, whose numbers are not given :—

Year.	Great Britain.	Ireland.	Abroad.	Total.
1853	26	20	33	79
1854	24	24	32	80
1855	23	21	35	79
1856	37	44	32	113

Here in 1855 and 1856 we have a very marked increase in the *number* of chaplains, besides the great number that must have been employed in the Crimea, when it required **£1500** or **£2250** to pay them. The year 1857 will be still more prolific.

NOTES OF THE MONTH.

THE LATE POPISH DISLOYALTY—DR. WISEMAN IN IRELAND.—A correspondent of the *Morning Advertiser* writes:—

“Must we now recognise as a special characteristic of the Church of Rome that *disloyalty* is inherent in its constitution? This has been by Romanists often and loudly denied, but they will find it difficult to make good their denial now. Events seem to be teaching us day by day, in a voice which will not be silenced, that it is a *truth* such as only folly or treachery can attempt to ignore. Will any liberal Roman Catholic explain the following incident (it is only one of many) in a way to satisfy the reason of me, or of any other loyal Englishman? A banquet is given to Cardinal Wiseman in Ballinasloe, and we are told ‘Bishop Derry of Clonfert presided. As a matter of course, the first toast from the chair was, “The long life, health, and happiness of our most Holy Father, the Pope.” The Queen’s name was altogether omitted; the second toast proposed being that of “The Cardinal Archbishop of Westminster,” Dr. Derry observing that in such an assembly “their first homage was due to the head of the Catholic Church.” But Her Majesty did not come in for the second or any other place.’

“In a public assemblage of British subjects—and these, too, men eminent in social position—the health of a foreign potentate is the first proposed; and in order to give point to the insult, the name of their rightful sovereign is introduced only to be ostentatiously snubbed and set aside, as not representing the first object of their homage. But a double significance is given to this bravado, by making the second toast that of the ‘Cardinal Archbishop of Westminster’—a title not recognised by the law, or rather specially forbidden by it—a title, at the original assumption of which the whole kingdom was convulsed, and an irrepressible tempest of popular enthusiasm evoked to suppress. Now, what is the connexion between these two incidents? Is any Englishman so largely gifted with imbecility or blindness as not to see? They mean—and the Church of Rome herself speaks in that truly Hildebrandic episode—they mean that the Pope is regarded as holding supreme sway in both temporal and spiritual matters over the prelacy of his Church in Great Britain, reducing to a subordinate place the authority of the Sovereign of that country, and that, in strict obedience to that sway, the man who represents among us the policy of the Vatican, vauntingly defies the laws of his rightful ruler on *that very point* where they come into collision with his usurped dominion. This is surely plain enough.”

FRANCE—LIBERTY OF WORSHIP.—The following facts are detailed in the French journals; they are sufficiently strong to speak for themselves:—

“‘On Sunday last,’ the report says, ‘ten adherents of the Protestant faith had met together for the purposes of worship in a room at Maubeuge. They were suddenly interrupted in their devotions by an inroad of the police, who broke into the place of assembly, and carried off four of the congregation to prison, turning the remainder into the streets. The pastor himself was taken to jail, though he held his appointment to preach from the Consistory of Lille. Subsequently the captives were released; but still any further meetings of theirs remain strictly forbidden.’ This is one of the illustrations of the resolution of the French Government to uphold the liberty of worship. Another fact, coming close on the heels of the former, is not less instructive. In the department of the Sarthe, the Prefect, M. LEON CHEVREAU, recently addressed a circular (a correspondent of the *Morning Advertiser* writes), in which the following passage occurs:—‘I have heard complaints from several places with regard to the religious propaganda. The Central Administration will henceforth take care not to allow any print to circulate which is calculated to irritate the minds and to arouse passions that ought to lie dormant. I must add, *according to the instructions of the Minister*, that in all departments where only a small minority of the population belongs to the Reformed Church, the Protestant Bibles are to be reckoned among the prints which are contrary to the dogmas of the majority, and therefore calculated to cause a certain excitement. Consequently these books are excluded from the right of being hawked about, *even though they may bear the Government stamp*.’ This order extends, curiously enough, even to those cases where the vendor is in possession of a stamped authority from Government; so that here we have a Prefect, the acknowledged slave of the central authority in Paris, openly superseding the alleged policy of his master. A more convincing proof could hardly

be afforded of the double-dealing character of the Government of NAPOLEON III. For the deception of people abroad, he and his minions talk of the principles of 1789, which include, of course, the liberty of worship for every section of the community. But in order to ingratiate himself with the priests, he, in reality, acts on the same maxims from whence emanated the dragonnades and other hideous incidents of Romish persecution."

This is the true spirit of the system which is receiving such ample support in Britain at the expense of infatuated Protestants.

ITALY—THE INTOLERANCE OF THE PRIESTS.—The *News of the Churches*, referring to the work of the Waldenses at Pietra Marazzi, quotes from letters by a Roman Catholic to the *Riscatto* of Alessandria, the following, illustrating the intolerance of the priests there:—

"Last Sunday was a solemn day, and the auditory was larger than usual, on account of the presence of the head pastor of the Valdese, Signor Malan, who preached. The room in which they met, the court-yard, and the public road were chokefull of Pietans, many of whom had come from neighbouring villages. Among the auditory there was Don Roncati, the Romish priest of Monte Castello, attracted, I believe, more by spite than curiosity. In fact, while M. Malan was commenting on the Bible, Don Roncati suddenly broke forth in loud exclamations, crying that ALL THOSE WHO WERE THERE PRESENT WERE EXCOMMUNICATED AND DAMNED TO HELL (he, of course, you understand, excepted); THAT THE PRESENCE OF THE PROTESTANTS IN PIETRA MARAZZI, AND THAT GREAT CROWD, WAS AN AFFRONT AND A SHAME TO ALL THAT NEIGHBOURHOOD; THAT THE WALDENSIAN MINISTERS WERE ONLY JEERING; and then turning to them, he asked FROM WHOM THEY HAD THEIR MANDATE TO INSTRUCT AND CATECHISE, FROM CHRIST OR FROM SATAN? . . . A remarkable trait of intolerance that journal (the *Operaio* of Alessandria) displays when it expresses the desire that proprietors of houses, in letting them to the *Valdesi*, should impose conditions upon them of a prohibitory nature; and at the same time approves of acts of violence—rejoicing that in the Valley of St. Bartholomew some discreet men had set themselves, with the support of the local authorities, to have such contracts broken, and had compelled the landlords to break the agreement on which they had let houses. I would have you know that some priests and Catholics, *puro sangue*, did their utmost (they spoke to me also to induce the population of Pietra Marazzi to stone the *Valdesi*), without considering that the inhabitants of Pietra, who do not see in the *Valdesi* these devils and Antichrists which the priests represent them to be, and who are averse to acts of violence, would have made them pay very dear for such an imprudence. The good *Operaio* understands liberty of conscience after its own manner."

TURKEY IN ASIA.—The Church of Rome is playing the same game in Turkey as in Great Britain. She is using her utmost efforts to seize the young there as well as here. Let the following case be a light upon her work at our own doors:—

"In systematic, energetic, skilfully devised, and well-directed labour, the Romanists as far surpass the Protestants, as 'the children of this world are in their generation wiser than the children of light.' We might with advantage learn and copy from them many important and useful lessons. Scarcely were the works of the railway from Smyrna to Aidin commenced, than the priests, anticipating an increase of population and wealth, have established a strong mission at Aidin, and are zealously at work. There are eleven monks, five supported by the Catholic churches of St. Mary and St. Polycarp in this city; two by an extraordinary subsidy from the French Government: and four by the Popish society for the 'Propagation de la Foi.' Already they have above 500 children in their gratuitous schools. They pay for their central mission-house no less than 3000 francs, or £120; and, I suppose, we shall ere long hear of their building of churches, convents, and hospitals. Indeed they are constantly constructing new edifices of one description or another in every large city in Turkey where they have got a footing, ay, and in small towns and villages too. They have lately reared a fine church at Boudja—a village about four miles distant from Smyrna. The Curé began to build with less than £5 sterling in hand, and in the short space of eight months the church was finished and paid for. In an equally short time the Papists of Smyrna have built two large hospitals, and they have long since purchased ground, and commenced the construction of a cathedral church. It is

calculated that there are about 20,000 Roman Catholics in Smyrna. They support twenty regular priests, besides monks and sisters of charity of various names and orders, who are employed in extensive educational establishments. Besides the large sums which the people contribute toward the support of their ecclesiastical organization, the Society of the 'Propagation de la Foi' contributes yearly no less than 32,000 francs. One of the local Catholic newspapers complains that this sum is too small, and that there are in Smyrna about twenty priests who are almost entirely dependent for support upon their own personal resources. Backed by the powerful influence of the representations of Roman Catholic nations, and more particularly by those of France, the priests find it easy to surmount all obstacles. They readily obtain grants of land from the Turkish government, either gratis or at extremely low prices. They travel from place to place free of expense, and their newspapers are constantly recording the liberality of the steam companies in giving free passages to their priests and monks."—Special Correspondent, *News of the Churches*.

AUSTRALIA.—The following table is worthy our most serious attention. It illustrates the progress of Romanism in this very important colony, and proves that the Church of Rome will be as dangerous in Australia as she is either at home or in our other colonies. What demonstrates that she is determined to prosecute her efforts with as much tact and success as at home, is the fact, that she has poured in upon Australia a vast proportion of *female* influence, compared to that of Protestant bodies. Statistics show, that while in the latter *female* immigrants stand in the proportion of 50 per cent. to males, the former is 80 per cent. We solicit particular attention to the closing paragraph of this extract :—

“ Table showing the increase of the principal religious bodies :—

	1857.	1854.	Increase on 1854.	
	Persons.	Persons.	Numbers.	Proportion.
Church of England, Free Church, and Protestants (not otherwise defined).....	173,374	108,002	65,372	60.5
Presbyterians	65,172	42,317	22,855	54.0
Wesleyan Methodists.....	27,989	15,284	12,705	83.1
Other Protestant Persuasions.....	27,196	18,234	8,962	49.1
Roman Catholics and Catholics.....	76,512	45,111	31,401	69.6

“ To the Church of England belongs the largest body of adherents, viz., 157,831, though I presume this aggregate includes a pretty numerous class of our immigrants whose religion is merely traditional. The same remark is applicable, no doubt, in some measure, to other denominations, though I am pretty confident that the numbers of the Wesleyans, Independents, United Presbyterians, and Free Church Presbyterians, &c., are defined by a much more discriminating census than those allotted in the returns to the Church of England. Ranking the Presbyterians under one head, they amount to 65,000 and upwards; and were they only united into one church, as they ought to be, they would exercise a great and salutary influence, not so much from their numbers, as from the important position they occupy in the scale of society. The summary shows, that at the date of the census, the population, strictly Roman Catholic, was, in round numbers, 70,000. They claim, however, to be much more numerous. I see that Mr. O'Shanassy, our prime-minister just now, estimates the members of the Roman Catholic Church at no less than 90,000. What ground he may have for this opinion I do not know. It is the policy of that Church to increase the numbers of its adherents as rapidly as possible. I believe they do much to encourage immigration from Ireland, and that they are successful to a degree that will, in a few years, enable them to assume a bolder attitude in the assertion of their peculiar claims. This question of immigration is one of vital importance. It is clear to me, that the future character of the colony is involved in the principle which is to determine the nature and the extent of assisted immigration from Europe into this land of promise; and it is instructive to notice, that while on this subject our politicians are not only perplexed but at loggerheads, and the general community either utterly indifferent, or moved by the shortsighted views of class interests and selfish legislation; the Roman

Catholics, perfectly at one among themselves, are quietly pursuing their own well-considered plans for swelling their ranks, by constant accessions of grateful recruits from poverty-stricken Ireland."—*Correspondent of the News of the Churches.*

PROTESTANT ALLIANCE OF NOVA SCOTIA.—We have much pleasure in giving the following extract from a letter from the Secretaries of this Alliance to the *Presbyterian Witness*. It shows the success which has attended the efforts of this very important organization:—

"Opposition of no ordinary character and degree was coincident with its very birth, and has threatened to crush it in its infancy; and that, not merely on the part of Romanists, but men—and with sadness do we note the fact—claiming the blood-bought name of Protestant, and professedly glorying in the holy privileges, and participating in the enjoyments and advantages of the Reformation, have stood forth in bold antagonism, having brought to their aid every available influence in the attempt to drive from our standard those who have deemed their obligations to God of vastly greater importance than the fear of man. But, notwithstanding the obstacles which have been presented, the dangers which have threatened, and the iniquitous calumnies which have been proclaimed, and industriously circulated by our enemies, prejudicial to the public and private character of members of our Committee, this Association is rapidly winning its way to the approval of the judgment, and to the affections of the people. Letters of sympathy and encouragement from ministers and laymen of various denominations have been received; affiliated branches have been formed in different parts of the province; others are about being organized; and in not a few districts, where no attempt has been made to become associated with us in prosecuting this great work, the minds of the people are being awakened, lethargic indifference is vanishing, and the necessity for defending the institutions of Protestantism is becoming the all-absorbing theme.

"Such intelligence must be gratifying to every true friend of Protestantism, and should stimulate each and all to nobler and more prayerful efforts in disseminating the principles of the Reformation, and in riveting them more closely to the hearts and the consciences of the people.

"About a fortnight ago, John M'Gregor, Esq., the Honorary Secretary of the Parent Society, met our Committee, and gave a most interesting account of their doings at home, exhibiting the influence they exert not only in Great Britain, but, indirectly, on the Continent of Europe. His advice to us, as a branch of the London Alliance, is most invaluable, and will, we believe, tend greatly to our firmer establishment and more extensive usefulness.

"The Honorary Secretary of the Protestant Alliance, London, writes from Halifax, Nova Scotia (July 29, 1858):—"The Roman Catholic Archbishop, with numerous priests, works hard to keep the Bible from all children. Romish influence is powerful here, and though the numbers of Romanists are small, they are swayed to and fro at a word, and easily turn the scales so evenly balanced between Tories and Whigs. The Protestant Alliance of Nova Scotia will, I hope, take some vigorous and decided step to enlighten, and then direct public opinion in relation to Popish proceedings. I had much pleasure in meeting some of the Committee, whose activity and influence may be used to good purpose."—*Monthly Letter, September 1858.*

A FRANCISCAN MONASTERY IN NORTH WALES.—A few days ago the foundation stone of a Franciscan monastery was laid at Pantasaph, North Wales, by Lady Fielding; Viscount Fielding, a recent convert to the Roman Catholic faith, having given about fourteen acres of land for a site. His Lordship has also contributed £500 towards the construction of the edifice, which is expected to cost £2500.—*Liverpool Chronicle.*—*Daily Express.*

ROMANISM IN THE LIVERPOOL WORKHOUSE.—A movement has been commenced in Liverpool against the resolution come to by the Workhouse Committee of the Union of that place, to set apart a room in which Roman Catholics may assemble on a Sunday for the purpose of religious worship according to the rites of their own Church, as "such a course would be, to a certain extent, establishing and endowing Romanism in the Workhouse, and would inevitably lead to the payment of a Romish chaplain out of the parish funds."—*Witness.*

PRIESTS IN IRELAND.—At a late meeting of the Tenant-Right Association in Dublin, an Archdeacon Fitzgerald made some out-spoken proposals. Having come to the conclusion that the British islands, in their relation to France, “are at this moment as completely at the mercy of the Emperor of the French as was the little dog who lived for years in the cage of the lions in the Tower,” he proceeds to show what steps the *loyal* Roman Catholic tenantry ought to take, with a view to obtain what the landowners of Ireland refuse to grant peaceably:—

“We have already appealed to very high powers, both in foreign countries and within our own island. There is one potentate to whom we have not appealed, and who certainly has the power, if he had only the will, to procure justice for the people of Ireland. France has been ever the friend of Ireland. Her sons fought side by side with the Irish at Aughrim and the Boyne. Our youth was educated by thousands for the ministry in the colleges of France in the dark days of persecution and penal laws. The French are, like ourselves, Catholics. Why, then, has it not occurred to the friends of tenant justice, and to all who abhor the doctrines of that great political Fagin, Palmerston, that means be taken forthwith to appeal by petition to the Emperor of the French, as the natural ally of the kindred Celtic and the Catholic tenantry of Ireland, to interpose his good offices and his all-potent mediation with our gracious Queen and Lord Malmesbury.”

“Our gracious Queen and Lord Malmesbury’ may, however, not feel disposed to listen to Louis Napoleon’s intermediation, that is, supposing he were so foolish as to make the attempt. In that case, Dr. Fitzgerald has another stratagem by which he hopes to gain his point. As a piece of Jesuitical casuistry, of a rather bolder style than usual, we recommend the following passage to the notice of those of our readers who may still fancy that Rome is no longer dangerous:—

“All jurists and divines hold that laws to be binding must be impartial, must not be opposed to the law of God, and must be framed with a view to the solid and true welfare of the community. Hence the question arises, whether such laws as constitute our tenant code deserve the least moral respect or moral observance—whether they are not wicked and arbitrary rules, imposed by force and by wicked men on their helpless and innocent victims—laws of the same nature and obligation as the laws by which a banditti decree that life shall be forfeited unless ransom be paid, or that a joint shall be cut off every day after a certain number of days for ransom shall have been allowed. Under these circumstances, it appears to me that very important, and, at the same time, very practical ethical questions arise out of the present state of the laws, regulating the relations of landlords and tenants in Ireland, and that the Catholic University of Dublin, or other grave and learned divines and jurists, ought to be consulted as to whether men are not wholly free from any moral obligation to observe such laws; whether they who enforce them are not men of rapine and iniquity as much as the burglar or the highwayman, if the truth were fearlessly inquired into, and as fearlessly followed up to its logical consequences. Was Moses an assassin? Was William Tell an assassin when he treasured up his second shaft? Leaving these questions to the consideration of the learned, I will only say that the exterminating landlord is the worst of burglars, robbers, and miscreants. No human enactment can consecrate crime—no felon laws can efface the guilt of the homicide, exterminator, and robber landlord.”

THE NUNS AT SUNDERLAND.

THE nuns at Sunderland having obtained access to the Workhouse, were found as usual acting as pioneers for the priests, and labouring to corrupt the principles of the Protestant inmates. An examination was instituted by the guardians, from which the truth stated above came clearly out.

Michael Graham amongst other things said:—

“Although I told the Sisters of Mercy on their second visit that I did not want them, they came to me three or four times afterwards, and spoke to me about their religion. A Catholic priest afterwards came and asked if I was any better. He

then asked me to go into another room. The nurse was in the room, but retired when we went in. I was there also a second time. At each time he asked me several questions. Mr. Bruce, one of the guardians, on one of those occasions, opened the door at the time and would see what was passing. After Mr. Bruce retired, the priest fastened the door."

Mary Thomson said :—

"I frequently saw the Sisters of Mercy; they often brought me spice loaf and candy to become a Catholic. They also brought me some cotton, and told me to knit myself some stockings. They gave me a pair of stays, which I am now wearing. They gave me a catechism which I lost, and a hymn-book which the children tore up. I got sweetmeats almost every week, and they also gave me some glazed calico to make pockets with; they also gave me a night-cap. I remember some parts of the catechism; what I now repeat is a part of it. They asked me to become a Catholic, and I did not like to refuse as they had been so kind to me. They also asked me to get the catechism off, and they heard me repeat it."

Accordingly, the guardians at a meeting held on the 1st of September, adopted unanimously the following resolution on the motion of Mr. Hodgson :—

"It appearing from the report now presented by the Committee of Inquiry appointed at the last meeting of the Board, that in the visits of the Sisters of Mercy to the hospital of the Workhouse they have systematically endeavoured to proselyte the inmates professing the Protestant faith to that of Roman Catholicism, thus abusing the privilege allowed them of visiting members of their own persuasion; it is resolved that in future the visits of the said Sisters of Mercy to the Workhouse be disallowed. It further appearing that similar attempts have been made by one of the Roman Catholic priests, it is also resolved that they be only allowed to visit members of their own community, when requested to do so, in conformity with Article 122 in the Consolidated Orders."

This is acting with proper spirit and energy, and we should like to see similar inquiries in regard to all public institutions to which priests, but especially nuns, have access. The real object of their visitations will be found to be in all cases precisely the same, and it is high time that the true state of the case were generally understood.

BRITAIN'S DANGER.

BY THE REV. PIERCE CONNELLY.

THE following is from the recent Report of the Hull Protestant Alliance :—

Through the influence of a warm patroness of this Society, Mrs. Barkworth, late of Tranby—whose great and repeated liberality has laid the Hull Protestant Alliance under lasting obligations of gratitude,—your Committee had the advantage of two interviews and conversations with that eminent controversialist, the Rev. Pierce Connelly (lately a Romish priest), in August and September 1853. It is matter of regret that a short-hand writer was not on the spot to take notes of the Rev. gentleman's valuable remarks. One of the then secretaries, however, the Rev. Thomas Vasey, put on record very distinct outlines of the more essential parts of Mr. Connelly's addresses, from which the following passages are selected with a view to arouse slumbering Protestants to a just sense of the dangers of the crisis.

After showing the influence of the "Irish Brigade" in the House of Commons, how largely the press, and journalism especially, was under Jesuit control, and how extensively the aristocracy were tainted with Romanizing tendencies, Mr. Connelly stated "that the Papal Aggression movement was considered to have had a most miraculous success; and that all that was considered necessary by the Romish authorities was to avoid exciting public attention and odium, on which account the leading parties among them had received with satisfaction the Royal Proclamation forbidding processions, which, in their judgment, would only have had the effect of exciting the people to put them down by violence." Mr. C. proceeded to explain his own views of Popery, which he maintained, "ought ever to be considered not so much a Religion, as a Government, and one claiming, directly or indirectly, juris-

diction over things secular or spiritual;—a Government always in its nature opposed to every other Civil Government, even those which were acting in harmony with it, but especially Governments conducted on Protestant principles. He maintained, that Popery as a power, did not, and could not tolerate any other; that in all countries it claimed to be dominant; and that every concession made to it was only considered as a step towards ascendancy;—that every sincere Roman Catholic, whatever his views might be on some minor points, admitted this supremacy, and would promote it to the utmost of his power; and that to the enthusiastic minds among Papists, in all countries, it was a greater pride to belong to this vast and ancient body politic, than to be a subject of any kingdom whatsoever. He also stated, that the great engine now employed by Popery in all countries was Monasticism,—that it might require fifty years to make the institution take root in a country, but that when established its power was irresistible, partly by the number of persons detached from the general interests of society, and united in the interests of the Papacy, but chiefly by the immense sums of money and landed estates, which it placed at the command of the Papacy for propagandist purposes. He instanced the case of a lady with a very large fortune, who had recently taken the veil. That there were besides what were called Aggregations of persons, who were in a certain sense affiliated to the existing Orders, or associated for some particular purpose, such as to pray for the conversion of England, or some such object;—that it was one rule of these Aggregations to employ only certain confessors, by which means the control and organization over many thousands of persons not in any of the regular Orders were complete. That the Jesuits were now paramount in the Romish Church, and that what was called Ultramontaniam was the only and universal form, in which Popery was now believed and professed, the term Gallican in the Church of Rome being taken as equivalent to infidel or hypocrite. Mr. C. also pointed out the power possessed by the priests in England, who were enabled, through landlord and other influences, to return several English members to the House of Commons. He then alluded to the determined attitude of intolerance and persecution assumed on the Continent, instanced the recent edicts in Spain, Portugal, and Florence; suggested that England and America should join in a resolution to withdraw diplomatic agents from all countries, where equal liberty was not afforded to Protestants, and strongly urged the necessity of correcting the fatal mistake of 1829.”

No apology can be necessary for the length of these quotations, which, manifesting, as they do, the deepest insight into the arcana of Popery, are well calculated to arouse the Protestants of Hull from their deplorable and dangerous apathy. The Rev. Pierce Connelly's testimony was given nearly five years ago; and how have subsequent events illustrated its truth! Is not the Monastic system developing itself, not in other parts of England only, but in Hull also, its advent here having been previously heralded by the well-known lecture of Father Trappes? That the Jesuits, after Clement xiv. formally dissolved the Order, and thus attested alike the truth of the history of their misdeeds, as well as of Pascal's withering exposure of their principles, should have been restored to an elevated position in the Roman Church, is a fact so discreditable to that Church, that she can only attempt its palliation by asserting the profligate principle, that 'the end sanctifies the means.' Yet the unblushing emissaries of Jesuitism are seen everywhere sapping and mining the foundations of British freedom, in Parliamentary warfare as well as in wielding the influence of the press, and in employing Protestant colleges and Protestant pulpits for the subversion of the Reformation. Nor has the Council of Education escaped the contact of the Jesuit intriguer, nor the books issued at their fiat the pollution of his harpy touch. How much the "Irish Brigade" continues to dictate to successive Governments, is seen in the enormous grants bestowed, not on Maynooth alone, but also on Popish Reformatories, Ragged and other schools, chaplains for the army, and other Propagandist agencies. Thus while the true and unchangeable nature of the Romish system is coming out in various directions, and startling even the most incredulous, your Committee feel warranted in inviting the hearty co-operation and continued support of the subscribers to the Hull Protestant Alliance.

THE PROTESTANT INSTITUTE OF SCOTLAND.

From the "Witness" of August 7, 1858.

EMINENTLY fertile as the present century has been in schemes of large-hearted Christian philanthropy, it is singularly unfortunate that many of

these have been the isolated efforts of individuals or of parties who, looking out from their own stand-point, have been ready to slight, if not to ignore, the benevolent enterprises in which other brethren had embarked. Perhaps never in the history of Protestant truth was there greater disunion amongst its adherents, or greater danger from the united counsel and action of its great foe, than at the present moment. The source of hope for our country and the world lies in the realization of that prayer of the Saviour for his people, "That they all may be *one in us*." Most gladly, therefore, would we hail, as harbingers of that coming day, every well-grounded effort for the united co-operation of Protestant Christians; and as such, we cordially welcome the proposed PROTESTANT INSTITUTE OF SCOTLAND. This, we think, gives promise of abundant blessings to generations yet unborn.

Where are the sources of our greatest danger, if not in the degradation of our population on the one hand, and in the time-serving policy of our rulers on the other? It is in regard to these points that the Protestant Institute stands out distinct from all other evangelical alliances. The great object it seeks is the united action of all true Protestants. To train the future teachers and ministers of Scotland, theoretically and practically, so as to be able to meet the bold assumptions of the Man of Sin, and thus to be a handmaid in rearing up a noble band of brothers devoted to the cause of Christ—to educate and evangelize the benighted and neglected masses in our Cowgates and Caongates, so as to elevate them by the mighty power of the truth of God—to co-operate silently, but unitedly and powerfully, upon our representatives and the Legislature on behalf of the Protestant interests—to enlighten the country generally by means of the pulpit, the platform, and the press—such are the aims contemplated in this central institution, by means of which the entire country will be affected for good.

For this scheme Providence has provided a position in every way suitable. We refer to the very interesting Magdalene Chapel, which is so rich in historical Protestant associations. This building stands near the head of the Cowgate, Edinburgh. It has been recently purchased, and an excellent commencement has been there made in most of these movements. A Committee, formed on a broad platform, with Dr. Begg as Convener, has been entrusted with its development. This gives the utmost confidence to the undertaking, which has arisen out of the labours of the Scottish Reformation Society. Its conductors need, and must obtain, the substantial and prayerful aid of all who take a warm interest in the present and lasting welfare of their country.

For three hundred years Scotland has been enjoying the temporal and spiritual blessings which have flowed from the exertions of her true nobility. All classes, from the highest to the lowest, have partaken of the bounteous feast which was spread out by the hands of such men as Patrick Hamilton, George Wishart, and John Knox. But traitors to our country and to gospel truth have insinuated themselves into every department of the Church and State, who are both secretly and openly aiming a death-blow at our blood-bought birthright. By means of Government grants, Puseyism and Popery are covering our land with a network of Romish training. By Popish and Puseyite emissaries—trained at the public expense—not only are our lanes and highways beset, but our infirmaries, our jails, our barracks, and police establishments, are turned into positions of advantage, from whence the Popish cannon may be brought to bear with best effect upon the entire community. Shall Scottish hearts, that never yielded to the tyrant's frown, submit to be betrayed by Puseyites and Jesuits into the loss of what is dearer

than life itself? Shall hearts that have felt the constraining influence of the love of Christ stand coldly by, while the bulwarks of our Zion lie broken down? Shall the melancholy sight be presented either of some withholding their aid, or of others obstructing the work, whilst united hearts rebuild the walls? Shall the few thousands that may be necessary for such an enterprise be withheld, whilst the poor Papist of Lyons puts together his pence, and sends eleven thousand yearly to this country to bring about the reign of Popish idolatry? We cannot think so. The Protestant Institute demands, and will obtain, the entire sympathy and co-operation of all sections of the Protestant Church. Let every true-hearted one come to its aid; and in the year 1860, at the tricentenary commemoration of the Scottish Reformation, a monument worthy of that glorious era will be erected, which, by God's blessing, will raise up champions worthy of the position, history, and heritage of the land of the Covenant.

HOW TO PROMOTE THE CIRCULATION OF THE "BULWARK."

DEAR SIR,—Possibly the following suggestion, tending to the more general reading of the *Bulwark* by the working-classes may not be taken amiss by you. There is in almost every town in the kingdom a Mechanics' Institution, with reading-room, or something of that description. What I would suggest is, that a copy of the *Bulwark* be left in each, and continued for at least one year. I get a copy of it myself, and when done with it, on the second or third day after receipt, I leave it in a Mechanics' Reading-room that I occasionally visit: I can observe that it is taken up and read; I have no doubt of its being read all over the country by the class I refer to, if it were only fairly put in their way. I need not be telling you that the intelligent portion of the working-classes are as likely as any to take an active interest in the matter, if their attention were once brought to bear upon it. I have no objection to subscribe and forward the subscription for two copies for one year to any two reading-rooms the Committee may see best fitted for the purpose. I do not know of any other here of the description referred to than the one I leave my copy in. I am, dear Sir, yours respectfully.

GEORGE R. BADENOCH, Esq., Edinburgh.

WANDERINGS and MUSINGS in the VALLEYS of the WALDENSES. By JAMES A. WYLIE, LL.D. London: James Nisbet & Co.

The Valleys of the Waldenses will ever possess a peculiar and sacred interest as the hiding-places of God's people and truth during the long and stormy night of the Middle Ages. A man so thoroughly acquainted as Dr. Wylie is with the spirit and doings of the Papacy could not fail to contemplate such a scene with intense interest, and he has, in the volume before us, brought the full force of his graphic power to bear in communicating that interest to his readers.

He has been most successful in giving a vivid photograph of the sublime scenery of those stupendous and yet lovely regions, with clear glimpses of their past histories; and we trust that he will yet carry out his intention of giving an additional picture of the present rising social progress and growing Christian spirit of the Waldenses themselves. Now that Rome is rising into renovated life, it is well also to see her old and successful antagonist instinct with fresh energy. Meantime, we cordially commend the present volume as an important and welcome contribution to our literature.

LUTHER.

On the 17th July 1508, a young man who was studying at the University of Erfurt, in Germany, invited his friends to his lodgings, to pass the evening together. The frugal supper was over; they had some cheerful exercise in music. At the close, he told his companions that it was their last meeting together in this free capacity;—"to-morrow I become a monk." This was Luther. He had been intended by his father for a lawyer, but the death of a friend, and a peril of death he had been in himself, made him resolve to abandon the world. In the heart of this man, the Reformation was to enact itself before it came forth to history. Mark his thought at the date of the supper. As a student, teacher, lawyer, he could not be holy enough—could not be secure enough of heaven. The monastery is holy; the monk is holy. By this means I shall attain to heaven. Honestly he strove to be a monk; did monkish duties with earnestness and zeal; found, to his sorrow, that he had *not* left the world behind him, and had sore battles in the inner man. It was his thought that Divine influences entered the soul by attending to Church ordinances. With streaming eyes he waited for these influences; for the pardon of his sins, above all. He knelt at the altar, and sought for it; he came back to his cell, and sought for it; he wanted sleep, that he might find it.

One morning the brethren find his cell-door shut, and have to force it open. Fra Martin is stretched upon the ground insensible. One of the monks took a flute and played an air that Luther loved, and gradually he was restored. He was not at peace with God. He was a monk, but the unrest remained. He did all a monk's duties, but it was not removed. His soul was sad and full of trouble.

It is the birth-throes of the great heart bringing forth Faith. The thought was at work in Luther, but he could not yet give words to it, that the priesthood shut out the light of heaven from the people. He had stumbled upon a dusty Bible in the Erfurt University Library. The people knew nothing of it; the monks had forgotten it. "Here is God's own Word," he said; "here God speaks out direct to me." He began to study the Bible in the original. Other monks, in whom the good work was going on, gave countenance to him. Others, again, told him to mind his monastic duties. He did mind them. He swept the monastery, begged for the monastery, prayed in the monastery, did penance; but his soul was not at peace. "This black heart of mine," he cried; "these sins, day after day, hour after hour; perpetual inclination to sin—who shall free me from this?" His soul's trouble brings his body to the brink of the grave.

An old monk entered his cell. He repeated the words of the creed: "I believe in the forgiveness of sin." He told his young brother it was not enough to believe that David's sins and Peter's sins were forgiven. The commandment is, that "we believe, and our own sins are forgiven."

The word was uttered; the light had dawned; Luther was standing face to face with the infinite mercy of God. He had entered into the peace which passeth understanding. "I have been begging, and sweeping, and praying, that by repeating these acts, I might *procure* the pardon of my sins. And lo! my Father has been standing by me all the time, holding it out to me,

beseeking me to believe, that what I was seeking for by my monastic works was mine already by His infinite grace." And yet Luther's own mind was not wholly free. His brethren sent him to Rome on some monastic business. He ran from church to church, doing those exercises which were prescribed for the salvation of his soul, shocked at everything, and yet believing everything. Behold him one day on his knees, climbing up Pilate's staircase. He who does this shall have an indulgence—a boon of future mercy from Heaven. It was too late for the German monk. The Erfurt Bible was in his heart; and ever as he climbed another step—by this climbing of a material stair, striving to possess more of God's life—a voice from the bottom of his heart cried to him, in tones of thunder, "Luther, Luther, not by climbing stairs; not by works of this sort! The just shall live by faith."

The work was done. That side of the Reformation which was a protest against the clergy-church, was realized in the heart of this man. Luther's preaching was practically, although at first he was not conscious of it, a denial of official priesthood. He said, "It is a business of thine own, my brother." This, too, was a denial of it. But it was when he stood up in his Wittenberg pulpit, and, out of the fulness of his own experience and his knowledge of the Word, pointed, on the one side, to the sins of those who heard him, and on the other, direct to the mercy of God, that the great protest was made. That a man might be saved without the priest—that salvation did not flow to the heart through the Church: this was the new thing he uttered. He came to the light still clearer. His industrious piety received large accessions of knowledge. He came to see that a great evil had dominated over the consciences of men. "Ecclesia—the Church—does not exist," he said, "for the people. The clergy alone are the Church. They only partake the symbol of brotherhood. Is not every man a brother? Is not the Lord brother to every man? What means the incarnation if He is not? It was my flesh, not priest's flesh. The Word has hallowed my flesh. My human nature has thereby been brought into contact with the Word of God. I am related direct to the Word. So are all men. All men who recognise this relation recognise also that they are priests. The believer is a priest; may stand for himself in God's presence; does not need a fellow-man to go into that presence for him."

In this aspect, the Reformation was a new rending of the veil; a new assertion of the doctrine that separate official priesthoods had ceased, and that each believer stands for himself, an anointed priest at God's altar, to perform a priest's function there. "If a priest is killed," said Luther, in one of his earliest tracts, "the whole district is put under ban. Why not just the same when a poor peasant has been murdered? We are all priests." In other words: Europe is crying, "Good for us to be safe in the hold when storms are ahead, and to have no care. But we have awakened to see that there is no hold. We are in an open boat, and God is calling us to look with our own eyes upon the terrors and the splendour of His universe, and to listen, each soul for himself, to the Word which He has spoken."

We speak of the past. We talk of the Pope and Protestant now, no man making us afraid. With Luther it was not so easy. He did not feel it to be easy. How often, he says, during the first year or two, did I ask myself if it were not presumption in me?

His journey to Rome opened his eyes. Then came Tetzl, selling indulgences. The two elements of the Reformation rose up in Luther against

this proceeding. First of all, he saw it to be a lie, that mere writings on a bit of paper could forgive sins. Next, he was indignant that, by means of this lie, good German money should go to Rome. He denounced Tetzl, exposed the falsehood, challenged the whole priesthood to debate the matter with him. No one minded the Saxon monk at first. By and by, however, he is found to be dangerous. A Papal Bull is issued against him. His books are to be burnt. He himself is to repair to Rome. What will Luther do? He invited the members of the university and the officials of Wittemberg to meet him at nine o'clock in the morning of the 10th December 1520, at the east gate opposite the Church of the Holy Cross, and there, not without solemnity, he did what never European man hitherto had courage to do,—committed the Bull, and all Papal pamphlets and books connected with it, or the question at issue, to the flames.

The game is up. "The mighty hunter," as Luther called the Pope, demanded the victim. His peril was great. He is summoned to Worms, to meet the emperor and the German princes, to answer for his doctrines. And on to Worms went emperor, prince, and peasant, all anxious to see the man who had dared to lift his voice against the Pope. "Do not go," said his friends. "I will go," said Luther, "if there were as many devils in Worms as there are tiles on its house-tops."

On the 2d of April 1521, he sets out. Turning to Melancthon, he said, "If I am put to death, cease not, O my brother, to teach and remain firm in the truth. If thou art spared, what matters it that I perish?" He stepped into a low wagon, with block wheels, which the magistrates of Wittemberg had provided. From Wittemberg to Leipsic, from Leipsic to Nuremberg, from thence to Weimar—all was gloom. Everybody looked on him as a man marching to the grave. Next he came to Erfurt. Here when a little boy, he had sung at the doors of the rich for bread; here he had been a distinguished student; here he first saw a Bible. There is no gloom in Erfurt. Their old scholar comes back. They come out on horseback to give him welcome. They line the streets to give him cheer. "Thou must preach to us," they said. The herald consented. He was led into the church. Often had he swept its floors, and opened and locked its doors, in days long past. And now he is in the pulpit. His text was "Peace be unto you: and when Jesus had so said, he showed them his hands and his side." "Life comes from him," he said. "One builds a church, another goes a pilgrimage, a third fasts, a fourth puts on a cowl and goes barefoot. All vanity this. But Christ has risen from the dead: *this* is the work of salvation." From Erfurt to Gotha, from Gotha to Frankfort. In Frankfort they took him to a school, and he blessed the boys. One stake more at Oppenheim—and then!

At last, on the morning of the 16th, he is in sight at Worms. His heart is leaning on the Lord. At Oppenheim, he had composed a hymn, and set it to music. When he beheld the tower of the ancient city, where the fate of the Reformation was to be decided, he rose up in his wagon, and sang the hymn. The Germans sing it to this day.

Next morning he is summoned to appear. He stands there in the old imperial hall, alone, in the presence of princes, nobles, and dignitaries of the Church, and the young emperor. A manly modesty overpowers him at the first. He asks one day to prepare his answers. On the 18th of April, then, in the afternoon, he is borne by soldiers through the crowded streets of Worms, into the imperial presence once more. Yesterday, the emperor and

the princes were struck by his timidity; to-day, by his frank, unboastful openness.

"I am here," he said, "to answer for my books. In one part of those books, I say that man is saved by God's mercy, and not by going pilgrimages, and doing penances, and the like; this part I dare not retract. A second portion of my writings is directed against papal abuses and tyranny; this part, the abuses existing, it would be wrong to retract. In a third portion of my works, I have used personalities and hasty words which, in my more retired moments, I regret; this portion I most heartily give up." He added, "I am a man; I *may* have formed wrong notions. If there be anything in my teachings opposed to Scripture, show me what it is; and that which is so opposed I will retract: no more."

The official who questioned him was not satisfied. "Thou art to answer simply, not to preach to us; yes or no; retract or not retract."

"Since, then, your impartial majesty and your highness demand a simple answer, I will give you one. Unless I am convicted of error by the testimony of Scripture, I cannot and will not retract.—I have done. God help me! Amen."

NOTES OF THE MONTH.

CHINA.—In the new treaty with China, it is stipulated that Protestant and Popish missionaries shall have equal access to that country. Why do not our politicians claim a similar liberty in the territories of the Pope, and in Spain, Portugal, and France? It is an outrageous insult to this country, that whilst the emissaries of Rome are allowed the utmost latitude, and even license, in this country, nearly the entire Continent is, by the direct agency of Popery, shut against the light of truth. Why is this fact not rung in the ears of the emissaries of Rome in Parliament? Why should some action not be immediately taken on this subject in concert with the Protestants of America? Give us such liberty, and by the blessing of God the whole system would soon be shaken to its foundation. We know not a better subject for steady appeals in the British Parliament, now that civil and religious liberty is becoming a matter of political negotiation.

FRANCE.—The liberties of French Protestants are being gradually abridged and overthrown by Popish intrigue. The *Economist*, although seldom meddling with such a subject, concludes an able article as follows:—

"The boasted freedom of worship in France is a mockery, a delusion, and a snare—Protestantism there exists only on sufferance. Prayer to God is only by permission—a permission which any over-zealous or ill-conditioned Jack-in-office may refuse. Such is the real state of the law, and the law is evidently not intended to remain a dead letter. It will be well for the Emperor to ponder seriously before he commits himself to, or allows foolish bigots to involve him in, a policy which not only can bring him no political strength, but, on the contrary, must most gratuitously raise up countless enemies at home, and call down upon him the indignation and wonder of all intelligent and right-minded men in Europe. Religious enthusiasm is the last force which any wise or prudent potentate would desire to see arrayed against him. History has often shown, that people who will endure political and civil tyranny, rebel when religious oppression is added to make the cup run over. A Church which will not, and a ruler who dares not, allow peaceable citizens to meet on Sabbath days to worship God after their own fashion, neither can nor ought to look for a long lease of power; and nothing will so surely alienate all English sympathies from Napoleon III. as anything approaching to the persecution of our co-religionists."

ROMISH PROSELYTISM IN SWITZERLAND.—The unscrupulous character of Romish proselytism has rarely been more forcibly illustrated than by a recent occurrence in Italy, the particulars of which have been communicated from Berne:—

“A young Protestant girl of eighteen, a native of the Pays de Vaud, lived with an English family at Leghorn. Having become surrounded by Catholic influences, she was induced to abjure Protestantism. Hearing this, her father, in the just exercise of his paternal rights over a minor, demanded the interference of the Swiss consul at Leghorn, for the purpose of obtaining the removal of his daughter either to her own home, or to the house of a near relation, who resided at Naples. The Catholics around her manœuvred that the consul should only see her in the presence of members of her new faith; and the utmost he could effect was to obtain her consent to place herself under the care of her relation at Naples. Accordingly her passport was made out, and the consul took the precaution to mention in that document that she was going to the house of M. — (naming the relation at Naples). M. — having received notice of his young relative's arrival, was in waiting to receive her when the steamer reached Naples. The captain appears to have been in collusion with the priests who pulled the strings of this affair; for he refused to deliver her up to M. — without an order from the police. Upon this, M. — went to procure the necessary order, and shortly returned, provided with it, on board the steamer. What was his astonishment when the captain informed him that the young girl was gone! It appeared that she had been privately furnished by the ecclesiastics of Leghorn with a letter of recommendation to the Cardinal Archbishop of Naples; and no sooner had M. — quitted the vessel, than she was spirited away, and placed in the charge of that exalted personage.

“His Eminence sent her to a convent, and when she had remained there some little time (probably with the view of insuring her against all danger of relapsing into heresy), he obtained her a situation in a Catholic family. In the meantime, M. — and the Swiss Consul-General at Naples, acting on behalf of the young girl's father, applied to the authorities to have her given up, as being a minor under the control of her parents. All their endeavours having been found fruitless, a demand was addressed by the Swiss Federal Council to the Neapolitan Government, the result of which was, that the young girl underwent an interrogatory in the presence of the Swiss Consul-General. As it was easy to foresee, she was made to declare her devotion to the Romish Church, and her willingness to remain in her present situation. Upon the ground of this declaration, the Neapolitan Government refuses to deliver her up, thus setting utterly at nought the universally-accepted laws of paternal authority, and inaugurating a principle which the spiritual powers of Rome will gladly see established—a principle which places the dominion of the Church above the laws of God, and carries us back to the atrocities of the Revocation of the Edict of Nantes—with this difference, however, that the Protestant children torn by Louis XIV. from their parents, and buried in convents and houses of seclusion, were his own subjects; whereas the Government of Bomba is taking liberties with free Swiss citizens. But let the gloomy tyrant beware! He may be bringing a nest of hornets round his head. If England be the citadel of Protestantism, Switzerland is one of its strongest outworks. The Swiss possess much of our Saxon tenacity of purpose, and the besotted Bourbon will do well to remember that it is to Swiss Guards that his precious life is intrusted.”—*Correspondent of Morning Advertiser.*

BOHEMIA.—We give the following extract from a memorial which has very lately been sent from 507 priests of Bohemia to their Archbishop, illustrating, in a remarkable manner, from the priests themselves, the anti-social effects of their own doctrines:—

“Yet we (*i. e.*, the Memorialists, priests) must not conceal, that the deadliest blow of all has been given to clerical influence, by the doubt, now almost universally entertained, of the morality of the priests. To such an extent has this weapon been brought to bear against them, that it would be hard to find an individual who believes in their moral purity! hard to find a single priest, who is not assailed on this subject by the mocking taunts, not of adults only, but even of boyhood. Nor is a justification of these taunts sought in *proven* transgression; *priestly chastity is impugned, simply on the ground that the denial of lawful marriage has rendered it an impossibility.* But this is not all. Not only does the priest find himself personally exposed to derision on this score, but he has the pain of beholding how widely the *assumed delinquencies*

of his class have contributed to open the floodgates of vice among the once distinguishedly virtuous peasantry, inasmuch as the now gigantically increased immorality of all orders of society, is frequently justified by reference to the notorious lives of their spiritual guides, and the application of the proverb, 'like people, like priest,' forms the running commentary in every ethical discussion. Hence it is rare in our days to find a head of a Christian family, or even a thoughtful political economist, who does not deem the most imperatively called-for measures for the prevention of universal immorality to be the effectual removal of all suspicions of priestly unchastity. The word of God is now fettered by the vices, whether real or supposed, of those who proclaim it; and if a reform be not speedily introduced, by which, on the one hand, the priesthood shall be secured a suitable support, without being a burden on the poor, and, on the other, be freed from the suspicion of practising the most infamous and destructive vices; by which, in short, we clergy, shall be restored to our proper position in the social circle, and enabled to re-occupy with honour our place in the family, the Church, and the world,—unless such reform be brought about, our hopes of usefulness are null and void; religion itself is given over to contempt, the hierarchy hangs on the verge of an annihilatory fall, and the State of its overthrow.

"Our humble and earnest petition therefore, is, that you, Right Reverend Father, may be pleased, in conjunction with the high episcopate and the Imperial Government, to originate measures, by which the evils which are now undermining clerical influence, and which threaten the ruin of both Church and State, may be removed, lest the people at large should be tempted to look to the revolutionary party as their sole hope, and be led to bless even the enemies of God and good order, if their political wisdom release them from so intolerable a state of things."—*News of the Churches.*

THE CONFESSORIAL IN PADDINGTON.—A curate of the parish to which I belong called upon me yesterday, and as he was leaving the house the housemaid said to him, "If you please, sir, a young woman wishes to speak to you." I lent my dining-room for the conference, and it lasted about ten minutes. In the evening I asked the housemaid if her young friend wanted a place, and she replied, "No, sir; she only wanted to talk to the good gentleman."—"Talk!" I said, "do you mean confess to him?"—"No, sir; she has gone over."—"Gone over! Where to?" I exclaimed. "Please, sir, she has become a Roman." I was tempted to put one more question, so I said, "Do you confess to him?" She hesitated, and then replied, "I have not done so as yet, but I see no harm in doing so."—*Letter in the Times.*

THE TRACTARIAN MISSION OF ST. GEORGE'S-IN-THE-EAST.—The evidence of the Rev. Bryan King before the Committee of the House of Lords on Spiritual Destitution, contains some singular disclosures as to the origin and management of this notorious Mission. It appears that it is a mere offshoot of St. Paul's and St. Barnabas, Knightsbridge, the plan having been originated, and the funds being mainly supplied from that quarter. The number of inmates at present on the Mission premises, are three curates and four laymen; in the House of Refuge, fourteen penitents and eight Sisters of Mercy—all these being distinguished by some fixed peculiarity of dress. The schools contain between 300 and 400 children. The total population of Mr. King's parish is 30,000; yet the labours of this Mission are confined to about 9000, leaving more than 20,000 souls who appear to be wholly unattended to. It is, therefore, evident that the great object of the promoters of the scheme is rather the enjoyment of an ecclesiastical folly than a sincere desire to meet the spiritual wants of the thousands of immortal creatures nominally under Mr. King's pastoral care. The expense of this costly experiment was stated to have amounted in 1857 to no less than £1800. It is no wonder that the members of the Commission should have shown manifest astonishment at the combined extravagance and inefficiency of this Tractarian Mission; yet its extravagance, bad as it is when the real wants of the Church of England demand a wise application of every shilling that she can command, is not its

worst feature. We subjoin an extract from a Catechism, which has been found largely circulated in the rooms of the poor, and which is stated by the *London City Mission Magazine* to be "given to the young to be learned in the schools." Our readers will see that it is simply and unmistakably Popish:—

"Q. What is confession?—A. It is to accuse ourselves of all our sins to a priest in order to obtain absolution.

"Q. What if one wilfully conceals a moral sin in confession?—A. He commits a great sin by telling a lie to the Holy Ghost, and makes his confession worth nothing. (See Acts v.)

"Q. How must we make our confession?—A. The method of confession is, 1st, to kneel down by the side of the priest; 2d, to make the sign of the cross, and ask his blessing, saying, 'Father, give me your blessing, for I have sinned;' 3d, to say the form of confession as far as the words, 'Through my fault,' &c.; 4th, then to say how long it is since our last confession, whether we were absolved or not, and whether we performed our penance; and then we must accuse ourselves of all our sins since our last confession.

"Q. What is satisfaction?—A. It is doing the penance given us by the priest.

"Q. What is the tenth article of the Creed?—A. The forgiveness of sins.

"Q. What is meant by this article?—A. That there is in the Church of God forgiveness of sins for such as properly apply for it.

"Q. To whom has Christ given power to forgive sins?—A. To the apostles and their successors, the bishops and priests of the Church.

"Q. By what means are sins forgiven?—A. By baptism and absolution."

The Catechism ends with a hymn, but not to the Holy Father, not to the Eternal Son, nor to the Blessed Spirit, but "to my guardian angel," and what is it but idolatry?—

"Then love me, love me, angel dear,
And I will love thee more;
And help me when my soul is cast
Upon the eternal shore."

—Record.

BIRMINGHAM.—We have received the Eleventh Annual Report of the Protestant Association of Birmingham. We are delighted to see the energy with which our friends are prosecuting their efforts, and that Mr. Newry, their agent, is meeting the Romanists in public controversy. Birmingham, as the headquarters of the midland districts of England, is a position of great importance, and it is duly appreciated in the arrangements of Rome.

LIVERPOOL WORKING-MEN'S PROTESTANT REFORMATION SOCIETY.—We rejoice to see the enthusiastic way in which this Society has celebrated its anniversary meeting. And we would exhort the working-men of all our larger towns in England and Scotland to organize themselves into Protestant societies, for the purpose of resisting the stealthy aggressions of Rome. It is by having periodical meetings, for discussing and exposing the movements of the Church of Rome, in her civil, social, and religious aspects, that we can become true watchmen of Zion. Discussion is often ignored by Protestants, but, calmly and prudently carried on, is one of the best means of impressing the truth, and enabling men to meet the cunning approaches of this insidious foe. Moreover, were the working-men united, heart and hand, to resist Rome, and energetically to tell rulers, bishops, ministers, and magistrates, that they must not, and shall not, support or countenance Popery, the present lamentable state of things would soon be changed.

A HOMEY BUT TRUE ILLUSTRATION.—Mr Parsonage, of the Liverpool Working-Men's Reformation Society, gave, at their late annual meeting, the following very apt illustration of the object of the Church of Rome in Great Britain. He said:—

"The Rev. Mr. White had given them a proof of the dissatisfaction of Rome with

equality, and of her being never satisfied except with supremacy, which, please God, she should never have again in this country! Well, he would tell them an anecdote which would illustrate that. A poor journeyman tailor, who was desperately hard up, arrived here from Ireland to look for work. He was 'put on' at an establishment in this town, which he could name if he chose, and the first day, as he was without tools of any kind, he borrowed them from a fellow-workman. Wax was very necessary to tailors to enable them to work quick, and the first day this poor Irishman worked he was very thankful to borrow his neighbour's lump of wax. The second day when he came to work he said, 'Where's *our* wax?' and he worked all day with his neighbour's wax again. On the third day he came to work again, but on sitting down this time his tune was changed, and he called out, 'Where's *my* wax?' That was precisely how Rome worked. She first asked for tolerance, then for equality, and then she was not content without she had supremacy."—*Liverpool Courier*.

LIVERPOOL.—POPERY IN BURIAL SOCIETIES.—There is a Society in Liverpool called the "Imperial Burial Society," which has just added to its *benefits* in the manner shown in the subjoined handbill published in the *Liverpool Courier*:—

"Enrolled by Act of Parliament.

"Imperial Burial Society.

"The officers of the above-named Society feel great pleasure to inform its members that they are enabled to add to its benefits the

Holy Sacrifice of the Mass.

Once a week for the living, and twice a month for the dead, to be offered at the chapel of the Lady of Salette of Reconciliation, Blackstock Street, once a fortnight for the living and once a month for the dead, by the Rev. Richard Vandepitte. And will also be offered at the Holy Cross Chapel, Great Crosshall Street, once a fortnight for the living and once a month for the dead, by the Rev. P. Duterte.

"Mr. T. SHAW, *Chairman*.

"Mr. H. LEA, *Secretary*.

"Mr. M. HUGHES, *Manager*."

Our contemporary hints that there are Protestant members of this Society! and that the use of the funds in the *purchase* of masses is an infringement of the Act of Parliament.—*Record*—Protestant Magazine.

THE BOYNE HILL CONFESSIONAL CASE.—A packed Commission has sat on this notorious case, and has ended, as was anticipated, in clearing Mr. West, although he confessed, in the most explicit manner, the main substance of the charge against him, as the following extract from his evidence will prove:—

"Pray tell us as nearly as you can what passed in conversation between you and Mrs. Arnold? I went through the various commandments in this way, explaining their spirit, and asked her if she had broken them. Tell us exactly what you said when you came to the seventh commandment? When I explained to her the spirit of that commandment, and she denied having broken it, I told her that it contained more than the letter. I think the only other question I put to her, beyond the general question, 'Have you broken it?' was, 'Have you ever lusted after any other man besides your husband?' Were you aware at the time that she had had illegitimate children? I knew it in a general way. I told her what the works of the flesh were, and she said she did not know what fornication meant. I believe I cited some words of Scripture in Galatians, explaining what those works are."

In the face of such an admission, all that is said about the character of the woman, which Mr. West knew, only aggravates instead of extenuating his offence. The Bishop of Oxford is evidently delighted with his success in establishing in his diocese this great stride towards Rome. The following extracts from current journals will illustrate the state of public opinion on the subject.

The London correspondent of the *Witness* says:—

"To begin with the Bishop. When the first complaint was made against the curate, he contented himself with sending for him, and asking him whether or not

he had put improper questions. The curate very sensibly observed that there might be a difference of opinion as to what was an improper question; but he would tell him what were the questions he did put. Now, says the Bishop, if you can say you did not, in your own opinion, ask improper questions, I am satisfied. Of course the curate could say that he had asked nothing that was in his own opinion improper; and upon the faith of that, the Bishop at first attempted to carry matters with a high hand, and deny that anything wrong had occurred. Whether the public in general will be of the same opinion when they read the examination, remains to be proved. Taking Mr. West upon his own showing, he seems to have odd notions of the clerical duty of imparting spiritual instruction to his parishioners. To go gravely into a course of inquiry whether a person has broken the ten commandments, would seem to most Christian teachers a mere piece of supererogation, unless it was intended to be the groundwork for the Romish practice of confession, which the curate denies he holds. But most especially was it so in the case of the person under examination,—a woman of notoriously evil life, and to whose notorious profligacy his attention had been called when he first came into the parish.”

The *Morning Advertiser* says:—

“The Boyne Hill Confessional case is one which must not be shelved after writing one or two leading articles on the subject. No one who gave any attention to the composition of the Commission appointed to inquire into the charges made against the Rev. Mr. West, will be much surprised at the result, notwithstanding its remarkable disagreement with the evidence on which their finding is based. Mr. Paul Fokett, at the Brighton meeting last week, referring to the Commissioners, very wisely warned the public against expecting much from this one-sided Commission, reminded his audience that Dr. Phillimore, who had the most important place in the Commission, had all along led the Tractarian party in the Ecclesiastical Courts, that Archdeacon Randall was connected with the Tractarian party at Lavington, and that the influence of the high clerical party might be expected to dominate over any good elements to be found in the Commission.”

The *Plymouth and Devonport Journal* says:—

“The Boyne Hill inquiry has turned out precisely as was expected, and, consequently, will disappoint no one. The confessional is now not only an established, but a legitimized institution, and we are in a fair way of seeing its doctrines openly promulgated, and its practice universally enforced. If the Protestant people of England are indeed reconciled to such a result—if the fine spirit that animated our forefathers be defunct—what can be done? The object which all the subtlety of Rome was once unable to accomplish, has, at length, been effected with ease by a few apostate priests, and the most dangerous instrument of Papal perversion, the most corrupting and abominable of Rome’s devices, has been grafted on the pure ritual of the Church of England. We cannot regard this ‘inquiry’ otherwise than with the most serious forebodings, and as the commencement of a struggle of which no one can see the end. From first to last, it bears the stamp of imposture, in the selection of the Commissioners, the packing of the witnesses, and the conduct of the proceedings.”

“Does the Bishop of Oxford suppose that the farce we have just witnessed is the end of this business? He may delude himself with that flattering unction, but he has merely staved off, not escaped the day of reckoning. The eye of England is upon him, and on his diocese, and some Puseyite zealot will soon again betray its taint, and invoke a greater outcry. We have not yet heard the worst secrets of the Anglican confessional. Some monstrous case, outraging alike religion and morals, will ere long creep out of those darkened drawing-rooms, and show itself in the broad light of noon. Then, the Protestant spirit of the country will be fully seen and understood, and its supremacy thoroughly vindicated.”

IRELAND.

“THE LORD MAYOR OF DUBLIN AND DR. WISEMAN.—From the Dublin papers we learn that Lord Eglinton and his official colleagues are not the only persons who have sinned unpardonably in declining to dine with Cardinal Wiseman at the Dublin mansion. On Monday, at a special meeting of the Dublin Town-Council, Alderman Reynolds gave notice that in October he would move, that as Alderman Lambert, the Lord Mayor-elect, had, by refusing to accept the invitation of the Lord Mayor to dine at the Mansion House, on the 1st instant, on the ground that Cardinal Wiseman was to have been present at the banquet, had insulted the whole Catholic body, the

Council were of opinion that Alderman Lambert is not a fit and discreet person to be elected to the office of Lord Mayor, and therefore that the nomination to that office be cancelled. This is impudence with a vengeance. A gentleman is not at liberty to choose whether he shall dine at table with persons obnoxious to him, and whose every proceeding is an insult and a disloyalty! This is liberty of conscience with a vengeance. We trust the Corporation will scout the motion out of doors."—*Witness*.

THE SLIGO NATIONAL MODEL SCHOOL.—A sharp controversy is going on between the Popish Bishop in Sligo and the National Board Commissioners about this school. The people of Sligo memorialized the Board for a model school in that town, which was at once complied with, when orders were issued by the Popish Bishop, commanding all loyal subjects of the Pope to withdraw their names from the memorial. The Commissioners were required to desist, but have declined as yet.

"**THE TABLET.**—The *Tablet* has taken leave of Dublin in a valedictory address in its publication of Saturday, which has some points worthy of attention at this particular juncture. Henceforth this zealous and unquestionably talented organ must once more exercise its charms in the British metropolis, where it hopes for more success than rewarded its efforts in Dublin. It is by no means sanguine as to the result, for we are told that 'if it cannot serve Ireland better in London than in Dublin, and by serving Ireland better, carry out the leading object for which it was established, its career in London will be only short.' The *Tablet* has already made known to 'the faithful,' and to its immediate subscribers, that it has been a losing concern for a considerable time, and it was only for the love of the 'good cause'—the blessed and holy Church of Rome—that it did not come to a standstill long ago. In the following passage we are let into the secrets of the failure of the *Tablet*: 'A Catholic paper in Dublin (says the editor) has the disadvantage of being at a distance from the seat of Government, from the proceedings of the Legislature, from the great centre of political action, and from the sources of intelligence. In the present condition of Ireland, in the absence of all political movement in Dublin, and amid the present ecclesiastical and political dissensions which divide the Catholic body, the *Tablet* in Dublin is a single-handed combatant in the very stronghold of its foes.' Hallo, what have we here? Cardinal Wiseman, Dr. McHale, *et hoc*, have been congratulating each other, and the whole region of Rome to boot, on the flourishing and happy state of Catholicity in Ireland, and easy-going credulous people have believed they spoke 'by book'—by authority—and nothing but the truth. However, accordingly to the favourite organ of the Church, there are at present 'ecclesiastical' as well as 'political dissensions' which 'divide the Catholic body to such an extent, that the single-handed' champion, finding himself overwhelmed and powerless, adopts the proverb which points out the better part of valour."—*Dublin Correspondent of Morning Herald*.

"**THE DUBLIN POLICE AND DR. WISEMAN.**—The *Daily Express* charges the Dublin police with assisting to draw Cardinal Wiseman through the streets a few evenings ago, and when the carriage with 'his Eminence' reached the residence of Dr. Cullen, the mob gave three cheers for the cardinal, and three groans for Lord Nasas. Our contemporary further states, that on Friday the Commissioners were called upon to investigate a charge against some members of the force. It seems the cardinal went to the Roman Catholic Cemetery at Glasnevin to consecrate something or other. Several of the police on duty there repeatedly deserted their posts, and prostrated themselves to receive the pontifical benediction. For this violation of duty they were reported to the Commissioners, and on Friday an inquiry was held on the subject, when three acting serjeants and two constables were fined from 10s. to 20s. each. The *Daily Express* goes on to state that the proprietor of the paper applied for liberty to send a reporter to attend the investigation. The Commissioners refused compliance, alleging that it was not usual to permit reporters of public journals to be present on investigations of the kind. The metropolitan police system seems to be a kind of Popish introduction."—*Witness*.

"**POPISH ACCOUNTS.**—Talking of priests, we observe by the Irish papers that a Father O'Farrelly, a chaplain in the South Dublin Union, is charged with using the public money in a way not fully explained. The rev. gentleman has gone to Belgium, apparently to avoid being asked disagreeable questions. One of the curious items of his account is no less a sum than £99 for altar 'beads.' Will any merchant in the business tell us how many cart-loads of the article could be got at the money? Another item includes some £146, 7s. for 'The Key of Heaven,' a little manual of Roman Catholic devotion; and for altar requisites, chiefly, if not altogether, wines,

we see set down the very handsome sum of £223, 16s. The investigation is not over. What other discoveries may be made the future will reveal. It looks as if 'the good old times' were coming back again."—*Caledonian Mercury*.

SCOTLAND.

THE PROTESTANT INSTITUTE.—At a meeting of the Free Presbytery of Edinburgh, on the 6th of October, Dr. Begg gave in an interim report of the Committee for establishing a Protestant Institute. From that report it appeared that the fund at the beginning of the year amounted to £1761, but that £323, 4s. 7½d. had since been added, making £2084, 4s. 7½d. There was still a deficiency in the price of the premises already acquired of £202, 10s. 5½d. This sum it was very important to raise as soon as possible, especially as a considerable sum in addition would be necessary to fit the premises for the object in view. Meantime the object of a Protestant Institute, in the way of promoting the diffusion of sound Protestant information, by lectures, prizes, and otherwise, was being carried on very successfully by the Scottish Reformation Society. Dr. Begg announced a course of lectures, open to all students, to be delivered this winter, by Dr. Wylie, whose thorough knowledge of the subject was well known.

The Presbytery expressed their high gratification with the report, and recorded their thanks to the Committee for their zealous and successful efforts.

ADDITIONAL AGENTS.—The Scottish Reformation Society have appointed Mr. Wishart as one of their agents to proceed to Dumfries and the south of Scotland, to promote the objects of the Society, and Mr. Fraser to proceed to Dundee, Perth, Aberdeen, and the North for the same purpose. We trust the Protestant community will amply support this Society in its enterprising and patriotic efforts.

GLASGOW.—The union of all the more active Protestants of Scotland, under the Scottish Reformation Society, is nearly complete, and a correspondent writes,—

"We think it would be better for the Protestant cause in general, if we were united under one grand national organization, such as the Scottish Reformation Society, having the centre of action in the metropolis of our highly favoured nation of Scotland, indebted, under the blessing of God, to the Reformation, for all its national greatness enjoyed at present."

THE GLASGOW TOWNHEAD BRANCH OF THE SCOTTISH REFORMATION SOCIETY.—We are glad to see that this valuable and energetic Society is about to organize a *Female Auxiliary*. We wish them God-speed.

GLASGOW PROTESTANT LAYMAN'S ASSOCIATION.—A course of lectures on Romanism is about to be delivered under the auspices of this association. We trust they may do much good.

ABERDEEN (*from our own Correspondent*).—The Popish cathedral here is advancing. It will be an immense building. Priests and nuns, I fancy, will both be accommodated. Ten nuns, some weeks ago, arrived by railway, but probably not all destined for this city.

Their college at Blairs, in this neighbourhood, is to be considerably enlarged. A new principal is about to be appointed, possessed of more energy than the present one. The Scotch colleges on the Continent are to be sold, and the students brought over to Great Britain and Ireland.

Hitherto the Popish priest here has not thought it worth while to accept of the salary allowed by Government; but now that it has been increased, he has written to the commanding officer, to intimate his willingness to accept

it. He may be expected now to take some cognizance of the Popish soldiers. Strange to say the Popish priest has a status appointed him which the Protestant chaplain has not. His name is entered as chaplain, and he ranks with the officers, and is so far the superior of the Protestant chaplain.

As to the Bible, some restrictions, it seems, are adopted, which have the effect of preventing many from obtaining copies. None can be obtained during the year which are not asked for previous to January. There were 140 copies sent down at the beginning of this year, but the men are being continually drafted away. The new ones who succeed, and are mere lads, cannot obtain copies until next January.

I have been speaking to ministers of various denominations, in reference to a matter of very great importance; I allude to a practice which prevails elsewhere, doubtless, as well as here. The late priest here, it was understood, had an income of about £100 a year derived from baptisms. I cannot, for certain, affirm that the children were entirely of parents who were not Papists. But it is a fact, that owing to the superstitious notions entertained in respect to baptism in this country, the children of fathers who are ashamed to own them, are all bundled away to the Popish chapel. The payment of one shilling, which is sometimes in ignorance put into the water, secures the exorcism of the devil, and all other benefits which the priest can confer. And not only are *illegitimate* children thus enrolled as Papists, but *orphan* children also, the relations of which are thus saved all trouble. Hitherto I am not aware that they have shown any strictness in inquiring after these children; but it is evident that now the greatest rigour will be adopted.

GOUROCK.—Our correspondent writes:—"I highly appreciate the value of our Scottish Reformation Society, and I am only sorry to see such apathy and indifference among Protestants of every grade to the very alarming inroads Popery is making in this our highly favoured country. I think it would be important if the Society could get the ministers of every denomination, who hold sound Protestant views, to read the *Bulwark*, and recommend it to all their congregations. If the Society cannot devise any means to arouse our sleepy clergy regarding the paramount evil attending the spread of Popery, let an appeal be made to the readers of the *Bulwark* for a small subscription, to send a free copy of the *Bulwark* to all non-subscribing ministers, and I for one will give my mite."

SCOTTISH REFORMATION SOCIETY.

On the 20th of September, the Committee of this Society held a meeting in Queen Street Hall, for the purpose of distributing the prizes to the successful competitors at the recent examination of U. P. students on Cunningham's edition of *Stillingfleet on Popery*, chapters v. to xxiii. Professor M'Michael occupied the chair, and there was a large attendance of students. Drs. Lindsay and Eadie were also present. The chairman stated, that, along with Dr. Lindsay and Dr. Harper, he had examined the papers sent in by the competitors, who were twenty in number. All the papers were extremely creditable, and evinced a considerable acquaintance with the section of *Stillingfleet* under notice, besides showing an amount of literary excellence which could scarcely have been expected. He then opened the sealed

envelopes, containing the names of the successful competitors, and distributed the prizes as follows:—First prize, £7, to Mr. Andrew Alston, Strathaven, Lanarkshire—second year; second prize, £5, to Mr. Andrew D. Mackay, Leith—fifth year; and third prize, £3, to Mr. Hugh T. Howat, Edinburgh—fourth year. The Rev. Dr. Begg expressed his delight at the result of the examination, and intimated that similar prizes will be given next year, the book to be the subject of examination being left entirely to the determination of their professors. He then observed, that recent events had proved to a demonstration that the Romish system was not only advancing, but was likely to advance. He referred to the indiscriminate grants for education as a step in favour of Rome, and remarked that the public treasury was being made subservient to the advancement of monkery and nunneries throughout this kingdom. From a return which had been issued, it appeared that there were 113 Popish priests employed as chaplains in the British army at home and abroad. The next effort, of course, would be to have a Popish chaplain in every one of her Majesty's ships; and, so far as they could discover, there was a probability, unless vigorous measures of resistance were immediately adopted, that the Church of England, by introducing the confessional and other peculiarities of Romanism, might, to a considerable extent, go over to the Romish system. It was the opinion of eminent men, that there was an ultimate danger of that; and at all events, they must be prepared for that result. It was important, therefore, that students especially should be grounded in the knowledge of the truth in regard to this matter. He had no doubt that this Society would more and more become a bond of union between the reformed Protestant Churches of Scotland, and he looked forward to a time when in every respect they would be more closely united. Mr. Badenoch, the secretary, stated that the Society were to follow up the plan of prizes by having a series of lectures on the subject, delivered gratuitously to all students, to be conducted by the Rev. Dr. Wylie; the lectures would be commenced early in November. He also intimated that a prize of £5 was offered by Mr. Peter Scott, and another of £3 by the Society, for the best essay on "The Sin and Folly of the British Government in Promoting Popery by Privy Council Grants or otherwise." He likewise recommended all students to give their support to the Protestant societies which have been established in the four university towns. Dr. Lindsay expressed the very high gratification he experienced in examining the essays connected with this competition. There was not one that he could characterize as an indifferent essay; they were all good, and some were really excellent. The Rev. Chairman concluded the proceedings by pronouncing the benediction. The answers which received the third prize will be found elsewhere.

NATIONAL DEFECTION.

(From a Correspondent in Norwich.)

ENGLAND has given up her Christianity, and will soon be punished severely. I was in P—— lately, and asked a man what a large building was that I saw; he said it was a Puseyite Chapel. I asked what that meant; he said, "It's just a school for making blackguards."

The Scotch clergy should preach, and stir their own people up. The Papists told me, when in Rome, that they were making greater advances in Scotland than anywhere else.



THE POPE'S POWER OF BINDING AND LOOSING.

THE FAITH OF A POPE.*

“As soon as the governor returned with the procurator of the Exchequer, he called to me and said, ‘Benvenuto, I am sorry to come back from his Holiness with so severe an order: either quickly produce the chalice, or beware of the consequences.’ I made answer, that as I could never persuade myself that a vicar of Christ was capable of doing injustice, I would not believe it till I saw it; so that he might do whatever he thought proper. The governor replied, ‘I have two words more to say to you from his Holiness, after which I shall proceed to execute my orders. It is the Pope’s pleasure you shall bring your work hither, that I may get it put into a box, and then I am to carry it to his Holiness, who promises upon his word to keep it sealed up as he receives it, and will quickly return it to you without ever meddling with it; but he requires that this should be complied with, as his honour is concerned in the affair.’ To these words I answered, smiling, that I would very readily put my work into his hands in the manner he required, because I was desirous to know what dependence there could be upon the faith of a Pope.

“Accordingly, having sent for my work, I put it into his hands, sealed up in the manner required. The governor having returned to the Pope with the box sealed up as above, his Holiness, after turning it several times, as I was afterwards informed by the governor, asked the latter if he had seen my work? He answered that he had, and it had been sealed up in his presence; adding, that it appeared to him a very extraordinary performance. Upon

* Memoirs of Benvenuto Cellini. London, Bohn. Pp. 139, 140.

which the Pope said, 'You may tell Benvenuto that Roman Pontiffs have authority to loose and bind things of much greater importance than this;' and whilst he uttered these words, he with an angry look opened the box, taking off the cord and the seal. He then examined it attentively, and, by what I could learn, showed it to Tobbia, the goldsmith, who praised it highly. The Pope asked him whether he would undertake to make a piece of work in the same taste, and according to the same model. The other answered he would. The Pope desired him to follow that model exactly; and, turning to the governor, spoke to him thus: 'See whether Benvenuto is disposed to let us have it in its present condition. In case he is ready to comply, he shall be paid for it, whatever price it may be valued at by any intelligent person. If he is willing to finish it, let him take his own time, and give him whatever assistance he can reasonably require.' Hereupon the governor answered, 'Most holy father, I am acquainted with the audacious character of this young man. Grant me authority to deal sharply with him in my own way.' The Pope replied, that he gave him full liberty as to words, though he was sure he would only make the breach wider; adding, that when he found all ineffectual, he should order me to carry the five hundred crowns to his jeweller Pompeo.

"The governor being returned sent for me to his apartment, and addressed me thus with the bluff air of a grenadier: 'Popes have authority to loose and bind the whole world; and what they do in this manner upon earth, immediately receives the sanction of heaven. Here is your box, which has been opened and examined by his Holiness.' I then loudly exclaimed, 'I return thanks to heaven that I am now qualified to set a proper value on the word of God's vicegerent.'

NOVA SCOTIA.

(From our Own Correspondent.)

NEVER was public feeling in this country so decidedly opposed to Popery as at the present moment. Controversial works of the best kind are earnestly sought after and eagerly read. The Protestant Alliance is daily rising in public favour, and its influence for good is widely felt. But ever since the priests found themselves able to overthrow the late Government, and erect a new one on its ruins, they have become wonderfully insolent. Last year they induced some ruffians to turn resurrectionists and disturb the ashes of the dead. This summer, Priest Walsh of Windsor placed his name over the names of all the clergy and magistrates of that village in an address that was to be presented to the Lieutenant-Governor. Archbishop Walsh played the same prank with regard to an address that was presented to Colonel Hill on the occasion of his leaving Halifax.

Archbishop Walsh died here three weeks ago. There was an immense gathering of all sorts of ecclesiastics to pray him out of purgatory. His corpse lay in state in the chapel as long as it could possibly be kept there. The funeral was as pompous (and, I must add, as barbarous) a thing as I ever saw. The priests carried large crosses and lighted candles through the streets, and chanted dolorous Latin hymns. The miserable servility of our Government to the papal power is shown by the fact, that an order was issued to close all the public offices on the afternoon of the funeral. The

order was posted on the doors of the public offices for more than twelve hours. But this extraordinary act on the part of the Government excited such a burst of indignation all over the city, that the order had to be countermanded, just in time to save the honour of the country. The flag on Government House was hung *half-mast* for a few hours; but it was found that Protestant feeling could not endure this, and so it was made to float in the breeze from its proper position. Of course, the Government would never think of yielding any of these honours to a Protestant minister, however eminent.

A fortnight ago the Government was induced, by Popish pressure, to dismiss James R. Forman, Esq., the chief engineer of the Nova Scotia railways. Mr. Forman is a member of the Protestant Alliance, and a man of sterling integrity. The Romanists announced publicly, that he must either resign his connexion with the Alliance, or else be dismissed by the Government. He disregarded their threats, and like a man and a Christian adhered to the Alliance; but the Government was base enough to submit to Romish dictation, and to dismiss him. This has caused intense dissatisfaction throughout the whole province, for Mr. Forman was universally respected. The Railway Commissioners were so indignant that they resigned the next day, and the Government had the utmost difficulty in finding any respectable men to accept the office. Mr. Forman is a native of the province, and his reputation as an engineer could not well stand higher. Nearly one hundred miles of railway, the best on this continent, were finished under his eye. The public always placed the highest confidence in him; but notwithstanding all this, he had to be sacrificed to the vengeance of the priests. I have no doubt but the next general election, which is to take place in 1859, will give the Protestant party a powerful majority in our House of Assembly. The Romanists manage to be influential here by skilfully holding in their hands the balance of power. They are only one-fifth of the entire population of the province.

ROMISH POLICY—NEW AGGRESSIONS.

IN our Notes for the Month will be found striking indications of the manifold and ever-active policy of Rome in various departments of steady aggression upon the Protestantism of this country. There seems, besides, to be several new lines of policy marked out for the ensuing session. The first and most prominent is to get a Royal Charter for the New Dublin Popish University. It has always struck us as singular, that whilst the Papists of Ireland were getting Maynooth upheld at the public expense upon pretence of Romish poverty, they should at the same time be erecting a full-fledged college at their own expense. Now, they evidently intend to perfect this new machinery. We extract the following from Dr. Wiseman's organ, the *Weekly Register*. It gives us a warning of what will no doubt be immediately demanded; and unless Protestant members and Protestant electors unite energetically in opposing it, we have grave apprehensions that no opposition will be made. We trust our readers will take the warning in time, and be prepared to act.

"The following letter from the so-called Lord Primate has been received by Mr. Blake, M.P., who has promised his grace all the co-operation in his power on the important subject to which it refers:—

" "ARMAGH, *September 21*, 1858.

"SIR,—I have been requested to invite your attention, and that of the other

Catholic members of Parliament, to the importance of pressing the Government to grant a charter to the Catholic University of Ireland. The matter has already been mooted in an address of the rector and professors to the Chancellor of the Exchequer; and if this step be followed up by the early and energetic support of the Catholic members, I think it would probably be successful. The precedent of the charter granted to the University of Quebec, and the aid granted recently to the Scottish Universities, together with the fact that the Catholic University has been mainly supported by the noble exertions of the people of Ireland, in order to supply themselves with the higher education, certainly affords the Catholic University a strong claim to be recognised by the State.—I have the honour to be, sir, yours faithfully,

“JOSEPH DIXON.

“John A. Blake, Esq., M.P., Waterford.”

A still more formidable plot is evidently hatching. The conduct of our paid Irish constabulary, in connexion with Dr. Wiseman's late visit, proves how little dependence can be placed on Popish soldiers where the interests of Popery are concerned. The probability is, that if Rome could get a little more power in Britain, and were a French invasion attempted, our Popish soldiers, and the mass of the Irish Papists, might be the very first to go over to the enemy. Probably it is upon this that many Continental calculations are based, and thus the very sins of our sleepy Protestants may become the special means of their punishment. At all events, it is clear that great pains are about to be taken to inflame with Popish fanaticism the future officers of the British army, and our rulers had better see to it in time. It is understood that the Duke of Wellington gave as a reason for granting Popish Emancipation, that he could not trust the British army if it was refused, and perhaps the same argument may be used again when a larger Revolution is urged.

The *Weekly Register* (Dr. Wiseman's organ) has published an insidious article upon the subject of a new Popish Military Establishment in London, openly declaring that Roman Catholics are excluded from the military establishments in the metropolis, and hence urging all Roman Catholic gentlemen to support the proposed establishment, which is to be entirely for Roman Catholics. Of course they have a right to make their own establishments as exclusive as they wish; but what we are anxious to point out to our readers is, the evident intention of this establishment, to wit, to train Roman Catholics for the most important offices in our army and navy; and probably, when a suitable time arrives, to have them ready as the grand instruments for effecting a revolution, and destroying the Constitution of 1688. Let Protestants depend upon it, that there is a secret scheme being carried out, by which the Roman Catholics of the Continent will unite with the British Roman Catholic to attain this great object. The *Weekly Register*, after announcing the plan, goes on to say, that

“The proprietor of this establishment has consulted the Cardinal Archbishop, the Bishop of Southwark, and many of the most respectable and influential Catholics in the United Kingdom, and made all his arrangements, especially with regard to the spiritual instruction of his pupils. With their approval, and the high character of his assistants, and the position he has himself taken as a military instructor, there is great promise that his establishment will be wanting in nothing that tends to insure success in the best institution for military education, and that it will afford advantages afforded by none of them. One thing we particularly notice is, that the system he has laid down is not only designed with a view to prepare candidates to pass at the competitive examinations, but to take a high position after their admission to Addiscombe and Woolwich. The best qualified of the successful candidates will be selected for the engineers, and we find that in the Queen's service, the value of an engineer's commission (estimating it by the pay he receives), is nearly two-and-a-half times the value of that of an officer of the same rank in a line regiment, and that the pay of a lieutenant of engineers in the Indian army (which is also now the

Queen's) is £360 a-year, with additional (staff or working) pay of from £300 to £400 a-year, and that if he gives decided proof of superior talent, his additional pay may be much more than this. For the establishment in question, a chaplain has been selected by the Bishop of Southwark, of very superior mental attainments, eminent for zeal and piety, who is to attend once a week, and give instruction in the Catechism, Church History, and General History of the Church, &c. &c. Especial care will be taken by him that pupils shall be well grounded in the principles of the Church, and that they shall be able to answer the common objections made by Protestants against the Catholic religion, and that they shall not be ignorant of the general features of Church history, which are so misrepresented in Protestant societies; and, above all, to fortify them, by a careful religious training, against the temptations which are certain to beset them when they enter the army. This part of the arrangement requires the comment to recommend it to sincere Catholic parents and guardians. We hope for the sake of young Catholic gentlemen entering the army, that this establishment will meet the support which it evidently merits."

PRIZES TO STUDENTS.

No scheme of the Scottish Reformation Society has been found more successful than that of giving prizes to students for displaying the most thorough and ready knowledge of the Romish controversy. We are anxious that this plan should be carried out systematically amongst all our colleges and schools, not excepting Oxford and Cambridge. The last competition was amongst the students of the United Presbyterian Church. There is reason to believe that nearly one hundred of the young men studied the text-book more or less, although only twenty formally competed. The competitors saw the questions for the first time only when the examination commenced, and within a very short time they were required to furnish written answers to them on the spot. In the former competition, we published the answers which received the first prize. But it may serve to convince our readers of the high excellence of those who take part in these competitions, if, for the sake of variety, we on this occasion publish the answers which received the third prize. It surely holds out the prospect of a future ministry able to grapple with the sophistries of Rome, when our students are being thus trained; and these enlightened measures establish a strong claim on the part of the Scottish Reformation Society to the support of the Christian community.

The following are the questions prepared by the Examinators, with the ANSWERS by Mr. HOWAT, WHICH RECEIVED THE THIRD PRIZE:—

I.—TRANSUBSTANTIATION.

(1.) *State the doctrine of Transubstantiation.*

The doctrine of Transubstantiation, according to the Council of Trent, and as now held by the Popish Church, consists in the following:—That in the Sacrament of the Lord's Supper, the bread and wine are changed into the body and blood, the soul and divinity, and even the bones and sinews of Christ; that each particle of the bread, and each drop of the blood, contains *whole* Christ, and that this doctrine is to be implicitly believed in by the whole Church under pain of an anathema.

(2.) *What consequences have flowed from it?*

1. It has produced idolatry of the worst description, in the shape of the Adoration of the Host—a most monstrous and blasphemous rite—in which a breaden God is substituted for the true Jehovah, and actually worshipped as such.

2. It has elevated the Romish clergy to an unwarranted and dangerous extent; the people being taught to believe that they can, by the mere pronunciation of a few words, change the symbolical elements of bread and wine into the real body and blood of Jesus.

3. It has unhinged the whole doctrine of the Incarnation. Christ's body has now no proper subsistence of its own, apart from his Divine nature, to which by a hypostatical union it is now united, but, according to Transubstantiation, both the soul and divinity of the Saviour are eaten and digested as well as his body and blood.

4. It has cast the grossest dishonour upon Christ himself, who, instead of being now in glory, is made to endure inconceivable humiliation in being transformed into a wafer, baked by the hand of man, and liable to corruption.

These are a few of the consequences which have flowed from the doctrine of Transubstantiation, apart altogether from the minor ones of undermining all our laws of Scripture interpretation, and unsettling our faith in the plainest declarations of the word of God.

(3.) *Refute the doctrine.*

1. Christ's body is in heaven, not on earth. "Behold, I see the heavens opened, and the Son of man standing on the right hand of God."—Acts vii. 56.

2. When Christ again appears on earth, it will be in glory. "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go up into heaven."—Acts i. 11.

3. According to Transubstantiation, Christ's body is liable to corruption, in opposition to this plain statement of Scripture: "Thou shalt not suffer thine Holy One to see corruption."

4. In the 11th chapter of 1st Corinthians, Paul, even *after* the consecration of the elements, *thrice* terms them bread and wine, so that they cannot be the actual body and blood of Christ.

5. The Lord's Supper is plainly commemorative: "Do this in remembrance of me."

6. Transubstantiation is opposed to all our senses, which have formed, and do still form, most important elements in our belief of Christianity. It was only by means of the senses that the apostles knew that Christ really had a body, and that it was nailed upon the cross. We are not bound to believe anything that is opposed to our senses. Papists tell us, the descent of the Holy Ghost in the form of a dove favours their doctrine; but it cannot, because, first of all, Scripture assures us that it *was* the Holy Ghost under that shape; whereas the Papist can point to no passage in which the corporal presence of Christ in the Eucharist is either hinted at or affirmed. Besides, the descent of the Holy Spirit was a spiritual, not a corporal presence. If Transubstantiation be true, it can only be so on the supposition, that God works a miracle, which we cannot believe him to do, as the very idea of it involves a contradiction. The two great objections to their doctrine, which Papists can never overcome, are these:—1. The impossibility of the occurrence itself. Christ's body is material and cognizable. Unless we are to believe the monstrous absurdity that the greater can be contained within the less, and that Jesus has as many bodies as there are consecrated hosts, or that his body can be present in thousands of places at the same time, we cannot yield our assent to Transubstantiation. 2. The impossibility of proving the fact,

even supposing it possible. It is opposed to *all* our senses; and how are we to prove it?

II.—PENANCE.

(1.) *What is the Sacrament of Penance?*

A complicated system by which the Church of Rome undertakes the full and complete remission of sin in this world, and joined to the kindred myth of purgatory, in the world to come also.

(2.) *Into how many parts is it divided?*

Three; embracing, 1. Confession, which comprises *contrition*, sorrow for sin proceeding from the love of God, but attained by very few; and *attrition*, sorrow for sin proceeding from the fear of hell and future punishment. 2. Absolution, in which, by a mere *absolvo te*, the priest assumes the place and prerogative of God, and grants to the penitent, who has submitted to the Confessional, a full pardon of all his offences. 3. Satisfaction, in which, by means of fastings, scourgings, alms-giving, and such like, expiation can be made to God by the sinner himself for the offences he has committed. It also embraces indulgences, by which, on a mere money payment, remission can be had for sins already committed, or even, as in the famous case of Tetzels before the Reformation, for sins contemplated in the future, but not yet committed. The whole Tribunal of Penance is a gigantic imposture, unsupported by a tittle of evidence in Scripture, and devised for the purpose of increasing the veneration of the Romish priesthood, enslaving the whole human family, and enriching the treasury of the Papal Church. It was well termed by the Reformers *carnicina conscientiarum*, “the slaughter-house of consciences;” and the confessor of the King of France truly described it when he exultingly exclaimed:—

“With my God in my hand, and my king at my knee,
Who than I can greater be?”

(3.) *Upon what theory is it founded?*

Upon the theory, that good works are truly meritorious, and that the Romish Church, in virtue of a Divine commission given to her to remit and retain sins—in other words, the power of the keys—can assume the place of God alone, pardon any sinner all his iniquities, and free him from both their guilt and punishment.

III.—THE RULE OF FAITH.

(1.) *What is the Rule of Faith in the Romish Church?*

Scripture and tradition.

(2.) *State the arguments for and against the doctrines.*

FOR the doctrines.

1. That the apostles spoke more than they wrote, and that what they delivered *orally*, should be regarded by us as of equal weight with what they committed to writing.

2. That the early Fathers recognised tradition.

3. That it is only by tradition we can know the Bible to be the Word of God.

AGAINST the doctrine.

1. On various occasions Christ rebuked the Jews for believing in tradition: “Why do ye transgress the law of God through your tradition?”

2. The Apostle Paul warns the Colossian converts against tradition:

“Beware lest any man spoil you through philosophy and vain deceit, after the *tradition* of men.”—Col. ii. 8.

3. Christ never appealed to either tradition or the Apocrypha, but frequently to the Bible, with an “It is *written*,” not it is *spoken* or reported. He also frequently quoted from the Bible, but never from the Apocrypha.

4. We believe, of course, that what the Apostles, as such, delivered orally, was of equal weight with what they committed to writing, but here is our difficulty, we must have it *proved* that the traditions believed in by the Popish Church, were really the utterances of the apostles, and not mere fictions, before we can give them any credence whatever.

IV.—INFALLIBILITY.

(1.) *The Romish Church claims to be Infallible. What is the nature of this Infallibility?*

That the Church cannot err; that all its actions and all its teachings *must* be right, and that by no possibility can mistake arise.

(2.) *Where is its seat?*

Either (1.) in the Pope. (2.) In the diffusive Church. (3.) In General Councils without a Pope. Or, (4.) General Councils with a Pope.

(3.) *How is the doctrine defended?*

1. By the statement of Christ to Peter: “Thou art Peter, and upon *this rock*,” &c.

2. From the injunction of Christ to the members of the Church in general, relative to the commission of trespasses, and the announcement *to the Church* on the part of the *offended* brother, that he had sustained an injury.

3. From the power of binding and loosing given to the disciples.

(4.) *How would you confute it?*

1. It has no authority in Scripture. Let Papists, if they can, tell us the passage.

2. The statement of Christ to Peter refers to his *confession*, and not to his *person*.

3. The power of binding and loosing given to the disciples, refers exclusively to their power to release men from the obligations of the Mosaic law, and impose upon them whatever was necessary.

4. The passages quoted by Romanists in support of the infallibility of the Church, refer not to them exclusively, but to *all* churches. Nothing therefore can be proved from them.

V.—THE MASS.

(1.) *What is the doctrine of the Mass?*

A gigantic imposture, in which the Popish priest claims to offer up to God, in the shape of the Eucharist, a true *propitiatory* sacrifice for the sins of the living and the dead.

(2.) *How is the doctrine deficient as regards the elements of a propitiatory sacrifice?*

1. It is unbloody. “Without the shedding of *blood* there is *no remission*.”

2. It is offered by a priest, whereas at the death of the Great High Priest, all priesthoods were abolished. “This man, because he continueth ever, hath an unchangeable (or rather *untransferable*—*ἀπαράβατος*) priesthood.”

3. It has no warrant. Christ’s sacrifice had the warrant of God the Father, at whose request it was offered.

4. There is only one sacrifice—that of Calvary. “Christ was *once* offered to bear the sins of many.”

VI.—PURGATORY.

(1.) *State the doctrine of Purgatory.*

An intermediate state of penal suffering, in which those who in life have been guilty of venial sin, or have not paid the full penalty due to their mortal sins, are punished as well as purified by fires.

(2.) *How would you meet the historical evidence adduced in its support.*

This is drawn partly from the Apocrypha, and partly from the dream of a fanciful young lady named Perpetua. In regard to the Apocrypha, the evidence adduced is worthless, because the source whence it is drawn is not acknowledged in the Protestant Canon. Besides, a volume which seems to approve of suicide, and in which one of the writers apologizes for defects, is not worth much. But further, the very passage in Second Macabees which is brought forward, evidently refers to a sin-offering, not for the persons slain, but for the general congregation, some of whose members had been guilty of idolatry. It is similar to the case of Achan. But Jason and his epitomizer, who had found the idea of purgatory, and prayers for the dead, in Plato, brought their philosophy into action, and made the words refer to an intermediate state of purification, and the necessity of prayers for the parties supposed to be there. The Church of Rome, however, does not even deserve the credit of originality in regard to this huge absurdity. They seem to have borrowed the idea from Virgil, in the sixth book of the *Æneid*, where, referring to Hades, he says,—

“For this are various penances enjoined,
And some are left to bleach upon the wind;
Some plunged in water, others purged with fire,
Till all the dregs are drained, and all the rust expire.”

The dream of Perpetua refutes itself.

(2.) *How would you refute it from Scripture?*

1. It is completely opposed to the idea of a perfect salvation in Christ. “Neither is there salvation *in any other*,” &c.

2. It is opposed to the idea, that when the soul of the believer dies, it immediately passes into glory. “*To-day* shalt thou be with me in paradise.” “Blessed are the dead which *die* in the Lord *from henceforth*; yea, saith the Spirit, that they may *rest* from their labours, and their works *do* follow them.”

“Rome shall perish—write that word
In the blood that she has spilt,
Perish hopeless and abhorred
Deep in ruin as in guilt.”

The words put into the mouth of Boadicea, by Cowper, in regard to the ancient, are only too applicable to the modern—ROME.

POPISH REFORMATORY AND INDUSTRIAL SCHOOLS.

THERE is no branch of our Educational Polity so important as the Reformatory and Industrial School, and of none is Rome taking more ample advantage. In the case of common schools, the right of sending a child to be educated is vested solely in the parent; but not so in the case of juvenile offenders sent to Reformatories, inasmuch as in such a case this right is

transferred to the Magistrate or the State. Again, the result arising from the training of a child at a Reformatory, is to the State of far greater importance than even the benefits flowing from the education of an ordinary child to its parent, simply because the relation of such a child to the State is of a more permanent and universal character than even that of a child to a parent. Again, the Government is now awarding such large grants of money to Reformatory and Industrial Schools, that they are virtually becoming National Institutions; and the nation is responsible for the nature of the education which such institutions afford. It is, therefore, of very great importance to examine into the Reformatory and Industrial Schools in connexion with the Church of Rome, and the extent to which they are receiving public support.

The following are the schools of this class which have received Parliamentary grants during the last year *from the Committee on Education, but not including those receiving grants from the department of the Secretary of State*; and others, though not named as Popish, are virtually so:—

Name.	Amount of Grant for last year.
1. Hartlepool, St. Begas',	£25 10 0
2. Greenwich, Crown Hill, St. Ann's,	47 0 0
3. Liverpool, Everton Crescent,	601 17 4
4. " St. Elizabeth's,	152 18 4
5. " St. Thomas',	577 6 8
6. Manchester, St. Patrick's,	24 11 6
7. Mount St. Bernard's,	778 4 5
8. London, Blandford Square,	273 10 0
9. Brompton, St. Martha's,	123 7 10
10. Chelsea, Chene Walk,	20 0 0
11. St. Giles-in-the-Fields,	520 0 0
12. Hammersmith Asylum of the Good Shepherd,	247 11 9
13. " Brook Green, Blyth House,	134 13 5
14. Holborn, Dunn's Passage,	54 19 8
15. Newcastle, St. Andrew's,	44 15 0
16. Brislington, Arno's Court,	112 3 8
17. Maryvale,	88 16 8
18. Birmingham, St. Anne's,	51 0 0
19. York,	68 14 11
Total for one year.	£3921 16 2

We have here then, no fewer than *nineteen* separate and Reformatory and Industrial Schools in England, under the management of the Church of Rome, with a yearly endowment of nearly £4000.

We are not told of the number of inmates each institution contains, but the Popish Inspector states, that at the time he was writing his Report, at the close of last year, the inmates of one of the institutions alone, that of Mount St. Bernard's, amounted to 300; so that the total number of inmates over the whole of the institutions will not be fewer than 1500, some of whom are confined to these Romish dens by the civil magistrate for three, four, and five years—a large family, certainly, of juvenile offenders or orphans, trained up year after year by monks or nuns, to become slaves of the Pope and enemies of the Queen, at the expense of the British nation.

Referring to the Mount St. Bernard's colony, the Inspector speaks of the "superior," plainly indicating that the manager of the institution is the superior of a monastic order; and we some time ago had to record the Hymn to the Virgin, which the abbot of the same institution taught the boys "morning, noon, and night." Again the Inspector, referring to the Blyth House, Hammersmith, tells us that it is "under the charge of a community

of *Brothers of Mercy*, whose labours in Belgium are well-known; "the superior" of which, he adds, "was long employed at the celebrated Penitencier de St. Hubert, in Belgium." Again, Arno's Court Institution, near Bristol, is "under the charge of a community of ladies known as *Sisters of the Good Shepherd*." In short, the institutions are wholly under the management of nuns, or members of monastic orders, forsooth of foreign extraction, the mere existence of which upon British soil is contrary to law.

Referring to the education given at, for example, Mount St. Bernard's, the Inspector states that "twenty of the boys were able to *sing ecclesiastical music*"—that is to say, hymns to the Virgin Mary, Saints, and Guardian Angels; and, after eulogizing the principles on which the Reformatory is carried on, the Inspector quotes the following description given by a visitor, which he himself indorses. It will give our readers a graphic idea of this particular institution:—

"In Charnwood Forest, about three miles from the Coalville station, is the Abbey of Mount St. Bernard. 'About 400 yards from the abbey stands a range of buildings resembling a large-sized farm-yard. . . . A number of the *monks* were hoeing potatoes, and others preparing the ground for turnips. I counted twenty milch cows, about half that number of calves, and horses, several carts, ploughs, and other implements of husbandry. The whole of the land belonging to the abbey is inclosed with a stone wall, built without mortar. . . . At present there are attached to the schools or colony, smiths', wheelwrights', joiners', tailors', and shoemakers' shops, the stables, barns, shippens, and stackyards. . . . The children are divided into three classes according to merit, and distinguished by marks on the sleeves and belts of their blue cotton tunics or jackets. . . . The posts which the boys will be able to fill at the different seasons of the year in cultivating their large tract of land (upwards, we believe, of 1000 acres), gardens, gathering fruit, rearing cattle, manufacturing implements of husbandry, articles of dress, and domestic utensils, will be not only industrial, but also *profitable* employment.' And says another visitor, a 'Liverpool detective,' also quoted by the Inspector, the '*monks*, whose lives of piety (?), self-denial, industry, and cleanliness, must make a deep impression upon the boys' minds.'

"Again, referring to one boy, the Inspector says, '*he is now preparing for his first communion*;' and about another, he states, '*this boy has been twice to holy communion*.' And when the Inspector attempts to describe the efforts of the '*Sisters of the Good Shepherd*,' he seems to have a great difficulty in finding words sufficiently strong to portray them. They are something '*supernatural, marvellous—not by nature, but by grace—more than the semblance of virtue*; it is this further gift with which their teachers yearn to enrich them; the process of training appears to be nearly infallible.' And the Inspector concludes, in 'all these institutions a work is in progress, in the success of which the gravest social interests are involved. I recommend them earnestly to the continued aid and support of your Lordships. The eminent persons by whom they are directed warmly appreciate the value of the assistance which they have already received, and which, it may be confidently said, they know how to turn to the best account.'"

And when we consider, in addition to the Government endowment, the profits which must accrue from the labour of the boys and girls, and the fact that no salaries have to be paid to the teachers, being monks or nuns, the effect of receiving £4000 a year from the Government, must be great indeed in propagating those very institutions which we are struggling to overthrow, or to throw open to public inspection, and some of which are expressly contrary to the enactments of the Emancipation Act. No check is likely to be put to the numbers of these institutions, for they are increasing year after year, unless the people themselves rise up and tell their Members of Parliament, and the Government, that their Romanizing policy must cease. So far from this, Rome will stealthily succeed in the great object of her ambition, viz., the reintroduction of the entire monastic system into Britain, and at the public expense.

THE NECESSITY FOR PROTESTANT EFFORT.

THE following is a brief outline of a conversation which passed between one of the agents connected with the promotion of Protestantism in Scotland, and a gentleman moving in a respectable circle in society. It is but a specimen of the prevalent opinions which our agents have to encounter *every day*, and which are boldly put forth, not only by professing members, but by *office-bearers* in Presbyterian churches. Such a state of things demonstrates the Romeward tendency even of the Scottish community; the vast importance of having such an agency which, face to face, will fully set forth their dangerous condition, and the truth as it is in Jesus, as also the loud call for the active operation of the Protestant Institute. The salvation of our country, under God, depends on the character and standing of the ministers who are to fill the pulpits of the land.

"Good morning, sir; I have called on behalf of the Protestant Institute now being established in Edinburgh."

"O yes, I expected you; but as I don't take an interest in religious matters, I fear your call will be fruitless. Besides, I don't profess to be a judge in the case. Catholics are as good as Protestants. I believe that there are very good men in that Church."

"Indeed, the question relates to systems, not to men. Do you mean to assert that there is no difference between the truth of God, and the peculiarities of the Church of Rome? If you will make use of such helps as Beecher's *Papal Conspiracy Exposed*, or Dr. Begg's *Hand-Book of Popery*, you will soon find that Popery, as a system, is the grand enemy of God and man."

"But who is to judge? I am satisfied that many of the doctrines and practices of the Church of Rome are more in accordance with the Bible than those of Protestantism."

"Dear sir, neither you nor I have the responsibility of judging. *God is the judge*, and we have but to adhere to his statement of the case. God does not leave it doubtful which of the two is from him. Would you have the kindness to explain your last assertion?"

"Why, look at the sacraments for instance. Take the Lord's supper, or the unction. In the one you have the express word of Christ in its institution. Even Luther was continually startled by it. 'This is my body.' Then in the other see what the Apostle James says, 'Call for the elders of the Church to pray for the sick, anointing him with oil in the name of the Lord.'"

"My dear sir, you are certainly under a gross misconception. If you take the plain scriptural teaching, as it is explained by Scripture, your difficulties will vanish. For instance, when our Lord says, 'I am the true vine,' or 'I am the door,' is Christ therefore to be understood as literally a vine or a door? Study the Epistle to the Hebrews, and you will find the true doctrine respecting the atonement: 'By one offering he hath for ever perfected them that are sanctified.'"

"But, sir, in Christ's declaration there is a doctrine beneath the word. That doctrine has been held since the second century. See what Mr. Cheyne says about it. The Scottish Episcopal Church decides it in this way."

"Surely, sir, you don't need to be taught that mere *antiquity* will not make any doctrine divine. We must go to the written word for that. The Romish teachings of the Scottish Episcopal Church only reveals our danger. Then, in the tests referred to, there is this doctrine also under the figure, that Christ Jesus is the *only* way of salvation. Again, in reference to James' statement: look at the passage. The apostle is there speaking of *raising up* the sick to wonted health, not of the saving of the soul. The elders have no power to heal the soul. They must *pray to God* on behalf of the sick."

"There is another thing that greatly staggers me. Look at the chastity of Ireland. It is a perfect model to us, contrasted with our prevalent prostitution. I look at the effects of the system. This is the advantage of *confession*."

"That circumstance, so far as it goes, may be easily accounted for by the prevalence of early marriages; but I happen to know something of the state of things in Ireland, and can assure you that the results of the system are most disastrous. The

people, in densely Romish districts, are sunk to the level of the brutes that perish, dwelling under the same roof, and in the same apartment with their cattle. Ignorance abounds, and crime is very prevalent. The Romish districts in our large towns will show you on a small scale the *effects* of the system. Does the chastity you speak of exist in the Papal States, where Rome is fully developed? Examine carefully the statistics. You dare not assert that our home evils can be laid at the door of true Christians. They deplore their existence, and labour for their extinction. Then, as to eternity, where can the disciples of Rome find rest to their souls, led as they are to trust in *creatures* for salvation? There is no safety for *any*, apart from the truth of God."

"But, 'What is truth?' as Pilate said. I have been much bewildered on that point. I have read many of the Fathers, and looking at so many sects and parties, I really do not know where to turn, or how to judge."

"My dear friend, the word of the living God is the only sure footing, the only source whence *we* can derive truth for eternity. So long as you go aside from it to the opinions of men, you will continue to wander in a maze of darkness. Let me entreat you, as one who would realize the value of your soul, to search the Scriptures for Christ. Seek by earnest prayer the guidance of the Holy Spirit. Take the simple word of God, as it explains itself, and try every man's teaching by that standard. Thus you will find real peace for your own soul, and will then be led to care for the souls of others."

ANOTHER ROMEWARD STEP.

In the *Tablet* there is published, under the head "Prison Discipline," a letter from Mr. Oakeley, from which we give the following passages:—

"It is but due to the interest you take in the spiritual welfare of Catholics in prisons, and to the able and successful efforts you have made in that good cause, that I should keep you *au courant* upon the subject of our negotiations with her Majesty's Government, which, you are aware, were opened at an interview with Mr. Walpole in July last. You may remember that the result of that interview was to produce a Memorial to the Home Office, and you may be glad to know the points upon which that Memorial turned. We prayed, then—1. for liberty of access to all Catholic prisoners registered as such on admission; 2. for unreserved power of inspecting the prison register; 3. for a restriction upon the Protestant chaplain in respect of his power to visit prisoners not of the Established Church; 4. for the exclusion of all books from the school library offensive to the conscience of Catholics; 5. for a place of worship in prison; 6. for a salaried and resident Catholic chaplain in prisons where the Catholics exceed a certain number, or, where they fall below such number, for a non-resident, but recognised and salaried *occasional* chaplain. This, I think, includes everything we could desire, but not more than we have a right to expect.

"Mr. Walpole replied on the 31st July, acknowledging the receipt of this Memorial, and promising to go down with Mr. Sotherton Estcourt on their joint return to town, and to consider the various points brought under their notice; for I should have added, that similar allowances were prayed for in regard to workhouses.

"I am very happy to add, that I have reason to believe Mr. Walpole in earnest in the promise. . . . It is worthy of remark, that we have now, for the first time, got a hearing with the Government. From Sir G. Grey we never received any substantial evidence of a desire to go into the matter at all. He caused apparent answers to be sent to our demands, and there the thing ended. I confess I see no reason, as time proceeds, to doubt that, in the qualified and hypothetical support you and our Irish friends have given from the first to the present Administration, you have exercised a sound discretion, and manifested a far-sighted political discernment. In this important neighbourhood, Lord Derby is gaining strength with the Catholic party; and you know, from past experience, how energetic and earnest that party is."

AVARICIOUSNESS OF THE ROMISH PRIESTHOOD.

"THE Court of Probate, lately established in this country, is already in active operation. Witnesses are examined and cross-examined before this

tribunal as in the ordinary courts of justice, and the result has already given much satisfaction to suitors, independently of the importance to be attached to the revelations that are daily being made in reference to the manufacture of wills. There was a case before the court last week which attracted more than ordinary attention. It was an inquiry into the capacity of a person named Patrick Markey, of Dunshauglin, while in delirium tremens, to make a will; and, secondly, whether the Rev. James Sheridan, a Roman Catholic clergyman (who drew the will, after the performance of the usual rites of his church), had, or had not, exercised undue influence over the mind of the dying man, to bequeath his property, about £1600, partly to the Church, and partly to himself. The case appeared to be of a peculiar nature, as the deceased had many relations; and the Attorney-General, on the part of the Crown and the relations, impugned the will, which appeared to be prepared under very extraordinary circumstances—in fact, the entire sum was absorbed by the promovent and the Church. The result of this remarkable case was, the Judge set aside the will, by declaring the deceased died intestate. This is one of several cases submitted to the court within a short period—all of a similar character—showing very questionable interference with the unfortunate sinner on his dying bed. We remember some curious cases of a similar description, especially in Carlow, where an old man bequeathed a sum (we believe, of £13,000) to conventicle and other religious establishments, to the exclusion of his own unhappy relatives, many of whom were subsequently applicants for admission to the workhouse! The question is a serious one for the consideration of our Roman Catholic countrymen, and for them alone; for it is evident that weak-minded people, *in articulo mortis*, will be induced to bequeath the savings of an industrious life from their nearest and dearest relatives, at the instigation of ecclesiastics, who watch with anxiety the deathbed of those who possess property. Abuses of a similar nature became so intolerable to the country, that when England was Roman Catholic, and ruled by a Roman Catholic king, the statute of Mortmain was enacted, to restrain avaricious ecclesiastics from grasping at the wealth of the sick or dying; for, according to the inquisition taken after the Reformation, it appeared that more than one-fourth of the entire property of the kingdom was thus gradually absorbed by the monastic establishments, which then covered the land—enjoying the broad manors, and these the most rich and fertile in England.”—*Achill Herald*.

THE CONFSSIONAL—WHAT SHOULD THE ENGLISH PEOPLE DO?

WE are glad to see, by the late enthusiastic meeting in London, that the English people are beginning to be fully alive to the real drift and object of the Romanizing party in the National Church, and are preparing to resist them. But the serious question is, How can this be done with success? It is one thing to get inferior clergy turned out, but to dispose of a Bishop carrying forward Romish practices with all the influence of his high position, is a much more difficult matter. Still the evil must be faced in all its extent and magnitude, and the sooner the better. In a country like England, with an unshackled press and a free Parliament, public opinion must in the long-run prevail; and the essential preliminary to all effective action must be the diffusion of sound information. The formal introduction of the Con-

fessional must be regarded and proclaimed as the turning-point in the history of the Church of England. If this is tolerated for a moment on any pretence, the greatest mischief must result ; in fact, that Church will virtually cease to be Protestant, and become a great recruiting instrument for Rome. The friends of truth, therefore, in England must strike a decisive blow now or never. It is certainly a much more daring thing to attempt to carry over such a powerful institution to Rome as the Church of England, than for any of her ministers simply to go over to Popery themselves ; but the indignant voice of Christian principle must forbid and put down the attempted outrage. The matter is one requiring much prayer, and untiring vigilance and energy on the part of the friends of truth within the Church of England ; and all the Protestants of the empire are deeply concerned in the issue.

POPISH CHARITIES.

THE following is a more than usually candid confession by the Romanists themselves, of their real reason for seeking exemption from the "Charitable Trusts Act :"—

"The Earl of Shrewsbury and Talbot has not only gained a new title, but a new character. Earl Talbot was chiefly known as an infelicitous projector. Is it any part of the same character, that the wearer of the double coronet, while his claim to the estates is still pending, comes forward in a way quite new to him, as an anti-Catholic champion ? Not content with appearing on the platform of the contemptible meeting at St. James's Hall, his Lordship has been presenting a petition against the exemption of Catholic charities from the General Charities Act. The reason and principle of that exemption are notorious. Under the laws against the Catholic religion, *Catholic charities, if not concealed, would be confiscated to the Crown.* It is to prevent this new spoliation that politicians of opposite parties, none of them certainly disposed to favour the Catholic religion, have hitherto agreed in exempting them from the Act passed in order to restore to the objects for which it was given, money given to Protestant Charities. Is it his Lordship's object to impress on the House of Lords the importance of transferring property from Catholic to Protestant hands ?"—*Weekly Register.*

So, then, the Romanists hold property illegally, which is liable to be confiscated, and our rulers connive at this. Are they not thereby partakers in the crime, and thus ringleaders in destroying the authority of the law of this country ?

TRACTARIAN DEFENCES OF CHARLES I.

"We charge him with having broken his coronation oath ; and we are told that he kept his marriage vow ! We accuse him of having given up his people to the merciless inflictions of the most hot-headed and hard-hearted of prelates ; and the defence is, that he took his little son on his knees and kissed him ! We censure him for having violated the articles of the Petition of Right, after having, for good and valuable consideration, promised to observe them ; and we are informed he was accustomed to hear prayers at six o'clock in the morning."—*Macaulay.*

THE CONFESSIONAL—WHAT IS TO BE DONE?

It was Dr. Chalmers who observed that some evangelical clergy of England, although exceedingly amiable, reminded him very much of the "conies," who were "a feeble folk." The time seems to have fully come when their manhood will be put to the test, for it is no longer disguised that the object of the Tractarian party, headed by several bishops, is to convert the Church of England into a Romish institution to all intents and purposes. The Confessional has been virtually established in the diocese of Oxford, and the Tractarians are evidently chuckling with delight at the triumph they have gained. "The outcry against confession," exclaims Mr. Gresley, "is nothing more or less than a party move of the evangelicals." The Rev. E. Phipps of Stansfield, in a speech delivered at a late visitation of the Bishop of Ely at Newmarket, and reported in the *Bury Post*, says, in reference to O'Connell's lament about the impurity of English females:—

"He could not but remember that Mr. O'Connell's observations were made in favour of a country where an institution was in full force, which, in the opinion of a vast number of the most intelligent and unprejudiced people, both in Ireland and in this country, was one great main instrument of maintaining the social purity for which that country was so illustrious and remarkable. And he would further observe, that this institution was also, in fact and principle, in existence in the Church of England, though it had hitherto most culpably and grievously been suffered to fall into a desuetude from which a vigorous, and what he believed ultimately would be a successful effort, was being made to recover it. He meant the blessed and important practice of confession."

A person ignorant of history and human nature may imagine that there is no great danger of the Protestant women of England submitting again to such disgusting degradation, but this is a total mistake. Let any one read the following graphic account of the manner in which young ladies are brought to submit to this profligate ordeal, and such an impression will be removed. It is an extract from an eloquent speech made by Mr. Beal at the late meeting of the London vestrymen, and it is worthy of careful perusal:—

"I know from a trustworthy friend some of its workings in a district not far distant from where we now are. It may be news to some to know that to such an extent is it carried that the daughters and other female members of their family who, perhaps, dare not openly attend the Tractarian churches, or dare not visit the confessional as practised in the private dwelling of the priest, are induced to visit the homes of female friends; and at their homes priests not connected with the district call, and under the guise and protection of a visit to a friend, the Jesuit confessor appears, and in a private room of many of the mansions of Belgravia the confessions of females are received without the knowledge of the householder. There are in Belgravia other dark rooms than that now notorious at St. Barnabas, and in these dark rooms the purest of minds, and the most guileless of hearts, become demoralized and guilty by the insinuations conveyed to them under the form of questions as to thoughts, words, and deeds. Parents in this and other fashionable neighbourhoods think that they sufficiently protect their grown-up and growing daughters if they place them under the protection of a man-servant or lady-companions. The servant innocently enough adjourns to the servant's hall, little knowing the nature of the visit above stairs. No Tractarian clergyman is without his cross, his crucifix, or his rosary. It has been boasted by them, that although we might succeed through the law of the land in banishing these outward emblems from their churches, we could not banish from the homes of the faithful the altars and crucifixes before which it was the daily habit of these people to say their prayers. Every poor person had been taught to look at her humble home as an oratory; and that, although it could lack its drapery and golden ornaments, the ledge of a window or a mantelpiece was easily convertible. A picture of the crucifixion and portraits of the saints might be

purchased for a few pence, and, placed there, answer the purpose. With such teachers in our Church, and with such doctrines taught, and with such practices in full force, can we be amazed at the number of perversions daily taking place? We are told by the Tractarian clergy that confession is not with them made a compulsory obligation. This is false. There is not a poor person visited by the priests or their lady friends that is not told that attendance at the services of the Church is an indispensable condition of relief. The greatest care is taken that no person is admitted to take a prominent part in these services without being previously subjected to the disgusting details of the confessional. Where the poor are penniless, and where the poor widow, just reeling from the blow given to her home and family by the death of the husband and father, looks around in vain for the help which is now needed, the priestly friend makes his appearance with the offer of pecuniary help, of spiritual comfort, of mental consolation, employment for the children, and comparative welfare for herself. A glowing picture is presented. There is one condition, and that is, that she must see the priest, as a means of obtaining these indispensable aids to her existence. She is induced to take the step—when, with a doubting mind and fainting heart, she places her faltering hand on the bell, and is asked which priest she desires to see? The first meeting takes place, and but little alarm is excited.

‘The first dream is beamy and bright,
The next dream is mellowed in light,
The third dream is dim to the sight—
And it stretcheth away into gloomy night.’

Encouragement is given, and a second interview follows. With a firmer step and bolder hand the bell is again rung, and the second interview has taken place. More questions than at first, but still in such general terms as not to awaken the still slumbering conscience of the visitor. The well-trained visiting lady calls; relief is doled out; a flattering description is given of the amiability, and goodness, and holiness of the priest, and the third visit follows, and now the more probing and searching questions which, when put and answered, makes the poor creature the serf, the slave, and the tool of the priest. When in an unsuspecting moment the secret has been elicited, never told before mortal ear, and known only to God, in whose presence it was committed—when she has thus irrevocably and beyond redemption placed herself in his hands, the situation and character of both are changed, and he becomes at once the arbiter of her daily existence and future destiny. Some slight penance, not too heavy to bear, not too severe to terrify, is imposed. She is again required to call, but in the meantime to think over day by day, and to write in its fullest details every particular and circumstance of the one sin of which he has convicted her—a sin of which, it may be, she had borne many bitter remembrances, and which, in the eye of the only Being who had power to punish or to forgive, had been wiped away by the tear of repentance. The whole has to be conjured up again; a new existence and a new reality has to be given to an almost forgotten sin, and which, for the sake of all, had better been forgotten; and while writing down (if the penitent had capacity), with here and there the bitter tear falling on the narrative, she is again visited, and again hies her to the priest. He will assure her that although he writes down the whole, no mortal eye save his own will see that sad recital. Her conscience relents from the task, and she repents her promise; but on the one hand a rent day, and on the other the children’s wail for bread nerve her, and the sin and the circumstance which she had almost resolved to bury is again all present; and, moved by insinuations at one moment, by threats at another of this dispenser of offertory bounty, the task is finished, and the last visit is paid, and the crime is recorded; and the priest, laying his hands on her head, grants her his absolution, which is to cleanse her from the consequences of her sin—his absolution, which is to give her temporary relief—his absolution, which is to qualify her for admission to the sacrament, and to become a pure, and spotless, and regenerated being. And does it end here? No. From that time she is his slave; she is taught to pay the most abject submission to his will, and the threat of exposure, and the fear of his displeasure, will at any time overthrow any effort of the struggling conscience to free itself.”

Now, let us contemplate the facts. Here is a system in full operation practised with impunity by ministers, and connived at by bishops, by which the whole Reformation is being subverted. The Rev. Mr. Raudall, Rector of Lavington, Sussex, has gone farther, and, with the sanction of the Bishops of Oxford and Chichester, has been teaching to his people the seven sacra-

ments of the Church of Rome. Now, the natural question is, What is to be done? The mere circumstance that parents will soon begin to leave an institution in which their wives and daughters are exposed to such corruption is not enough. Every man in Britain is interested in rescuing such a powerful institution as the Church of England out of the clutches of Rome. We again, therefore, repeat the question, What is to be done? and if the least particle of the spirit of Ridley and Latimer exists in England, the line of action is not difficult to discover. Mere speeches and lectures are not up to the mark now. The enemy is seizing the citadel, and he must be resisted by counteraction foot to foot. Let us venture an opinion on this part of the subject. The Tractarians, when asked why, as being Romanists, they remain in the Church of England, are ready to answer, that in the Liturgy there is still ground enough for the maintenance of their peculiar principles. In particular, they point to the service for the "visitation of the sick," and to the following passage:—

"Here shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession the priest shall absolve him (if he humbly and heartily desire it) after this sort: Our Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences; and by his authority committed to me, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

It cannot be doubted, even by those who may be prepared to maintain the propriety of such a passage, that it furnishes an admirable handle for those who wish to establish the Romish confessional, and still remain within the pale of the Church of England. It is, in fact, the very kind of passage which a Jesuit would desire by which to vindicate his position. Now without entering upon the large field of what has been called Liturgical Reform, here is a specific passage which, with a few other expressions, might be extirpated from the Prayer Book, and this would cut away the main ground from the Romanizers, and force them either to abandon their position or abandon the Church of England. Why should there be any scruple in adopting this course? The preface to the Liturgy says:—

"It is but reasonable that, upon weighty and important considerations, according to the various exigencies of times and occasions, such changes and alterations should be made therein, as to those that are in place of authority should from time to time seem either necessary or expedient."

Now, surely an "exigency" has at present arisen of the most urgent and clamant kind. The enemy is entrenched within the old outwork of, to say the least of it, very ambiguous phrasology, and the policy of war seems to be to sacrifice that outwork at once, and thus dislodge and drive out the invader. Such a movement has been suggested by many of the best friends of the Church of England, and it humbly appears to us to be the true line of duty and policy. Besides, by adopting this course, our friends would only be copying the sagacious policy of their enemies, and bringing the Liturgy into accordance with the Homilies of the Church of England. Their enemies, for example, secured lately the abolition of the service for the 5th of November, peculiarly obnoxious to the Romanists, and thus set, in our opinion, an example which ought to be copied on the other side. The Homilies, besides, are quite express in opposition to the confessional of Rome, and declare that "it is against the true Christian liberty that any man should be bound to the numbering of his sins as it hath been used heretofore in the time of blindness and ignorance."

One thing is plain, that the time for mere talk is over, and the time for action has fully come. If our friends hesitate much longer, they may disgust their friends, and entirely miss their opportunity. The public spirit is thoroughly roused, and if a proper rallying point were only set before the people, so as to bring the battle to an issue, the friends of truth might calculate upon general and cordial support.

THE JEWISH CHILD AND THE POPE

THIS case has excited deep interest, but it only illustrates the ordinary principles and policy of the Romish Church. We copy the following excellent statement of the facts from an admirable article in the *Edinburgh Witness* :—

“The way in which this child was kidnapped is both curious and instructive. The true particulars reached this country only a few days ago. The parties interested were afraid to entrust the papers to the post, and waited for an opportunity of conveying them by a private messenger. This child of M. Mortara being a sickly child, used to be carried about by its nurse, a young girl of twelve years. A grocer in Bologna saw the child, and, fearing that it should die, and be lost, advised its nurse to baptize it. The girl declined to do so, on the ground that she did not know how to perform the rite. The grocer directed her to take a little water and sprinkle the child with it in the name of the Father, and of the Son, and of the Holy Ghost. After a little further persuasion, the girl did as directed : she baptized the child, and the matter ended there for a time. Why this interest in the child on the part of the grocer we cannot explain, unless on the supposition that he was a spiritual policeman in plain clothes,—in other words, a Jesuit. In process of time another child was born to Mortara, was committed to the same nurse, and had the same kindly interest shown it by the grocer, who advised the girl to baptize this child also. This the girl refused to do, replying somewhat indignantly, that formerly she did not know what she did, but now she saw the act to be unlawful. The grocer, finding that the chance was small of having any more of the children of Mortara surreptitiously baptized, contrived to convey intelligence of what had already been done to the Archbishop of Bologna. The Archbishop sent for the child, took it by force from its parents on pretence that it was a Christian, and, after a short custody in Bologna, it was given in charge of the Papal gendarmes and a familiar of the holy office, and carried to Rome, where it was lodged in the convent of the Catechumens. Thither it was followed by its parents, who begged the restoration of their child ; but so far were they from succeeding, that they were not, according to the latest accounts, even permitted to see it. They have been thrown into the deepest distress by the refusal, the mother having gone deranged.

“The affair has created an immense excitement all over the Continent, and the Papal press has been put upon its defence. The *Univers* openly justifies the act. ‘It is high time,’ says that ultramontane organ, ‘to put down the Jews. That eastern race has acquired masterdom in Europe. It is treasurer and cashier to every exchequer in Europe. The whole fee-simple of Christendom is in Hebraic mortgage.’ It may be so ; but that does not convince us that there is either humanity or justice in the proposal of the *Univers*, although it might be exceedingly convenient to the Pope to bury the Jews

in baptism, in another sense than that of the Apostle, whose Government is as largely indebted to the Jews as most, to get quit of the race, and of all their claims at once. The Roman correspondent of the *Armonia*, as quoted in the *Débats*, has given us a very pretty story, which lacks nothing but the unimportant quality of truth, of how young Mortara conducted himself on entering the convent at Rome, and how rapidly the seed of grace implanted by baptism has been developed within him, and how this child of eight years displays the knowledge and firmness of an apostle. 'On entering the convent of the Catechumens,' says the *Armonia*, 'he saw over the gateway a statue of *Notre Dame des Douleurs*. 'Why does she weep?' he asked. 'She weeps, they answered him, 'because the Jews do not become converted, and are not willing to acknowledge her Divine Son.' 'Then,' replied the child, 'she is weeping over my father and mother.'"

"In fine," says the *Armonia*, "this child is firm in the faith, like an apostle. His father begged him to go back with him to Bologna, saying to him, 'Why don't you come with me? Have you forgotten God's commandment,—"Honour thy father and mother?"' The child remained pensive for a moment, and then replied, 'The Pope knows the commandments better than you or I; I shall do what the Pope says.'

"He knows the catechism admirably, and makes the profession of faith in the most complete and exact manner. He insists on this point, that the Jews have neither an altar, a Holy Virgin, nor a Pope. He says he should like to convert them; and by his tone you perceive that it is grace which is speaking in him.

"The Pope wished to see him, and was enchanted with him. The child blessed the servant maid that baptized, and thus opened to him the entrance to the Catholic Church. They asked him what the Pope was; he answered, 'The Vicar of Christ.' 'And Jesus Christ?' added they. His face coloured up, and he said, 'Jesus Christ is the Saviour of men, whom the Jews crucified.'

"And they want a child of such quick faith to be delivered up to the Jews? That would be a cruelty without a name, and the most open violation of that principle of liberty of conscience which the Liberals have ever in their mouths.

"There are certain journals that declaim on this subject; but their declamations are only inspired by the hatred they feel for the Pope, Catholicism, and baptism itself.

"Let us pity them. They gnash their teeth with rage at the news of this conversion, and this sign of grace makes them blasphemous like demons."

"But the ablest defence of all,—and it is a very able one, considering what is defended,—is that made by the *Tablet*. And, that all may see how very ingeniously the Jesuits now reason in the case of the Jewish child, and may by and by reason in the case of Protestants, we shall give their own words:—

"Those who insist that the young Mortara, a child of eight years old, a baptized Christian, arrived at the age of reason, should be surrendered to his father's custody in order that he may be brought up as a Jew, to deny his Saviour, are bound to hold that this Christian child has no right, as against his father, to be protected in his religion. They must hold that the father's right to force his own religion on the child so completely overrides the most important interests of the child, that it admits of no interference with it. But this is not so, and no one can seriously contend that it is so. There are many cases in which a parent's power over his child is properly superseded for the child's good. And the only further question is, whether the present case is such a one. Well, taking the case upon the lowest grounds, and treating the Pope as the most enlightened Liberals delight to contemplate him—simply as the Sovereign of the Roman States, uniting in his own person both the supreme legislative and executive power, what is he asked to do?

"A legal discussion, the validity of which, according to the law of Rome, is not disputed, has settled that the child Mortara is entitled to be protected in his religion against his own father, and the Pope is asked as chief executive magistrate, to violate the law of his own States, in order to enable the Jew to force his child to deny the divinity of Christ as Supreme Legislator, not only to repeal an existing law, but to give the *ex post facto* repealing law a retrospective operation so as to deprive the child of his existing legal right.

"It is exactly as if the custody or guardianship of an infant in England had been

disputed before the Court of Chancery, and the Chancellor had decided the suit, as he was bound to do, according to the recognised rules of his jurisdiction. It is exactly as if, the effect of the decision being contrary to the wishes of an influential party though indisputably beneficial to the infant, the Legislature had been invited not to alter the law for future times, but to reverse the Chancellor's decree. What would be the answer? We may alter the law, but rights already acquired under it we cannot take away,—that would be oppression.”

“This is very plausible, and many who read it may not see their way very clearly through its sophistry. It assumes a great many things which it ought to prove. It assumes that the child is of age at eight years: it assumes that he is really become a Christian, and wishes to remain a Christian: it assumes that the father is seeking *by force* to bring back the child to the Jewish religion; for if not *by force*, if simply by *moral suasion*, no law can give the child rights as against the father, nor would there be any oppression of conscience in the matter. All this is assumed; and were the case as the *Tablet* assumes it, then the Papal Government would be in the right; for it is the duty of every Government to protect all its subjects, even the youngest, who have freely and intelligently chosen a religion, against all attempts by force to compel them to change that religion. But the case is not as assumed, and the art of the *Tablet* lies in quietly assuming a false basis, and building thereon a conclusion which is in itself good and true. This child has a perfect ‘right to be protected in his religion.’ But the aggressor on his rights is not the father, but the Papal Government. Else, why should that Government immure him in a convent? Why should it forbid its parents to see him? If ‘firm in the faith, like an apostle,’ he surely needs not the Pope’s gendarmerie to protect his Christianity;—he will be quite able to protect it himself. The fact of his forcible detention scatters the sophistry of the *Tablet* to the winds. This act, done in the pretext of conscience, outrages all the rights of conscience.

“The Jews of England and the Continent are about to proceed to Rome. We wish them all success; and while we condemn this act, as combining the truculent audacity of the tyrant with the low cunning of the cardsharp, and while we wish by no means to lessen the public sympathy for the Mortara family so cruelly bereaved, we yet cannot help hinting to the Jews, that if they cannot otherwise succeed, they might tighten their purse strings. The Pope’s Government cannot get on without them; and if they should cut off the supplies, his Holiness must come to terms. They are rich in gold; but is it well to support therewith a tyranny from which they have long suffered, and may yet suffer more than ever? Instead of trafficking with the despots of Europe, would they not do themselves honour by supporting its free institutions?”—*Witness*, 3d Nov. 1858.

THE ACCESSION OF QUEEN ELIZABETH.

On the 17th November last, the ter-centenary of the Accession of Queen Elizabeth to the English throne, was celebrated by public worship and otherwise in many parts of the United Kingdom. It was an event of vast importance as delivering England from the yoke of the bloodiest bigot that ever cursed a nation. The Papists, during the short reign of Mary, succeeded in burning nearly 300 individuals, and were making haste with their Satanic work, because “their time was short.” But a kind Providence suddenly defeated all their plans by the accession of Elizabeth, and the event should be had in everlasting remembrance.

STATISTICS OF ROMAN CATHOLIC SCHOOLS IN IRELAND UNDER
NATIONAL BOARD OF EDUCATION.

Compiled from the last Government Report for the year 1856.

Note.—In the column headed "Vested or Non-Vested," the letters V. T. denotes Schools Vested in Trustees; V. C. those Vested in Commissioners; A. those Assigned to Commissioners; and B. those Secured by Bond.

I.—ULSTER.

COUNTY.	No. of Schools.	No. of Children on the Rolls during year 1856.		No. of Teachers.		Aid granted during year 1856.			Local Contributions.			Vested or Non-Vested.
		Male.	Fem.	Male.	Fem.	£	s.	d.	£	s.	d.	
Antrim,	70	4,373	3,051	66	23	1,837	1	9	683	7	9	{ 45 Non-Vested; 12 V. T.; 4 V. C.; 6 A.; 3 V. T. B.
Do. Special,...	4	144	928	3	14	160	16	3	89	8	7	{ 3 Non-Vested; 1 do. do., Nuns.
Armagh,	66	4,400	3,235	57	29	1,698	3	11	422	15	10	{ 48 Non-Vested; 9 V. T.; 6 V. C.; 3 B.
Do. Special,...	3	87	246	2	5	80	18	4	34	11	2	{ 1 V. C.; 1 V. T.; 1, Nuns, Non-Vested.
Cavan,	158	7,769	6,540	114	66	3,409	5	6	537	19	1	{ 110 Non-Vested; 39 V. T.; 7 A.; 2 V. C.
Do. Special,...	5	240	244	3	9	70	11	0	22	0	8	{ Non-Vested.
Donegal,	173	9,257	6,320	157	53	3,862	5	3	707	2	5	{ 104 Non-Vested; 41 V. T.; 20 V. C.; 6 A.; 1 B.; 1 V. T. B.
Do. Special,...	3	105	107	2	2	27	6	5	5	15	1	{ Non-Vested.
Down,	91	5,102	3,672	72	32	2,068	19	2	633	17	0	{ 55 Non-Vested; 23 V. T.; 6 B.; 2 A.; 3 V. T. B.; 2 V. C.
Do. Special,...	2	32	606	0	7	100	15	0	16	16	7	{ Nuns, Non-Vested.
Fermanagh, ...	105	4,793	3,226	93	27	2,159	7	1	351	14	9	{ 79 Non-Vested; 11 V. T.; 6 A.; 5 B.; 3 V. T. B.; 1 V. C.
Do. Special,...	3	83	457	2	4	75	11	3	18	2	3	{ 2 Non-Vested; 1 do. do., Nuns.
Londonderry,...	74	3,814	2,612	31	14	897	19	11	217	8	4	{ 50 Non-Vested; 13 V. T.; 5 V. C.; 5 V. T. B.; 1 A.
Do. Special,...	2	78	554	0	9	73	9	7	36	15	5	{ 1 V. C.; 1 Non-Vested, Nuns.
Monaghan,	95	5,553	4,000	84	34	2,267	2	3	586	9	10	{ 64 Non-Vested; 18 V. T.; 7 V. C.; 3 V. T. B.; 2 B.
Do. Special,...	3	154	117	3	2	93	18	10	9	1	2	{ 2 V. C.; 1 Non-Vested.
Tyrone,	163	8,166	5,386	144	42	3,654	12	7	685	4	0	{ 108 Non-Vested; 33 V. T.; 10 A.; 5 V. C.; 3 B.; 4 V. T. B.
Do. Special, ..	2	76	123	1	1	47	14	1	2	9	1	{ 1 Non Vested; 1 do. do., Nuns.
	1022	54,226	41,418	834	373	22,585	18	2	5,060	19	0	

II.—MUNSTER.

COUNTY.	No. of Schools.	No. of Children on the Rolls during year 1856		No. of Teachers.		Aid granted during year 1856.			Local Contributions.			Vested or Non-Vested.
		Male.	Fem.	Male.	Fem.	£	s.	d.	£	s.	d.	
Clare,	148	8,644	7,586	132	72	3,507	7	7	766	13	6	{ 87 Non-Vested; 22 V. C.; 24 V. T.; 15 A.
Do. Special,...	17	1,612	2,179	19	19	499	14	1	126	13	11	{ 12 Non-Vested; 1 V. T.; 1 A.; 2 Nuns, Non-Vested; 1, Monks, do. do.
Cork,	429	25,555	20,624	367	224	10,847	14	10	2,865	15	11	{ 260 Non-Vested; 110 V. T.; 37 V. C.; 12 B.; 9 A.; 1 V. T. B.
Do. Special,...	38	4,283	10,593	52	77	1,610	2	10	232	19	3	{ 15 Non-Vested; 6 V. C.; 2 V. T.; 1 V. T., Nuns; 2 B., do.; 10, Nuns, Non-Vested; 2 Monks, do.
Kerry,	158	9,058	6,778	138	70	3,810	14	1	839	7	8	{ 55 Non-Vested; 50 V. T.; 34 V. C.; 6 V. T. B.; 10 A.; 3 B.
Do. Special,...	16	1,269	4,783	12	39	613	16	11	264	8	7	{ 7 Non-Vested; 5 do. do., Nuns; 3, Nuns, B.; 1, Monks, B.
Limerick,	133	8,954	7,592	127	86	3,581	16	3	1,433	13	3	{ 95 Non-Vested; 19 V. T.; 12 V. C.; 5 A.; 2 V. T. B.
Do. Special,...	20	1,092	4,970	25	41	721	4	5	495	12	4	{ 6 Non-Vested; 8 do. do., Nuns; 6 V. C.
Tipperary,	208	12,698	10,455	185	92	5,080	0	6	1,595	4	10	{ 154 Non-Vested; 46 V. T.; 7 V. C.; 1 A.
Do. Special,...	21	1,497	3,702	42	41	785	3	10	118	3	0	{ 9 Non-Vested; 6 do. do., Nuns; 1, Nuns, B.; 5 V. C.
Waterford,	85	4,861	4,172	65	47	2,276	3	0	751	15	0	{ 64 Non-Vested; 12 V. T.; 6 A.; 2 B.; 1 V. C.
Do. Special,...	13	894	2,021	28	17	437	3	2	102	5	1	{ 5 Non-Vested; 3 V. C.; 1 V. T.; 3, Nuns, Non-Vested; 1, do., A.
	1286	80,417	85,455	1192	825	33,771	1	6	9,612	12	4	

III.—LEINSTER.

COUNTY.	No. of Schools.	No. of Children on the Rolls during year 1856.		No. of Teachers.		Aid granted during year 1856.			Local Contributions.			Vested or Non-Vested.
		Male.	Fem.	Male.	Fem.	£	s.	d.	£	s.	d.	
Carlow,	53	3,118	2,674	38	33	1,479	13	5	304	1	1	{ 22 Non-Vested; 21 V. T.; 8 B; 2 V. T. B.
Do. Special,...	5	374	913	2	7	183	1	1	29	12	5	{ 1 Non-Vested; 1 do. do., Monks; 2 do. do., Nuns; 1, Nuns, B.
Dublin,	135	11,449	9,371	101	131	4,160	16	2	1,590	3	2	{ 103 Non-Vested; 20 V. T.; 2 A.; 2 B.; 6 V. C.
Do. Special,...	27	2,827	6,456	33	80	975	16	4	165	10	3	{ 5 Non-Vested; 15 do. do., Nuns; 6 V. C.; 1, Nuns, V. T.
Kildare,	78	4,304	3,370	62	35	1,819	17	11	625	5	11	{ 50 Non-Vested; 22 V. T.; 4 B.; 2 V. C.
Do. Special,...	11	521	1,634	23	16	254	16	5	76	6	9	{ 3 Non-Vested; 5 do. do., Nuns; 1, Nuns, V. T.; 2 V. C.
Kilkenny,	135	8,046	6,398	115	75	3,383	15	10	933	0	4	{ 108 Non-Vested; 24 V. T.; 2 V. C. 1 B.
Do. Special,...	16	937	2,046	28	33	485	16	11	249	6	7	{ 12 Non-Vested; 1 V. C.; 3, Nuns, Non-Vested.
King's County,	74	4,147	3,417	60	34	1,697	7	1	469	11	3	{ 57 Non-Vested; 13 V. T.; 4 V. C.
Do. Special,...	8	339	1,666	6	11	260	16	9	41	13	1	{ 2 Non-Vested; 3 do. do., Nuns; 1, Nuns, V. T.; 2 V. C.
Longford,	64	3,243	2,931	45	30	1,389	9	1	239	15	6	{ 45 Non-Vested; 15 V. T.; 2 B.; 2 V. C.
Do. Special,...	5	294	227	6	4	124	12	4	23	17	6	{ 4 Non-Vested; 1 V. T.
Louth,	72	5,053	3,241	61	31	1,825	8	11	571	18	7	{ 42 Non-Vested; 23 V. T.; 4 B; 2 A.; 1 V. T. B.;
Do. Special,...	7	344	1,963	4	18	291	0	0	83	12	10	{ 4 Non-Vested; 3 do. do., Nuns.
Meath,	127	5,993	5,409	88	68	2,851	15	9	905	4	3	{ 76 Non-Vested; 39 V. T.; 4 V. C.; 4 B.; 4 V. T. B.
Do. Special,...	12	637	1,424	14	21	320	18	9	247	18	5	{ 7 Non-Vested; 3 do. do., Nuns; 2 V. C.
Queen's County,	75	3,901	3,306	59	31	1,756	15	9	528	2	8	{ 58 Non-Vested; 9 V. T.; 5 V. C.;
Do. Special,...	7	116	1,439	2	24	182	8	5	...	...	...	{ 3 A. 2 Non-Vested; 5 do. do., Nuns.
Carry forward,	911	55,643	57,888	747	682	23,444	6	11	7,085	5	7	

LEINSTER—Continued.

COUNTY.	No. of Schools.	No. of Children on the Rolls during year 1856.		No. of Teachers.		Aid granted during year 1856.			Local Contributions.			Vested or Non-Vested.
		Male.	Fem.	Male.	Fem.	£	s.	d.	£	s.	d.	
Brought forward	911	55,643	57,888	747	682	23,444	6	11	7,085	5	7	
Westmeath, ...	98	4,258	3,798	62	54	2,196	15	11	457	19	4	{ 69 Non - Vested ; 29 V. T.
Do. Special,...	7	631	812	7	5	260	0	8	75	8	5	{ 3 Non-Vested ; 1 do., Nuns ; 1, Nuns, V. T. ; 2 V. T.
Wexford,	124	6,492	4,909	107	51	2,658	6	6	841	13	8	{ 107 Non-Vested ; 9 V. T. ; 4 V. C. ; 4 V. T. B.
Do. Special,...	8	397	2,315	3	18	303	14	3	70	5	7	{ 5 Nuns ; 3 Non- Vested.
Wicklow,	63	3,419	2,982	52	56	1,401	13	4	512	14	9	{ 51 Non-Vested ; 6 V. T. ; 4 B. ; 2 V. C.
Do. Special,...	4	98	554	5	4	75	18	2	21	13	11	{ 2 Non-Vested ; 2 do. do., Nuns.
	1215	70,938	73,258	983	870	30,340	15	9	9,065	1	3	

IV.—CONNAUGHT.

Galway,	158	7,997	6,914	112	81	3,232	5	9	663	19	7	{ 95 Non - Vested ; 43 V. T. ; 4 A. ; 15 V. C. ; 1 B.
Do. Special,...	29	1,830	2,968	40	27	777	10	0	251	19	2	{ 15 Non-Vested ; do. do., Nuns ; 3 V. C. ; 1 V. T. ; 1 A. ; 1, Monks, Non - Vested ; 2 Nuns, V. T.
Leitrim,	121	7,260	5,903	104	49	2,659	0	6	439	8	5	{ 95 Non - Vested ; 17 V. T. ; 3 B. ; 4 A. ; 2 V. C.
Do. Special,...	2	190	82	4	2	99	17	3	15	2	1	{ 1 Non-Vested ; 1 V. C.
Mayo,	190	10,718	7,387	153	84	4,032	4	3	699	6	5	{ 109 Non-Vested ; 44 V. C. ; 24 V. T. ; 13 A.
Do. Special,...	10	424	979	8	11	179	13	4	12	0	0	{ 8 Non-Vested ; 1 V. C. ; 1, Nuns, Non-Vested.
Roscommon, ...	113	5,916	5,441	89	60	2,545	3	7	424	19	3	{ 73 Non - Vested ; 22 V. T. ; 15 V. C. ; 3 A.
Do. Special,...	9	617	762	9	2	307	18	10	62	1	10	{ 5, Nuns ; 3 Non- Vested ; 1 A.
Sligo,	91	5,635	5,068	83	48	2,299	11	9	452	9	8	{ 67 Non - Vested ; 14 V. T. ; 4 V. C. ; 4 A. ; 1 B. ; 1 V. T. B.
Do. Special,...	5	351	699	5	0	11	18	1	48	0	9	{ 1 Non-Vested ; 2 Nuns, do. ; 2 V. T.
	728	40,938	36,203	607	364	16,145	3	4	3,068	18	2	

SUMMARY ACCORDING TO PROVINCES.

PROVINCE.	No. of Schools	No. of Children on Rolls during Year 1856.		No. of Teachers.		Aid Granted.			Local Contributions.		
		Male.	Female.	Male.	Female.	£	s.	d.	£	s.	d.
I. ULSTER,	1,022	54,226	41,418	834	373	22,585	18	2	5,060	19	0
II. MUNSTER,	1,286	80,417	85,455	1,192	825	33,771	1	6	9,612	12	4
III. LEINSTER,	1,215	70,938	73,258	983	870	30,340	15	9	9,065	1	3
IV. CONNAUGHT,	728	40,938	36,203	607	364	16,145	3	4	3,068	18	2
	4,251	246,519	236,334	3,616	2,432	102,842	18	9	26,807	10	9

SUMMARY ACCORDING TO CLASS.

PROVINCE.	Non-Vested.	Vested in Trustees.	Vested in Commissioners.	Assigned to Commissioners.	Secured by Bond.	Vested in Trustees, and secured by Bond.
I. ULSTER,	685	200	56	38	24	19
II. MUNSTER,	807	266	133	47	24	9
III. LEINSTER,	885	237	41	7	30	11
IV. CONNAUGHT,	482	125	85	30	5	1
	2,860	828	318	122	83	40

We have here an immense array of schools in Ireland under the sway of Popish teachers, priests, monks, and nuns. No fewer than 4251 schools, taught by 3616 male, and 2432 female teachers, making a grand total of 6048; under whom there are 246,519 boys, and 236,334 girls, making a total of 482,853, or well nigh half a million scholars. This costs the nation in a year the immense sum of £102,842, 18s. 9d., while the Church of Rome only contributes £26,807, 10s. 9d., or one-fourth. And it is vain to say, that in these schools, the special and destructive dogmas of Rome are not taught. In the *non-vested* schools, amounting to nearly 3000, the teaching is under "the exclusive and absolute control of their patrons the Romish priests, and marked by this peculiarity that '*it is for the patrons,*' to quote the rule of the Board, to determine whether there should be religious instruction or not."†

Again, there are no fewer than 123 schools under the exclusive management of *monks or nuns*. A rule has been formed to admit members of Popish religious orders, while clergymen of other denominations are wholly excluded,

And in the training of students in the great model training-institution, where students of all classes are assembled, the blight of Popery is seen among even the Protestant students. The following is Mr. Fraser's testimony: ‡ "There is none of that higher culture which is based upon and springs from the recognition and study of the Word of God. The students meet and are dismissed morning and evening without a shadow of that homage which

* Of these 117 schools are managed exclusively by Nuns, and six by Monks.

† *State of our Educational Enterprises*, by the Rev. William Fraser, Paisley, p. 13.

‡ *Ibid.*, p. 15.

even the Deist might pay to the Creator. The only homage paid during public work, is when, once a week for two hours, their respective pastors confer with them. . . . The Protestant students see, for the first time in their life, that Holy Word systematically set aside, suspected and shunned by those too whose scholarship, talents, and distinction naturally most impress them. . . . In the class-room and lecture-hall the Bible has no recognised authority. The Roman Catholic student here loses nothing, the Protestant everything."

And if this is the case in a general model school for the training of all classes of students, how much more is the evil increased in the common schools where Popery is the special and supreme element. Not only are the teachers Popish, but those extracts from Scripture, agreed to and adopted, and recommended by the Roman Catholic Archbishop (Murray), are now rejected by Archbishop Cullen, as well as other schools-books formerly introduced and approved of by the Roman Catholics themselves.

We see here a mighty engine for working out the schemes of the Popish Church in Great Britain. The priests have so managed that the schools are used for the propagation of Popery, and not for the enlightening and instructing of the children, even in wholesome secular truth; and their design is to make them still more exclusive, and to convert the "grants-in-aid" as much into a Popish endowment as the grant to Maynooth.

THE INCREASE OF CONVENTUAL INSTITUTIONS.

MONASTERIES, as now existing in this country, require vigilant attention. Whatever may be the arguments adduced in their favour, under peculiar circumstances, in other countries—countries not favoured with the light of Protestantism—it is clear that with us they are fraught with inconvenience and danger, and exist in defiance of the law of the land.

The Act of 1829,* which has so miserably fallen short of the hopes of some of its chief promoters, and realized so many of the apprehensions of its opponents, made "provision for the gradual suppression and final prohibition of . . . Jesuits and members of other religious orders, communities, or societies of the Church of Rome bound by monastic or religious vows."

As matters now stand, a nunnery may be regarded as a prison, in which females may be immured and detained against their will, without any possibility of access by their parents or friends, and beyond the protection of law, which affords no adequate means to enforce their production or deliverance.

The attention of Protestants in America is being more and more directed to this subject, and the question is placed in a practical and striking view, in the following quotations from the Eighth Annual Report of the American and Foreign Christian Union:—

"THE INSPECTION OF CONVENTS.—These institutions are getting to be somewhat numerous among us. There are above a hundred of them. In their very nature they are anti-social, anti-human, and anti-Christian. They especially militate against the spirit of our laws, and the genius of our institutions, which guard with vigilant jealousy the liberty of all who enjoy the recognised rights of citizenship.

"No other prisons are allowed among us but those for the punishment of crime, and the custody and remedial treatment of the insane, and also these dungeons of which the priests hold the keys. Now the State will not surrender her own penitentiaries and asylums even to officers of her own appointment, and leave the latter

* 10 George IV. c. 7, sects. 26 to 55.

to act irresponsibly in the premises. And shall the State watch thus jealously over the welfare of her criminals and madmen, and abandon her innocent and too conscientious sons and daughters to the tender mercies of proud priests and stern ascetics? If convents must be, then the least the State can do, is to see that the Republic receive no detriment thereby, and that due protection be secured to the inmates, even against the consequences of their ignorance or want of consideration. Let it be enacted, that every convent shall be so built that every inmate may be able to leave it at will. Let it also be provided, that they shall be thoroughly inspected from time to time by competent and reliable magistrates or other public officers."*

Dr. D'Aubigné, in the course of the past year, addressed a communication to one of the London papers, † giving a graphic account of the working of the monastic system in Switzerland, which should tend to open the eyes of Protestants of England to the danger and iniquities of the system.

Dr. D'Aubigné, in the course of his letter, says:—

"The following is a portion of a letter from a pious minister (a pupil of our theological school), placed by us in an important position:—'They have succeeded in carrying off a young Protestant orphan, a very interesting child of twelve years of age, and have placed her in a Roman Catholic convent. We have taken steps to bring her out of it, but they have positively refused to give her to us. We have asked the mother, who is in Africa, to send us a warrant to overcome the powerful opposition which we meet with. We have applied to the magistrate of the district, but he rudely repulsed us. We have made fresh attempts with some hopes of success, but in answer they sent us a letter from the young girl, in which she said that she wished to remain Roman Catholic, and that if we attempted to prevent her she would throw herself into the Saône.' . . . That shows, dear sir, with what people we have to do, and what would become of all our stations for evangelization, were we to forsake them for one moment. But if we persevere with faith, victory will surely be the Lord's. See the end of the history of that young girl. The pastor and his pious wife, seeing all their efforts fruitless, threw themselves on their knees and besought the Lord with earnest entreaties to restore the child, which had been thus taken from their care. The very next day the Roman Catholic magistrate, who had received them so badly, came to them and said that on reflection he had recognised the justice of their demand, and brought back the child. They discerned the Lord's hand in this striking deliverance. The young girl had a perfect horror of Catholicism, but she had been compelled in the convent to write the letter which our friends had received. Some Christian ladies at Geneva now pay her board in a good Protestant normal school, and we hope some day that she will become a pious schoolmistress."

—*Annual Report Protestant Association.*

WORKING CHRISTIANS.

LEARN to be working Christians. "Be ye doers of the word, and not hearers only, deceiving your own selves." It is very striking to see the usefulness of many Christians. Are there none of you who know what it is to be selfish in your Christianity? You have seen a selfish child go into a secret place to enjoy some delicious morsel undisturbed by his companions. So it is with some Christians. They feed upon Christ and forgiveness; but it is all alone, and all for themselves. Are there not some of you who can enjoy being a Christian, while your dearest friend is not, and yet you will not speak to him? See, here you have got work to do. When Christ found you he said, "Go, work in my vineyard." What were you hired for if it was not to spread salvation? What blessed for? O, my Christian friends, how little you live as though you were the servants of Christ! How much idle time and idle talk you have! This is not like a good servant. How many things you have to do for yourself—how few for Christ and his people! This is not like a servant.—*M'Cheyne.*

* Vide *Protestant Magazine*, Sept. 1, 1857, p. 134.

† *Record*, Letter, dated Geneva, Jan. 8, 1858.



ROMISH INTOLERANCE.

THE following outrage, perpetrated by a majority of the Board of Guardians of the Tuam Workhouse, has attracted a large share of public attention :—

The facts of the case are few and simple. John O'Malley, the father of eight children, was a constable of police, and died in Tuam, in March 1857, when they and their mother were obliged to take refuge in the Workhouse. She was a Protestant, and the children were all registered as Protestants by her when entering the Workhouse. In the lifetime of their father they had been brought up as Protestants—they were taught the Church of England Catechism by himself—they attended the school of the Bishop of Tuam, openly, with the father's consent, and it is not pretended that they ever were taught any religion but Protestantism. In June last the mother died of fever in the Workhouse, previously to which she sent for the Protestant chaplain when she solemnly bequeathed her orphans to the care of the Hon. Miss Plunket, who humanely accepted the charge. Mrs. O'Malley had a sister, a Mrs. Robinson, a Protestant, who was very properly selected by Miss Plunket to take charge of the children. Mrs. Robinson, the aunt, who is a dressmaker in comfortable circumstances, and without any children, accordingly applied to the Board to obtain possession of her sister's children : the application was unobjectionable and in compliance with the dying wish of the mother, the surviving parent. But the worthy Board hesitated to grant the application, and postponed their decision until the next meeting. This proceeding naturally alarmed Mrs. Robinson, and led her to appeal to the Commissioners. Her appeal was answered in the following letter addressed to the Guardians :—

“The Commissioners think that the children in question have been properly regis-

tered as Protestants, that being the religion of their surviving parent; and they think that, if the guardians are satisfied that due provision will be made for the support of the children, they should not hesitate to give them up to their aunt on her application."

Before the second meeting of the Board, a paternal uncle of the children, a Roman Catholic, was put forward, and, although a labouring man, with four children of his own to provide for, he stated that he was anxious to get possession of the eight O'Malleys, in order that he might bring them up Roman Catholics. The Protestant aunt and the Roman Catholic uncle then appeared before the Board, when it was resolved, by a majority of six, to hand over the Protestant children to the Roman Catholic uncle, in order that he might compel them to change their religion!

Immediately after the Board had given their decision, the children were delivered over to the uncle and the priest, who carried them off in triumph, the latter exclaiming, as he took away his prize, "They are all [Roman] Catholics now!" So, for the present, has terminated this disgraceful affair, but we are certain it will not be permitted to rest where it is.—*Achill Herald*, Oct. 19, 1858.

LUTHER'S HYMN.

We give Carlyle's translation:—

"A safe stronghold our God is still—
 A trusty shield and weapon:
 He'll help us clear from all the ill
 That hath us now o'ertaken.
 The ancient prince of hell
 Hath risen with purpose fell:
 Strong mail of craft and power
 He weareth in this hour—
 On earth is not his fellow.

"With force of arms we nothing can;
 Full soon were we down-ridden;
 But for us fights the proper man,
 Whom God himself hath bidden.
 Ask ye, Who is this same?
 Jesus Christ is his name,
 The Lord Zebaoth's son
 He, and no other one,
 Shall conquer in the battle.

"And were this world all devils o'er,
 And watching to devour us,
 We lay it not to heart so sore—
 We know they can't o'erpower us.
 And let the prince of ill
 Look grim as e'er he will,
 He harms not a whit,
 For why? His doom is writ.

"God's Word for all their craft and force,
 One moment will not linger,
 But, spite of hell, shall have its course—
 'Tis written by his finger,—
 And though they take our life,
 Goods, houses, children, wife,
 Yet is their profit small:
 These things shall vanish all—
 God's city it remaineth."

PAUL IV.

IN that highland region of Italy, called the Abruzzi, and just within the northern boundary of the kingdom of Naples, stands the little town of Montorio. There the Counts of Montorio dwelt in feudal circumstance for many generations. There, in the last quarter of the fifteenth century, dwelt John Caraffa, Count of Montorio, and his wife Victoria. To them was born a son, John Peter Caraffa. When that boy first saw the light, Columbus, with his early grey head, was poring over his charts, and conceiving the idea of a new world. The young Caraffa might have got the length of his horn-book when John Luther, the wood-cutter of Eisleben, carried his infant son to church, and called him Martin, because he was born on St. Martin's eve. A slim, fair-haired, blue-eyed boy, Erasmus by name, was going to school in Rotterdam about that same time. Count Montorio's son was still a boy, when a Spanish child, passing fair, began to look forth from his father's castle on the tumbling waves of "Biscay's sleepless bay." That fair child was to leave to after times the formidable name of Ignatius Loyola. Such remarkable nurslings that age had.

Young Caraffa had a passion to be a monk. At the age when other lads were dreaming of hawk and hound, he was dreaming of the cowl. He would be into a monastery, and into a monastery he went. His friends, however, had wider views for him than a Dominican's cell. They took great care of his education, stored him with Latin, Greek, Hebrew, Theology, and whatever was suitable for an ecclesiastical career, and then launched him, a well-equipped bark, on the great sea of Rome.

At Rome, he took up his abode with his cousin, Cardinal Oliver Caraffa, and was introduced at the Papal Court under the best auspices. Being a young fellow of parts and vigour, with good friends, the up-hill road was not steep. He found favour with the Pope, and was quickly advanced to the bishopric of Theata, not far from his native Montorio. The well-equipped bark, in short, got into the trade-wind of patronage and preferment. A complimentary embassy to the King of Naples, in which he acquitted himself with courtly tact, brought him into credit. Leo x.—the splendid Leo, whose reign shines in history like the peacock throne of the Great Mogul—sent him as his nuncio to England, to see after the payment of "Peter's pence." He resided in England for three years. Henry VIII. was then in the flush of his youth. In his gay court, the Italian churchman met the Ipswich butcher's son, the proud and ambitious Wolsey. There he might listen to the classic wit of Erasmus and Sir Thomas More. He was there, and his tall figure may have stalked through London streets to witness the rejoicings when news came from the Scottish border, that the Scots had been defeated, and their king slain in a bloody battle at Flodden.

His way lay much in courts. From England he passed to Spain, and there he resided for eight years, a member of the privy council, and an ecclesiastical magnifico. There he made the acquaintance of one who has left large footprints on the sands of time. This was the Emperor Charles v., in whose hand an extraordinary train of circumstances had placed the sceptre at once in Vienna, Brussels, Madrid, and Naples. A series of well-tied marriage knots had brought the house of Austria to this greatness. "A hard and a hard," says the Latin proverb, "do not make a wall." It needs a hard and a soft, brick and mortar, to do it. The mortar does not more readily

accommodate itself to the brick than Rome and Romish churchmen are wont to accommodate themselves to the great of the earth. Not so the strong-willed Caraffa. Not even to imperial brick would he be mortar. Charles hated him, and he hated Charles. They gave each other hits and nips. Charles disturbed Caraffa in the possession of his Neapolitan benefice; Caraffa took his revenge in speeches. Their mutual dislike was destined, on a future day, to blaze out in a conflagration, enveloping kingdoms.

Caraffa, the boy, had thrown himself into a Dominican monastery. Caraffa, the churchman, never swerved from the early bias of the boy. He was, through life, the Dominican, severe and stern. The rigour, the bigotry, the imperious pride of Rome, were personified in him. But, for a man of this character, he had been born in an evil time. That German woodcutter's son had kindled such a flame, almost making Peter's keys too hot for the Pope's fingers to hold! The new opinions spread from kingdom to kingdom. Very many, even in Italy itself, held the Protestant doctrines. The Court of Ferrara openly patronized them. At that court there dwelt for a season a young man of middle stature, pale, with piercing eyes, and an expression which beamed with the animation of intellect. He bore the name of Charles D'Espeville, for he had come as a refugee from persecution in his own land. But Charles D'Espeville was in reality *John Calvin*. While the Reformation was making such rapid and formidable advances, the Vatican was wrapped in epicurean repose. The high places of Rome were occupied by men who regarded the doctrines of their own religion "just as the angur Cicero, and the high pontiff Cæsar regarded the Sibylline books, and the pecking of the sacred chickens." Unless a current of reaction should set in, it seemed that the papal system, enervated and imbecile, would be swept away. But that reactionary movement which saved the Papacy, did set in. Caraffa's influence in that remarkable movement was not small.

Leo the Splendid died, and a plain Dutchman, Hadrian vi., was Pope in his stead. The Dutchman promised reform. "We know," he said, in a despatch to his nuncio at the German Diet, "that for a considerable period many abominable things have found place beside the holy chair." And he really set about reform, appointing, among other measures, a commission of prelates to consider in what manner the lives and practices of the clergy might be amended. Caraffa, long ere this well known for the zeal and severity of his temper, was placed on this commission. But it is not easy, even should a Pope honestly try, to remove the "abominable things" which "find a place beside the holy chair." A reforming Pope, as Pio Nono, no less than Dutch Hadrian, could tell, is a mere prostrate Gulliver, tied down with ten thousand thumbs. The attempt at reform came to nothing. Caraffa, however, made an essay of his own. He united with a small number of his most intimate friends to form an institution, having for its objects the reformation of the clergy and a life of contemplation.

This institution was afterwards called the Order of the Theatines, from Theata, Caraffa's bishopric. Their rule admitted no members except such as were of noble birth. They took the vow of poverty, binding themselves to possess nothing, with this special addition, that they would not even beg, but await the alms that might be brought to their dwelling. Beggars of such eminent gentility might safely risk the experiment. Vulgar objects may whine at street-crossings; but publish to the town that a company of noblemen live upon alms, and charity, followed by a lacquey and a hamper of viands, will knock at the door. Caraffa, in accordance with his vow, re-

signed his bishopric. The associates took up their abode in a small house on the Pincian Hill, which, though within the walls of Rome, was at that time a complete solitude. Here they lived in their self-imposed poverty, devoting themselves to spiritual exercises and to study. They visited the sick in hospitals and private houses. They preached to the people. Their fanatical rigour made an impression. They had many imitators, and their example shamed or stimulated many of the clergy in Rome into a more diligent discharge of their duties.

Pope Clement VII. had put himself at the head of a "holy league," formed to check the growing power of the Emperor Charles V. in Italy. But the holy league turned out a very bad business for Clement. The imperial forces took Rome by storm. The city was sacked and plundered as if the Goths had come again. The Pope was besieged in the Castle of St. Angelo, and hunger compelled him to surrender. Many of the Roman dignitaries, and amongst them Caraffa, who had withdrawn from the city during the period of these confusions, took up their residence in Venice.

Ignatius Loyola, whose purpose it then was to proceed as a missionary to Palestine, came to Venice, intending to sail for the East. A passage to the shores of the Holy Land was not, however, to be procured, for the Turks were at war with the republic of Venice, and their galleys swept the seas. Loyola, detained at Venice, made the acquaintance of Caraffa, and learned the nature of his institution of the Theatines. The capabilities of the idea gleamed upon his mind. He proposed to Caraffa some improvements on his plan, which Caraffa declined, but offered to admit him a member of the order as it stood. Ignatius chose to found an order of his own; and so, in the forge of that dark and inscrutable brain, the Order of the Jesuits was formed.

Caraffa was a man of full threescore when the Pope of the day called him back to Rome. The world-renouncing churchman resumed his bishopric, and accepted other dignities, including that of cardinal. In conversation with him one day, regarding the alarming spread of the German doctrines in Italy, the Pope asked him, "What remedy could be devised for these evils?" Caraffa replied, that the Inquisition was the only remedy. The Inquisition, which had long fallen into decay, was revived accordingly, with Caraffa for head inquisitor. He went to work the moment the edict was published. His fiery zeal could not wait for the issue of means from the treasury. He hired a building at his own expense, supplying it with dungeons, chains, racks, and all the appurtenances of his office. The Inquisition was carried out with tremendous vigour over all Italy, until the Protestant opinions were by main force crushed and annihilated. Never, perhaps, did persecution accomplish more thoroughly the work of extermination.

The time at length came when the prime mover of this terrible reaction was to occupy the papal throne. Cardinal Caraffa was in his seventy-ninth year when he became Pope Paul IV. Age had not abated his fire, nor tamed the fierce vigour of his nature. A passionate hatred of Spain and of Spanish influence in Italy, burned in his soul. He deemed that his opportunity was before him, for Charles V. had had a run of misfortunes, and was ill and weary of life. He resolved on war. France had concluded peace with Spain; but the Pope intrigued with the favourites of the French king, with his queen and with his mistress, till he prevailed on him to break the treaty and renew hostilities.

The day that Paul III. proclaimed a relation of his own Duke of Parma, one of the cardinals absented himself from the consistory, and openly made

a pilgrimage to the principal churches of Rome, to ask pardon of God for the grievous scandal. That cardinal, so rigorous against papal favouritism, was Caraffa. But his own relatives, when he became Pope, soon found out his weak side. They affected to enter into all the violence of his anti-Spanish mania. His nephew Carlo, a soldier, who had passed his whole life amid the excesses and license of camps, won his favour by his virulent hatred of Spain, and was at once raised to the rank of cardinal. Two other nephews, by working on the same foible, got themselves created, the one a duke, and the other a marquess. The fury of his hatred to Spain swallowed up every other feeling in the breast of their untamable uncle. He would sit for long hours over the thick, black, fiery wine of Naples, pouring forth torrents of fierce vituperation against the Spaniards, that evil generation, accursed of God, the scum of the world.

The war which he had kindled went on. Italy was the battle-ground. Against the Spaniard, the Pope had called in the aid of France. He engaged a force of Swiss and German auxiliaries, the most effective of whom were Protestants. He even made proposals to the Sultan, entreating his help against a Catholic monarch. It was a strange war. A Romanist army, commanded by the Duke of Alva, a bigoted Papist, was marching to attack the Pope. An army of heretics was arrayed to defend him. They amused themselves with the images of the saints, laughed at the mass, and ate and drank double on the fast-days. But the Pope declared, that they were a legion of angels sent by God to his aid. It happened, however, that the legion of angels were completely beaten. Disaster followed disaster. The Spaniards were at the gates of Rome, and the fierce old Pope was compelled to bend himself to treat for peace, if he would not see his capital taken by storm. The Duke of Alva entered the city, and with the most profound reverence, kissed the foot of his conquered enemy.

The Pope himself must make up his mind to what cannot be helped. Paul had to submit, as he best could, to the Spanish ascendancy. After a while he calmed down, and then his mind began to run in the channel of his other ruling passion, the restoration of Catholicism to its ancient vigour. He turned round on his nephews, stripped them of all the honours and wealth he had conferred, and drove them and their families into banishment. He economized; he turned out useless placemen; struck at simony and other abuses with a sledge-hammer; chased monks back to their convents; compelled the very court to keep the fasts; preached himself, and obliged the cardinals to preach. The Inquisition was his great delight. He lived and moved in his Inquisition; gave laws, imprisoned, excommunicated, held *autos-da-fé*, sparing neither high nor low. He recommended the Inquisition to the most earnest care of his cardinals at his death.

That event took place in his eighty-fourth year. As soon as it was known, the mob of Rome rose and burned the Inquisition buildings. They threw down the Pope's statue in the Capitol, and struck off the head. A Jew set upon it his yellow hat—the hat which Paul had ordered all Jews to wear—and, thus arrayed, they carried it about the city. A century and a half afterwards, the mutilated statue was dug up and set once more in the Capitol. The curious visitor may still see it, with a supplementary head, in room of that which wore the yellow hat.

NOTES OF THE MONTH.

TOLERATION IN CHINA.—A correspondent writes as follows :—

“The Editor has referred to a subject under the head ‘Notes of the Month’ (China), with regard to the civil and religious liberty of Protestants on the Continent, which has long been upon my mind. There has been a deputation to Sweden from the Evangelical Alliance on behalf of Papists in that country. How is it that, except an occasional sentence in some such work as yours, Protestants seem to be in a dead sleep, whilst their brethren in Christ are bound hand and foot throughout the whole Papal dominions? The suggestion about ‘taking some action in concert with the Protestants of America,’ is excellent. I hope the Editor will not let the subject drop until something be done in the matter. Rome cares little how much Protestants speak and write in this country, so that nothing practical is carried out. Wishing every success to your noble efforts,” &c.

FRANCE—FATHER VENTURA AND THE EMPEROR NAPOLEON.—The *Athe-næum* gives an account of the preaching of Father Ventura, whose sermons have recently been published in a volume of 600 pages :—

“The ceremony of Divine worship at the Tuileries, is, in reality, one of the pleasant bits of dissipation of the Parisian week. The ceremony is one of full dress and opera-glasses; and when the entire audience, or congregation, are in their places, scouted, polished, well behaved—some contemplating their distant friends or remarkable strangers through their glasses, others discussing matters of interest in a subdued tone, and a select few carrying on very quiet, unostentatious, but unmistakable flirtations—then takes place an act of decided worship. The voice of an official announces the coming of their Imperial Majesties, and the august appearance is acknowledged with greater demonstration of respect than is awarded by the worshippers to the Lord of heaven and of earth. Exquisite music and a short sermon bring the ceremony to a satisfactory close. The Emperor was, it is said, present during the preaching of the whole series of sermons. In one of them, the Father, using a naval simile, observes, ‘That, as in a fleet every ship making for port has a captain with power reposed in him, but who must obey the signals of direction thither given by the admiral’s vessel, so every king and emperor, pilot as each may be at his own helm, must (if he would not cut a sorry figure before a naval court-martial) obey the signals for sailing hoisted out to him occasionally by the great Admiral who sails in St. Peter’s bark!’ Father Ventura solemnly assured the Emperor, that unless he took his orders from the good old Admiral at Rome, his ship was not worth insurance! Napoleon III. smiled—very nearly; and at the end of that instructive sermon, asked the preacher to luncheon.”—*Witness*.

PRINCE EDWARD ISLAND.—A correspondent, in referring to the recent mass meeting in Charlottetown, says that the Government organ invited Irishmen to come to the meeting prepared to fight :—

“The invitation was complied with. They assembled in swarms. Their leaders told them that the governor was to be removed on religious ground, and this made them ferocious. During the first part of the day they were the most numerous, but about 12 o’clock more than two hundred Belfast Scotchmen arrived with the gallant Col. Gray at their head, and preserved the peace of the day. The Irish were known to have brought in ‘*Shillelahs*’ of green beach in truck-loads the evening before the meeting. These they concealed in cellars. The Protestants took proper measures for self-defence. They bespoke axe-handles for their country friends, and themselves they armed with pistols and revolvers. Thus a large proportion of both parties were armed. The Romanists attempted to do at night what they feared to do in the day. Several Protestants who were found alone were maltreated. These things served to make staunch consistent Protestants of many respectable men who previously acted with the Romanists in politics.”—*Presbyterian Witness*.

PICTOU PROTESTANT ALLIANCE.—A Protestant Alliance has been organized for the county of Pictou, on the basis of the London Protestant Alliance :—

“Its objects are to maintain and defend against all encroachments of Popery, the scriptural doctrines of the Reformation, and the principles of religious liberty, and to revive and propagate the same, as the best security, under God, for the temporal

and spiritual welfare of the province, as an integral portion of the British empire."—*Protector* (Prince Edward Island).

GREAT MEETINGS AT SOUTHAMPTON, BRIGHTON, AND MANCHESTER ON THE TRACTARIAN CONFSSIONAL.—"Not long since we stated, in more than one of our numbers, our conviction, that the laity of England, awakened to the crisis that has arrived in the state of their National Church, would be found equal to the emergency, and ready to 'clear the deck' of the abominable rubbish with which the Tractarian emissaries of Rome were endeavouring to load the good old ship. We called upon them to be 'up and doing for their religion and liberties;' and subsequently, we endeavoured to point out to our Protestant clergy the obligation they lay under to aid in staying the plague that was spreading in the Church. We expressed our opinion that the recent disclosures of the doings at Belgravia and Boynhill, and in other localities, had at length aroused the public mind to the real nature of that crisis, and that important events would soon follow. That our convictions were well founded, the great meetings which have since taken place testify. Blackheath took the lead. Then followed the Great Demonstration at St. James's Hall, Piccadilly; and to our present number we give a supplement for the express purpose of recording similar demonstrations at Birmingham, Brighton, and Southampton.

"The meeting at Southampton is indeed a great fact. We beg to direct especial attention to the ample report which appears in our pages, and for which we acknowledge ourselves indebted to the kindness of our contemporary, *The Hampshire Independent*. At this most influential and important meeting we are informed that all the principal inhabitants of Southampton were present; and we rejoice to add that nearly all the clergy (Archdeacon Wigram, and a very few time-servers excepted) came forward manfully to take part with their lay brethren in defence of their Church and faith. This is as it should be. This is the conduct that will endure them to the hearts and affections of their flocks, and render their ministrations effective, because they show themselves sincere. We believe that there is not much Tractarianism amongst the clergy of the diocese in which Southampton is situated. And the diocesan himself, the Lord Bishop of Winchester, has nobly and manfully spoken out upon this subject at his recent visitations. We believe that his Lordship has the earnest prayers and affectionate wishes for his happiness of many a true-hearted Protestant in the empire, coupled with wishes that others upon the Episcopal bench were like him. How important it is to have such a diocesan may be seen by a comparison of the neighbouring dioceses of Oxford and Chichester with that of his Lordship.

"The platform at Southampton was crowded by the clergy and gentry of the town and the country around; and the multitude of the middle and operative classes, which composed the great body of this mighty meeting, and gave such hearty and enthusiastic responses to the Protestant sentiments that were addressed to them, are conclusive evidences of the deep interest which the question is now exciting. These classes, after all, form the bone and sinew and strength of the united Church of England and Ireland—to them the National Church belongs, and by them this question, so vitally affecting the welfare and independence of this country, will be settled.

"The greatest unanimity prevailed throughout the proceedings; the resolutions were carried with acclamation, all present, with the exception of two, holding up their hands in support of them; and these two, we lament to observe, were clergymen in the Church of England.

"The nation is fairly roused, and meetings will no doubt be held in every Protestant town in the kingdom on the subject. We would urge upon the clergy the excellent example set them by their brethren at Southampton. We would once more warn them to beware how they show any supineness, or suffer themselves to be left behind by the laity in the present movement."—*National Standard*, 3d Nov. 1838.

[Since then meetings have been held at Liverpool, Birmingham, and elsewhere.]

EXTRAORDINARY CLERICAL PROCEEDINGS IN MARYLEBONE.—"Yesterday being the Feast of All Saints, as marked in the Church of England calendar, was observed in the temporary church in Margaret Street, Oxford Street, in a very remarkable manner. Many years ago there stood in Margaret Street a small building called Margaret Street Chapel, which became well known to churchmen as having been successively under the ministry of Mr. Dodsworth and Mr. Oakely, both of whom subsequently left the Establishment for the Church of Rome. On the succession of Mr. Oakely, his curate, the Rev. W. Upton Richards, M.A., of Exeter College, Oxford, succeeded to the ministry of the chapel, and some time afterwards it was resolved to

pull down the old building, and to raise on its site a larger and more convenient structure, which might serve the purpose of a district church. On the 1st of November 1850, the foundation stone was laid, the service being performed by Dr. Pusey, and the church was dedicated to All Saints. It is not yet finished; but a few months will probably witness the completion of the most gorgeous church in the metropolis. While the new church has been in course of erection, the ordinary services have been performed in the temporary church, a spacious building on the opposite side of the way. Church principles, as they are understood by the High Church or Tractarian party, having been carried out to their fullest extent. Yesterday was the eighth anniversary of laying the foundation stone, and special services were held in commemoration of the 'Feast of Dedication.' The announcement that the Hon. and Rev. Robert Liddell, so well known as the incumbent of St. Paul's, Knightsbridge, and the Rev. John Ingle, head-master of Ely Cathedral Grammar School, almost as well known to a large section of churchmen, would preach, drew together overwhelming congregations at the morning and evening services. The church was profusely decorated. At one end was a high altar approached by steps, surmounted by a large cross, close to which stood two large candles in golden candlesticks. The altar was covered with elaborately wrought cloths of various colours, and with flowers of various descriptions. Every part of the church was similarly decorated with flowers. Immediately behind the cross on the altar was a large painting representing the crucifixion, and the incidents connected with that solemn event, and behind that again, an immense figured red cloth, extending, with two other cloths of a somewhat darker red, over the whole of that end of the church. At eleven o'clock a procession, consisting of five priests, and fifteen or sixteen choristers, emerged from the vestry-room, all in surplices. The priests wore their hoods, indicating their respective University degrees, and on the back of their necks had crosses worked into their scarfs. The procession was led by a chorister, who carried a large silver cross, with which, on approaching the steps of the altar, he knelt, holding it up until the priests and choristers had finished the anthem in which they had been engaged while passing down the middle of the church. He then placed the cross near to the seat of the incumbent, where it stood during the remainder of the service. Prayers having been intoned, the time arrived for the commencement of the pre-communion service, and the three priests who were to take part in it retired. During their absence an official ascended the altar steps and lighted the two huge candles, which remained burning until the congregation dispersed. When the priests re-entered, they bowed reverently to the altar as they ascended the steps, and knelt before the cross until a hymn, in which the Virgin Mary was prominently set forward as the chief of saints, which the people were engaged in singing, was finished. They then went through the service, standing on the steps of the altar with their backs to the congregation, except during the reading of the Commandments, the Epistle, and Gospel, when they turned round. The whole service was in as close conformity with the Roman Catholic Church as circumstances admitted. Mr. Ingle ascended the pulpit, and instead of using the prayers which are customary before the sermon, turned to the altar,—'In the name of the Holy Trinity, Father, Son, and Holy Ghost,' a practice adopted in the Church of Rome. He then selected for his text the fourth chapter of the Book of Ecclesiastes, 1st and 2d verses:—'So I returned, and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power, but they had no comforter. Wherefore I praised the dead which are already dead more than the living which are yet alive.' He adverted to the many schisms which prevail in the Church of England, condemned what he termed 'the public sanction of permitted heresies in high places,' and the public discussion of those great topics on which faith might be allowed to speak while reason was silent. The more earnest declaration of the doctrine of the Communion of Saints by the Church, he held to be the only cure for these great evils. Adverting to the education of girls, he expressed his conviction that the best training they could have was the constant contemplation of the lives of 'St. Agnes, St. Lucy, and the Holy Etheldreda.' In the evening there was a second service of a similar character, the sermon being preached by the Hon. and Rev. Robert Liddell. The holy communion was administered twice in the course of the day."—*Daily Telegraph*, Nov. 2, 1858.

[The above account of the growth of downright Popery in the diocese of London, may well prompt the question, what course the bishop is likely to take, and we are glad to observe from his Lordship's late charge that he promises energetic opposition.]

THE EVANGELICAL ALLIANCE MEETING AT LIVERPOOL.

PROPOSED SETTLEMENT OF THE MAYNOOTH QUESTION.—On Thursday evening, after adopting the resolution against auricular confession in the English Church, as we stated in our last, the Chairman (Sir E. C. Eardley) said.—Before the meeting separated, he wished to give the effect of some communications which had taken place within the last few months between the heads of Protestantism and the heads of political parties on the subject of the endowment to Maynooth. Whilst Lord Palmerston was in office a deputation waited upon him and suggested to him the expediency of an arrangement being made by which the connexion between the Government of this country and Maynooth might be dissolved, and Lord Palmerston was quite willing to entertain their proposition, that the cost of maintaining the establishment for eight years should be given to the Roman Catholics, and the connexion cease at once; but he thought it was necessary to ascertain whether the leading laymen connected with the Roman Catholics would be willing to agree to it. Last spring a considerable deputation waited upon Lord Derby on the same subject, and Lord Derby frankly said he thought that everybody would feel it a desirable thing if, by some fair arrangement, the object could be attained. He (the chairman) had also seen Lord John Russell, and had had communications with him on the subject, and Lord John said he believed the Pope would readily consent to the commutation of the yearly grant to Maynooth for a fixed sum; and that as an impartial spectator, he should think £300,000, with the land and building, a fair sum to offer; and he thought, moreover, that it would be accepted. Now, the cost of maintaining Maynooth was £30,000 per annum, and he (Sir Culling) suggested that eight times that amount, or £240,000, would be a fair sum. On the other hand, Mr. Spooner was prepared to give something like £100,000, but the Roman Catholics expected considerably more. But what he wanted to draw the attention of the meeting to was the fact, that there was floating in the minds of public men the abolition of Maynooth upon some terms or other; and if the Roman Catholics themselves—the reasonable portion of them—were prepared to consent to the abolition, he thought that the amount to be paid for such a disruption between this nation and the fearful system of Popery was a comparatively secondary consideration. If it was possible that, upon terms which might be thought reasonable, as between men of business, to get the connexion abolished, he thought it highly desirable that an effort should be made to accomplish it—for if they could put an end to the connexion, the abolition of the growing evil of giving large sums of money to Roman Catholic schools and Roman Catholic chaplains in the army would soon follow.

The Rev. Dr. WYLIE of Edinburgh said, That he had formed part of the deputation to Lord Derby, to which Sir Culling had referred; that the question of Maynooth was discussed before the Prime Minister, not on the ground of any proposed compromise, but on the ground of general principles, and that the result, as Sir Culling knew, was exceedingly unfavourable. As regarded settling the Maynooth question on the ground of the compromise now indicated, he begged to give it his humble but most decided opposition. He would oppose it on the ground of expediency. This compromise, he held, would only change the form of the grant; it would not abolish it. It would change it from an annual grant of some thirty thousand pounds to a perpetual endowment. We were to give the Romanists the lands, the college buildings, and three hundred thousand, or, it might be, half a million to boot. This appeared to him a very extraordinary way of cutting connexion with that institution, and bringing Maynooth to an end. It appeared to him, on the contrary, to be taking the most effectual means of rendering that institution perpetual, and of putting it on a basis where it would be unassailable by Parliament and every one else. He regarded this scheme of compromise as a delusion and a snare. In the second place, he would oppose this compromise on the ground of principle. It was with him not a money question, but a question of principle. They had protested all along against this grant, as false in policy and wrong in morals, and they were not now going to stultify their protest by buying off the Romanists. They would rather continue the fight, and demand the abolition, pure and simple, of the grant. If he (Dr. Wylic) was not mistaken, what he was now saying would be found to be the sentiments of the leading Protestants of Scotland. The Alliance then adjourned.

DISCUSSION ON MAYNOOTH.—SIR CULLING EARDLEY then rose and said—I think it right to make an explanation about the subject of Maynooth, to which I referred last night. I wish to take upon myself the undivided responsibility of what I said. The Evangelical Alliance has not been in the remotest way committed to any scheme of settlement. Let me add, too, that the distinguished statesmen to whom I referred

have done nothing more than entertain the general idea of a severance of the national connexion with Maynooth, on the basis of fair compensation to vested rights. Lord John Russell alone has gone beyond this, in intimating the sum he considers would be a fair amount of compensation. I would also add, that the leading Christian men, to whom I also alluded, must not be considered responsible for any definite scheme. I have reason to believe that they disapprove the particular and precise arrangement which I am inclined to think advisable. But I commit no one but myself. I think it will be an excellent thing to get rid of our connexion with Maynooth on almost any terms that could be fairly regarded as compensation. I commit no one else; and I will only say, that, in my opinion, the statesmen who settle this matter to the satisfaction of all parties in the State will be the greatest benefactors that Protestant England has had for a long time.

Dr. WYLIE of Edinburgh said, That as Sir Culling had again alluded to the question of Maynooth, he begged to refer to it again also, if but to show that, if he had spoken warmly last night, he was this morning still of the same mind. He gave Sir Culling and the members of the Council all credit for a sincere desire to terminate the nation's connexion with Maynooth. They were all at one in that; and if he opposed the scheme of settlement by Maynooth hinted at in the Report, and recommended by Sir Culling, he did so because he was satisfied that this would not terminate their connexion with the matter, and that those who thought so were deluding themselves and misleading the Alliance. In what position would this scheme of settlement by compensation place Maynooth? Why, it would place that institution where we dare not lift our little finger against it. The abolition of it would be from that hour hopeless; it would occupy a higher vantage ground in this respect than did the Church of England; its funds would be as much its own private property as the estates of our nobility were their private property, and quite as much beyond being dealt with by Parliament. Instead of paving the way for the abolition of the salaries to Popish chaplains, and other benefices which have been falling thick and threefold on the Popish priesthood, this settlement by compensation would but inspirit them to clamour for more grants, to be in time converted into perpetual endowments. We are playing at a game by which the Papist was sure to win, and the Protestant sure to lose. But he objected mainly in principle. They demanded this compensation on the ground of vested rights. He denied there were any vested rights in the matter. Because the guardians of a Protestant exchequer have abused their trust, does that give to those who have profited by that abuse a right to claim compensation when the abuse is terminated? If any parties have a right to claim compensation, he submitted it was those who had sustained the wrong, not those on whose behalf the wrong had been done. Again, giving the Council all credit for the best motives, he dissented altogether from their conclusion.

Similar sentiments were expressed by the Rev. G. Osborn, the Rev. Mr. Anderson of Loanhead, the Rev. Mr. Rigg, Mr. Scott of Edinburgh, Dr. M'Kenzie of Birmingham, the Rev. Dr. Blackwood, and others, and appeared to be generally concurred in by the Conference. After a long discussion, the Rev. Mr. Minton of London moved,—"That the adoption of the Report was not to be understood as committing the Conference to any approval of the resolution of the Council with reference to the Maynooth grant."

Dr. WYLIE seconded this motion; and, after further discussion, the amendment was, on the suggestion of Lord Benholme, incorporated into the motion, and adopted.

Dr. STEANE inquired whether that sent the question back to the Council unfettered?

The Rev. Mr. RIGG moved, "That, in the judgment of the meeting, it was not expedient that any further action should be taken by the Council in regard to the arrangements for pecuniary compensation for the endowment of Maynooth."

Dr. SCHOLES suggested that it would be better that the effect of Mr. Rigg's resolution should be referred to the Council as a suggestion, and not as an instruction.

After further discussion, the motion was withdrawn by Mr. Rigg on this condition.

THE COST OF ROMANISM.

IF the end of religion were to get money out of people's pockets, the Popish religion would be the best in the world. All its doctrines and its precepts centre on this one object. It may be supposed that we have already

pointed out all the means by which this object was effected. But the ceremonial of Popery yet remains to be examined. And now we shall show what enormous sums of money were extracted from the pockets of the people, merely by those burthensome ceremonies which they were compelled to observe. In doing this, we shall make some pretty long extracts from a work of De Souigny, a Frenchman, who fled hither from France on the revocation of the Edict of Nantes. His book was published in 1698, and is entitled, *The Political Mischiefs of Popery*. The external observances of the Popish religion are much the same all over the world, and certainly were not more oppressive in France in the reign of Louis XIV. than they were in this country before the Reformation.

1. By the Reformation we have saved all the money which would otherwise be expended in masses.

“The chief are their masses which they say for the living and the dead, viz., to deliver the souls of the deceased, not from hell, but from purgatory, and to expiate the sins of the living, who either pay for those masses, or assist at saying them. This is the clergy’s greatest traffic, and that which contributes most of anything to retain all Popish states and kingdoms under the Pope’s tyrannical yoke, by the multitudes of priests and monks that it entertains, who are as so many armies to support that usurper, and who render him master of all those kingdoms. There are churches where above fifty or a hundred such masses are said every day upon a great number of altars, as they call them, which raises subsistence for a great number of priests and monks, and did formerly maintain a greater number.

“The Parliament of Paris hath regulated their pay at one shilling per mass, and in divers provinces they have not above fivepence or sixpence a piece, which is as good at least as the pay of horse and foot.

“Abundance of masses are said for the cure of diseases, both in men and women, children, beasts and birds, as hogs, dogs, geese, &c. As also for a happy journey, safe return of a ship, a happy marriage: as also for mere trifles; as for the finding again of a lost ring, fork, spoon, &c.; nay, even for success in an assassination, or plot against a prince, or a robbery, &c.; that is to say, they do really sacrifice (as they themselves pretend) the body of Jesus Christ in all those cases, and many others of the same nature.

“I am also well assured, that in order to bring money into the priests’ pockets, they have in some places introduced a custom of playing at dice and cards, for masses as well as prayers; and he that loses pays the priest, who does really next morning, as he pretends, sacrifice Jesus Christ for the expiation of the winner’s sins and crimes, how heinous soever they may be. I own that I never saw them play for masses, but have divers times seen them play for prayers, and know no reason why they may not as well play for the other. In the time of Pope Leo X. the preachers of indulgences played for the pardon of the sins of towns and cities in Germany.

“Sometimes it happens that a dying person orders 100, 1000, 6000, nay 10,000 masses to be said for the repose of his soul after his death, for which his heirs pay through the nose. There are very few Roman Catholics who are not guilty of this weakness at their death; but if some of those who understand better, despise those fooleries upon their death-bed, their friends, who are not so well informed, are sure to order masses for them, and pay the priests for their pains; nay, the very poorest of them always take care to have some masses said.

“Besides this, there is every year an anniversary, as they call it, for most

people which have left any estate behind them, or whose friends are well to pass, that is to say, a mass sung for the soul of the deceased by a great number of priests, sometimes fifty or a hundred together, who must all of them be splendidly treated afterwards, where they usually fuddle themselves, and each of them must have a piece of money besides.

"It is then upon the account of the great profit which the mass brings to the clergy, that they have made it one of the essential parts of their worship."*

II. By the Reformation we have saved all the money which would otherwise be expended in confessions.

"Auricular confession is also one of their most gainful inventions, by which they shear their flocks four times a year. There are few people who do not at such times give them a piece of money, especially those who are guilty of great crimes, and thereupon they receive absolution, provided that, together with this, they do some little troublesome thing which the priests impose upon them, under the notion of penance, the better to colour that infamous traffic, and to make the people believe that it is not for the money they absolve them, for that would appear odious even to the most dissolute wretch in the world. I take no notice here of the great advantage the Pope and his clergy make of this confession to dive into the secrets of princes and grandees, that so they may make their own use of it, and take their measures thereupon to pry into the greatest secrets of men and women, which gives the ecclesiastics an opportunity to debauch all the sex, or to squeeze money out of them: for by this means they lead captive silly women laden with sins, and carried away with divers lusts, according to the words of the text."†

III. By the Reformation we have saved all the money which we should otherwise have given for penance.

About the time of the Crusades, "a year of penance was appreciated at twenty-six solidi of silver, about four pounds sterling, for the rich; at three solidi, or nine shillings, for the indigent; and these alms were soon appropriated to the use of the Church, which derived from the redemption of sins an inexhaustible source of opulence and dominion. A debt of three hundred years, or twelve hundred pounds, was enough to impoverish a plentiful fortune. The scarcity of gold and silver was supplied by the alienation of land, and the princely donations of Pepin and Charlemagne are expressly given for the remedy of their soul."‡

"Among their other inventions to obtain money, the clergy had inculcated the necessity of penance as an atonement for sin, and having again introduced the practice of paying them large sums as a commutation, or species of atonement for the remission of those penances, the sins of the people, by these means, had become a revenue to the priests; and the king computed, that by his invention alone, they levied more money upon his subjects than flowed by all the funds and taxes into the royal exchequer. That he might ease the people of so heavy and arbitrary an imposition, Henry required that a civil officer of his appointment should be present in all ecclesiastical courts, and should for the future give his consent to every composition which was made with sinners for their spiritual offences."§

IV. By the Reformation we have saved all the money which would otherwise be expended in pilgrimages to holy wells and other sacred places.

In our article on the Supremacy of the Pope, we spoke of the pil-

* De Souligny.

† Gibbon's *Rome*, vol. vii. p. 223.

+ *Ib.*

§ Hume's *England*, vol. i. p. 136.

grimages to Rome. But Rome was not the only place to which pilgrimages were made. In our own country there were numerous consecrated spots to which people repaired, with a view of obtaining temporal or spiritual benefits. One of the most celebrated was the shrine of St. Thomas à Becket, at which place the priests received in one year £954, 6s. 3d.*

There are similar places in Ireland at the present day. Loch Dearg, for instance, where the ferryman pays £260 per annum,† for the privilege of carrying the pilgrims to the sacred island. Such is the concourse of people to this place, that it maintains an establishment of four-and-twenty priests. Not only do the Catholic people lose their time and spend their money in making pilgrimages to such places, but they drive their cattle thither also, in order to obtain for them the blessing of the presiding saint. In the *Tablettes Romains*,‡ recently published by the Count St. Domingo, the following description is given of a festival in Italy:—"Speaking of dirtiness reminds me of the pig, and the pig reminds me of St. Anthony, who reminds me of this festival. As that saint was fond of this dirty animal, devotees have concluded that he was fond of every other animal, or bird, or beast, and he is invested with the protectoral-general of all that breathe. On the day of his festival, which is celebrated at Rome with great solemnity, the street in which this church is situated is crowded with horses and asses and pigs, on the heads of which the priests call down celestial benedictions, having first, however, secured a fee for every beast. The lower classes, who are too poor to possess such important animals, bring under their arms cocks, hens, and turkeys (ornamented with small red ribbons tied round their necks), that the saints may bless them with fatness, and preserve them from the maladies to which they are subject. As soon as all these creatures, down to the smallest chickens, have paid their tribute to the church, a priest sprinkles them with holy water; and if it happens that some little pig is possessed by a devil, and is obstinate (of which there are many examples), he is forthwith exorcised. It is not only the lower classes who observe these ceremonies; the nobility of the highest rank adhere to them with scrupulous piety, and horses, caparisoned with magnificent harness, on which coats-of-arms are emblazoned, have some difficulty in procuring a place, although the street is very large. When a coachman or charioteer finds his animals obstinate, he menaces them with the indignation of St. Anthony, after which, and a few cuts with the whip, they are sure to go forward."

Now these things occasioned a triple loss; first, here was a loss of the money actually expended; secondly, here was a loss of time, and time, as Dr. Franklin says, is money; thirdly, here was a loss in the habits of industry; for a person who has sauntered away his time in these pilgrimages, must have acquired such vagabond habits as would render him less qualified to preserve his ordinary avocation.

V. By the Reformation we have saved all the money we should otherwise have expended in decorating our churches.

Our Protestant churches are often expensively decorated; we have painted windows, and fine altar-pieces, and pretty little cherubim carved round the walls. But this bears no comparison to the costly decorations of a Popish church. Persons who have all their lives been in the habit of attending the Church of England, are struck with astonishment at entering the churches of

* Burnet's *Abridgment of the Reformation*, p. 261.

† Dillon's *Sketches of the Scenery, History, and Antiquity, in the North-west of Ireland*. Dublin, 1813.

‡ I have not a copy of this book, as it has been suppressed by the French Government; I therefore quote from a review of it in the first volume of *The Iris*, p. 167.

France or Italy. Pictures and images are things that cost money, and not a little money either. The professional singers who are hired to chant the services must all be paid. Besides, there is the expense of incense, of wine, of wax-candles, of lamps, of oil; but instead of enumerating any further, I will quote De Soulligny:—

“The tapers, wax-candles, and oil, that are spent in their foolish superstitions, as burning them before images, statues, hosties, and at funerals, &c., did formerly cost the kingdom of France perhaps eight or ten millions. I do not reckon here the incense which they burn to little purpose, because that is no great matter, and is grateful to the smell; neither do I take notice of the ornaments and raiment of their statues, images, and other idols, because they last long, nor of their mysterious vestments, adorned with fine lace, of linen, silver, or gold, or gold fringes, or embroidery with which their priests are decked, when they perform what they call divine service. Nor do I take notice of the great quantity of wine which is spent in their multitude of masses daily, because it nourishes those that drink it, nor yet of their wafers, or consecrated hosties that they keep, though it be so much flour lost; so that I content myself here only to reckon the loss of their tapers and oil, which I believe, including their loss of time in making or lighting their candles, and cleaning and lighting their lamps, amounted to eight or ten millions per annum.

“The expense of the wax is more perceptible to abundance of people than that of their oil, and especially to Protestants, who do not go often into the Popish churches, because they have seen a thousand times in the streets, and at the gates of the churches, prodigious quantities of great long tapers, flambeaux and torches, burning all at once; whereas they do not so much see the consumption of the oil. But, on the contrary, the Papists will judge that the expense of the oil is much greater, because they see in many churches ten, fifteen, or twenty lamps, burning all at once night and day; and in truth I am of opinion that the expense of the oil is the greater. There are few churches, nay, even in the country, but what have two lamps; and in cities there are churches that have ten, fifteen, twenty lamps or above, continually burning, besides what are in monasteries, convents, and chapels, both in town and country.”*

VI. By the Reformation we have saved all the money which would otherwise be expended in the habiliments of the clergy.

The late Robert Robinson of Cambridge calculated that the mere washing of surplices cost this country ten thousand pounds a-year. But who can calculate what is the expense of all the garments worn by the Catholic priesthood? The splendour of their appearance, particularly on high festivals, excites the attention of every one. Let us take a single priest, and examine what additional garments he has above those of a Protestant minister; let us calculate the expense of this gorgeous dress, and then let us suppose that every minister throughout the country were attired in the same expensive way, and we shall find it will amount to a considerable sum. I am not sufficiently acquainted with these matters to say how much that sum would be; but perhaps a milliner and an army clothier would be able to give us accurate information. In former times some curious canons were made respecting the dress of the clergy, for which see Burn's *Ecclesiastical Law*, vol. iii. p. 191.

(To be continued.)

WHY ARE OUR RULERS FOSTERING ROMANISM?

THAT all our rulers, of whatsoever name in politics, are equally disposed to acknowledge the demands and advance the interests of the Church of Rome by large grants from the public purse, may now be taken for granted. For a time, some professed to imagine that Lord Derby would prove an exception to the general rule, and some of his party were quite willing that this impression should go abroad as a means of promoting his return to office. But it is quite evident now that the whips of the Whigs are only converted into the scorpions of the so-called Conservatives. There is an insolent boldness, and a wasteful extravagance in the ostentatious support of Rome by the present Ministry, which throws the comparatively timid Romeward policy of their predecessors completely into the shade. We may, therefore, safely infer, that all our politicians are meantime sold to Rome, and that until some sweeping change takes place in the arrangements of political life, our Romeward progress under every change of ministry is likely to be steady and rapid. Taking this as our starting-point, several very important inquiries arise.

First,—What are the principal causes of this formidable result? To this question a variety of answers may be given. It arises in part from the spirit of indifferentism to all religion which prevails amongst so many of our leading politicians. Perhaps at no former period was this spirit of spurious liberalism more rife amongst statesmen, and therefore, except in so far as they are restrained by public opinion, they are quite prepared to support everything that calls itself religion, if by so doing they may calculate upon the least political advantage. Unfortunately, coupled with this spurious liberalism in high places, there is a sad apathy in the general public mind. Protestants manifest little indignant opposition against members of Parliament, who, calling themselves Protestants, are selling and sacrificing all the blessings of the Reformation, and, by so doing, betraying the religion and liberties of their country, and undermining the throne. On the other hand, Popery has become instinct anew with a galvanic life, and uses its political power with great energy and steady combination.

Another leading cause of the evil consists in the training of our leading politicians, and in the sinister objects which many of them are anxious to promote. Many of our politicians spend a large portion of their time in continental courts, and there become familiarized with the spirit of Popery, whilst at the same time, many of our higher classes are too much enamoured of the spirit of despotism, of which Popery is the effectual handmaid. If the secret thoughts of some of our statesmen could only be read, they would amount to something like this: "This English liberty, if it proceeds much farther, may threaten to destroy corruptions in whose continuance we have a deep selfish interest. How shall we arrest its progress? The most effectual means of chloroforming the public mind, and thus arresting the progress of public liberty, will be found in the influence of the Church of Rome. The priests of that Church have put down liberty over the Continent of Europe, and they may arrest its progress in Britain. Only let us get Popish power extended and consolidated, and we may bid defiance to the march of progress. A man who once kneels at the knees of a priest is a slave for life. If we can only therefore call this ally to our aid in time, we shall effectually inter-

cept and crush the march of liberty." Such, we have no doubt, is the secret idea of many of our deeper aristocratic politicians, although they have never clothed it with words, or might even pretend to disown it, and although they are supported by others who profess different objects. At all events, the friends of Protestantism and liberty may rest assured, that if the present state of things continues, the growing swarm of Romish emissaries will be found to a man the sworn friends of despotism, and will openly proclaim their principles, except in so far as they may pretend a love of liberty for the purpose of getting rid of our Protestant Constitution.

Secondly, What will be the issue of the present movement? This question is easily answered. There are only a few steps which Rome requires to take in order to victory. If she can establish the Confessional in the Church of England, or even in a considerable number of dioceses there, that will be a great step in advance. A still greater will be the abolition of the Act of Settlement, which requires that the Sovereign of Britain shall be a Protestant. This is only a logical sequence from many recent proceedings, and will be the next object of aspiration. There seems no ground, indeed, for keeping up any such prohibition, according to the principles now currently avowed by our leading statesmen. The Revolution was a mistake. There are rumours accordingly, that a dead set is being made by the Romanists on the Prince of Wales, who, it is said, has gone to spend the winter in Rome.* If such a prize could be secured, the Prince might, like Charles II., conceal his principles, and use all his influence on the side of Rome, if the Constitution could not be altered, and if it could, might openly avow his opinions, and lead the way in a profession of Popery which, in these days of indifferentism, and with a nobility already largely Romish, would soon become popular under such high auspices. The higher classes would go over in numbers. The next step would be, of course, to gag the press, as in all Romish countries, put down liberty of speech, and commence a system of open and secret persecution. If Rome could only get as much influence as would turn the scales, or even make a plausible show in Britain, she would not trouble herself to argue much about it, but would by means of French bayonets, or by any means however desperate, seek to accomplish her ultimate object. It may no doubt be said, that we are as yet far from such results, and that the past history of England proves, that when matters have reached a crisis the people rose up themselves and defeated the plots of the Romish conspirators. This is true, and we trust that the same results may occur again, for we are convinced that the Protestant spirit of England is "not dead, but sleepeth." Still, the former escapes of this country were of the most hair-breadth kind. She escaped only through convulsion and revolution, and partly because Rome attempted to "pluck the pear before it was ripe." Rome may have learnt wisdom by our former experience, whilst we may be given over by God to infatuation for our criminal forgetfulness of His past and present blessings, and our ready support of the great enemy of God and man, merely on the ground of worldly and infidel so-called expediency. He may leave us to reap the fruit of our own ways.

Thirdly, Another question is, What is to be done to avert such danger? Every man who is alive to the real peril of the country, should seek to spread the alarm. Every minister from his pulpit should, like a true watchman, proclaim the

* It is again said that this resolution has been changed in deference to public opinion. But the fact that such an idea was ever mooted is a singular proof of the recklessness of our statesmen. Future movements in this direction must be narrowly watched.

approach of the enemy, and seek to arouse the people. Every man who can make a speech, or write a lecture or an article, should feel himself bound to station on the side of God and liberty. There are, besides, specific measures which should everywhere be attempted. The subject of Romanism should be introduced into all schools and Christian families; and a young generation should be trained up in the knowledge of Protestant principles. A process of this kind is in busy operation north of the Tweed, and the new Protestant Institute at Edinburgh will, by the blessing of God, aid in securing the continuance of this process. But we have often asked, and we never yet have been able to get an answer, why not establish a Protestant class at Oxford and Cambridge? Why not prepare to cut away all the ground from beneath the feet of the Tractarians and advocates of the Confessional in the Church of England? Why not combine to send a few true and able Protestants to the Continent? A few determined men there, with clear heads and ready tongues, and standing aloof from party, would soon rally the whole Protestants on the side of liberty and the Constitution, by exposing the Romeward policy of the rulers, and at the same time the utter hollowness of the pretences of the Papacy. One thing that should be referred to continually in Parliament, is the utter want of liberty in all Romish countries. The impudent audacity of such a man as Dr. Wiseman should be laid open, in claiming the universal license in this country, whilst he is not only a party to refusing all liberty in Italy, but to the kidnapping principles which have lately shocked the country in the case of the Jewish child. The next general election will afford an opportunity to send some true and able men to Parliament; and Protestant constituencies had better look out in time for suitable candidates. As the Protestant churches, they have generally sunk into such a state of apathy, and become so drugged by the reception of grants of money, which they share with Romanists, that instead of being forward to arouse the community, many of them unfortunately greatly require to be aroused themselves. The salt has greatly lost its savour. The times are indeed ominous and alarming, and call for unceasing effort, sacrifice, and fervent prayer on the part of all who have "eyes to see, ears to hear, and an heart to understand." Protestants have greatly left their first love. The enemy, from whose bloody fangs our fathers escaped, is again within the gates, and on the way to victory; whilst the watchmen and guards of the city are in a deep sleep.

MOUNT ST. BERNARD'S REFORMATORY.

The abbot of this Government monastic institution has again addressed the public through the *Weekly Register*, and the following extract affords us information as to the workings of this Popish establishment, supported largely by the public funds. The extract speaks for itself:—

"The great and important work of a large Catholic Reformatory, is quite a new one in this country, and, prior to experience, one might expect that some, if not many, mistakes would be made: but, by patient perseverance and the knowledge of one's work, these mistakes will, in the course of time, I trust, be entirely rectified. The work we have in hand has had the formal sanction of the General Chapter of the Order, the approval of our own hierarchy, and the especial benediction of the Holy Father. Are not these signs sufficiently significant of the consoling fact, that the colony is the work of God? It would be blindness, indeed, to doubt it.

"We have 300 boys. The Government inspector wishes them to remain with us until their time of detention has nearly expired. It will be some months, therefore, before there will be any boys leaving the colony, except in the case of two or three.

This will give us more time to provide for their disposal on quitting the colony. Two Fathers of Charity, assisted by another priest, are now giving our boys a retreat, and preparing several of them for confirmation. Our good bishop hopes to administer to them the great sacrament next week. As usual during retreats, the grace of God has done great things at the colony. May the fruit be permanent. I am anxiously endeavouring to secure the constant services of a resident priest—one suitable to so important a post. The Government inspector, in his last published report, spoke rather unfavourably of the amount of work done by the boys. He observed that the monks at the Abbey eat little and worked much (a very good account of them), but that the boys eat much and worked little. The antithesis is certainly very striking. I am happy to say that the inspector, in his recent visit in August, thought and spoke very differently. The published report is for the year previous to this. In his last visit, Mr. Turner expressed himself quite satisfied as to the amount and quality of the work done by the boys during the past year, and said he should send to Government a very favourable report both of the work and school progress of the boys. I hope he will do so, for, in truth, I know, by my own observation, that the poor boys have worked well, and even hard, speaking generally; though in so large a number there are doubtless some idlers. As to the boys being well fed, or rather looking over-fed, it is not the great quantity, nor the good quality of the food which makes them so stout, and even fat, but it is the *blessing of God* on what they take (which is poor enough in all conscience), and a happy and contented mind. They have good appetites and good digestions, from the fine air, the plain diet, the steady work, the regular life, the cheerful discipline, and, lastly, from the good conscience. If the inspector knew the good effects of the *Confessional* on the appetite, the stomach, and the digestion, he would not have been so surprised, and, perhaps, disedified at the stout, and healthy, and jolly appearance, and the smiling countenance of St. Mary's boys.

"But a word on our wants. Our wants are still urgent; we want money, we want some more good brothers, religious and *educated* young men, capable of carrying on the glorious but difficult work of reformation: men of prayer, men of solid virtue, of self-denying charity, men of good sense and prudence. May our Lord send us some more such, and send them soon. We want, lastly, a holy and able priest to reside at the colony, and, under the superintendence of the abbot, to be a spiritual father to the boys, their guide, model, consoler, instructor, and guardian angel, always by their side: then would our boys make still more rapid strides towards an entire reformation.

"You made allusion in your last paper to my continuing at the Abbey, and in the congregation of La Trappe. It is true. The brethren at the Abbey and at the colony are in great peace, and we are all united, I trust and believe, in one heart and one mind, desiring only one thing, that the will of God should be done. Some matters, not unimportant, will shortly be finally arranged, to the great satisfaction and contentment of us all, by the commission the Holy Father has just nominated for that purpose; and we all expect, after a while, a fresh period of additional grace and prosperity both to the Abbey and the colony. I take this opportunity of offering our most grateful thanks to all those religious communities which have lately so fervently prayed for the spiritual and temporal necessities of the Abbey and the colony. I feel sure that their pious supplications have been already answered in a very particular manner. In return, we will not forget to pray as fervently for all those who have so charitably and, through the grace of Almighty God, so successfully prayed for us.—Believe me, dear Sir, yours faithfully in Christ,

†Bro. M. BERNARD, Abbot.

"Feast of St. Edmond, Nov. 16, 1858."

CONFERENCE RELATIVE TO THE REVISION OF THE LITURGY.

A CONFERENCE of clergy and distinguished laymen, which may lead to very important results, has taken place at the Caledonian Hotel, Adelphi. The conference, which lasted several hours, was held for the purpose of taking into consideration the propriety of initiating forthwith a great national movement in favour of a revision of the Liturgy. Both clerical and lay representatives were present from all parts of the country. We have been put in

possession of an outline of the proceedings which took place on the occasion ; but as the conference was intended to be private, because it was but a preliminary step, we do not feel ourselves at liberty to communicate all the information as to what occurred, which has been furnished to us. Suffice it to say, that General Alexander presided on the occasion, and made a speech which was admired by all present for its enlightened and comprehensive views. Lord Ebury was also one of the laymen present, and he likewise spoke with great feeling and force in favour of the proposed Liturgical revision. At the conclusion of his speech the noble lord said, with an emphasis which made a deep impression on all present, that if the movement, which had been initiated that day, were not of God, it would come to nought ; but that if it were of God, it would be crowned with success. It was stated in the course of the proceedings, that the services of the Church, as practised in the Chapel Royal before the Queen, were very materially abridged. Not only was the tone of the meeting altogether earnestly in favour of a revision of the Liturgy, but there was something singularly significant in it,—something which seemed to presage the success of the movement. It was resolved that large public meetings on the subject should be held in all parts of the country. The expression of a feeling of “no confidence” in the bishops, so far as regarded the contemplated movement, was so general and so energetic, as to be practically equivalent to formal resolutions passed to that effect. Though the majority of the conference consisted of clergymen, it was the prevailing feeling, fully and forcibly expressed, that for the success of the movement their dependence must, under Providence, be chiefly on the laity. It was also agreed that petitions to Parliament, especially to the House of Commons, should be presented from all parts of the country, praying for Liturgical revision.—*Morning Advertiser.*

A WARNING TO PARENTS.

At the beginning of a new-year we desire to speak a word of warning to parents, especially of the middle and working-classes. We rejoice to think that our circulation is increasing among this class ; for, as Popery advances, despotism will advance, and our middle and working-classes will become the greatest sufferers. Rome is indefatigably active, and the following remark by one of our missionaries describes constant personal experience amongst the working-classes :—

“Protestant people must frequently listen to Popish arguments in consequence of being surrounded by Popish neighbours. They are at times called upon to give information on some point which has been brought up, or expose some sophism which has been used to prove such a proposition as ‘The Roman Catholic Church is the true church.’”

This general fact is full of instruction and warning. No parent can tell when he may have to remove his family to a Popish district surrounded by Popish influence. For families in such circumstances, Rome is ever on the watch, and will leave no stone unturned to pervert parents and children. The clear conclusion is then, that it is the duty of every Protestant parent to make himself master not only of the principles of his own faith, but also of the principles of that faith against which his forefathers protested, and against which he himself, so long as he deserves the name of Protestant, is constantly protesting. Now, how few of our people are able to give a clear and intelligible answer on such points as we have referred to. Alas ! That

portion of our population which can best do so is fast disappearing, and a generation is coming into their place who know little of these things. But is it befitting the natural guardians of a family to be in such ignorance? Have they not pledged themselves to sanctify the Lord God in their hearts, and are they not bound to be ready always to give an answer to every man that asketh them a reason of the hope that is in them, with meekness and fear? (1 Pet. iii. 15.)

Our missionaries say,—

“Sometimes individuals who have been in connexion with a Protestant church, require baptism for their children, and have no higher idea of this ordinance than that of ‘naming the child,’ and think themselves very badly used when this privilege is denied them by our ministers. They say, ‘We find our Roman Catholic neighbours have a great advantage over us in this matter, and as we do not think that we are doing justice to our children in allowing them to grow up *unnamed*, we apply to the Popish priest to have this done for us.’”

Here, then, is the fatal result of a gross error on the single doctrine of baptism. And if this be so in regard to the parent, how much worse will the evil become on the part of the rising family! The same missionaries inform us of the sad consequences:—

“In such cases not only are the houses open to Popish visitors of every description, but the doors are shut against the Protestant visitor, as the parents are ashamed to disclose what has taken place.”

But the evil does not stop here:—

“Such children are claimed by the Popish priest, and care is taken that as soon as possible they are brought up under Popish instruction.”

Now, can there be a sadder spectacle! Protestant parents, in consequence of an error on a rudimentary point of doctrine, become the instruments of selling themselves and their children to idolatry even worse than that of Baal. Oh, what a lesson this is, not only to parents, but to ministers and Sabbath-school teachers!

Our missionaries testify farther as follows,—

“We have found amongst Protestants, generally, women who have married Popish husbands, and then forsaken their faith. They are, however, not able to point out wherein they had been dissatisfied with Protestantism. They generally state that they are more sincere worshippers than formerly, because the solemnity of the Catholic Chapel has a beneficial effect upon them, and that they are sure the church will teach nothing but what there is good reason for; therefore, they argue, we will believe the church.”

This illustrates the sin and folly of “being unequally yoked,” and proves that when no vital religion is in the heart, the sensuous worship of Rome, pandering to all the tastes of sinful depravity, will have the predominance; and after a little, the right of private and independent judgment becomes superseded by an implicit and a slavish faith in all the teachings of the Romish priest.

“In the infirmaries,” say the missionaries again, “a regular course of proselytism is pursued by Papists and Puseyites, both male and female. One woman, in particular, was for several months annoyed by both, and even when she left the infirmary, she was followed to her own house by a Puseyite lady and gentleman, who endeavoured to persuade her to learn their prayers and partake of their consecrated articles.”

Now, if this woman had not been well grounded in Protestant principles, and attended by her own missionary, the consequences might have been fatal.

Again, if a Protestant turns unwell, the Popish neighbour is the first to offer the services of her priest; and often through the attentions of the priest

and sisters of mercy a feeling of gratitude springs up, and the Protestant and her family are drawn over to Rome.

A poor family comes from the country, and settles down in some of the wynds in our large cities. The husband has been unsuccessful in getting into work; the children become ragged, and cannot be sent to school. The Popish lady, with zeal deserving of imitation, enters the house, offers to clothe the children, and promises them a free education. Is there here no risk? Humanly speaking there is, unless the parents have a clear perception of what Popery really is.

Another illustration.

A young lad, the son of a Protestant widow, becomes an apprentice to a hatter. The foreman, or one of the journeymen, is a Roman Catholic. He sees the boy is fond of music. He strives hard to get the boy to his own lodgings, that he may gratify his taste, and after that to get him to accompany him to the chapel on "a great day," when there will be splendid music. And had not the widow mother had a clear understanding of the wiles of Rome, and had not her son been obedient to her injunctions, the boy would have been ensnared, and would have become a dupe of Rome.

Now, we ask, have we not sufficient warning in all this to be on the alert in regard to the middle and working-classes? Ought we to stand aloof from teaching them the principles of Popery, because, forsooth, it looks like controversy? There is abundance of controversy at present, but chiefly on the wrong side. It is absolute folly to say, that if the people are taught the simple word of God, as they are pleased to say, all will be well. It is as if the farmer were to say, "Sow the seed and take no notice of the weeds." This is not the mode of teaching which the Scriptures exhibit. They tell us to "contend earnestly for the faith." Ought not our people to be able to refute error, as well as to know thoroughly the truth? And how can they refute error unless they know what the error is? Has not every Protestant to fight against the wiles of the Devil? "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of the world, against spiritual wickedness in high places." And what is the conclusion which the Apostle draws? "Wherefore take unto you the whole armour of God, that ye may be able to withstand, and having done all, to stand."—Eph. vi. 12, 13.

PROTESTANT STATISTICS.—GLASGOW.

In prosecuting the warfare with Rome, we ought neither to underestimate nor exaggerate the strength of the enemy. We should sit down, and calculate the forces Protestantism can bring into the field (Luke xiv. 31, 32). Taking into account both their numbers and their discipline, with all those qualities which, under God, are likely to insure victory in the last, but most tremendous conflict with Popery, in which the Church of Christ has ever been called upon to engage. Persuaded that it is our wisdom, as well as our duty, to obtain an accurate view of the hosts of Evangelical Protestantism, the writer of these lines would, in a series of brief articles, direct attention to the subject of Protestant Statistics, commencing with the commercial and manufacturing capital of Scotland.

In 1560, the year Romanism was overthrown by an Act of the Scottish Parliament, the population of Glasgow, according to the most reliable autho-

rities, did not amount to more than 4500 souls. For these there was very sufficient spiritual provision made by the Church of Rome; that is, measuring simply by the number of ecclesiastics and ecclesiastical structures. The Cathedral, or High Church, dedicated to St Mungo, was, besides the Archbishop of the diocese, regularly supplied by thirty-two members of the chapter, all of whom were compelled to reside throughout the year in its vicinity, their parishes in the country being watched over by vicars. Then, in the lower parts of the city, in what is now denominated the Trongate, stood the collegiate church of Saint Mary and Saint Anne, and in it a Provost and eight dignitaries, termed prebends, regularly officiated. Scattered throughout various parts of the city, and the suburb of Gorbals, might be seen chapels, dedicated to St. Nicholas, St. Rollock, St. Mungo, St. Thanew, the mother of St. Mungo, St. Thomas the Martyr, St. Dominic, St. Mary, St. Francis, and St. Ninian. It must be acknowledged that the support of such an establishment must have constituted no light burden on the community, more especially considering the comparative poverty of Scotland, during the reign of the Roman Antichrist. Indeed, from such publications as the *Book of our Lady College*, and other records of Popish foundations in Glasgow, it is evident to all, that the wily priests and monks had contrived, with all their pretensions to self-denial and heavenly-mindedness, to secure an extraordinary amount of secular property, and that in lands as well as money. Little wonder is it, that their successors curse the fatal day which saw their ill-gotten wealth restored to the rightful owners.

The present population of the municipality of Glasgow is almost 400,000, and although there is unhappily not a little spiritual destitution to be met with in this huge mass of human beings, yet Protestantism has done more to evangelize these thousands than is generally imagined. Since 1816, when St. Andrew's Roman Catholic Chapel, the largest in Glasgow, was erected, Popery has erected only four additional mass-houses, and fitted up two other buildings, for the celebration of the Romish service, whereas, at this moment, independent of mission-houses, where city and congregational missionaries conduct Divine worship, there are about 140 Protestant churches, from the Kelvin on the west to Parkhead on the east, and from the Queen's Park on the south to Port-Dundas on the north. What the relative proportion of Protestants and Roman Catholics may be, just now, in Glasgow, it is impossible precisely to state. One thing is certain, that Romanists grossly overestimate their numerical strength; and from a list that lies before us, we perceive that during the last seven years, some thirty Protestant churches have been either built or rebuilt within the municipal boundaries, whereas during the same period, and within the same limits, Romanism has not constructed or reconstructed a single chapel. Let us, then, give glory to Jehovah, the fountain of all our temporal and spiritual prosperity, and steadily aim at the Christianization of the whole earth.

ROBERT GAULT.

GLASGOW.

GOVERNMENT REFUSING INFORMATION.

THE following correspondence is instructive. It proves that Government, although most willing to endow Popery, are not willing to have their malpractices exposed. They may rest assured, however, that their attempt to draw a veil of mystery over these transactions will only increase public

curiosity, and we trust that some one in Parliament will extort a full confession:—

OFFICE OF THE SCOTTISH REFORMATION SOCIETY,
6, York Place, Edinburgh, Nov. 27, 1858.

TO THE RIGHT HON. HER MAJESTY'S SECRETARY
OF STATE FOR WAR.

SIR,—I am instructed to take the liberty of asking the favour of your informing us whether the report be correct that leave has been given to allow mass to be said in the Cork Military District Prison, and that an annual sum of £35 has been awarded for carrying out such a purpose?

We wait an early reply. I have the honour to be, Sir, your humble and obedient servant,
(Signed) G. R. BADENOCH.

WAR OFFICE,
Pall Mall, S.W., December 11, 1858.

SIR,—I am directed by Secretary Major-General Peel, to acknowledge the receipt of your letter of the 27th ultimo, making certain inquiries respecting the arrangements made for the spiritual welfare of the Roman Catholic troops at Cork. In reply, I have to inform you, that the Secretary of State for War, as a matter of courtesy, has answered your previous inquiries, but that he must decline entering into any farther correspondence respecting the arrangements to which you allude,—I am, Sir, your obedient servant,

(Signed) HARDINGE.

G. R. BADENOCH, Esq., 6, York Place,
Edinburgh.

ANOTHER CONVENT IN GLASGOW.

We have been favoured with the copy of a slip, in the form of a blank cheque, on green paper, of which the following is a copy:—

No.

Name,

Residence,



No.

A subscription of one shilling is solicited for the Erection of a Convent of Mercy in Glasgow.

In favour of the subscribers, upwards of 300 Prizes will be drawn in St. Mary's School, Abercrombie Street, May 28, 1859.

We are informed that some thousands of the above slip are either in circulation, or about to be circulated in Glasgow, and we do trust our Protestant people will not involve themselves in the responsibility of rearing up such institutions.

PROTESTANTISM: THE LADIES.

THE women of England are as deeply interested in the great contest now going on with Tractarianism as the men. Their happiness depends upon Confession and Absolution to a "Priest" being finally put down in this country. The catalogue of crime in every Popish nation in Europe appeals to the judgment, as well as to the fears of the women of England. Will they

be found on the side of their fathers, husbands, and brothers, fighting against the polluting system? *We doubt it not.* Already the ladies of our town have formed a "Ladies' Committee," to assist the Protestant Association. Unless we are mistaken, the plan is the very best that could be adopted. Hundreds of the wives and daughters of England should unite with them. We have reason to believe that Branch Protestant Associations will shortly be formed throughout the kingdom: wherever these are established, the ladies should be invited to join. Not that it is either needful or decorous that they should be brought before the public: this is not required: but, think what incalculable good might result from ladies taking up the cause systematically. We venture to say—*it is their own cause.*

The women of England, at the Reformation, set them a bright example. Let them read that very interesting work, the "Wives of the Puritans," to see what our foremothers were, and they will fulfil their obligations at the present time.

Christian ladies should associate together in the *great work.* They have a large province for labour—the distribution of tracts, the circulation of petitions, the collection of funds to meet necessary expenses, and, above all, reading the Scriptures to the poor or sick, and united prayer. These—all these—are ways in which women can properly help forward the cause of truth.

Shall we add one thing more? Ladies,

"There are fifty-three nunneries in England, containing about 1500 nuns. Many of these young females would gladly escape the consequences of vows taken in ignorance or rashness, and enter upon the useful duties of social life. Many of them long to be delivered from the endless round of irksome tasks imposed upon them as ordinances of religion, and to be allowed to serve God according to the dictates of conscience and the precepts of the gospel. Many of them pine for freedom, remembering the happy days of childhood, the fond tenderness of parents, and the blessings of home. But they may not; for they are not free. Their liberty of thought is restrained by vows, and their egress from confinement is prevented by numerous restrictions. How many there are so miserably bound we know not; but we have a right to know. The personal freedom of any British subject should never be curtailed without the deliberate sanction of legal authority. You enjoy the blessings of which these helpless females are thus deprived. Will you aid us in restoring their privileges to the unhappy inmates of English convents? Will you give expression to your sympathy as women for those of your own sex suffering under this unnatural treatment?"

You will!—yes; and, by God's aid, the victory for which we strive will be given us, encouraged by your assistance and stimulated by your example.—*The Brighton Protestant.*

RIBBONISM.

THE Lord-Lieutenant of Ireland has issued a proclamation against Ribbon Societies in that country; and the following discloses the hideousness of this Popish Machinery. It is written by a jail chaplain, and professes to give, on the authority of a Ribbonman, an account of the organization of this fearful system. In many particulars it tallies with former statements made by members of the Society. The reverend gentleman admits that he received his information from polluted lips, it being given to him by a man whose hands were stained with blood, who had been an accessory before the fact to a murder, and who narrowly escaped the penalty due to his offence by betraying

his fellow-murderers. Notwithstanding all this, however, he believes the man's representations, of which the following is the substance :—

Orders.—There are in the Ribbon Society five orders or distinctions. 1. The county delegate. 2. The parish-master. 3. The body-master. 4. The committee man. 5. The mere Ribbonman. The first four grades possess authority; the fifth does not. Each county in Ireland has a delegate, and every shire in England and in Scotland in which Irish emigrants are in any number located, has its delegate and its lodges.

Election of Delegates, and their Duty.—The county delegate is elected by the majority of parish-masters within his own county. Their duty is at each quarterly meeting (usually held in the chief manufacturing towns, such as Liverpool, Manchester, Glasgow, or Dublin) to settle on the signs and passwords which are to be used during the ensuing quarter, and to disseminate them. The signs and passwords are denominated ‘goods’: such meetings are never dissolved without arranging where and at what particular house the next quarterly meeting will be held.

Lodge Meetings.—These meetings are invariably held in some public-house which has a private room. The members gradually assemble, so as to escape notice. When assembled they appoint five or six of their body to act as tylers, whose duty it is to bring in any drink that may be required, and to exclude all persons who are not in possession of the signs and passwords of the day. At those meetings a chairman is elected, who is to preside and regulate their proceedings.

Proceedings of the Secret Tribunal.—Each grievance complained of is fully discussed: the obnoxious magistrate, landlord, or agent is placed on his trial, sentenced to death (if pronounced unfit to live), or if not to death, to some mitigated punishment, such as beating, or destruction of his property by fire or otherwise; or he is pronounced not guilty—the rare exception to the general rule.

Sentence, how executed.—If a murder is determined on, the duty of executing the sentence does not devolve on the delegate of the county within which the meeting which passed it was held. The aggrieved party in whose favour the decision has been made proceeds to the parish-master of a district in another county; the first eight or ten men who are then for duty in that district return with him to the spot which he is prepared to indicate. If any prescribed punishment is to be inflicted, from murder to a beating or destruction of property, he points out the individual or place, and keeps himself in the background, whilst the others execute his purposes; and if the party which executes these escapes arrest on the spot, his identification is nearly impossible. Every member of the body is bound by his oath to obey his leader, at two hours' notice, under the penalty of death. All sentences are to be carried into effect before the ensuing quarterly meeting.

Faults, how provided.—The county delegate is at some expense when he attends a quarterly meeting, held (it may be) in Dublin, Liverpool, or Glasgow: he is then reimbursed. It is the duty of each delegate to have an efficient parish-master for each parish within his county. On his return from the quarterly meeting with the ‘goods,’ he directs the parish-masters to meet him at some named market or fair, to obtain from him the signs and passwords. For these they each pay him the sum of 5s., which amply compensates him for his outlay. The parish-master is bound to have under his command twenty or thirty body-masters: to them he imparts the ‘goods,’ for which they each pay him 1s. The body-master has also under his command some twenty or thirty of those of whom the fourth order is composed, and from each of those he receives the sum of 6d. They are communicated to the men of the fifth grade without any specific charge. No one of this order can reach a higher rank, except he signalizes himself by picking down an obnoxious magistrate, landlord, or agent, or by the commission of some daring outrage. None except those of the first three grades have authority to make a member.

“Such is the Ribbon system, and one better contrived for purposes of evil can scarcely be conceived; it almost defies the law. A magistrate or police-officer has information given to him that a lodge meeting will be held at a certain time in a certain public-house. He goes there; he sees a number of men in a private room, supplied with drink, but he hears or sees nothing which would justify his interference; no book or papers of any description, no appearance of any business being transacted; nothing is committed to writing; the signs are communicated to the initiated by signs, the passwords orally, and committed to memory. If it should happen that an associate is brought to trial for an outrage, money and witnesses for the defence are abundantly supplied. The following passwords and signs were those of a recent quarter :—

“ We are expecting a change.

In what case?

The present Ministry.

(*Quarrelling words.*)

Don't be contentious, Sir—

Not with you.

(*Night words.*)

The clouds are heavy—

A storm is at hand.

Signs:—The right hand rubbing the back of the head, the left thumb in the left waistcoat pocket.”

For the information of your English readers, an explanation of the threecfold division of the passwords may be necessary.

“ If a member enters a room where persons are assembled, and desires to know if there are any of the body present, he puts the question, ‘ What do you think of the times?’ If the correct answer is returned, he at once recognises a member.

“ He is in a fair or market; he sees a man engaged in a row; he says to him ‘ Don't be contentious, Sir.’ If he receives the proper reply, he immediately ranges himself on his side.

“ Travelling at night, he meets a man; it is too dark to distinguish him. He observes—‘ The clouds are heavy.’ If he receives a correct reply, all is well.”—*Witness.*

THE RECOVERY OF THE O'MALLEY CHILDREN.

In our last paper we gave an account of the abduction of certain children from the Tuam workhouse. Many of our readers may know that by the decision of the Lord Chancellor of Ireland the priests have been compelled to abandon their prey. As the priests of Tuam have given their version of the separation of the female children from the Sisters of Mercy, the following letter from Mr. Martin, the solicitor of the aunt of the minors, may not be deemed uninteresting:—

“ TO THE EDITOR OF THE ‘ DAILY EXPRESS.’

“ SIR,—When the Lord Chancellor's order was pronounced in this matter I considered, under the very peculiar circumstances of the case, that I would best discharge my duty as solicitor for the guardian appointed by the Court by attending with her, and by endeavouring to carry out his lordship's order in a quiet, and, at the same time, in an effective manner. I proceeded accordingly, on Monday last, accompanied by Mrs. Robinson, to the convent of the Sisters of Mercy, Tuam, where, after some delay, we were admitted, and received by Mr. Higgins, solicitor, the Rev. Mr. Coyne, Mr. Gannon, and three men in attendance. With them we entered the school, where the eldest girl, in an apparent state of terror, clung to one of the nuns, crying bitterly; the second child going at once up to her aunt, and expressing her readiness to go with her; the youngest child simply crying. I stated our object in coming, and requested the nuns to advise the children to go quietly, but they refused to interfere. Mr. Gannon and others exclaimed that it was shameful conduct, and I at once perceived that the longer we continued the more embarrassed the scene would become, and accordingly I lifted up the eldest girl gently, telling her she should come with her aunt, who at the same time took up the youngest child, the second walking by her side. We then left the convent, the children becoming rapidly quiet, and immediately after the eldest girl was released from the presence of the priest and nuns she begged of her aunt not to blame her, as she was frightened by Father Coyne and the nuns. Before the expiration of half an hour the children became perfectly quiet and happy, giving up of their own accord certain charms which they were instructed to wear concealed next their persons, and that so long as they continued to retain them they would not be Protestants. I have one of the charms so surrendered in my possession at present, being a brazen medal, with a figure of the Virgin Mary, and the inscription ‘ Holy Mary, conceived without sin, pray for us,’ on one side, and on the reverse the letter ‘ M.’ with a large cross and two hearts. On the following day (Tuesday), we proceeded to Westport, where we found the eldest boy working with a shoemaker, who alleged the child was his apprentice, and refused to let him

go, but, on seeing the Lord Chancellor's order he allowed him to leave with his guardian. We thus had obtained the possession of four of the minors, the four younger children remaining with William O'Malley. From this man's violent conduct on a former occasion, when Mrs. Robinson endeavoured to see the minors, from the isolated position of his cabin, and from the excited state of the feelings of the country-people, we had reason to suppose that the execution of the Chancellor's order might lead to a breach of the peace. We therefore obtained a magistrate's order for a body of the constabulary to accompany us on the occasion. We then proceeded across an unfrequented mountain road to the residence of O'Malley, the approach to which was such that were it not for the presence of a seasonable frost our ears could not have accompanied us. O'Malley's miserable abode lies at the foot of a barren hill by a small lake. On the appearance of our party a woman with a child was observed to leave the cabin in haste, and on our arrival a distressing sight awaited us. The twins, aged three years and a half, and the infant, one year and nine months, were shivering by the remains of a turf fire, in a shocking state of filth—want, neglect, and poverty, destroying their health. From such a state of things, under Providence, we rescued the helpless orphans; but, finding one still absent, we asked O'Malley where he was. He at first denied knowing, but, on telling him we saw the child removed, and on my informing him of the consequences which would result in the event of his disobeying the order of the Court, he offered to go for him, provided I allowed him to take one of the cars; which request I complied with, and in about twenty minutes he returned with the child. Such is the simple narrative of facts. The eight minors are now under the tender care of their mother's sister. I fear that the health of the younger children will be permanently injured by the shocking treatment they have been subjected to; but it is gratifying to be able to add that the faith of the elder does not seem to be effaced by three months' ecclesiastical intimidation, drilling, and training.—I remain, Sir, your faithful servant,

“JOHN MARTIN.”

MARY INVOKED TO STAY THE ERUPTION OF VESUVIUS.

On the 30th of May we ascended, with many others, to stand by the burning lava that was moving slowly and solemnly down the side of Vesuvius. It was a glorious and marvellous sight—the earth vomiting forth its hidden fires—those, perhaps, that are one day to burst forth in judgment for its destruction. Trembling men were seeking salvation from the molten torrents, but not from the God who made the mountain, and kindled these fires. It was by mediation that they approached God for mercy. But it was not through the one Mediator Christ Jesus, but through a dead woman, and whose ears, were she even alive, could not catch so many and so far-distant suppliant voices as are hourly in vain addressed to her. As we ascended, we were struck with the multitudes descending, more numerous than mere sight-seers would be even on such an occasion. At length the mystery was solved. We soon met an immense crowd, completely filling the road for a long space. All were uncovered and singing. In the midst were the priests—“blind guides of the blind”—carrying the Madonna, the dressed-up image of the Virgin Mary. They had been at a chapel some way farther up, imploring her intervention to stay the devouring element that was already burning up their vineyards, and in its farther progress threatening their homes. They were now returning with her in worshipping procession. Strange infatuation! She was to stop a volcano, but could not, without their help, move up or down its silent sides. What wonder, then, they sought unto her in vain. The very next evening the lava had descended and crossed the road within five minutes' walk of the chapel where her votaries had knelt before her. Ah! when will they discern “the lie that is in their right hand,” and turn from idols to the true God, and from dead men and dead women to the living Christ, from Mary to Mary's Saviour and God.—*From a friend who lately travelled in Italy.*



THE REIGN OF BLOODY MARY.

WE are glad that the accession of Queen Elizabeth was so generally commemorated in England. Perhaps the previous reign of the bloody Mary gives one the best idea which history presents of the fiendish spirit of Rome. A true emanation from the god of this world who was "a murderer from the beginning," it actually exalts the basest passions of human nature into virtues, and teaches men to glory in their shame. The number of persons burned alive during these four dismal years, as stated by Lord Burleigh, the Prime Minister of Queen Elizabeth, was two hundred and eighty-eight. Besides these, large numbers perished by imprisonment, torture, or famine. Let us weigh the names as well as count them. They are the brightest of the period. It was the rank, the learning, the virtue, the worth of her kingdom, that Mary and her minions dragged to the stake. Nor did she burn them only; she horribly tortured them at the stake. We beg to give a specimen. We know we shall shock the sensibilities of some of our readers, who may deem the *telling* of these cruel deeds a greater offence than the *doing* of them. But this we cannot help. It is salutary to show that the "tender mercies" of these persons are what the Bible declares them to be—"cruel." It is Bishop Hooper that now stands at the stake; and that stake is planted at the end of his own cathedral in Gloucester. What the reader mayhap has not nerve to peruse, this martyr had courage to endure:—

"The hoop prepared for his middle was then put round him with some difficulty, for it was too small. The fire was kindled; and 'in every corner there was nothing to be seen but weeping and sorrowful people.' His sufferings were very severe; two horse-loads of green fagots had been piled round the stake; these would not burn

freely : and the morning being lowering, with a high wind, the flame of the reeds was blown from him. A few dry fagots were then brought, but the quantity being small and the wind boisterous, the fire only reached his legs and the lower part of his body. During this time Hooper stood praying, 'O Jesus, Son of David, have mercy upon me, and receive my soul!' When this fire was spent, he wiped his eyes with his hands, and mildly but earnestly entreated that more fire might be brought. At length a third and fiercer fire was kindled ; some gunpowder which had been fastened to him exploded, though with little effect ; but after some time the flame gained strength. He continued praying 'Lord Jesus, have mercy upon me ! Lord Jesus, receive my spirit,' till, as a bystander relates with painful minuteness, 'he was black in the mouth, and his tongue was swollen, so that he could not speak ; yet his lips moved till they shrank from the gums ; and he smote his breast with his hands till one of his arms fell off ; he continued knocking still with the other, while the fat, water, and blood dropped out at his fingers' ends, until, by renewing of the fire, his strength was gone, and his hand did cleave fast to the iron upon his breast. Then, bowing forwards, he yielded up the spirit,' after suffering inexpressible torments for nearly three-quarters of an hour, yet 'dying as quietly as a child in his bed.'"

PLAIN WORDS TO EARNEST MEN.

INFALLIBILITY.—Questions for Roman Catholics. (All texts quoted from the Douay Version). 1. The question between Protestants and Roman Catholics is not, whether man needs infallible teaching, or whether God has given infallible teaching. That is admitted on both sides.

2. The question is,—Where is a man, anxiously inquiring the way of salvation, to find that teaching? Protestants confidently say, In the Holy inspired Scriptures ; Roman Catholics, with no less confidence say, In the Holy (Roman) Catholic Church.

3. The Church of Rome admits that the Scriptures were "inspired of the Holy Ghost," and that they, therefore, contain an infallible sense ; but she says that she alone knows that infallible sense.

4. If the Church of Rome knows the infallible sense of Holy Scripture, she will of course put her people in possession of that sense ; so large a portion of Scripture being originally addressed directly to the people. (See Epistles of Peter, Paul, John, &c.)

5. Where is a Roman Catholic to find his Church's infallible commentary on Holy Scripture,—for example, on the two epistles of the great Apostle Peter? Would it not be very strange if his church never gave any such commentary?

6. In the Creed of Pope Pius IV. Roman Catholics are taught to say, "I admit the Holy Scriptures according to that sense which our holy mother the Church has held, and does hold ; to which it belongs to judge of the true sense and interpretation of the Scriptures."

7. If when you get a Douay Bible into your hand, you have the Church's infallible sense along with it, it is very easy for you to carry out the above declaration.

8. But if Dr. Cullen or any other of your clergy put a Douay Bible into your hand, and do not, at the same time, give you the Church's infallible commentary, your reading is plainly a mere delusion. You can make nothing of it. You cannot understand it. You dare not.

9. It would be very consistent for your clergy to say,—“You cannot understand the Scriptures without an infallible commentary from the Church. But the Church has not seen fit to provide you with such a commentary ; therefore leave the Scriptures alone ; you have no business with them.”

10. Is it consistent or candid for your clergy to say,—“You can get nothing but harm from the Bible, unless you put on the spectacles of the Church’s interpretation,”—and then give you the Bible, without the spectacles?

11. The Church of Rome never professed to give an infallible commentary on any one chapter of the book of God. If she did, what chapter is it?

12. You may refer us to the notes in the Donay Bible. Every intelligent Roman Catholic knows that they were not written by his Church at all, but by a few private Romish doctors. Dr. Doyle said in his examination before the House of Lords in 1825, that these notes were of “no weight, the authors of many of them not being known.” (Report of Evidence, &c.)

13. Roman Catholics are willing to build their hopes for an unchanging eternity upon the infallibility of their Church’s teaching. It is plain, however, that before they can trust to the infallibility of their Church, they must be convinced by infallible proof, that she is the true Church. Where do they get this proof?

14. They refer us to the Holy Scriptures. (See Butler’s *Catechism*, *Grounds of Christian Doctrine*, &c.)

15. Is there any intelligent Roman Catholic who, when he honestly thinks of the matter, will not admit, that this implies these three things,—

1st, That the claims of his Church are to be brought to the bar of Holy Scripture.

2d, That the Holy Scripture is an infallible guide to the man who wants to find out the true Church.

3d, That, with God’s help, he can so far make out for himself the meaning of Holy Scripture, as to be infallibly sure where the true Church is to be found.

16. It is the very essence of Protestantism, that the written word of God is an infallible guide to the man who honestly wants to find out the way of salvation. No Roman Catholic can prove his Church to be the true Church of God, without assuming this fundamental principle of Protestantism.

17. We hold many doctrines in common,—for example, that there is such a thing as the atonement of our blessed Lord. You ask me, a Protestant, why I believe that doctrine. I point you at once to the Holy Scriptures, as my authority. I ask you, a Roman Catholic, why you believe that doctrine. You point me at once to your Church.

18. It is not unfair for me to ask you in reply,—How do you know that your Church is not leading you astray? You point me to “many plain texts of Holy Scripture”—“Thou art Peter,” &c., “Hear the Church,” &c. (See *Grounds of Christian Doctrine*, &c.) My first step is to Scripture, as my authority. Your second step is to the same Scripture, as your authority. We both build on Scripture at last; we must do it; and we both assume that we can, with God’s help, so far understand what it says, that we are prepared to build our eternal hopes on what we believe to be its testimony.

19. If the Scriptures are so plain when they speak about the Church, might we not expect they would be equally plain when they speak about Jesus, the blessed Saviour and Head of his Church?

20. Are you prepared to say, that all about Christ is “hard to be understood,” and all about Peter, easy?

21. But you say, we receive the Holy Scriptures on the authority of the Church. Nay, you have admitted the very reverse, that you submit to your Church on the authority of Holy Scripture.

22. You ask, on what authority do I receive Holy Scripture? I reply, on the authority of evidence—the evidence of history, of fulfilled prophecy, of undeniable miracles performed by its writers, of its subject, of its style, of its effects—all confirming, by the highest kind of proof, its own claim to be the Word of God.

23. These proofs, and many others of the same kind, have, every one knows, convinced thousands of infidels; and they are the very proofs Romish missionaries use in dealing with the heathen, who, of course, would only laugh at any unsupported claims of Church authority.

24. The moment they refer to the Scriptures to prove the Church, they assume that the Scriptures have an authority independent of the Church. That is Protestantism.

25. But let us look at some of the texts that, you say, teach the infallibility of your Church, *e.g.*, Matt. xvi. 16—"Thou art Peter; and upon this rock," &c.

26. We say this teaches:—

1. That Peter was a bold, fearless disciple—"Thou art Peter," (*Gr. Petros*, a stone.)

2. That the Lord Jesus has a Church on earth, the Church of true believers, the children of God. (See 1 Cor. i. 2; Eph. v. 25-27, &c.)

3. That this Church is built upon a rock, (*Gr. petra*;*) namely, Christ himself, the Son of God, as confessed by Peter, verse 16.

4. That Christ will always preserve his Church in the world, and that it will never fall, either through heresy, or persecution, or the reign of sin, or any other device of "the gates of hell."

5. That its security arises from this, that it is built upon Christ Jesus himself, the Rock of Ages.

27. You say Peter (or Peter's successor) is the Rock.

28. Did Peter know that he was the Rock? Can you give the probable reason why he never said so in any of his recorded sermons? (See Acts of the Apostles.)

29. Would it be reasonable or unreasonable to expect he would make some allusion to the matter when writing his Epistles, with the view that "after his decease they might often have whereby they might keep a memory of" the great doctrines he had taught them? (2 Pet. i. 13-15.)

30. Did Paul know that Peter was the Rock, when writing his fourteen Epistles? If we were sitting down to read his Epistles for the first time, would it be too much to expect there should be some reference to Peter, as the foundation on which Jesus had built his Church?

31. It must be admitted that, while the apostles never refer, either in their sermons or epistles to Peter as the Rock, they frequently refer to Christ Jesus as the Rock. (Acts iv. 11; 1 Cor. iii. 11; 1 Pet. ii. 6, &c.)

32. No building can by any possibility be more secure than its foundation. The successor of Peter can be no proper foundation for an infallible Church, unless he is infallible himself. But no Roman Catholic knows whether the Pope is infallible or not, for it is not an article of faith. The French Roman Catholic clergy have always maintained he is not. "It is a point," says Gother, (*Papist Misrep.*, sec. 16.) "never defined by the Church."

33. If the Pope is the centre of infallibility, what became of infallibility during the great schism in the Papacy in the fourteenth century, when for a considerable time there were "three persons who carried themselves as

* A different word altogether from *Petros*, Peter.

lawful Popes," each executing the functions of his office, and at the same time "excommunicating the others." (Father Reeve's *Church History*, cent. xiv. sec. 8, published by Coyne, Capel Street.)

34. Did not the "gates of hell" prevail for a time, at least, against the very foundation of the Romish Church, when by reason of the great schism of the fourteenth century, which "lasted for forty years," the "Holy See remained vacant for upwards of two years?" (Reeve's *Church History*, vol. ii. p. 252.) Your Church was not then surely like a house built upon a rock; was it not very like a castle in the air?

35. Did the "gates of hell" prevail during this time against the true Church of God's own children, who were built by a living faith upon Jesus? God forbid! "The sure foundation of God standeth firm, having this seal: The Lord knoweth who are his." (2 Tim. ii. 19.) H. D. M.

"I speak as unto wise men; judge ye yourselves what I say." (1 Cor. x. 15.)

THE LONDON UNIVERSITY.

THE arrogant demands of the Romanists are almost incredible. Every week brings to light some new grievance, as they allege, and some new demand. We had thought that the London University was founded on a basis sufficiently broad for the admission of all students, whatever might be their religious creed. But no. Rome is gaining strength in the land, and concession after concession only emboldens her to ask for more. A memorial has gone forth from the Romanists, containing, among others, the following demands. The extract speaks for itself:—

"That the other regulation, to which your memorialists take even more serious exception, is that which extends, or rather introduces a new element into, the philosophical examination, by prescribing mental philosophy, and that to such an extent as may fairly be attained by a course of instruction in a class during the year preceding examination!

"That their grounds of objection to this regulation are, that it tends to exclude the Catholic body altogether from the B.A. degree at the London University, because mental philosophy as studied by Catholics is not a mere *inquisito veri*, or a history of opinion, but a *demonstratio veri*, presupposing the dogmas of faith. That hence the conclusions of Catholics in Philosophy are ruled by the Articles of the Catholic Faith, so far as to render any theory inadmissible which in any way contravenes these Articles.

"That, by consequence, Catholic Professors, for safety's sake, and as an imperative duty, teach a body of philosophical principles and doctrines before passing on to the consideration of those theories, whether now in vogue or otherwise important enough to be discussed, which are inadmissible by Catholics: in other words, that a standard of judgment is given by them first, and then only the great variety of philosophical opinions submitted to their pupils to be tried by such standard."

THE POPISH TRAINING-COLLEGES.

I.—BROOK-GREEN.

WE learn one or two very important facts from the following excerpt, extracted from a letter from the Hon. Charles Langdale to the Editor of the *Weekly Register*. It refers to the Popish Training-College at Brook-green, to which our Government contributes so liberally. It proves that that school is presided over by a "*Priest and Religious*" (*i.e.* a monk) appointed by Dr. Wiseman himself. It proves that the pupil-teachers, trained partly at the

public expense, are educated in all the dogmas of Popery, not only "for their own guidance," but "for that of the future objects of their charge." It proves farther, that the school is closely allied with a monastery at Brook-green; and farther, that the school is entirely under the control of Popish bishops. Let not our Protestants say then, that from those schools to which our Government gives grants, Popery is excluded. This excerpt, in addition to all that we have already said, proves this to be entirely contrary to fact. Referring to a question with the Poor School Committee (Popish Education Committee), Mr Langdale remarks:—

"I must respectfully submit whether, on reflection, he could really propose a committee, consisting two-thirds of laymen, to enter upon an inquiry into the conduct of a president of a college—himself a priest and religious—appointed by the Cardinal Archbishop of the diocese, with a body of religious professors, carrying on a work of no ordinary difficulty. Subjecting a set of young men, from all parts of England and Scotland, for the first time in their lives, to anything like college discipline, and endeavouring, I am assured successfully, during their short residence within its walls, not only to perfect their secular training as the future masters of our Poor Schools, but still more to instil religious principles for their own guidance as well as for that of the future objects of their charges. . . . May I be allowed further to assure your clerical complainant that when first a religious house was attempted to be established at Brook-green, the question of its government was maturely considered, and under the advice of the bishops, who sanctioned its establishment, it was thought inexpedient that the Poor School Committee should in any way interfere with its internal arrangements."

II.—HAMMERSMITH.

The second extract is from another correspondent of the same Popish newspaper:—

"A good training in secular knowledge is, I take it, but one out of many appliances towards the production of a Catholic schoolmaster. Hammersmith was established, I apprehend, not merely to impart secular knowledge, but, what is far more important, to root out the spirit of pride and abominable presumption so characteristic of Protestant institutions, as well as to infuse that genuine Catholic tone which shows itself chiefly in a spirit of submission and deference to Church authority in general, and to the priests of individual schools in particular."

THE MORTARA CASE.

THE London Protestant Association and the Scottish Reformation Society have memorialized the Government in regard to this painful case, when the Foreign Secretary returned to the latter the following reply:—

"FOREIGN OFFICE, November 24, 1858.

"SIR,—In reply to your letter of the 19th instant, enclosing a memorial addressed to the Earl of Malmesbury by the Scottish Reformation Society, praying that the influence of the British Government may be exerted for the restoration of the Jewish child Edgar Mortara to his parents at Bologna, I am directed by his Lordship to state to you that he apprehends that the interference of the Protestant Government of Great Britain would be entirely unavailing, after the earnest efforts of Catholic states have failed. I am further to state to you that his Lordship does not share in the apprehensions of the memorialists, that children of British subjects may also be so treated. If such an outrage took place it could not be perpetrated with impunity.—I am, Sir, your most obedient and humble servant,

"E. HAMMOND.

"G. R. BADENOCH, Esq.,

"6, York Place, Edinburgh."

We learn some further particulars from the Italian correspondent of the *News of the Churches*. He says:—

"The indignation excited abroad by this piece of barbarity, has had no other

effect than to make the Court of Rome more obstinate. By the latest accounts, it appears, that under pretence of giving the child change of air, he has been removed to the small town of Alatri, near the Neapolitan frontier, the inhabitants of which have an unenviable reputation for bigotry and intolerance. No sooner were the unhappy parents aware of the removal, than they betook themselves to Alatri, to have an interview with their child. In this they were disappointed. The rector informed them in the most brusque style, that no one should be permitted to see the boy; and at the same time, the confraternity who have charge of him set afloat the report among the ignorant intolerant population, that the parents had come to fill the child's mind with hatred to the Catholic religion. The hint was enough: and so great was the danger of violence which the outraged parents ran, that the governor of the place, a humane man, sent for them, and entreated them to depart, as the only means of providing for their personal safety! They set off immediately for Rome, and laid a complaint before Cardinal Antonelli, who, of course, pretended to be ignorant of the whole affair, and eventually got rid of them by the stereotyped replies, "Oh! I'll see about it; I'll write," &c. So the matter stands."

ROMAN CATHOLIC INTOLERANCE.

The *Journal de la Corse* mentions some intolerant conduct of the clergy of Ajaccio, in connexion with the death of a gentleman named Becqx, who had arrived about a fortnight before in that town. "The deceased," it says, "was a man of independent fortune, residing in Paris; but at the age of sixty, finding his health rather impaired, he determined to travel in the south. He had visited Italy, stopped some time at Nice, and then started for Corsica, with the intention of passing the winter there; but he was taken more seriously ill, and expired in three days. No one, not even his servant, knew to what religion he had belonged; but the attendant said he had frequently seen his master go into Roman Catholic Churches. On taking an inventory of his effects, however, there was found among other books a Bible printed in London, and that fact was sufficient to induce the clergy of Ajaccio to refuse the admission of the body of M. Becqx into any of the churches of the town, or afford it the usual Christian burial."

NEW OPERATIONS OF THE SCOTTISH REFORMATION SOCIETY.

This Society was never more active or successful. In Edinburgh it has commenced classes for students in the Romish controversy, conducted with great ability by Dr. Wylie. These classes are largely attended, and between seventy and eighty young men are regularly enrolled, and may compete for the prizes at the end of the session. In the meantime, the same Society has three travelling agents lecturing, and forming branch associations in the three principal districts of Scotland, viz.: Mr. Jamieson, so well known for his controversial ability, in the west of Scotland; Mr. Wishart for the south, with his head-quarters at Dumfries; and Mr. Fraser for the north, with his head-quarters at Dundee and Aberdeen. The last two are also remarkably well fitted for their work by activity, eloquence, and a knowledge of the Romish controversy, and the districts to which they have gone have great need to be aroused. If the funds of the Society allow, these districts may be again subdivided until the whole land is pervaded and filled with the light of truth. We beg of our friends in the different districts of Scotland to co-operate with these agents, and to strengthen their hands in their great work, and we earnestly trust that the friends of truth will not allow the exertions of the Society to be hampered for want of funds.

The following is an account of an introductory meeting to welcome Mr. Wishart at Dumfries:—

On Thursday evening, a meeting, called by hand-bill, was held in the Reformed Presbyterian Church here, for the purpose of hearing an address from Mr. R. Wishart on the Advances of Popery, and reorganizing an auxiliary branch to the Scottish Reformation Society. The Rev. Dr. Wood was called to the chair, and an appropriate prayer was offered up by the Rev. Mr. Scott.

The Chairman, before introducing Mr. Wishart, remarked that one important characteristic of the Church of Rome was that she aimed at universal dominion. In her movements towards this object she was careful not to alarm the world. Sometimes Popery ventured to take a bold step, and when caught in it she was not disposed to recede, but stood still, and, with affected surprise, asked "What is the meaning of all this? What have I done? Is there any harm in it?" On such occasions the watchfulness of Protestants soon relaxed, for they had other things to do than attend to Popery. Thinking the danger past, they sink down into their former indifference, and set themselves to other departments of Christian labour. But Popery continued her aggressive machinations, and kept advancing step after step, with universal dominion still in view. It was hard to contend with an adversary of this kind. Doubtless the Protestant people would manfully resist and neutralize any bold and naked attempt made by Popery, but it was obvious to any observer that she was still at work in a slinking and insidious manner. It was to meet this that the Scottish Reformation Society had been formed, and he had not the slightest doubt that the statements about to be made to them by Mr. Wishart, the agent of that Society, would confirm what he (the chairman) had said as to the underhand operations of Popery, which was the deadly opponent of both civil and religious liberty.

The chairman concluded by introducing Mr. R. Wishart, agent of the Scottish Reformation Society, who delivered an able and eloquent address of considerable length "On the Advances of Popery, and the consequent Duty of Protestants." The speaker first dwelt on the nature of Romanism, and showed in the clearest manner that its very basis was the inborn desire of the depraved human heart to enjoy its darling indulgencies, and yet aspire to a prospect of reaching heaven. These two ends, incompatible in the light of the Gospel, Popery reconciled together, and offered to all its votaries; so that it was not to be so much wondered at that the possessors of great and noble names in our land, whose fathers had done valiant work for the cause of Christianity and freedom, were every now and then going over to a professedly religious system which compounded a liberty to retain favourite sins here with an assurance of eternal peace hereafter. Mr. Wishart then noticed some of the advances Popery had recently attempted, referring in succession to the formation of societies on the Continent, with the express object of bringing the despot of the north and the Greek Church under the sway of the Pope, the operations of Popery across the Atlantic, the support which Popery gave to France and Austria, and the protection which the bayonets of these despotisms afforded to the Pope. But its most alarming advances, he said, were at home, in the last and strongest fortress of God's Divine truth. More than a hundred ministers of the English Church had gone over to Romanism, and hundreds more of the same class were following them, and working for the same end, by bringing the people under their pastoral care to submit to the most debasing rites of Popery. He then expatiated on the conduct of the present Government in supplying Popish prayer-books to the army, and also permitting priests and nuns to gather the poor children of Ireland and England into Catholic schools, to educate them in Romanism at the expense of a Protestant nation. After pointing out several other phases of Popish aggression, Mr. Wishart descanted on the duty of Protestants, and explained the constitution and object of the Scottish Reformation Society, stating in conclusion that the Society was at present organizing auxiliary branches throughout the country, and the co-operation of Dumfries would be of importance and advantage in such an organization. Mr. Wishart, whose address frequently elicited applause in the course of its delivery, sat down amidst the hearty and unanimous plaudits of the meeting.

The Rev. Mr. Goold, in rising to move a resolution, said, that in justice to himself and the other ministers present, he must state that they entertained not the slightest opposition towards Papists, but towards Popery. It was the system, and not the deluded adherents, that they sought to expose. It was a common remark that Popery was not the same in this country now as it used to be; but in the face of this they had the arrogant claim of the system itself to infallibility and immutability. The rev. gentleman then referred to four instances of the recent advances of

Popery—namely, the attempts of the French Jesuits to romanize Tahiti, of the Spanish Priests to pervert Fernando Po, the suppression of the Queen's name in favour of the Pope's at the late banquet in Dublin, and the forcible detention of the Jewish boy Mortara. He concluded by moving that the Dumfries Auxiliary Branch of the Scottish Reformation Society be now re-organized, and reading a code of rules for its government.

The motion was seconded by Mr. John Gibson, and unanimously adopted.

The Rev. Mr. Machray, after some vigorous remarks on the pretensions of Popery, read the names of eighteen gentlemen, and moved that they be the Committee of the Dumfries Branch, with the evangelical ministers of the town as *ex officio* members.—Seconded by the Rev. Mr. Scott, and agreed to.

The Rev. J. Torrance moved a vote of thanks to the chairman, which was cordially responded to.

The proceedings terminated with the benediction.—*Dumfries Standard*, 4th December 1858.

PROTESTANTISM IN LANCASTER.

THE following letter should have appeared in our last number :—

To the Editor of the "Bulwark."

MY DEAR SIR,—By to-day's book-post you will receive a copy of a pamphlet, entitled "Peter, Pope, Priest," an address delivered in the Independent Chapel, Lancaster, on the 17th October 1858.

The lecture was announced by printed bills, one of which I enclose, that you may see its unobjectionable character. You will perhaps find it difficult to believe that the mayor of the town, a *professed Protestant*, and a member of the *Established Church* of England, on seeing the placard, sent the chief constable of the borough with the mayor's compliments to request the lecturer "to put off his address and to withdraw the announcement." Such, however, was the case. Of course, the minister refused, knowing that he lived in a country where for *about 300 years* people have asserted the right to express their opinions and convictions, and wisely determining to exercise that right.

The mayor is a professed *liberal*, but is evidently in the *wrong place*,—his latitude and longitude being more about those of Tuscany, Naples, and the States of the Church. You will be glad to hear that one edition of the pamphlet was nearly exhausted a few days after publication.

Thanking you sincerely for your valuable labours in connexion with the *Bulwark*, which is doing most excellent service in England, where it is *much needed*, believe me, very faithfully yours,

FIDES, SPES, ET CARITAS.

The following is a copy of the placard referred to :—

"POPERY.—A LECTURE will be delivered in High Street Chapel, on Sunday evening next, October 17, 1858, by the Rev. J. SUGDEN, B.A. Subject: Peter, Pope, Priest, Satan in each and all. The service will commence at half-past six o'clock. No collection."

The conduct of the mayor in this case is in exact accordance with that of other men in office, who, under pretence of liberty, or rather of *liberalism*, encourage and support the most intolerant system in the world. Let this go on a little longer; let Popery get a little more power in England, and it will soon show its teeth, and attempt, as in Italy, to put down all liberty. We are glad that Mr. Sugden manfully asserted his right to preach and to speak his mind, and that his admirable sermon has since been published, and has had an unusually large circulation, partly in consequence of the circumstances above narrated. Let him persevere in his good work.

POPISH TRAINED TEACHERS.

THE following is an extract from a letter which Mr. Stokes, one of the Popish Inspectors of Schools, has addressed to the Roman Catholics of England and Scotland, through the columns of Dr. Wiseman's organ, the *Weekly Register*:—

“An advertisement in your paper of last week intimates that the services of teachers of either sex, properly trained for their professional duties, may now be secured for poor schools, by application to the Training Colleges at Hammersmith, Liverpool, and St. Leonard's. This announcement marks an era in poor school education. Hitherto, priests have been forced to entrust the care of their parish schools either to unqualified residents or untried strangers. It is so no longer. There are now to be had masters and mistresses, able and virtuous, who, originally selected for their peculiar promise, have served for five years as assistants in our best schools, and thence transposed to one or other of the excellent Training Colleges, have further completed a two years' course of assiduous cultivation, and now seek a field for the exercise of their powers of usefulness. Examined nine times, in successive years, by Her Majesty's Inspectors of Schools, always approved, and at length certificated, bearing testimonials from the religious men and women who so carefully direct the Training Colleges, they offer every reasonable guarantee of character and ability. Such teachers will, upon appointment to schools, confer a title to all the annual grants of the Government—augmentation of salary, pupil-teachers, capitation, &c. They may be engaged now for Christmas next; and annually, at the same season, a supply of teachers, similarly trained and recommended, will become available for Catholic schools.”

From this we derive important information on the working out of the present Popish system of education. As might have been expected, thoroughly trained teachers are going from the Popish Training Colleges to every Popish school in the country. Such teachers have undergone a training of *seven* years, under the assiduous care and superintendence of “*religious men and women* ;” in other words, priests, monks, and nuns. But mark the character of these young and enthusiastic teachers,—they have been selected, at the first, from their having given “*peculiar promise*” of being well adapted for their work. And what is that work? Is it carefully to train up the children under their care, in those principles that are fitted to make them good citizens and good subjects, loving their neighbours as themselves? No. They bear testimonials not from the rector, or the master, as other teachers would do from Protestant schools,—but from “*their religious men and women.*” And what do we gather from this? Simply, that they have been, at all events, thoroughly trained in all the dogmas of Romanism, and consequently believe that the present state of matters is persecuting,—that the Queen has no right to the throne,—that the Pope has the temporal as well as spiritual supremacy in Great Britain, and that when the time comes, there should be death to every heretic,—and all this aided and promoted at the public expense.

But, besides, what an inconsistency in regard to the Privy Council itself! At one time the inspector of a school had to examine the teachers on their *religious* acquirements. But to satisfy the Papists, this was abrogated. No such *religious* examination is required. Still the Privy Council must have the school to be a *religious* one, and that religion is given by monks and nuns. And no such teacher will be employed, unless he bears testimonials from “*his religious men or women,*” of his “*character and ability,*” in plainer words, his ability to teach Popery,—not only Popery strictly so called, but *Anti-Protestant Catechisms*, such as Keenans', written specially against the doctrines of Protestants. How long then are Protestants to pay for such a system as trains up teachers and scholars to subvert their own religion,—that is, the Bible itself!

ROME'S PROSPECTS IN ENGLAND.

THE author of the following words from Dr. Wiseman's organ (*The Weekly Register*) could not have penned them, did he not hold, with his whole soul, the Pope's civil supremacy over Britain as well as over all other countries. It is absolute folly in our countrymen to think otherwise. Popery is always the same, and has in this respect never changed:—

No Western nation, moreover, dreamed of the absurdity of "acknowledging Christ" without submitting to His earthly Vicar. This state of things imposed upon the Holy See duties towards the governors of people of every Christian nation, from which the present system sets it free. Instead of "Christendom," we now have "the civilized world," into which, by a formal act, the Western nations have just admitted the great Turk. Whatever new functions or duties were ever imposed upon the kingdom of God merely by the consent of nations, it has them no longer; while, on the other hand, no human authority or human consent can deprive it of those which it received from its Founder and its King. Duties, no doubt, devolve on Pius the Ninth, as the sovereign of the most time-honoured of European states, with which St. Linus or St. Clement I. was not burdened; but, as Head of the Church, he is very much in their position as regards other kings and governments. The actual Governors of each state, whether emperor, king, or congress, he treats as the embodiment of the nation, as Shakspeare uses the single word "Denmark" or "France" to express the king of those realms. In this he expresses no preference of one or another form of government, much less does he either approve or disapprove the steps and policy by which it may have been established or maintained. If the Government of Queen Victoria were to accredit a minister at Rome and receive a legate (as they gladly would if unshackled by an insane popular prejudice), the Holy See would by no means be committed to the "principles which called the House of Hanover to the throne." Pius the Ninth, then, deals with France as it is, and has received the aid of France in suppressing revolution in Rome, without either giving his sanction to the steps by which the Empire was restored, or pronouncing any condemnation of them. In all this the conduct of the Holy See seems to us the true example for the Catholic Church of France. Of necessity, it is in daily contact with the existing government. Its bishops, clergy, and laity, owe to it the duties of good subjects. Every important measure of government must minister to or impede its free action in carrying on the work which God has set before it. Its vocation is, therefore, not to descend into the arena of political strife, but cordially to accept the government which it finds established, and, like God's sun above us, to shed its blessings on the country, whether ruled by an emperor, a president, or a king. Above all, it must tie itself, to sink or swim, with no political constitution. This would be wrong in principle. The English Establishment, indeed, for more than a century, made adherence to the House of Stuart a fundamental article of its creed. It did well, for it was from its creation an institution of merely human origin—a satellite shining only in the reflected light of the Crown. It betrayed no higher calling and debased no holier name, in making itself a mere appendage to the political Government to which it owed its existence, and which had the promise of a life far more robust than its own. But the Catholic Church is everlasting. To tie it to any throne or constitution is to bind the living to the dead, and, while this would be wrong anywhere, it would be absolute madness in France, whose whole history since 1789 has been that of a succession of revolutions.

TRACTARIANISM IN LEEDS.

AT one time the Tractarianism of Leeds was notorious, and we regret to say that, although less noticed, it is still as bad as ever. We have before us the programme of "an annual festival of the Church Sunday-School Association," held on the 8th November, and at which we are told 2000 were present, and it is an extraordinary jumble of Popery and frivolity, without one distinctively Christian or evangelical sentiment.

The following are two of the hymns, and from these our readers may judge of the whole. It is a melancholy scene. Here is a sample of the Popery:—

“Ave Maria, 'tis the hour of prayer,
And quiet reigns o'er earth and sky and ocean :
The chime of bells fall on the charmed air,
Awakening thoughts of peace and calm devotion,
Ave Maria !

“Oh ! snatch an hour from earth-born toil and care,
And let thine heart on spirit wings ascending ;
Pour forth the tide of mingled praise and prayer
With never-ceasing songs of Angels blending,
Ave Maria !”

Here is a sample of something more fit for Drury Lane Theatre than for a Sabbath School meeting, and yet it is quite in the spirit of the “Book of Sports:”—

“I love my Love in the morning,
For she, like morn, is fair ;
Her blushing cheek, its crimson streak,
It clouds her golden hair ;
Her glance its beams so soft and kind,
Her tears, its dewy showers,
Her voice, the tender whispering wind
That stirs the early bowers.
Oh ! I love my Love in the morning,
For she, like morn, is fair.

“I love my Love in the morning,
I love my Love at noon,
For she is bright as the Lord of light,
Yet mild as autumn's moon.
Her beauty is my bosom's sun,
Her faith my fost'ring shade ;
I will love my darling one,
Till even the sun shall fade.
Oh ! I love my Love in the morning,
I love my Love at noon.” &c. &c.

CONFESSION.

“I SAID, I will confess my transgressions unto the Lord ; and thou forgavest the iniquity of my sin.”—PSALM xxxii. 5.

“Who can forgive sins, but God alone.”—LUKE v. 21.

CONFESS your sins alone to God,
Pleading the Saviour's precious blood ;
He only can your guilt remove,
And fill your souls with peace and love.

Man has no pard'ning grace to give,
Man cannot make a sinner live,
Man cannot sin's dark power subdue,
Man cannot form the heart anew.

Arise, and to your Father go,—
He knows and pities all your woe,
His voice will bid your griefs depart,
His Spirit heavenly peace impart.

B. R.

THE ABERDEEN CASE.

THE Scotch Bishops have cast Mr. Cheyne out of their Church for being too Romish in his principles, and yet one of these same Bishops is notori-

ously quite as Romish himself as Mr. Chyene. Mr. Cheyne declares that he is in reality a martyr to the true principles of his Church, as found in the Communion Office, and Bishop Forbes agrees with him. How is all this to end? What is to be done with Bishop Forbes? Those who take an interest in such matters are very curious to know the end of this strange medley.

GLASGOW NORTH-QUARTER BRANCH OF THE SCOTTISH REFORMATION SOCIETY.

THIS active, useful, and flourishing Society has just held its anniversary soiree, when the Secretary and Treasurer's Reports for the last year were read, and addresses delivered by the Rev. Robert Gault, on the Duty and propriety of joining this or similar Associations; by the Rev. A. B. Parker, on Popery as witnessed by himself on a recent visit to the Continent; and Mr. Alexander Jamieson, one of the agents of the Parent Society, on the amount of good to be gained by the circulation of the *Bulwark*. The Rev. John Isdale was also present to address the meeting, but he very kindly gave place to Mr. Jamieson in consequence of the lateness of the evening. Since the formal organization of the Society in November 1857, three prayer-meetings have been held, four conversational meetings, twenty-two meetings of Committee, besides upwards of forty lectures and discussions on different Popish dogmas. A Female Auxiliary has also been organized, which meets monthly; and, through the agency of this Auxiliary and their own efforts, upwards of 600 *Bulwarks* and 2600 tracts on various subjects connected with Popery, and nearly 180 copies of the *Protestant Almanac for 1859*, have been distributed in the locality. This interesting and highly cheering report concludes thus:—"It is only in proportion as our members work that our Association will flourish, therefore we solicit your prayers at a throne of grace on behalf of this and other kindred associations; also, your influence on your friends and neighbours to stir them up to assist us in checking the progress of the Man of Sin. The pecuniary support required is but trifling compared with the privileges enjoyed by us in this our free Protestant country. The time was in this our highly favoured land when we could not have met in such comfortable circumstances as we are now assembled here this evening—every one of us, as it were, 'sitting under our own vine and fig-tree, none daring to make us afraid.' Far different will it be if we ever come under the iron yoke of Popery, which our forefathers groaned under in days gone by. If in the adorable providence of God we have to endure the same trials, let us, as the true friends of civil and religious liberty, imitate their example, and unfurl the blue banner of the Covenant with their motto, 'For Christ, His Crown and Covenant, our country and our right.'"

A GLARING CASE OF POPISH FAVOURITISM.

WE beg to direct the attention of our readers to the following narrative and correspondence. We have made inquiries, and the facts we believe are undoubted:—

"A letter has come to our hands," says the *United Service Gazette of 27th November*, "containing allegations of so serious a kind against the captain and first lieutenant of a ship employed in training boys for the Navy, that we decline to publish it. In a modified form, however, the facts stated are as follows:—

"The captain of the ship in question and his first lieutenant are Roman Catholics, a fact which, considering the service the ship is employed on, ought to be known to a Protestant Government. Two boys deserted from the ship, one a Roman Catholic, the other a Protestant. The first was absent several months, the other a few weeks. They were apprehended and brought on board the ship, and both were sentenced to receive three dozen lashes.

"When, however, the boys were brought up for punishment, the Protestant lad received the full measure, while the Roman Catholic was forgiven! The partiality did not end here, for it is alleged that the first lieutenant ordered a new outfit for the boy of his own creed, for which he (the lieutenant) is to pay. Welove toleration, but detest anything approaching favouritism, most of all the favouritism grounded upon questions of religious faith. It will be easy for the Admiralty to ascertain the truth or falsehood of these statements. We give them upon good authority; but, nevertheless, shall be happy to insert a correction if the statements we have made are not strictly in accordance with fact.

"THE PLYMOUTH TRAINING SHIP.

(To the Editor of the United Service Gazette.)

"SIR,—With great pleasure many belonging to H.M.S. *Cambridge* read in your edition of Saturday the brief article headed a 'Case for Lord Shaftesbury.' The feeling of disgust occasioned by this glaring piece of favouritism is very strong indeed; and as you have expressed a wish to be corrected in any 'mis-statement' which your former correspondent on the subject may have made, I would briefly point out that the Irish Roman Catholic boy went on leave in the early part of May last, and did not return till brought back by a police officer the week before last. He was away as nearly as possible six months; but on promising not to run away again, was forgiven, and received an entirely new outfit at his patron's (the first lieutenant) expense. The other boy, who is a Protestant, or at all events not a Roman, became the fortunate recipient of three dozen lashes, and no outfit, for having absented himself for a period of twelve days!

"Is it not, in connection with this case, a strange fact, that the marine Kelly, who was sentenced by a court-martial to receive fifty lashes and two years' hard labour for 'jumping off the poop on to the quarter-deck, and rushing towards the first lieutenant,' dated the 'sundry grievances' which ultimately led to 'the one fatal leap' being taken, to the day on which he changed his religious faith? Kelly was originally a Roman Catholic, but though at that time the poor persecuted marine's idea was received with ridicule, subsequent events have not tended to counteract the impression he entertained. No one in fact could believe that a naval officer, although he had demeaned himself so much so as to become an eavesdropper, could have added religious persecution to that propensity, as to make a poor man's change of faith a subject for such dastardly resentment.—I have the honour to remain, Sir, your most obedient humble servant,

NAUTICUS.

November, 1858.

(To the Editor of the United Service Gazette.)

"SIR,—As a proof that the statement made by your correspondent in the West, and commented upon by you last week, was not overdrawn, nor in the least improbable, I beg to call your attention to a parallel case:—

"In the third week of the month just ended, a seaman, named Heard, came off to the ship in a very disfigured state. The presumption was that he had been worshipping rather too devoutly at the temple of Bacchus, and the ludicrous appearance he presented was, perhaps rightly, considered in the light of a heinous offence by the first lieutenant, who at once sentenced him to twenty-one days' Admiralty punishment. In the fourth week of the same month, another man, named Hayes, returned from leave in a similarly disgraceful state. He was duly reported to the first lieutenant, who returned for answer to the report—'Let me be reminded of it to-morrow.' He was 'reminded' of it; but he again turned it off by saying, 'I will see about it;' but he has not seen about it yet, although we are now in a new month. Possibly he means to 'see about it' shortly; but it is rather a singular coincidence that he was very prompt in punishing Heard, who is a Protestant, while the sentence of Hayes, who is a Romanist, has not yet been decided upon!—I am, Sir, your obedient servant,

A LOOKER-ON.

"DEVONPORT, 1858."

THE PROTESTANT ALLIANCE.

THIS important organization, at a late influential meeting, adopted the following resolution:—

“That the necessity of uniting all Christians in resisting the influence of Popery in this kingdom, on which the Protestant Alliance was originally formed, continues in unabated force. That the Alliance ought therefore to be strengthened to undertake a more decided and vigorous policy in dealing with the great questions of the day, including the disendowment of Maynooth; the opening of nunneries to legal inspection; the termination of the present system of conceding to Popish demands on political pressure from Popish members of Parliament; opposition to the confessional; and all other Popish practices, by whomsoever originated or sanctioned.”

We greatly rejoice in this, and we are confident that the boldest policy consistent with principle and prudence will meet with the strongest support from the true-hearted Protestants of England.

ISLINGTON PROTESTANT INSTITUTE.

OUR readers are aware that we regard this as one of the most valuable Societies in England, and we rejoice that at a late parochial collection £352 were collected in its support. In a recent circular concerning Romish aggressive agencies in and around the parish, it is said:—

“Lockhart, like Mr. Oakeley, is a pervert, and has a congregation also consisting (to a very great extent) of perverts. From 1500 to 2000 persons are connected with this chapel, according to Mr. Lockhart’s statement. The most active ladies in his congregation are perverts; one of the most energetic of them is the widow of a clergyman of the Church of England.” Again:—

“In the district parish of St. John’s, Upper Holloway, a new Romish Mission has just been established, under the conduct of the well-known Passionist Fathers. The estate upon which it appears these zealous emissaries of Rome intend building a chapel, monastery, and schools, consists of five acres of land, with a residence. About ten monks are connected with this establishment, which will be presided over by the Provincial of the order in England.”

HISTORY OF THE COUNCIL OF TRENT.

From the French of L. F. Bungener.
Edinburgh: T. Constable and Co.

It is impossible to understand the true principles of Romanism without a knowledge of the Council of Trent. Mr. Bungener’s Treatise contains a clear and lively exhibition of the proceedings connected with that remarkable assembly, and is well worthy of the careful study of all Protestants. The price is very small, and we would urge its introduction into all parochial and congregational libraries.

CONFESSION. A Lecture by the Rev.

Canon Stowell. Manchester: W. Bremner.

It is unnecessary to say that this is an able and eloquent lecture, on what may be called the subject of the day. We are still of opinion that one practical step, viz., to cut out a few clauses from the liturgy would do more to silence the Tractarians than all other plans put together, and we are glad to see that this opinion is gaining ground.

THE APPROACHING SESSION OF PARLIAMENT.

THE events of the approaching session of Parliament will have a most important bearing upon the Protestant struggle. If nothing is done to arrest the Romeward tendencies of our rulers, we may take for granted that events will proceed with accelerated rapidity. But surely now is the time for earnest remonstrance on the part of the Irish Protestant members, and of our Spooners and Newdegates, who, supporting the general politics of the present ministry, can have no sympathy with their headlong connivance at Popish aggression. The present time affords them an admirable opportunity of demonstrating their independence of mere party, and their devoted adherence to the principles of the British Constitution. If it is allowed to pass, it will be vain at any future time to claim the confidence of the earnest Protestants of this country. The time has fully come for speaking out in Parliament in a tone which all will understand, and the most urgent want of the day is of a few resolute and devoted men, who, without fear or favour, will speak resolutely out, and call things by their proper names. We hope General Peel will be immediately catechized.

COST OF ROMANISM.

(Concluded from page 168.)

VII. By the Reformation we have saved all the money which would otherwise be paid for the sight of holy relics and other consecrated articles, and for miraculous cures thereby received.

We have already mentioned the enormous revenue which the Pope derived from this country, by sending hither these precious articles of sacred merchandise. The original cost of these articles was however comparatively trifling. When arrived, they were deposited in cathedrals and parish churches, and exhibited for money to the sight of the faithful.

“Another of their baits to fish for the people’s money is, the holy relics, as they call them, in their churches, monasteries, and convents. And when the people’s devotion grows cold for the old relics, they never fail of bringing new shrines, or boxes full of new and fresh, and ordinarily they say they come from holy Rome. It is well enough known, that oftentimes these relics are pieces of pasteboard, fashioned like bone; sometimes they are the real bones of a human creature, and sometimes of beasts, as it hath been often proved, the priests and monks making it the matter of their diversion to insult over the foolish credulity of the people in this impudent manner, and yet at the same time make them pay for seeing and touching those relics.

“There are many orders who sell little relics, that they say have been consecrated by the Pope, and beads that have touched some miraculous images: the Carmelites have what they call the apparel of the Virgin, &c.

“There are also miracles to be performed from time to time, when the priests and monks please, by the statues, images, or bones of some dead man or woman, under the name of relics, or shrines of some saints, as they call the bones and boxes in which they keep them. Those miracles are of great advantage to the clergy; for by this means they bring abundance of offerings to their churches and chapels.

“Another method made use of by the ecclesiastics to catch the wealth and

substance of the people is their indulgences, which they obtain of the Pope from time to time for some churches or monasteries, which, whosoever visits during such a number of days, serve as a fair, or so many market days to the place, shall infallibly receive a pardon of all their sins, provided they give bountifully also to the said church or monastery, for that is always to be understood, and there are very few but what give more or less in such cases."*

"Relics, Agnus Dei's, crosses, pictures, beads, swords, bracelets, feathers, roses, shoes, boots, parings of nails, drops of milk, drops of blood, hair, medals, ashes, dust, rags, chips, consecrated wax, and innumerable other hallowed knacks come next into play; and by these the people were constantly gulled out of their money: for these were daily brought over from Rome, and bargained for gold and silver—a cheat practised, to my knowledge, upon many devotees at this day.

"Such virtue was imputed to them, that scarce any that had money would stick to give the rates set upon them, especially when it was given out and believed they had power and virtue to fortify against temptation, infuse and strengthen grace, fight and drive away the devil and all evil spirits, allay winds and tempests, purify the air, secure from thunder and lightning, stop all raging infections and contagions, and be as Panpharmacons against all diseases, with a multitude more benefits and advantages they brought to the possessors of them. All which, I say, being considered, who would be without such precious things when they might be had for money? Besides it always was (as was but reasonable) in the Pope's power to set his own price upon his own commodities, as best knowing the virtue and value of them. And then such hallowed things, the dearer they were the better and more virtual they were esteemed."†

"The consideration of the nature and use of these relics, together with the saints to whom they were affirmed to have belonged, the miracles and cures said to be wrought by them, and also the indulgences, unriddle to me a certain difficulty which has puzzled divers to give a satisfactory reason for; and that is, why the livings in London were anciently esteemed of so great value, and so highly rated in the king's books for first-fruits and tents, when it is well known the tithes and church dues there are very small and inconsiderable compared to the country livings, whose certain profits, by reason of the predial tithes, far outstrip those of London. And certainly this was the reason, because every church in London was furnished either with some famous saint, some precious relic, some gracious indulgences, some wonderful miracle, or some other *pia fraus*, whereby and whereunto people were continually enticed to be supplicants and visitors with their vows and offerings. As at one church was a saint celebrated for giving easy travail to big-bellied women; another gave safety to merchants and mariners in their sea-voyages; here was a cure for such a disease, and there for another, so that at every church there was something virtual and peculiar to draw customers and profit to the priests.

"But then at the Reformation, when all these cheats were detected and exploded, and the churches cleared of them, and the priests reduced to their standing legal revenues of tithes and church dues, then all those city livings fell so low, that the parish dues respectively proved too small to maintain one priest; and thereupon the king and State thought good to make provision by a decree confirmed by Act of Parliament, that the parsons and ministers of London should have a maintenance by the payment of the sum of two

* De Souigny.

† *The Romish Horse Leech*, by Thomas Slavelly, Esq., p. 70.

shillings and ninepence out of every twenty shillings per annum, rent of houses, shops, &c., without which they could not have subsisted."*

VIII. By the Reformation we have saved all the money which would otherwise have been expended in bacchanalian festivals and splendid processions.

"In the ridiculous festivals that they observe, the poor idolatrous people lose their time, besides the debaucheries which this abuse occasions indispensably in Popish countries. Supposing there are above fifty working days lost in a year by festivals in general, without reckoning Sundays, and some remarkable festivals, that would be the sixth part of people's industry lost. We must also take notice, that besides those general festivals and holidays, there are many particular festivals, viz., those of every parish, who have their particular saints, whose image they adore, according to the doctrine of their councils; the festivals of saints for every profession, trade, and distemper; when they practise the like, the festivals of beasts or saints that are patrons of beasts, so that there is much above the sixth part of the people's time lost. These holidays debauch the people, teach them bad habits of idleness, drunkenness, and immodesty, which hinder them from working on other days, ruin their families, occasion abundance of disorders, quarrels, discases, fires, and the death of many people. In effect, as men do generally use those days, they look more like as if they were consecrated to the devil than to God. Masters suffer very much by this libertinism of their servants and apprentices; and the poor wives at home are grieved to consider that their husbands are at the public-houses, where they spend all that they had gained in several days, and will come home drunk, and perhaps beat them into the bargain.

"If it be pretended that men work the better, and are the more vigorous the days after the festival, because they have had some rest, that may be true as to some of the honest people; but as for the greatest part it hath a contrary effect; their idleness and debauchery make them lose those days, and many others; and if all of them do not debauch themselves on those days, they spend them in races and unprofitable walks, which fatigue them more than their ordinary work; and to those who are of a regular temper, these holidays are perfectly irksome. I am really of opinion that the disorders above mentioned, which are the result of or inseparably annexed to those festivals, do almost as much mischief as the holidays themselves; and experience shows us daily, that there is much more insolence and disorder committed on one holiday than on three others; and most masters of shops in towns complain that they cannot find journeymen to work the day after holidays, the rabble usually disordering themselves on those holidays, that they cannot work the day after.

"Besides, they lose abundance of time in shrieving or confessing themselves, and at their anniversary days, Ash-Wednesday, &c., and by carrying their pretended sacrament or god about every day, by four persons at a time, besides the priest, who holds it in his hand; and this is, perhaps, in fifty places at once; in some great cities they lose also abundance of time in their daily masses. They have, moreover, their private masses for the cure of their cattle, at which every one who is interested is obliged to assist. They lose also abundance of time in the Ambarvalia or Rogation weeks, by which they think to procure rain, or divert boisterous seasons when they threaten their corn.

"They plunder the people also by their tapers, wax candles, and torches,

which they use in grand processions; for they oblige the people to furnish those things, and all that is not spent belongs, as they allege, to the church, that is to say, to the priests or monks. It is well enough known that on certain days, which they look upon as great festivals, they oblige every corporation or company in great towns to furnish huge torches, each of which does sometimes represent a history of the Old and New Testament or fabulous legend, or sometimes they will have the images of five or six persons, or as many beasts in wax at large, so weighty that they must have ten or twelve men to carry one of these torches. Twenty such they carry in procession, which costs more sometimes than ten or twenty thousand livres, and the profit of this is to be reaped by their clergy, at the expense of the poor idolatrous people.

IX. By the Reformation we have escaped all the evils in which we should have been involved by the rigid observance of Lent, and other seasons of fasting. These seasons were, before the Reformation, more strictly observed than at present. According to De Souligay they produced the following evil effects in France:—

“ 1. By this means great sums of money are exported out of the kingdom for dry and fresh cod, stock-fish, white and red herrings, salmon, pilchards, sardines, &c. It is certain that formerly there were several millions, above six at least, went out of the kingdom every year for fish.

“ 2. It prevents the breeding of many cattle of all sorts, and likewise of fowl in the kingdom, because the people dare not eat any flesh, which by necessary consequence diminishes the revenues of land. This want of cattle makes meat dear to those employed in manufactories and other handicrafts, as also to merchants, whom it costs a great deal dearer to victual their ships. It likewise occasions the dearness of candles, butter, cheese, hides, wool, &c., in a country, which is a hindrance to mechanics and trade, and makes other provisions dearer in general than in those countries where that superstition is unknown. It particularly occasions the dearness of bread; because the people for want of flesh-meat are obliged to eat abundance of bread. This want of cattle occasions also the laying out of great sums in foreign rice, hides, snet, butter, cheese and fat, or grease for coaches and other carriages.

“ 3. It is the cause of maladies and distempers, languishings, and of the death of an infinite number of poor people, and of infirm, aged, and scrupulous persons, to whom meat would be more proper than anything else, and yet they cannot have that relief, because of the scruples that the idolatrous priests have formed in their minds, so that they suffer extremely during that time, and abundance more people die in that season than in others.

“ 4. This superstitious Lent falls, likewise, precisely out at a time when the husbandmen and other country people labour very hard about digging their vines, dunging their ground, sowing their March corn, and manuring their gardens, so that the peasants are in much the worse condition to work; that they are ill fed, not being allowed to eat flesh meat, and their garden stuff being many times spoiled by the hard frosts of winter.

“ 5. Besides this, the Lent falls just at the end of the winter, when the poor sickly and ancient people have suffered more than they do ordinarily at other seasons; and instead of recovering strength as they would or might do, were they allowed to eat such good meat as the season affords, as fresh eggs, lamb, veal, kids, pig, &c.; instead of that, the Lent completes their ruin and kills them.

“ 6. Lent, and their other pretended fast-days, and their monks and nuns, that never eat flesh, destroy all the fish in the rivers without a possibility of

being stocked again ; nay, they hinder those of the very ponds from coming to maturity or a competent growth.

“ 7. It occasions abundance of people to lose their time by fishing in those rivers, without almost catching anything, because they will have fish, and can have no other but such.

“ 8. Lent occasions the loss of the advantage and income of eggs, which are good at that time, and they do not know what use to put them to ; and after Lent they are either too old or of no value.

“ 9. The country people throughout the whole kingdom lose abundance in the time of Lent of what they might reap from their calves, lambs, kids, pigs, and other young animals that are bred during that time, and have for the most part need of the milk of their dams ; for either the peasants must dispense with the want of that milk which does highly incommode them, or else they must throw parts of those creatures to the dogs. They lose also by their poultry, which they can neither eat nor sell, and yet must keep them, though many times they have not corn to feed them ; so the country people do many times lose part of their great and small cattle by the Lent ; for if the winter be long and the spring backward, and they have not gathered abundance of forage the year foregoing, their cattle die of hunger, which would not be if they were either allowed to sell them to the butcher or to eat them themselves.

“ 10. The peasants not daring to eat either flesh or eggs, because they are forbid to eat them under the notion of a great sin, and having no fish to eat, because it is scarce and dear, nor roots, nor herbs, because the winter has destroyed them, they are obliged to maintain themselves by the milk of their cows, which occasions their calves being starved, and is partly the cause why the cattle are so poor in France, and this occasions an incredible prejudice to the kingdom.

“ 11. Lent and other fast-days, which the priests command them to observe, on pain of eternal damnation, makes them disrelish and loath all sea and shell fish ; and are the cause that there are fewer mariners and fishers than otherwise there would be, because people do, without comparison, eat abundance less of sea-fish than otherwise they would do ; and by this means the kingdom loses a great advantage, and an inestimable revenue which nature presents to them without trouble and charge. In those places at a great distance from the sea, if it were not for the superstition of Lent, and other fast-days, as they call them in those places, they would eat much more meat than they do, and more also than is eaten on the sea-coasts where fish is more plentiful and cheaper, and, consequently, they should breed more cattle. More fish would also be eaten in the sea-ports, and other places near the sea, than is eaten at present, if it were not for the tyrannous imposition upon their consciences, which forbids them to eat meat at such times, and creates in most of them a kind of abhorrency of fish, which they are forced to eat ; and hence it comes to pass, that less fish is taken in the sea-ports than there would be were it not for this superstition, and less cattle is also bred in the country.

“ 12. It is a shame to human nature to see those excesses which the poor idolatrous papists are guilty of during the time of the carnival, when they conceive they have a privilege to dishonour, violate, and degrade their nature by all sorts of infamy, excess, and disorders, and by their masquerades, and changing the habit of their sex to make themselves amends for being condemned by their priests to eat no flesh during Lent ; and when that is over, they believe themselves authorized again to commit the like riots at Easter.

which is so much the more dangerous to the health of many people, that they fed slenderly before, in hopes of being sooner delivered from the fire of purgatory after death.

“13. There is more counterfeit devotion in Lent than at other times, which exhausts the purses, and wastes the time of these poor ignorant people. I say nothing of those monstrous opinions, unworthy of God and man, which these base and foolish superstitious do nourish and maintain, as if it were more pleasing to God to see people eat fish and pulse than to eat flesh, and at one time rather than another. I say I will not speak of those things here, for that belongs more to divines than to me. For all these reasons above mentioned, and others, I make no scruple to say that the keeping of Lent does above fifty millions of livres prejudice to the kingdom of France per annum.”*

X. By the Reformation, we have saved all the money which would otherwise have been given to the mendicant friars. These friars lived by begging, and are different from the monks who lived in monasteries which were richly endowed.

“Mendicant friars, in particular, are a very great charge to the kingdom, all of them being absolutely needless; whereas among the secular clergy, the bishops, with a few canons, curates, and priests, are necessary, and fit enough for the ordinary service of the church. And those begging friars are so much the more intolerable than the endowed monasteries, as by their voluntary begging and laziness, they are very chargeable to the people who maintain them richly one way or another; for ordinarily they eat the best, and drink abundance of wine, whilst many honest people who are useful subjects in the kingdom, have much ado to get bread by their labour. Those wretched monks are also highly injurious to the real poor, who are robbed of so much alms as those idle bellies receive. It is supposed there are above 60,000 of those monks in the kingdom: let us reckon then that they cost the kingdom but 6d. a-piece per day, one with another, that will exceed six millions of livres per annum. This is the least they spend; for most part of them live in good cities or towns, where they fare deliciously, but take care as much as they can to conceal their good cheer, because that would prevent the people's giving them so much. I have several times seen divers spits full of choice pullets, venison, and wild-fowl, roasting for them in by-houses (at a little distance from their convents), where the people followed that way of living, and they would tell me that those things were sent out of charity to the good fathers.”†

IX. By the Reformation we have saved all the money which otherwise we should have been tricked out of by the frauds of the clergy.

“Every age has cried out against the frauds of the Roman Catholic clergy. I know it will be said that it is very unjust to charge on a whole class of men the crimes of individuals. But these frauds have been practised so frequently, and by such numerous bodies of the clergy, that I am justified in considering them as inseparably connected with the system of Popery. Indeed the priests and monks have such means of practising imposition with impunity, that it is perhaps too much to expect from human nature to suppose they will abstain from doing so when they can replenish their own coffers, and at the same time promote, as they imagine, the interests of religion. Numerous exposures of these frauds took place at the Reformation: they discovered many impostures about relics and wonderful images, to which pilgrimages had been wont to be made. At Reading they had an angel's

* De Souigny.

† De Souigny.

wing, which brought over the spear's point that pierced our Saviour's side! As many pieces of the cross were found as, joined together, would have made a big cross. The Rood of Grace at Boxley, in Kent, had been much esteemed, and had drawn many pilgrims to it: it was observed to bow and roll its eyes, and look at times well pleased or angry, which the credulous multitude imputed to a Divine power; but all this was discovered to be a cheat, and it was brought up to St. Paul's cross, and all the springs were openly showed that governed its several motions. At Hailes, in Gloucestershire, the blood of Christ was showed in a phial, and it was believed that none could see it who were in mortal sin, and so, after good presents were made, the deluded pilgrims went away as well satisfied as if they had seen it. This was the blood of a duck, renewed every week, put in a phial very thick on one side and as thin on the other, and either side turned towards the pilgrim as the priests were satisfied with their oblations. Several other such like impostures were discovered, which contributed much to the undeceiving the people."* And are not these impositions still continued? What are the extravagant falsehoods that are related of bits of bones, and of cloths, the relics of pretended saints, but impositions? What but impositions collected together a short time ago at Aix-la-Chapelle forty thousand people to see some hallowed vestments of the Virgin Mary? What but imposition caused the following exhibition to be made to a stranger at Sens? "After showing me a great many skulls and jaw-bones of different saints, he showed me a piece of the real cross that had been obtained at great expense of pains from the Holy Land. This was handsomely mounted in silver, and in the shape of a diminutive cross. But a still greater curiosity he had to come, he said, pulling out a small oblong ivory box, and then with great care opening its lid, and showing me, sewed on to a richly adorned little velvet cushion, a very small bone of the prophet Isaiah."† Now will you maintain that all the legends which are palmed on the populace about these pretended relics, are really believed by the priests, the gentry, and the educated people of Catholic countries? If they do not themselves believe them, are they not guilty of gross imposition in pretending that they do? And if they do believe them, are we degraded by the Reformation, which has delivered us from a religion under the influence of which the understanding becomes so besotted?

Here let us take our pen in hand, and calculate how much money, in case the Reformation had not occurred, we should now have to pay to the Church for all the particular items we have enumerated, in addition to what we at present pay for tithes and surplice fees; and then let us inquire in what way our *not* paying this additional sum tends to impoverish us.

SCOTTISH REFORMATION SOCIETY.

THE annual meeting of this Society passed off with great enthusiasm. Two other large meetings of the Society were held—one on the evening before at Dumfries, and another on the evening after at Aberdeen. All these meetings seem to intimate that the public mind is beginning again to awaken in earnest to the rapid and dangerous aggressions of the Romish system. We earnestly trust that this impression may prove to be well founded, and meantime we cannot too earnestly recommend to careful perusal the Report of the Scottish Reformation Society for the past year. It contains a great mass of well con-

* Burnet's *Abridgment of the Reformation*, p. 200.

† John Cobbett's *Letter from France*, p. 162.

densed information in regard to the steady progress of the Romish system in this country. By enclosing a postage stamp to Mr. Badenoch, 6, York Place, Edinburgh, any one may receive a copy of the Report; and we do trust that ample funds will be placed at the disposal of the Society for carrying out their enlightened measures of resistance. We could only wish that all the Protestants of the empire were leagued together in one great confederacy for the diffusion of Protestant principles. Very much remains to be done in the way of establishing common measures of defence; whilst on the other hand we have an enemy to deal with, acting under a central authority, with immense experience and unflagging zeal. The following is an abstract of the proceedings of the annual meeting to which we have referred:—

“The annual meeting of the Scottish Reformation Society took place on Wednesday night, the 12th January, in Queen Street Hall, and was attended by a large and enthusiastic audience. Francis Brown Douglas, Esq., occupied the chair, and among the gentlemen on and around the platform were—Charles Cowan, Esq., M.P.: Andrew Stewart, Esq., M.P.: P. B. Mure Macredie, Esq. of Perceton; Thomas Ogilvie, Esq. of Corrimoney; General Anderson; Revs. Dr. Begg, Dr. W. L. Alexander, D. T. K. Drummond, James Young, Adam S. Muir, Dr. Gardner, Dr. Johnston; R. Gault, Glasgow; Dr. Wylie, Jonathan Watson; W. Anderson, Loanhead; Rev. Alexander Campbell, Montrose; Rev. Dr. Goold; Professor Balfour; Dr. Russell; D. Moir; Charles Westerton, Esq., churchwarden, St. Paul’s, Knightsbridge, London; James Beal, Esq., London; Colonel Crawford; George Lyon, Adam Pearson, David M’Callum, James Blackadder, John Miller, Peter Scott, James Braidwood, James Nichol, Andrew Snody, W. G. Cassels, John M’Craw, George Archibald, J. Gibson, jun., F. W. L. Gordon, William Leckie, John Boag, J. Gulland, and G. R. Badenoch, Esquires.

The Rev. Dr. ALEXANDER opened the proceedings with prayer.

The CHAIRMAN, in an admirable speech, addressed the meeting, showing the great necessity of more active and strenuous efforts to resist the rapid progress of Popish aggressions, and hence the necessity for such an association as this.

The Rev. Dr. BEGG then gave an abstract of the eighth annual report. It stated that the Society, with a view to remove the apathy of the people at large in regard to Popery, had divided Scotland into three sections, west, south, and north, and appointed an agent to labour constantly in each. They had also commenced a mission to the Romanists themselves in the Cowgate of Edinburgh, where they had an agent in constant employment. In connexion with this mission there was a flourishing Sabbath-school carried on by seven teachers, and a most efficient boys’ and girls’ day-school under the auspices of the Edinburgh Female Protestant Society. With a view to obtain early and correct information as to the movements of the Popish party in Parliament, the Society had appointed a special correspondent in London. This gentleman’s communications, which had been of great service during the last session, would be continued when Parliament resumed its sittings. The Society, during the past year, had been constantly resisting the aggressions of Popery by petitions or memorials to Parliament and the Government, by correspondence with ecclesiastical courts and with the press. It had been daily watching the designs and movements of the Church of Rome at home and in the colonies, and diffusing sound and scriptural information on the distinctive tenets of Protestantism and Popery, by the lectures and addresses of its agents, and by means of the *Bulwark*, tracts, and other publications. The report proceeds to state that the Society had recently directed their attention to the organizing of branch societies in the country, and that the efforts in this direction had not been without success. With a view to promote among students an intimate knowledge of Popery, two competitive examinations were held during the year, and prizes awarded to those who displayed the most intimate acquaintance with the subject. The success of these examinations was so encouraging that the Society had made arrangements for repeating the experiment during the current year. The report goes on to deal with the subject of the Maynooth Grant, adverting, in terms of regret, to the yearly increasing opposition offered to Mr. Spooner’s motion, and calling upon the electors of the country to make it a *sine qua non* in their representatives that they should oppose the endowment in question. The next point touched on is the results of the system of Privy Council grants in increasing the number of Popish schools. The number of such schools in Great Britain in 1857 was 272, with 850 teachers, and 36,634 scholars. The annual amount of the grants

to these schools is stated at £36,314. In Ireland, in 1856, there were 4251 Popish schools, with 6048 teachers, 432,853 scholars, and supported at an expense to Government of £102,842. The number of Popish chaplains employed in the army in 1856, in Great Britain, Ireland, and the colonies, excluding the Crimea, was 113, and the grants for their support amounted to £4126, being nearly double the amount of the grants for the same purpose in 1853. As to the state of the Church of Rome in Great Britain, we are informed that the number of priests, &c., is at present 1222, showing an increase of 745 since 1829. The number of chapels, &c., is 926, being an increase since 1829 of 477, and within the same period there had sprung into existence 34 monasteries and 110 nunneries. The report points to all these and various other facts as showing that Popery is rapidly extending its influence in this country, and concludes as follows:—"Let all the friends of truth in our beloved land, who are alive to the danger and duty of the present portentous times, be steadfast and immovable. Let the hands of this Society be strengthened with increasing contributions. Let the Protestant Institute of Scotland be equipped for its full measure of active service in the great struggle. Let the Protestants of Britain cherish a spirit of union. Let prayer without ceasing ascend to God, and let Scotland, gloriously foremost of old amongst the nations of Europe at the great Reformation, be also found in the van now with increasing zeal in repelling the renewed and systematic encroachments of the Man of Sin." The Rev. Dr. went on to remark that he had no doubt Rome was aiming at high game at the present moment. It was not for nothing that the visit of the heir-apparent to the throne of England was made to Rome. He did not wish to enter upon that subject, but he believed the country would look with interest at the possible results of that visit. In the meantime he was certain that their friends from London would find in coming to Edinburgh that they had come to a place in which the old spirit of the Reformation, instead of being dead, was instinct with as powerful a life at the present moment as ever it showed before.

Mr. LECKIE, Treasurer, then read an abstract of accounts, from which it appeared that, at the end of the financial year, there was a balance of £15, 10s. 1d. against the Society,—this, however, leaving untouched their reserve fund, amounting to £205, 12s. 1d.

The Rev. D. T. K. DRUMMOND moved the first resolution, as follows:—"That this meeting approves of the report now presented, and is thankful to God for the success which has attended the labours of the Scottish Reformation Society during the past year. They are persuaded that the circumstances of the times loudly demand a much greater extension of all the efforts of the Society, and that recent events, especially the proceedings of the Church of Rome, and of our Government in the case of Edgar Mortara, the late regulations of the War Office in reference to Popish chaplains, and in presenting the soldiers with a copy of the Popish book, entitled, 'The Garden of the Soul,' and the attempts to compromise the question of Maynooth, are evidences of growing danger, and present a loud call to greater earnestness in the discharge of duty on the part of all the Protestants of this country." After referring to the great progress which had been made by the Society, animadverted on the conduct of Government in reference to the abduction of the child Mortara, and asking amid loud cheers what Oliver Cromwell would have done in such a case, the rev. gentleman proceeded to speak of the position of the Church of England in reference to Popery. That Church, he said, must fight over again the battle of the Reformation. Everything in the Church of England depended at the present moment under God on the Christians of the country at large standing by the true evangelical Christians within her borders, and helping them, heart and soul, to turn out the mischief. Having reminded the meeting that, while 200 ministers of the Church of England had gone over to Rome, that this was out of 16,000, he went on to ask what had all the rest been doing. Taking even the 4000 or 5000 thoroughly evangelical men, if they had only set their shoulders to the wheel, it would have been a different thing for England and England's Church from what it now was. But, since it had not been so, he blessed God for their laymen.

Mr. BEAL, from London, seconded the resolution in a speech which excited much interest, narrating the doings and designs of the Tractarians in the Church of England.

Mr. CHARLES WESTERTON, Churchwarden of St. Paul's (who was received with three enthusiastic rounds of cheering), then rose to propose the following motion, which he did in an eloquent and humorous address:—"That this meeting looks with great apprehension and anxiety upon the Tractarian movements in the Church of England, cordially sympathize with those who have resisted and exposed these movements, and especially the recent movement to introduce the confessional into that Church; and they trust that the hearts of all the friends of truth and the Reformation in

England will be encouraged to still more strenuous efforts in opposing every form of superstition and idolatry." In the opening of his speech, Mr. Westerton said, I feel indebted to the committee of your Association for having placed this resolution in my hands. I am glad to hear that such is the expression of the friends of the Protestant religion who reside in the metropolis of Scotland. I could hardly have expected such a declaration of opinion at your hands; and yet a moment's reflection would have shown me that none are so able to appreciate the blessings of spiritual freedom as those who are in full possession of it, and none so well-disposed to sympathize when an attempt is being made to deprive others of a similar state of freedom. Such an attempt is now being made. And where? In the Church of England. By whom? By a large body of its clergy. For what purpose? To deprive the Church of which they are dishonest members of its distinctive character as a Protestant Church. Will they succeed? This depends, under God, upon the laity of England. He then proceeded to describe the various battles he has so manfully fought in the cause of St. Paul's and St. Barnabas, Knightsbridge.

The Rev. ROBERT GAULT, Glasgow, then addressed the meeting in a speech which was responded to with great enthusiasm. He said he felt that the time was now come when they would have to unite all their power and energy in this great struggle; and he stated his belief that it was not so much what the Church of Rome did they had to fear as the great apathy and indifference displayed by Protestants themselves. He trusted that the present meeting would act as a stimulus to the great work of reformation in Great Britain and in Ireland, which would never cease until Popery was not only beaten back but rooted out of the land. Then, and then only, would they be thoroughly and radically free.

Dr. GEORGE JOHNSTON then presented two prizes for the two best essays on "The Sin and Folly of the British Government in supporting Popery by Privy Council Grants, or otherwise." He said the first of these prizes had been offered by Mr. Peter Scott, and the second by this Society. The Rev. Dr. Gould and himself had been appointed adjudicators, and they had awarded the prizes to the parties whose names he held in two sealed envelopes, which he would now open and read.

On being opened, it was found that the first prize had been gained by Mr. John McCarter, 6, Scotland Street; and the second by Mr. Benjamin R. Gunn, Montrose, a student at the New College. Mr. Gunn, who was present, came forward, and received his prize, amid the acclamations of the audience.

Dr. JOHNSTON then announced that a prize of twenty guineas would be given for the best essay on the following subject:—"What should the people of Britain do, now that their rulers are inundating the empire with Popery at the national expense, and thereby undermining the Revolution Settlement, and in this way, the religious principles of the country?" A merchant in Leith had also handsomely offered a prize of £5 for the second best essay on the same subject.

On the motion of Mr. LYON, certain names were added to the General and Acting Committees, after which,

A vote of thanks was, on the motion of Mr. F. W. L. GORDON, awarded to the Chairman.

Baillie BLACKADDER then proposed a vote of thanks to Messrs. Westerton and Beal, which was received with enthusiasm.

Mr. WESTERTON having returned thanks, the meeting was dismissed with the benediction.

TOKENS FOR GOOD; OR, ENCOURAGEMENTS TO MISSIONARY LABOUR AMONGST ROMANISTS.

The Sea-coast Station—Trials and Fruits.

If we by remembrance revisit a little fishing village, from whence the *three stags* of Broadhaven may be descried, we may gather up some indications of the true state of matters, and of the path of Christian duty.

A drive of some ten Irish miles on an open car, along the towering headlands of the rock-bound coast, had produced a bracing effect upon our mental and corporeal powers, when gladly we alighted at the hospitable though humble home of the missionary. We found him in the mission-house instructing a considerable number of young persons, amongst whom he was seated as a father in the midst of his children. And assuredly, both in their

warm-hearted looks and utterances, there was evidence that he was regarded by them with much affection. The information which they were able to communicate on a variety of subjects, would have done credit to many who are much more highly privileged. Notwithstanding the ragged condition of some, there was an earnest intelligence in the glance of the eye, especially when a passage of Scripture was under consideration, that gave us intense delight. This lonely station had been cheered with the services of this devoted labourer for several years. Sequestered from the busy world and from intercourse with his brethren, and amidst the most determined opposition, he had gone on sowing the good seed of the kingdom. Nor had his labours, and that of his coadjutors, been destitute of results. Many of the Irish-speaking adults had been made acquainted with the elements of gospel truth. Large numbers of young persons, after being here trained in educational and industrial habits, had gone forth into the world in some measure fitted for the active duties of life. By the personal exertions of some of the missionaries, very many of these were found out in several of the large cities of England, who had there placed themselves under the influence of the Word of God, and who were adhering to its sacred instructions. This, in the valley of Achor, is a door of hope.

As we passed through the village to the sea-shore we received the friendly salutations of many of the villagers. Of whatever the Irish people are destitute, they are not destitute of hearts. Free them from the thralldom of Romish superstition and of despotic landlords; let but the light of sound education introduce them to an open Bible, and train them to the arts of civilized life, and Ireland shall yet rise to a dignified place among the nations. To say that the spiritual element is unnecessary, as certain noble Lords imply, is at variance with all experience. Our conversation naturally turned upon the necessities of the poor people among whom he laboured, and whose interests the missionary had much at heart. Exposed to all the evils incident to small holdings, the precarious earnings of a badly prosecuted fishery, at a distance from a proper market, their case was far from being an enviable one; but these are as nothing to the deplorable ignorance and priestly intolerance in which they are engulfed. We stumbled on the fossil remains of a large fish deeply imbedded in the rock, which reminded us of the strong hold that Popery had got upon the prejudices and fears of Ireland's heart. This can be rooted out only by the sharp tool of the Word in the hand of the Spirit. As we stood gazing upon the mighty billows that rolled onward to the shore, and then dashed proudly upon its stony barrier, and admiring the clouds of spray that, heaving up to heaven, fell sparkling with rainbow lustre, our friend said, "Do you observe that point of rock? A tale of destruction and yet of safety is connected with it. You have no doubt noticed B—— at the station whence you came?" We replied that she had engaged our attention, and that we were anxious to know more of her history. "Well," continued he, "that was B——'s turning-point in the providence of God. Her friends were all most bigoted Romanists, and unless God had interposed, she would in all probability have become as bigoted and inaccessible as they. Once as comfortable as were Elimelech and Naomi, when the famine came her parents were reduced to the lowest ebb. The father and some others fell victims. Horrible as were the ravages of the famine in other places, here it was truly awful, as we were so far removed from sympathy and aid." We said that we had already heard many of the heart-rending particulars, though it was evident that the half had not been told. "At that time, then," he resumed, "B——'s mother was, like many others, so reduced, that she had to gather

the seaweed usually termed 'dulisk' from the rocks, for the support of herself and child. Even that had become a scarcity, when one day as she reached forth on that rock in order to obtain a handful, a huge wave bounded over her, and she was swept away into the yawning gulf. Human aid was far off, but even, if present, it would have been unavailing. Imagine, if you can, the unspeakable desolation of that girl, as her beloved mother was in an instant removed from her side into the eternal world. As this station was not then fully established, there was none here to take the orphan girl by the hand. But she had come in contact with the mission agents. She had heard of their compassionate exertions; and though it was far distant, and she might perish by the way, she at once resolved to seek the nearest mission station. All that dreary road you traversed by car, she dragged along her enfeebled body. Heavy was her heart; and weary of life, she cared not if she too was 'where the wicked cease from troubling, and the weary are at rest.' But the star of hope upheld her in that death-like journey. With but a rag of an old blanket about her, the shivering naked object meekly told her tale. Kind Christian hearts were moved towards her, and from that moment B—— had found a home."

Thus interested in this girl, it was our happiness to do what we could to aid in her present and future welfare. Her steady progress in secular and sacred knowledge was ground of encouragement. We have not only beheld her very deeply moved under the preaching of the Cross, but have good reason to believe that she truly knew and loved that Friend that sticketh closer than a brother. There was a staidness and mildness in all her actions that won for her the respect and esteem of all about her. B—— left the west of Ireland with the family that had been instrumental in saving her from premature death; and is still a witness to the power of the truth when presented in the exercise of its loving spirit. Too often are both young and old overlooked amidst the numerous avocations of the office-bearers of our crowded churches. Every member of the Church of Christ should be aware of his own responsibility in this respect. The power of personal influence in taking a special interest in individuals, cannot be over-estimated in the work of doing good to souls, much more so in attempts to rescue those enslaved by Rome.

We have since thought that the wild commotion of these dashing and destructive waves, were fully emblematic of that Romish hostility to Divine truth which has been put forth in that mission-field. Those who argued in favour of the Maynooth Grant, that Ireland would thereby obtain a superior class of instructors, were most miserably deceived; and those who would still support our rulers in their Romeward career, are thereby giving all the aid they can to those who bear the most deadly hatred to God's truth. Out of six priests that for six years had in this place employed a fierce persecution as a recommendation for preferment, five had been taught at Maynooth. The last seemed to aim at distinction in tyrannical, violent, and unlawful proceedings. Not long after our visit, the missionary observed the priest pacing up and down in front of the mission-house, and then hunting as a greyhound after a hare, back and forwards through the fields, the mission scholars. One he caught, and declared he would throw him over the precipice; another he threatened, holding out an open clasp-knife to cut off her ears. The missionary rushed between them, and with difficulty got the excited ruffian to walk off. In the chapel, on the Sabbath, after working upon the imaginations of the people by describing what he called Protestant outrages, he pronounced a curse on every one who would speak to or have dealings with any who favoured that cause. This was not enough. Entering a meeting of Irish

teachers, he called out to each by name to give up reading "that cursed Bible." This advice he enforced by threatening some and by promising temporal aid to others. To the challenge that he would show that the tenets of Rome were those of Christianity, he replied by railing and offensive language. Turning to one, he exclaimed, "You are a devil. The devil took you to America, and he has brought you back again." "Thank God!" calmly replied the man, "I always bore the character of an honest man, and I defy you or any other man to prove that I am anything else. If reading the Word of God makes me a devil, what must those be who are neither permitted to read it or to hear it read!" A few days after this, as the priest entered his house, this man kindly welcomed him, "Oh, I fear," said the priest, "I have no welcome from you." "Yes," he replied; "every man has that behaves the gentleman in my house." "Well," said the priest, "will you give up the other side and join us?" "Never!" was the reply. Without another word "his reverence" mounted his charger and rode off. Foiled in these attempts, the Romish curate was determined to cut at the root of the evil. The seed of the Word was being cast into the minds of the people, opening their eyes to the delusions of Rome. Hence the hatred which that corrupt Church has ever manifested to the clear light of the Word. Setting out for the cabin of one of the "suspected," the enraged priest found the young man and his mother within. "What have you got here?" said he, taking down at the same time from the shelf *five* copies of the Word of God. These consisted of an English Bible, an English Testament, and three Irish Testaments. Uttering maledictions on the head of the astonished Bible reader, *he flung the whole into the fire, and watched till they were consumed.* "It's wrong to burn the Word o' God, sir!" exclaimed Pat; on which the priest plucked a blazing Testament out of the flames, and threw it at Pat's head, saying to his mother that she ought to kill him, that he would certainly cause men to pull down the house about their ears; and shaking the dust off his feet at the threshold, he departed.

This occurrence took place on the 29th June 1853. The priest was brought to trial on this charge of burning the Bible, but, as was foreseen, without effect. The principal witnesses having been forcibly removed by the priest's party, were so tampered with that Pat perjured himself, notwithstanding the informations to which he had sworn before the Justice of Peace. Even where the magistrates are men of uprightness and integrity, this avails nothing when the witnesses are so corrupted as to swear the grossest lies in order to save "the priest." Absolution is promised to the poor dupes, and by this means the strong arm of the law is weakened, and the ends of justice defeated. It was so in this instance; and it is a fact that is constantly brought under the observation of those who know anything of Irish law courts, especially in Romish districts. Thus Rome says, "Let us break their bands asunder, and cast away their cords from us;" but "He that sitteth in the heavens shall laugh: the Lord shall have them in derision."

It was by such means—by threats and insinuations that the agents would be waylaid and murdered, placing their lives and property in imminent peril—that the furious billows of Popish wrath burst forth. Thus they forced the loving Saviour, in his servants, to depart out of their coasts. But these billows only dashed themselves to pieces upon the rock of Divine truth, against which the gates of hell can never prevail. In the falling shower we observe gleams of that light that yet promises to break forth upon that region of darkness. The Word of the kingdom finds anew a door of entrance: it shall not return void of fruit. Under the able supervision of a veteran in the mission-

field, this station is being again wrought with renewed vigour and success. There is something very melancholy in the aspect of those villages, that, roofless and deserted, gloomed across our path. They were left tenantless by the scourge of famine and disease; but in the reviving prosperity and renewed vigour of the country we mark an over-ruling Providence that brings good out of seeming evil. In like manner, there is much to depress, when looking at the great reverses of this once flourishing station, especially when brought about by a fierce, prolonged, and Bible-burning persecution. But when we meet both with parents and children who still retain their Bibles, and who remain stedfast in the profession of gospel truth: when we have such instances as that of B—— before us, and an open door for renewed effort, there is a return of gladness in the soul. Turn to the positions occupied by the once flourishing churches of Asia Minor; nay, turn to Iona's Isle; and although these are now forlorn and destitute compared with their former condition, who shall deny that still they have trumpet-tongues that sound forth in tones of rich faith and hope: "Come to the help of the Lord, to the help of the Lord against the mighty;" "*All* flesh is grass: the grass withereth, the flower fadeth, but the word of the Lord endureth for ever."

"For poor oppress'd, and for the sighs
Of needy rise will I,
Saith God, and him in safety set
From such as him defy."

ON COVETOUSNESS.

THE blighting influence of covetousness on the Church of Christ is graphically set forth in the following paragraph from a contemporary:—

"The disease of covetousness is insidious, silent, and contagious. A man may be as deeply infected with it as the wretched Achan, and yet easily preserve his position in the Church. He may not only be a member, but a deacon, he may not only be in full communion, but in a prominent and perhaps leading position in the Church, whilst all the time the love of the world is his ruling passion, the degrading idolatry of gold-worship his hourly practice, and the accumulation of wealth the absorbing purpose of his being. He may pray at the weekly meeting, and conduct daily worship in his family; help in the distribution of the bread and wine at the table of the Lord, and give intelligent advice at the periodical meeting of his colleagues; bear an unblemished character in the market-place, and be deemed by superficial observers on the highway to heaven; whilst all the time his soul is sinking deeper and deeper in the fatal mire of filthy lucre, his distance from heaven is daily increasing, and the Church with which he is connected languishes and dies under the blight of his presence! Such men are the troublers of Israel. It would be an inestimable gain to the cause of our holy faith if they would openly apostatize. If they would but go 'out from us,' it would be consistent; it would prove 'that they are not of us.' The choice of Demas was that of a fool, but having 'loved this present world,' he still had so much sense of propriety left that he forsook Paul. 'Demas has forsaken me,'—wrote the illustrious sufferer for Christ, 'having loved this present world.' Over this man's woful mistake the Apostle doubtless heaved a sigh, but he was better without him. Worldly professors are a burden to any true minister of Jesus, and an encumbrance and a hindrance to any Christian Church."



FACSIMILE OF OBJECT OF ROMISH WORSHIP.

POPERY IN HUNGARY.

THE worship of the Virgin is encouraged more and more, and this abominable practice is enhanced in this country by the plea and incitement drawn from the circumstance, that Mary is called and looked upon as the "Patrona Hungariæ." As such, she even figures on the old Hungarian coins. I send along with this two specimens of the productions of our days, by means of which the Roman Catholic Church strives to revive the adoration of the "Mother of God." I wish that all the readers of this paper could see them. The one is a copy of a hymn to the praise of Mary, "In honour of her Immaculate Conception." On it Mary is represented (as she very frequently may be found in Romish Churches) as the woman in the Apocalypse (Rev. xii.) "clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." And there she stands, treading on the serpent, which is lying on the earth—(this latter has also reference to Gen. iii. 15.) The second specimen is a prayer to the Virgin for intercession and succour; and on it is an abominable illustration of Mary and the Child," a thing which reminds us strongly of some heathen idol. And yet these two representations are by no means the worst of their kind; I have seen many much more horrible. In the Romish Churches,

numerous printed prayers and supplications to the Holy Virgin, mounted on pasteboard, are scattered about for the use of the "faithful." I have myself listened to a sermon preached in a Roman Catholic Church, in which, after alluding to the various troubles and difficulties of life, Mary was pointed to as the only help and comforter. In the whole of that sermon, the name of Jesus Christ *was never once mentioned*. I have also before me a Roman Catholic periodical, in an article of which, Mary is most positively proclaimed to be the *refuge for sinners*.—*Correspondent of the News of the Churches*.

NO MERE HUMAN PRIESTHOOD IN THE CHRISTIAN CHURCH.

"CHRISTIANITY (I mean Christianity as found in Scripture, not as perverted by a Church which claims an authority independent of Scripture) has no priestcraft; for this simple reason, that it has (in that sense of the word in which our opponents employ it) NO PRIEST ON EARTH.

"And it is worthy of remark how striking a *peculiarity* this is in our religion; there being probably no religion in the world—certainly none that has ever prevailed among the more celebrated nations—which has not priests in the same sense in which the Levitical priests, and those of the ancient Greeks and Romans, are so called. Now every peculiarity of our religion is worth noticing, with a view to the confirmation of our faith, even though it may not at first sight strike us as a distinguishing *excellence*; for, that our religion should differ from all others, in points in which they all agree, is a presumption at least that it is not drawn from the same origin. And the presumption is the stronger, inasmuch as the difference I have been speaking of is not slight or verbal, but real and essential. The priesthood of pagan nations, and that of our own, are not merely *unlike*, but, in the most essential points, even *opposite*. *They* offer sacrifices for the people; *we* refer them to a sacrifice made by another: *they* profess to be the mediators through whom the Deity is to be addressed; *we* teach them to look to a heavenly Mediator, and in his name boldly to approach God's mercy-seat, themselves: *they* study to conceal the mysteries of religion; *we* labour to make them known: *they* have, for the most part, hidden sacred books, which none but a chosen few may look into; *we* teach and exhort men to study the Word of God themselves: *they* strive to keep the people in darkness, and to stifle inquiry: *we* make it our business to enlighten them, urging them to 'search the Scriptures,' to 'prove all things, and to hold fast that which is right:' *they* practise the duties of their religion *instead* of the people; *we* instruct and admonish all to practise them for themselves. And it may be added, that *they* in general teach, that a devoted confidence in them, and obedience to their commands, will serve as a substitute for a moral life, while *we* declare to them, from Scripture, that it is in vain to call Jesus Lord, if they 'do not the things which he says.'

"Now, if the Jews be justly condemned, who crucified our Lord 'between two thieves'—thus studiously 'numbering with the transgressors' of the vilest kind, the only man who never transgressed—it is awful to think what account those will have to render at the last day, who labour to vilify his religion by confounding it with the grossest systems of human imposture and superstition, in those very points in which THE TWO ARE NOT ONLY DIFFERENT, BUT ABSOLUTELY CONTRASTED."—Bishop Whately's *Errors of Romanism*. London: Parker.

A PICK-TOOTH FOR THE POPE.

SOME of the quaint and pithy literature of the Reformation is worthy of being revived, as the controversy with Rome is virtually at all times the same. The poem, entitled "*A Pick-Tooth for the Pope; or, the Packman's Pater Noster*," is one of those pungent poetic effusions which accomplished so very much for the Reformation in Scotland. It is in the form of a dialogue between a priest and a packman, and is worthy of being republished. Our readers will find a copy of it in Mr. Paterson's Collection of the poems of the "Sempills of Belltrees."

The author of this piece was Sir James Sempill of Belltrees, a man of superior talents, occupying a very high position in the court of James VI. Sir James was educated along with the king, under the tutorship of the historian and scholar, George Buchanan; and the king and Sir James always retained for one another an intimate friendship.

In answer to the priest's injunction to learn a prayer in *Latin*, the packman replies:—

"In words, not sense, a prating, not a praying.
Shall I, Sir John, a man of perfect age,
Pray like an idle parrot in a cage?
And seeing I have head and heart to pray,
Should not my heart know what my tongue does say?
For when my tongue talks, if mine heart miscarry,
How quickly may I mar your Ave Mary?
And I, Sir, having many things to seek,
How shall I speed, not knowing what I speak?"

The priest then insists that the prayers in *Latin* are but general heads, and this language is to be used because mass is in *Latin*; but "for private things pray in thy mother tongue," to which the packman sarcastically replies:—

"But, good Sir John, where learned our Lady her Latines,
For in her days were neither mass nor matines,
Nor yet one priest that Latine then did speak,
For holy words were then all Hebrew and Greek;
She never was at Rome, nor kist Pope's toe,
How came she by the mass, then, would I know?"

The priest continues his argument for prayers in *Latin*, because the Pope

"He made a law that all the world should pray
In Latine language to our Lord each day."

This gives the packman an opportunity to assail the supremacy of the Pope, when the priest replies:—

"Know you not? Peter when he went to Rome,
He there was execute, which was his doom;
And in his latter will and legacy,
At Rome he left his full supremacy
Unto the Pope; which legacy was given
By Christ to Peter when he went to heaven.
And so the Pope (though mediate, indeed,
By Peter) Christ's sole vicar doth succeed;
And every Pope sensyne, from race to race,
Succeeds each other in the Papal place."

To which the packman answers:—

"By your assertion surely I perceive,
You press to prove that Peter then did leave
Such legacy to those who did him murder:
Think ye such fond conceits your cause can further?
That's but a very falsely forged fiction,
And proves most for your Romish whoor's conviction.
For Rome did falsly fall from Peter's faith,
And, Burreo-like, bereft him of his breath;

And so your Pope doth merit no preferment,
 But, as an hangman, Peter's upper garment.
 And still, Sir John, ye strive to play the knave,
 Affirming falsely Peter did receive
 His primacy from Christ, when thus he spoke,
 That he would build his Church upon that rock :
 As if on Peter Christ had only founded
 His holy Church for ever to be grounded :
 To wrest the Scripture is your whole pretence,
 Either into an ill or double sense.
 Christ built his Church on Peter's pure profession,
 And on the solid rock of his confession,
 That he was Christ, which is a firm foundation
 Against all Romish-Popish inundation.
 I sorry am to see you so unwise,
 For Peter after that deny'd Christ thrice ;
 Christ built his Church on faith, which bydes a trial,
 And not upon poor Peter's thrice denyal :
 On this a friend of mine did make a sonet ;
 A pretty one if I could light upon it :
 So here it is, and in it ye may read,
 How your proud Pope to Peter did succeed :—

“ Why should prophane proud Papists thus presume
 To say their Pope to Peter doth succeed ?
 Read we that Peter (if he was at Rome)
 Rode rob'd with triple crowns upon his head ?
 Pray'd ever Peter for the souls of dead ?
 Or granted pardon for the greatest sin ?
 How many nunces, note we, he did need
 Through all the nations that his name was in ?
 How many Friars had Peter, can we find
 In sundry sorts so shaven with a shame ?
 Was ever Peter so blasphemous blind,
 As to take Holiness unto his name ?
 The Pope succeeds to Peter in no case,
 But in denial, and in no Divine place.”

Afterwards, the priest passes on to the worshipping of the Virgin Mary and Saints ; and the packman replies :—

“ And so what e'er I have, what e'er I want,
 I neither pray to he nor to she saint.
 And as for tongues, I have but one, no more ;
 And wit ye well, albeit I had ten score,
 I would use all conform to Paul's commanding,
 Pray with my tongue, pray with my understanding.
 Think ye these twelve, when they receiv'd these tongues,
 Did talk like parrots, or like barrel bungs,
 Yielding a sound, not knowing what they said ?
 Idle in preaching, idler when they pray'd ?
 No ; each of them knew well what he did say,
 And why not we, Sir John, as well as they ?
 So if our Lord to mine own tongue be ready,
 What need I, then, with Latine trouble our Lady ?
 Or if both these my prayer must be in,
 I pray thee, tell me at whom to begin ?
 And to pray joyntly to them both as one,
 Your Latine prayers, then, are quickly gone :
 For Pater Noster never will accord
 With her, nor Ave Mary with our Lord.
 If I get him what need I seek another ?
 Or dare he do nothing without his mother ?”

These quotations give a fair specimen of the whole poem, which consists of nearly 900 verses.

DISORGANIZATION OF MEXICO.

THE Romish system is paramount in Mexico, and the result proves that heathenism itself is not more thoroughly destructive of all the temporal and moral interests of a community. The demoralization of Ireland is sometimes absurdly traced to the operation of the British Government; but here is a community in regard to which no such pretence can be alleged. Rome has for generations had full and undisturbed dominion over the miserable inhabitants of South America; and yet read the following result in regard to Mexico, as set forth by the leading journal of Europe:—

“From one end to the other,” says the *Times*, “Mexico is in a condition that would contrast unfavourably even with Oude. In the city of Mexico there is a party who call themselves the Government, simply because they hold the capital. Supported by the ecclesiastics, they obtained their position by treacherously overthrowing the late President, Comonfort, who had contrived to maintain a degree of order in the country for a longer period than usual, but they have never obtained even for a day the slightest general authority. At all the seaports, with one exception, their power is defied; and as the customs’ revenue is thus cut off from them, they resort to arbitrary exactions on the property of such native and foreign merchants as may be within their reach. But the misery is not limited to a contest between the nominal Government and an ordinary party of revolutionists. There are at least half a dozen chiefs in the field, each with his special programme. In fact, every professional brigand is now at the head of an army of his own, claiming a legal position as representative of the people, and levying for the service of his ‘Government’ all sorts of contributions. In Sonora, the richest province as regards latent mining wealth, a General Pesqueira has set up an independent republic. In Chihuahua, which adheres to the old constitution, troops are being collected to harass the neighbouring state of Durango, which has pronounced for the central authorities. Zacatecos and Jalisco are overrun in turn by the Government forces and those of Vidaurri, who enjoys the sympathy of the Texans across the frontier. They alternately sack and ravage the various cities, and respectively shoot their prisoners as rebels. The same is the case in Tamaulipas, where the Government hold Tampico, their only port, and General Garza hems them round and exercises command in every other part. In the State of Sinaloa a General Yanez, by siding with neither party, seems thus far to have preserved comparative quiet. In Michoacan an organized rabble of 4000 men carry on plunder in all directions, assuming the banner of Constitutionalists. San Luis Potosi has been exposed to devastation, but is for the moment in the hands of the Government. Puebla is also nominally on the Government side, but the fortress holds out for their opponents, and all its roads are choked with robbers, who lie in wait for cargoes of goods. The State of Vera Cruz, the most important of the whole from its commercial and military port, has defied the reactionary Government from the first, and latterly even the rural population of the district, reputed as the least dishonest in the country, have associated themselves in bands with the view of plunder. The little territory of Tlaxcala sends forth gangs of robbers, 100 in number, to stop the merchant trains: and, on the other side, the old and remorseless General Alvarez, who overthrew Santa Anna, and who, as Governor of the State of Guerrero, is always formidable from his influence over the Indians, and his determined animosity to the purely Spanish residents in Mexico, threatens at any moment to advance upon the capital, and again dictate his own form of rule. It was in a great degree from the proceedings of this chief a year or two back, that the reclamations of Spain for satisfaction had their origin. And while the white population are thus tearing each other to pieces, and ceaselessly resorting to every act of murder, violation, and rapine, the Indians roam through all parts, destroying plantations, driving off grain and cattle, killing the farmers, and carrying away women and children at their pleasure. In deed, the land may now almost be considered to have relapsed to the sway of these people, who, less degraded and not more ignorant than the white population, show a power of cohesion which entitles them to be their masters. Even this fact, however, does not complete the chaos. The forces of nature are at work on the same side, and the country has just been visited by one of the severest earthquakes experienced for many years. At Guadalajara, while one part of the town was in conflagration, and another was being sacked, a fight was going on outside the walls, and the place was at the same time visited with a shock which for a moment caused all parties to suspend their work of pillage and butchery. The ex-

tion of Mexican nationality may be looked upon as already complete. It would be grievous that a community nominally free should be converted into a slave State, which would be the first result of American annexation, and it may therefore be hoped that in place of that measure, the establishment of a protectorate will be resolved upon."

CAUSES OF THE SCOTTISH REFORMATION.

IN the summer of 1856, accompanied by a friend, we set out on a tour through the land of Scott. In the course of four or five days we wandered along the classic banks of the Tweed from Berwick, at the mouth of the river, up as far as the ancient town of Peebles. During that time we visited the ruins of the Abbeys of Kelso, Jedburgh, Dryburgh, and Melrose, and the remains of the Castles of Norham and Neidpath. We also passed the battlefields of Halidon Hill, Ancrum Moor, and Philiphaugh. As we beheld these spots we felt that we looked upon sacred ground. The very names of these places are dear to every Scottish heart, and cause to rise before the mind "the spirits of the days of other years." Though we cast a "longing lingering look" behind us as we left the castle where Edward of England met the Scotch barons, the abbey where King Alexander II. and Sir Michael Scott lie buried, and the final resting-place of all that is mortal of the Author of Waverley, we visited a spot, the recollection of which, we trust, shall never fade from our memory—a spot on which we would fain have remained even until nightfall. It was on the second morning of our journey that the accident, which happens to almost every tourist, befel us. On arriving at the Coldstream station, we found ourselves a few minutes too late for the forenoon train to Kelso. Having the entire day before us, we determined to set out for the scene of our only national defeat, the fatal field of Flodden, which lies at a few miles' distance from the town of Coldstream. That day we stood on the English encampment, and saw the stone which marks the place where James IV., the flower of Scottish chivalry, the bravest and the best beloved of the Stuart line, is supposed to have fallen. We cannot at present discuss the question whether the king was slain on the battlefield, the victim of his own rashness, or whether he was brutally or treacherously murdered by his chamberlain, Lord Home. Nor will time permit us to narrate the events of 9th September 1513, a day never to be forgotten, and ever to be regretted, by every true Scotchman, for

"He was gone—their prince, their idol,
Whom they loved and worshipped so!"

Amongst the fallen were ranked thirteen earls, fifteen lords and chiefs of clans, five peers' eldest sons, an innumerable number of gentry, besides the Archbishop of St. Andrews (the king's natural son), the Bishops of Caithness and the Isles, the Abbots of Inchaffray and Kilwinning, and the Dean of Glasgow.

"No one failed him! He is keeping
Royal state and semblance still;
Knight and noble lie around him,
Cold on Flodden's fatal hill.
* * * * *
But a rampart rose before them,
Which the noblest dared not scale;
Every stone a Scottish body,
Every step a corpse in mail!
And behind it lay our monarch,
Clenching still his shiver'd sword;
By his side Montrose and Athole,
At his feet a Southron Lord."

At the death of James IV., the curtain falls on one period of Scottish history and rises on another, and that a transition period, comprising the reigns of James V. and Mary. If we compare the state of Scotland in 1513 with the religious, literary, social, and political condition of the country in 1567, the year in which James VI. was crowned king, we will be constrained to exclaim, "Old things are passed away; behold all things are become new!" In 1513, priestly despotism reigned supreme in the land, and the people were sunk in the lowest depths of Popish ignorance and superstition. Before 1567 the nation had thrown off the iron yoke of the Romish hierarchy, and had submitted to the milder but firmer rule of the General Assembly of the Auld Kirk of Scotland. They had said, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob." "We will go into his tabernacles: we will worship at his footstool." In our towns and villages the pure evangel of our blessed Lord and Saviour Jesus Christ was preached by faithful ministers of the New Testament; and the churches resounded with the heartfelt prayers, and thanksgivings of an emancipated, and free people; for in these days the words of the prophet were fulfilled in Scotland: "The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined." The places that once knew the Popish clergy now knew them no more, for their power had melted like the winter snow before the summer sun; their wealth had taken wings and fled away, and their abbeys, churches, and other religious buildings had become mouldering ruins, or Protestant houses of worship.

The struggles for civil liberty, carried on by the Scots under the command of Wallace and Bruce, had prepared the nation for the nobler war they were destined to wage in behalf of Christ's crown and covenant.

The petty feuds and civil wars which occur so frequently in Scotch history, with the long minorities of the Stuart kings, and the weak government of the Jameses, had accustomed our ancestors to that resistance to sovereigns and rulers, without which the Protestant establishment and the Presbyterian polity could, humanly speaking, hardly have been set up in this country. No period could have been more favourable to the cause of the Reformation than the transition one formerly referred to; for, after the sceptre fell from the hand of James IV., Scotland ceased to have a strong government. During the greater part of the sixty-five years which intervened between the death of that monarch and the year 1578, the year James VI. assumed the reins of government, the country was ruled by a series of regents, harassed by foreign wars, and torn by rival political factions. The Papists were divided among themselves, and, however willing, were not able to stem the progress of the gospel of peace, or to destroy by fire and fagot the heralds of the glad tidings of great joy. The Reformation probably progressed more rapidly during these troublous times than it would have done if the lives of James IV. and his son, the Archbishop of St. Andrews, had been spared a few years longer. It is perhaps worthy of remark, that even those of the reformers who were born prior to 1513 must have been so young when the battle of Flodden was fought, that they could have no personal recollection of the comparatively settled state of the country, and the great power of the Church during the reign of James IV.

The history of the Reformation, or the return of the Scotch Church and nation from Romish error and superstition to the Culdee simplicity of their fathers, and to the greater purity of New Testament times in doctrine and worship, is the history of the transition period already mentioned, 1513-67.

The work of the Reformation consisted of two parts—the overthrow of Popery and the establishment of the Protestant faith with the Presbyterian government and worship. The former of these was completed in 1560, the year the Queen Regent died, when, on August 24, an Act of Parliament was passed, in which “is statit and ordainit, that the Bischope of Rome (callit the Paip) have na jurisdiction nor authoritie [with]in this realme in tymes cuming.”

The establishment of Protestantism may be said to have been commenced the same year when the first General Assembly was held, December 20, and to have been finished in 1567, when an Act of Parliament was passed: “Our Souerane Lord, with aulse of my Lord Regent, and three Estatis of this present Parliament, hes declarit and declaris the foirsaid kirk” (referring to “the Ministeris of the blissit Euangell of Jesus Christ,” mentioned in the previous part of the Act) “to be the onlie trew and holy Kirk of Jesus Christ within this realme.” The religious history of Scotland during these fifty-four years, 1513-67, may be divided into two portions—the history of the overthrow of Popery, or of the causes of the Reformation, closing at 1560, and the history of the establishment of Protestantism, or the Reformation properly so called, extending from 1560 to 1567. We shall confine ourselves on the present occasion to the former period, and shall endeavour to trace some of the leading causes of the Reformation.

The defenders of the Church of Scotland usually date her formation from 1560. But she can lay claim to a much higher antiquity, having been founded at least a thousand years earlier, when Columba landed at Iona in 563 or 564. The traditions regarding the preaching of some of the apostles, and their immediate followers in Britain, and the legends regarding the conversion of King Donald, prove that Christianity was introduced into this country before the commencement of the fourth century. There are now no materials existing to enable us to determine anything regarding the doctrine or practices of the Christians within these realms prior to the sixth century. The great maxim of Columba was, “Prolatis Sacræ Scripturæ testimoniis.” His followers were called Culdees (Gille or Ceile De, servants of God). Bede calls their superior a presbyter-abbot. These Culdees were opposed to celibacy, auricular confession, absolution, the real presence, &c. They held the doctrine of justification by faith. They celebrated Easter from the fourteenth to the twentieth moon. Nectan III., King of the Picts, banished them from Iona in 717, for a season, on account of their refusal to conform to the Roman usage regarding Easter.

We have no distinct account of the means by which Popery was introduced into this country. It seems to have crept in very gradually. Few of the Scotch bishoprics were founded before the eleventh century, and a Popish legate did not arrive in this country until the reign of David I. In 1175, the clergy, headed by Gilbert Murray, resisted successfully at Northampton the claims set forth by the Archbishop of York, to be recognised as Primate of Scotland. Alexander II. informed the Pope's legate that he could not be received into the realm.

During the middle ages, the priests were the only learned class of men in Scotland. Many of the bishops and abbots were related to the noblest families in the land. The deadly feuds, which were always raging among the various clans, both highland and lowland, materially diminished the power of the barons, and greatly increased that of the clergy. Out of upwards of eighty individuals who filled the office of Lord High Chancellor of Scotland from the reign of Malcolm Canmore to the Reformation, at least fifty-one

were ecclesiastics. At the death of James IV., the Archbishop of Glasgow was Chancellor; the Commendator of Glenluce, Lord High Treasurer; the Precentor of Moray, Lord Privy Seal; and the Abbot of Melrose, Secretary of State. When the Court of Session was instituted in 1532 by James V., eight of the fifteen judges were selected from the spiritual estate. The first four presidents of this Court were churchmen.

The corruption of the European clergy during the middle ages is well known. The priests in Scotland, if they did not excel, were at least as far advanced in ambition, avarice, profligacy, dissimulation, and political intrigue, as their brethren in England and on the Continent. The only result of the attempts of Patrick Graham, the first Archbishop of St. Andrews, to reform abuses, was, that he was tried in 1477 by a Papal legate sent to Scotland for the purpose, degraded, and condemned to perpetual imprisonment as a heretic. This prelate, who was the son of Lord Graham, and nephew to James I., died the following year a prisoner in Lochleven Castle. After the battle of Flodden, four candidates entered the lists for the vacant see of St. Andrews,—Andrew Foreman, John Hepburn, Gavin Douglas, and James Beaton. These four priests may be selected as fair specimens of the upper clergy in Scotland at the commencement of the sixteenth century. Foreman was at one time Bishop of Moray, Abbot of Aberbrothock, Prior of Coldingham and Pittenweem, and Commendator of Dryburgh. It is thought that his gold procured for him the primacy. He has been accused of selling the interests of his country. He does not appear to have been a good scholar, for Lindsay of Pitscottie tells the following as the grace which he said at Rome before the Pope, when the cardinals answered, “Deus,” in the Italian fashion, instead of “Dominus,” to his “Benedicite.” “The divill I give you all false cardinallis to, in nomine Patris, Filij, et Spiriti Sancti, Amen.” Foreman was also Lord Chancellor, and Archbishop of Bruges in France. John Hepburn belonged to the Bothwell family, and was Prior of St. Andrews. Upon the death of Archbishop Stuart, he was elected by the canons as his successor, and obtained possession of the primate’s castle. After Foreman was installed, the Regent Albany commanded him to pay to Hepburn an annual pension of 3000 crowns. John Hepburn was succeeded as prior by his nephew Patrick, afterwards Secretary of State, and Bishop of Moray. Patrick Hepburn was accused from the pulpit by Friar Arth of having boasted to “his gentleman,” that he had gone beyond them all in the number of his intrigues and adulteries. He had five sons legitimized on 4th October 1545, and two daughters on 14th May 1550.

Gavin Douglas, the translator of the *Aeneid*, was a son of the famous Bell the Cat, and Provost of St. Giles, Edinburgh. Professor Lorimer, in his *Historical Biography of Patrick Hamilton*, has published several letters preserved in the State Paper Office and British Museum, which throw considerable light on the political intrigues in which Douglas was engaged (1513-1522). He was the candidate for the primacy favoured by the Queen Dowager, and her brother Henry VIII. He wrote to the King of England, asking him to invade Scotland, and seems to have been willing to have submitted to the Archbishop of York as his superior. When presented in 1516 to the bishopric of Dunkeld, he had to enter by force of arms the cathedral and episcopal palace, which had been seized by Andrew Stewart, brother of the Earl of Athole, and afterwards Bishop of Caithness. Irvine, in his *Lives of the Scottish Poets*, charitably supposes that Douglas’s daughter was born before he was in orders. It is remarkable that these three rivals for the primacy, Andrew Fore-

man, John Hepburn, and Gavin Douglas, all appeared to have died in the same year, 1522.

It is unnecessary for us to speak at length of James Beaton. He was successively Bishop of Galloway, Archbishop of Glasgow, and succeeded Foreman. He was also Lord Treasurer and Lord Chancellor. In a printed State Paper, James V. thus speaks of Beaton: "Herefor a legate was to be desired from the Pope's Holiness, to be sent into Scotland with a special commission, to proceed against the archbishop for the said crimes, and others of lese-majesty committed by him." Beaton would have lost his life in "Cleanse the Causeway," if Gavin Douglas had not interfered in his behalf.

In farther illustration of the corruption of the clergy, we may mention that William Chisholm, bishop of Dunblane, 1527-1564, alienated most of the revenues of his see, which he bestowed on his nephew, and his own illegitimate children. The reply of George Crichton, successor of Gavin Douglas, as Bishop of Dunkeld, to Thomas Forret the martyr, is well known: "I thank God that I never knew what the Old and New Testament was. Therefore, Dean Thomas, I will know nothing but my portouse and my pontifical." Perhaps the only recorded instance of a Scotch prelate preaching before the Reformation, is that of Gavin Dunbar, archbishop of Glasgow, in the church at Ayr, where he had gone to oppose Wishart. The story is thus told by Knox:—"The bischope preached to his jackmen, and to some old bosses of the toune. The summe of all his sermon was, Thei say we should preach: why not? Better late thrive than never thrive: had us still for your bischop, and we shall provide better for the next tyme." Preaching was usually left by the bishops to the Black and Grey Friars.

In illustration of the ignorance and superstition in which our nation was sunk in the reign of James V., we may mention a fact related by Buchanan and Calderwood. In 1531, three years after the martyrdom of Patrick Hamilton, a man named John Scot, residing in Edinburgh, was believed to live for upwards of a month without food. An admirable account of the religious condition of the people of Scotland, during the early part of the sixteenth century, is given in Dr. M'Crie's *Life of Knox*, Period I., an account inserted by Dr. Hetherington, in his *History of the Church of Scotland*, and one which we would have quoted if time had permitted. The following words of the prophet may well be applied to Scotland during the middle ages: "Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness. They have made it desolate, and being desolate it mourneth unto me; the whole land is made desolate, because no man layeth it to heart."

Most of the kings of the Stuart line, especially James I. and James IV., were patrons of learning and polite literature. Prior to the reign of the former monarch, schools for teaching Latin were attached to some of the monasteries throughout the country. Those individuals, however, who aspired to the honoured name of student, usually resorted to Oxford, Cambridge, or Paris. In 1282, Dervogil, the mother of King John Baliol, endowed at Oxford Baliol College, of which John Wickliffe was elected warden in 1361; and in 1326, David, bishop of Moray, founded the Scotch College at Paris, known to Frenchmen as College de Grisy. During James I.'s long imprisonment in England, Bishop Wardlaw, the persecutor of Paul Craw, founded that portion of the University of St. Andrews, known as the Pædagogium. Laurence Lindores, the persecutor of Resby and the Lollards, and *Hæreticæ Pravitatis Inquisitor*, was the first professor of law here, and expounded the

fourth book of the Sentences. Wardlaw's successor, Bishop Kennedy, one of the Council of Regency during the minority of James III, founded St. Salvator's College in 1450, and Turnbull, bishop of Glasgow, founded the university of that city in 1453. Calderwood tells us that James I. "thought it would be a great helpe to reformatioun if men qualified with literature and other gifts, were advanced to benefices of cure." . . . But soon after his decease, "his orders were neglected."

The revival of learning in Scotland, commenced in the reign of James IV. Tytler, in his *History of Scotland*, tells us that, by an Act of Parliament passed in 1496, "it had been made imperative on all barons and freeholders, under a fine of twenty pounds, to send their sons at the age of nine years to the schools, where they were to be competently founded in Latin, and to remain afterwards three years at the schools of Art and Jury, so as to insure their possessing a knowledge of the laws." The art of printing was introduced into Scotland in 1507. Walter Chapman and Andrew Millar, the first printers, printed in 1508 or 1509, a collection of pamphlets, a copy of which is preserved in the Advocates' Library, and in the following year, the first volume of the *Breviary of Aberdeen*, a copy of which is in the library of the University of Edinburgh. King James purchased books from these printers.

King's College, Aberdeen, was opened in 1500 under the auspices of Bishop Elphinstone. Hector Boyce, its first principal, had studied at Paris, and was a friend of Erasmus. Archbishop Stuart was a pupil of Erasmus, and when he parted with him at Sienna, he presented him with a signet-ring on which was engraved an image of Terminus. His death, at the battle of Flodden, put a stop to his liberal designs regarding the Pædagogium at St. Andrews; designs which were afterwards carried out by the Beatons and Archbishop Hamilton, when that institution was converted in 1554 into St. Mary's College. In 1512, John Hepburn, prior of St. Andrews, founded St. Leonard's College. The branches taught in these Colleges were philosophy, canon law, and scholastic theology, the text-book in philosophy being a Latin translation of Aristotle. Vans, rector of the grammar-school, Aberdeen, was the author of the first Latin Grammar published in Scotland. There was no professor of Humanity at St. Andrews till 1554. The study of Greek seems to have been introduced into this country by Erskine of Dun, under whose auspices a Greek class was established by a Frenchman at Montrose, 1534. Wishart must have commenced his study of Greek at Montrose. Prior to this period, George Dundas, master of the knights of St. John at Torphichen, is mentioned as a good Greek scholar. Gavin Douglas, also, appears to have possessed a knowledge of this language, as Lord Sinclair requested him to translate Homer.

One of the most learned Scotchmen at the commencement of the sixteenth century was John Mair or Major, author of a History of Scotland, and other works. He was a doctor of the Sorbonne, and afterwards Principal of Glasgow University. He died Provost of St. Salvator's College, St. Andrews. Major denied the temporal supremacy of the Pope, and the Divine right of kings. He held that a general council might depose the Pope. Major numbered among his pupils both Knox and Buchanan.

As the power of Popery had increased in Scotland, that of the Culdees decreased. Although their name appears to have become extinct about the close of the thirteenth century, many of their doctrines were preserved among the Lollards of Kyle and Cunningham. The name Lollard is derived from the German verb *Lallen*, to sing, and was applied to some of the earlier Reformers in Germany and Britain. At a Parliament of James I., held at Perth, March

12, 1424-25, an Act was passed,—“Anentis Heretikis and Lollardis, that ilk Bischop sall ger inquiry be the Inquisicione of Heresy, quhar ony sik beis fundyne, ande at thai be punyst as Lawe of Haly Kirk requiris: Ande gif it misteris, that secular power be callyt tharto in suppowale and helping of Haly Kirk.” Prior to this period, John Resby, an Englishman, suffered martyrdom at Perth, 1406 or 1407, eight or nine years before the death of Huss. He was accused of forty heresies, one of which was that the Pope is not Christ’s vicar. Knox commences his history by stating,—“In the scrollis of Glasgow is found mentioun of one whais name is not expressed, that in the year of God 1422 was burnt for heresy, bot what war his opinionis, or by what ordour he was condempned, it appearis not evidentlie.” In 1431, Paul Craw, a Bohemian, and a follower of John Huss, was martyred at St. Andrews for denying transubstantiation, confession, and prayers to the saints. In 1494, thirty of the Lollards of Kyle were summoned by Blackadder, first Archbishop of Glasgow, before James IV., and were charged with thirty-four articles, which Knox has extracted from a register of Glasgow not now existing. Time will not permit us to quote these at full length as we would wish to have done. The following are the 12th, 17th, 26th, 32d, and 33d,—“That the Pape is not the successour of Petir, but whar he said, ‘Go behynd me, Sathan.’” “That the Pape exaltis himself against God, and abus God.” “That the Pape forgevis not synnes, bot only God.” “That the Pape is the head of the kyrk of Antichrist.” “That the Pape and his ministeris ar murderaris.” The remainder of these articles contain a denial of image and relic worship, the real presence, the right of priests to consecrate, indulgences, celibacy of the clergy, the right of the Church to divorce, &c. The questions put by the King to the Lollards, and the answers given by Reid of Barskimming were of such a nature, that in the expressive words of Knox, “the bischop and his band war so dashed out of countenance, that the greatest part of the accusatioun was turned to lauchter.”

(To be continued.)

THE FRENCH AT TONGA—FORCIBLE INTRUSION OF ROMISH PRIESTS.

IN a recent impression we gave some particulars of the forcible intrusion of Roman Catholic priests upon the simple-minded inhabitants of one of the Friendly Islands, from which it would appear that the successful Wesleyan missions there may have to suffer from French interference, in the same manner as some years ago occurred at Tahiti. We now subjoin some additional details. The Executive Committee of the Australasian Wesleyan Methodist Missionary Society deeming it expedient that a correct version of the facts should be officially laid before the public, have published the following succinct statement in the Sydney *Morning Herald*:—

“Josiah, the Governor of Haabai, required the French Roman Catholic priests to delay their landing in Lifuka until the King (who was expected) had arrived, and offered to despatch a canoe for him immediately, that there might be as little delay as possible; and that he adopted this course on the ground that the law of the Tongese kingdom reserves to the King personally the power of granting foreigners permission to settle, and the land necessary for their settlement.

“The French priests refused to wait in deference to this law, and asserted their

right to land under the provision of a treaty* with the French Emperor, signed by the King, and immediately left in search of a French frigate, then expected at Tonga, to engage her to enforce their alleged right.

"The captain of the French frigate thus appealed to, summoned the King and the Governor Josiah to Tonga, and produced for the King's signature a document binding him to depose the Governor Josiah; to convey the French priests, their servants, and their baggage to Haabai; and to grant them a piece of land, and build them two houses equal in every respect to those occupied by the Wesleyan missionaries, and demanded the King's signature of this instrument upon pain of war.

"The King objected to append his signature, and pleaded that he did not know that the treaty interfered with the operation of the law of his kingdom on which the Governor Josiah had acted, and that he had never understood it in the sense now put upon it.

"The King requested that the matter might be referred for arbitration to some third party, which request was peremptorily refused. He also entreated the French captain to accept of a money compensation for any injury that the French subjects might have sustained, but this prayer was disregarded.

"That the only modification that the French captain would admit was made at the instance of the priest, M. Cheveron, to the effect that the sentence of the Governor Josiah's deposition should be deferred for three months, and pronounced or annihilated according to the Governor's behaviour to the Roman Catholics, and his fulfilment or non-fulfilment of the provisions of the document submitted to the king, which document he was compelled to sign."

PROGRESS OF POPERY.

THE Malta correspondent of the *Daily News*, writing on the 10th instant, forwards the following garrison order:—"All guards to turn out to the Archbishop of Malta, and all sentries to carry arms and present arms when the Host passes." Our correspondent observes that the order has been the source of much bitterness. A British officer has been placed under arrest for refusing to obey the order.

The *Gazette* contains a Royal Warrant, commanding that the form of prayer for 5th November be no longer published in the books of Common Prayer, nor read in the places of worship.

The child of a British lady at Naples has been forcibly baptized by the emissaries of Rome.

A PICTURE OF CARDINAL WOLSEY.

"WHILST we behold all the 'religious world' passing before us—the pope, the cardinal, the bishop, the abbot, the canon, the abbess, the hermit—we see also the chiefs of the political world appearing in all their majesty, with their characteristic ornaments. At their head, and next to the pope—that visible god of feudalism—comes the emperor, the pope's first subject; then, preceded by the cardinal and the bishop, succeed the duke, the duchess, the count, the knight, the private gentleman and his wife, and the herald-at-arms. At last, come all the *hoi polloi* of burghers and common people—the

* The following are the articles of the treaty on which it is supposed they rested their claim. We copy them from a published translation of the authorized French version:—

"2. The Catholic religion is declared free in all the islands subject to the King of the Tonga Islands. The members of that religion shall there enjoy all the privileges accorded to the Protestants.

"4. The French, whatever may be their professions, settled in the Tonga Islands, or who shall come to reside there, shall be protected by Tupuo in an effectual manner, both in their persons and in their properties."

lawyer, the magistrate, the doctor, the trader, the usurer, the minstrel, the mayor, the cook, &c. In the lowest ranks are seen, in humiliated positions, the fool, the pedlar, the Jew, the peasant, &c. The executioner marches before these last victims of a social order, which, to the shame of mankind, still finds eulogists. The 'great men' of that deplorable epoch signalized, in every possible way, their contempt for human nature and evangelical equality. Accordingly they invented that wretched personage—the fool—who was officially charged with the task of uttering nonsense—a species of domestic animal prepared to endure all kinds of insults, and compelled to amuse his capricious master. Even the lowest serf was allowed to forget that that 'fool' was one of God's creatures. Nevertheless, whenever a man's heart was beating under those appearances of folly, what must have been his grief and his agonies! A great poet of our day has given us a sample of the fool's sufferings in the *Le Roi s'amuse*. Without having recourse, however, to M. Victor Hugo's impassioned fiction, let us quote some facts to show what sort of destiny was reserved for these miserable playthings. Cardinal Wolsey's 'fool' was indeed the elder brother of *Triboulet*, but history cannot be reproached with the exaggeration which, it is pretended, is met with in the drama.

"The haughty cardinal had just been disgraced by his whimsical sovereign—his fall being hailed with cries of joy. 'The butcher's dog* will no longer bite,' people exclaimed; 'see how long he now hangs his head.' So easy is the transition from servitude to insolence! 'O wavering and new-fangled multitude,' cried out Cavendish, Wolsey's first gentleman. The cardinal's fool, Master William, surnamed Patch, more faithful than many of the gentlemen who were lately so servile, wept bitterly at his master's fate. As the cardinal was proceeding to Hampton Court, there came up to him a messenger from Henry VIII.:—'The king bids me say he has still the same goodwill towards you, and as a proof of his confidence, he sends you this ring,'—it was thus the messenger expressed himself. The cardinal, imagining that he had been restored to favour, alighted from his mule, prostrated himself in the dirt, and prayed with as much fervour as if an angel from heaven had come to visit him: 'Noble Norris,' said he to the messenger, 'were I master of a kingdom, the half of my states would not be sufficient to recompense you, but I have only my clothes left me;' and taking from his neck his gold chain, 'Accept this,' he said, 'there is a piece of the true cross in it; in the time of my prosperity I would not have parted with it for a thousand pounds.' Wolsey and Norris then separated; but the former suddenly stopped on his way, and called him back. The cardinal had perceived Mr. Patch on his little nag, and who, since his disgrace, had indulged in no kind of merry conceit: 'Here,' said the cardinal, 'offer to the king this poor fool; his buffooneries will divert him. He is worth a thousand pounds.' Patch, indignant at such treatment, on the part of a master towards whom he had just manifested such sincere and deep affection, 'fell into such an ecstasy of rage,' says Cavendish (an eye-witness), 'that he struggled violently, and struck at and bit all those who wished to lay hold of him.' The selfish cardinal could not understand that a 'fool' had any claims to be treated as a man, so he ordered six of his lackeys to seize the poor fellow and give him up to Norris. At last they succeeded in carrying off Patch, whose cries of despair were heard long afterwards."—*Switzerland the Pioneer of the Reformation*, pp. 417-419.

* Wolsey's father was a butcher.

PROTESTANTISM AND POPERY IN LONDON.

OUR readers will be glad to observe from the following report that some of the most influential and active citizens of the west of London are moving in earnest in the way of exposing and counteracting the efforts of Romanism in that great city. It is some time since we announced our confident belief that one of the most cherished methods by which Rome expects to regain supremacy in this country consists in a systematic attempt to proselytise the inhabitants of the great Metropolis. Strike at the universities, strike at the Church, strike at the aristocracy, above all, strike at the capital—these are the worldly-wise and far-seeing maxims of Rome. The operation of the three first of these schemes of policy has for some time been too apparent, but the effect of the latter, although pretty obvious for a long time past, is only beginning to be generally recognised, especially in London itself. Could mighty London only be indoctrinated with Popish falsehood, and especially could that part of it be subjugated in which masses of our influential classes reside, the life-blood of the nation would be poisoned at its source. Rome would control the legislature, by controlling the metropolis. All this is so obvious, that we must not wonder if the most dexterous political schemers in existence are intensely alive to it, and if, by means of imported gold, they are plying every art for the purpose of securing such a noble vantage ground for British operations.

We should like very much to see an ecclesiastical map of London on a large scale, with all the new Popish institutions marked in red upon the canvas. We suspect it would be found that London is almost as well surrounded already by Rome with proselytising institutions as Paris is with fortifications. A grand centrepiece to all this was devised in the form of a huge establishment near Holborn, with confessors able to speak all European languages, and its erection is only delayed in consequence of some legal questions about the site. Why should such a great map, exhibiting all this apparatus, not be prepared, exhibited, and made the foundation of a stirring lecture in Exeter Hall, and in all the other large halls of London, and perhaps of the provinces? This would undoubtedly excite much interest, and might serve to arouse Protestants to the dangerous nature of Romish policy, before it is too late. We commend this idea, therefore, to the earnest consideration of the excellent men who have just formed the West London Institute. The execution of it might serve greatly to advance their cause, by creating at once intelligent public opinion. It cannot be denied that Rome has a great advantage over us, inasmuch as she can work through the confessional, and therefore can work in the dark. In point of fact, therefore, her action is often very much contrasted with that of Protestants. She acts without speaking; they speak without acting. The result is a steady growth on the one side, and languor and fitful effort on the other; although, with truth on our side, there is no reason why it should be so. We are glad to observe that our friends of the West London Institute entertain an enlightened view on the subject of exposure and controversy as a means of resisting the aggressions of Rome. It is childish to imagine that controversy, properly conducted, has anything to do with mere personalities. Controversy is nothing more than the necessary ordeal through which great principles must pass from time to time, and

have been forced to pass since the world began. In this sense the word of God itself is full of controversy. The Reformation was won by controversy, in the same sense, made effectual by the grace and Spirit of God; and by similar means must the cause of God still be maintained. In saying this, so far from disparaging, we proclaim the necessity of the positive proclamation of the gospel as the only effectual means of convincing and converting sinners, and of building them up in holiness and comfort through faith unto salvation. The abounding indifference to the progress of Romanism which we all lament is, after all, only an evidence of a low spiritual state. If, instead of masses of careless professors of Christianity satisfying themselves with mere formality, we had a multitude of living, earnest followers of the Lord Jesus Christ, we should, without doubt, have an equal number of men zealous for the glory of God and the good of souls, both of which are compromised by the lying fables and dangerous deceits of the Romish apostasy. We cordially wish every success to this important new organization.

Of course our readers are aware that this is not the first Protestant Institute established in London. The first was established in Islington, and has been very successful. The second, at Brompton, is managed with much zeal and energy. This at Bayswater is the third, and, under the able management of Mr. Dallas and others, promises to be also very successful. We long to see similar Institutes at Bristol, Birmingham, Liverpool, Manchester, Newcastle, Carlisle, and all the populous districts of England. This is the true way to meet Rome foot to foot.

WEST LONDON PROTESTANT INSTITUTE.

“The inaugural meeting of this Institute was held in the Westbourne Riding-school, which, notwithstanding its great size, was crowded on the occasion by an assemblage of both sexes, which must have been nearly three thousand in number. The meeting was opened with prayer by the Rev. C. SMALLEY, M.A.

“The Hon. ARTHUR KINSAIRD, M.P., the president of the Institute, took the chair, and briefly explained the reasons why it had been established. He believed that the questions which had called them together were of the deepest importance. The questions which separated Protestants from Romanists were not questions on which men might agree to differ. If the Romanists were right, Protestants were lost; but if Protestants were right, it was impossible that they could suffer the Romanists to propagate errors in that neighbourhood, without raising their voice in protest against these errors, and exerting themselves to counteract these insidious and dangerous efforts to subvert Protestantism. In order to show, by a simple illustration, the essential difference between Romanism and Protestantism, he would merely say, that if Romanists trusted in the intercession of the Virgin Mary and of Saints, such a belief and such a trust was entirely incompatible with the truth of the doctrine of the intercession of the one Mediator, which was believed in by all Protestants. There was, therefore, such a strong line of demarcation between them, that they could not mistake it. When, therefore, they saw these organized efforts on the part of the Romanists in that neighbourhood, it was a matter for fervent congratulation that such a meeting as that had assembled to raise its voice against them. They would not, either on that occasion or in future, work in the dark; they would openly raise their warning voice against the errors and the insidious attempts of Romanism. A few facts as to what had occurred in that neighbourhood within the last few years would show the necessity for establishing such an Institute. Every one knew that it had been for several years one of the most rapidly increasing districts of the metropolis. He was sorry to add that the efforts of Protestants had not kept pace with the increase of population, but Roman Catholics had not been so supine. A splendid Roman Catholic chapel had been opened in Westbourne Grove, which was at present attended numerously, not only by Roman Catholics, but by Protestants attracted thither in the first instance by curiosity to see the services of that church conducted by numerous priests. A large residence near the church, of a monastic character, was nearly completed, and they had day and evening schools for children. Religious establishments for females had lately been opened in Westbourne Park Villas, and at

the Elgin Road, Notting Hill. At Kensington, a convent, with schools and chapel, had been greatly enlarged. At Turnham Green, Hammersmith, and Brook Green, churches, convents, schools, or other establishments, had rapidly appeared, and rooms had been opened for Romish worship in numerous villages and hamlets around. A Romanist mission had recently been established, and the object of that mission had been openly declared by its superior to be the establishment of Roman Catholicism in Bayswater. The Romanists especially employed female missionaries, who were perpetually going about among them, and who peculiarly devoted themselves to the inculcation of Romanism in the schools. There was, in fact, an active and energetic organization, ever among all denominations of Protestants in that locality; and, in too many instances, perversions had already taken place, which were directly attributable to the activity and energy of the Romanists, and the ignorance of the Protestants of the true nature of Romanism itself. Under these circumstances, all he wanted to say was, that the Institute had been founded for the purpose of showing that such an effective organization was in operation among them, and to create such an earnest spirit among Protestants of all denominations as would put a check to it. The Institute wanted to rouse Protestants to watch and report to the Committee the progress of Romanism in their neighbourhood, and they, on their part, should endeavour to declare the simple and blessed gospel as the best means of arresting that evil and of perpetuating that religious and civil freedom which our forefathers won for us. These were questions of the highest national importance. Every man who had read history knew how inseparable Protestantism was from liberty. He need only point to Spain, to Naples, to Italy—poor, oppressed, unhappy Italy—for whose wretched condition so much sympathy was at present felt; and what was that condition owing to, but the fact that these countries were under the dominion of Romanism? Wherever Romanism prevailed there liberty was hopeless, and, therefore, as free men they were bound to exert themselves to the utmost to expose its true nature, and arrest its progress in this country.

“The Rev. J. P. GELL, in moving the first resolution, briefly stated his experience as to the progress of Romanism in the neighbourhood within the last two or three years, the exertions of priests and sisters of charity, and said, he believed all that earnest Protestants had to do, in order to check their evil influences, was only to speak out. The Romanists had not been sparing in their money in the extension of their Church, and he urged upon Protestants, that the Institute inaugurated that evening should be equally liberally supported.

“The Rev. Canon STOWELL then addressed the meeting in a long, eloquent, and much-applauded speech. They would have no compromise with error and superstition, either within or without the Church. They would not purchase peace at the price of truth, and he who did so was not a true soldier of the Church, but a deserter. There could be no peace with Rome. There must be no neutrality—Christ or Antichrist—the truth as it is in Jesus, or the lie as it was in Popery; and the time was coming when the ruling cry would be throughout Christendom, Who are for Christ and who are for the Pope? Had the last twenty-five years brought about anything calculated to diminish the zeal or lower the standard of Roman Catholic ascendancy? Let them look at the Continent. How wonderfully Romanism had revived there. Look at the concordat with Austria. Look at the Jesuits. They were in the Cabinet, and in the camp, and insidiously working everywhere; and if England was not true to her heart of oak and her Protestantism, great would be her fall, not from without, but within; from traitors to her own cause. There would be no fear for the result if England were only Protestant to her heart's core, even if another invincible armada were to issue forth from Cherbourg; for he felt that if Antichrist came with it, the winds would be its bafflers and the waves its winding-sheet. The key of Rome was ever the love of power on the part of its priesthood. This was the one stupendous and infernally magnificent idea of the Romish Church, which was a conspiracy heretical and sacerdotal, using Christianity as its stalking-horse to ride rough shod over the rights and liberties of the people. This was the grand cardinal idea that imbued the mind from the lowest curate and sister of mercy up to the mighty purple-clad usurper himself. All craft was to be cordially hated, but the craft to be hated most of all was priestcraft; the craft of those who came to betray the soul and liberty of God's people under the guise of Divine credentials, intruding themselves into the very place of the Omniscient by introducing the thumb-screws of the Confessional. After some further observations the reverend gentleman resumed his seat amid loud and long-continued cheering.

“The meeting was afterwards addressed by the Rev. A. B. Dallas, Rev. A. J. Nicholson, Rev. G. W. Weldon, and several other gentlemen, with reference to the

insidious efforts of the Church of Rome in Bayswater, and the following resolutions were carried :—

“ That while disclaiming all feeling of personal hostility to Romanists, this meeting approves of the public refutation of Antichristian error, and of zealous and systematic efforts in opposition to the teaching and influence of the Church of Rome.”

“ That this meeting declares its ardent attachment to the great principles of the Reformation, which form the testing bond of Protestant union, and while pledging itself to support the West London Protestant Union, cherishes the hope that this Society may obtain the cordial co-operation of Protestant Christians of all denominations.

“ The meeting, which continued to a late hour, closed with a hearty vote of thanks to the chairman.”

CAUSES OF THE SCOTTISH REFORMATION.

(Concluded from page 222.)

ONE of the causes which materially contributed to the success of the Reformation in Scotland was the rank of society to which the early Reformers belonged. The Reformation was not commenced by the Crown, for with the exception of the few months at the commencement of 1543, when the Regent Arran professed Protestant principles, the executive, till 1567, may be said to have favoured the Popish interest. Nor does the movement appear to have originated with the humble classes, the agricultural and trades' portions of the population. On the contrary, the work of reforming the Church was begun by the nobility and landed gentry, and by the clergy themselves. Patrick Hamilton, the earliest of the Scotch reformers, was the son of Sir Patrick, an illegitimate son of the first Lord Hamilton, the husband of Princess Mary, daughter of James II. The Reformer's mother was a natural daughter of the Duke of Albany, son of James II. The martyr Stratton belonged to the House of Laurieston, and George Wishart was the son of Wishart of Pittaro, at one time Justice-Clerk. At an early period the tenets of the Reformation were espoused by Sir James Hamilton of Kincavel, brother to the martyr, Sir David Lindsay of the Mount, Sir James Scrymgeour of Dudhope, Sir John Borthwick of Cinery, James Sandilands, afterwards Lord Torphichen, and John Erskine of Dun. Professor Lorimer mentions the names of many families in Perth, Fife, Angus, the Lothians, &c., who embraced the Protestant cause. Alexander Seyton, John M'Alpine, John Knox, and George Buchanan, were connected with ancient families. Dr. M'Crie mentions that by 1540 the Earls of Glencairn and Errol, Lord Ruthven, Henry Balnave, a Lord of Session, William Johnston, and Robert Alexander, Advocates, had joined the Reformation. To this list might be added the name of Thomas Bellenden of Auchinoul, Justice-Clerk, 1539-47.

The love of learning that had been instilled into the minds of the younger clergy by Boyce and others, prepared them for the reception of Lutheran doctrines. These seem to have been introduced into the country by traders from foreign parts, for in July 1525, the following Act of Parliament was passed :—“ That no manner of person, stranger, that happens to arrive with the ships within any part of this realm, bring with them any books or works of the said Luther's, his disciples, or servants ; dispute or rehearse his heresies or opinions, unless it be to the confusion thereof, under the pain of escheating of their ships and goods, and putting their persons in prison.” It appears from a warrant which Dunbar, Bishop of Aberdeen, and afterwards Archbishop of Glasgow, procured from James v. at the close of the same year, that the

opinions of Luther were spreading at Aberdeen, where Boyce had introduced the new Erasmian learning. This warrant states—"Sundry strangers and others within his Diocese of Aberdeen have books of that heretic Luther, and favour his errors and false opinions in contravention of our Act of Parliament lately made in our last Parliament;" and ordains that you "take inquisition if any persons be found within the said Diocese of Aberdeen that have such books or favour such errors of the said Luther, and that you confiscate their goods," &c.

The first individual who took the degree of Doctor of Divinity at Aberdeen was John Adam or Adamson, the Reformer of the Dominican Order throughout Scotland. Although Adamson himself did not leave the Romish Communion, nine of the Dominicans joined the cause of the Reformation. Five of these fled to England, Alexander Seyton, confessor to James v.; John MacDowel, sub-prior of the Blackfriars Monastery at Glasgow; Thomas Williams, and John Rough, chaplains to the Regent Arran; and John Willock, who returned to Scotland in 1558, and was the first Reformed minister of Edinburgh, Superintendent of the west, and repeatedly Moderator of the General Assembly. Rough afterwards suffered martyrdom at Smithfield, 1557. Another Blackfriar was John M'Alpine, prior of Perth. M'Alpine received the name of Macabbæus from Melancthon, and died Professor of Theology at Copenhagen.

The cause of the Reformation in Scotland was also greatly indebted to the Augustinian Monks at St. Andrews and Cumbuskenneth. Patrick Hamilton was himself titular abbot of the Augustinian Monastery of Ferne, in Ross-shire, and during his sojourn in St. Andrews exerted a salutary and lasting influence over the monks in that city. Alexander Alesius, Gavin Logie, Principal of St. Leonards, and John Winram, sub-prior of St. Andrews, and after the Reformation, Superintendent of Fife, belonged to this order. Cumbuskenneth had successively for its abbots, Patrick Panther, Latin Secretary to James iv., and Alexander Myln, the first President of the Court of Session, one of the greatest educational reformers of his age. The reforms introduced by Myln led to several of the monks in that place espousing the Protestant cause. Professor Lorimer says,—“It is remarkable that we do not read of a single monk of the Cistercian, Cluniac, or Tyronensian Orders going over to the Reformation during the whole of the period now under review. The abbeys of these orders in the country were numerous, and of great wealth and magnificence. Arbroath a Tyronensian, and Melrose a Cistercian house, were inferior in splendour to few monasteries in Europe. But their inmates had sunk into hopeless indolence and torpor, or were only roused to exertion by the goadings of fear and ambition. The monks of Melrose had become associated in the popular mind only with ideas of sensuality and sloth,

‘The monks of Melros made gude kail,
On Friday when they fastit.’⁵

While in the character and career of David Beatoun, abbot of Arbroath, the age saw, with a mixture of fear and abhorrence, the combined extremes of fiendish energy and dissolute self-indulgence, at once the epicurean and the inquisitor, the pampered voluptuary, the insatiable grasper of power, and the blood-thirsty hater of good men and goodness all in one.”

We ought to have mentioned before, that Tyndale's New Testament was introduced into Scotland by Leith traders as early as 1525-26. An Act of Parliament was passed, 1543, during the short time Regent Arran was favourable to the Reformation, that it should be lawful to every man to use

the benefit of the translation which then they had of the Bible and New Testament, together with the benefit of other treatises containing wholesome doctrine, until such time as the prelates and kirkmen should give and set forth to them a translation more correct. When this Act was agreed to, Dunbar, Archbishop of Glasgow, "dissented thereto *simpliciter*" for himself and the other prelates. A translation of the Psalms into Scotch metre was made during the reign of James v., by John Wedderburne of Dundee. The fifty-first, which extends to forty verses, was sung by Wishart the night he was taken by Earl Bothwell. The psalm begins thus:—

"Have mercy on me, God of might,
Of mercy Lord and King;
For thy mercy is set full of right
Above all eirdly thing.
Therefore I cry baith day and night,
And with my heart sall sing:
To thy mercy with thee will I go."

John Wedderburne's brother, James, Alexander Earl of Glencairn, Sir David Lindsay of the Mount, and others, wrote poems and plays against the immoralities of the clergy. Lindsay's "Satire of the Three Estates" was acted before James v. at Linlithgow in 1539, and it was at a later date performed in presence of the Queen Regent. Row tells a story of Andrew Simpson, schoolmaster of Perth, and afterwards minister of Dunbar, being converted from Popery by reading Lyndsay's "Four Monarchies."

We cannot be expected to give at present an account of the personal history, sufferings, and dying words of the witnesses for the truth in Scotland during the reigns of James v. and Mary. These are given not only by Knox, Calderwood, and the other historians of the Reformation, but also in Foxe's "Book of Martyrs," "The Scotch Worthies," and in most of the more popular works on the History of the Church of Scotland. In this, as in all other countries, the blood of the martyrs has proved the seed of the Church. The Christian constancy with which they suffered such severe tortures, the heavenly heroism with which they died, made many inquire what were the principles they held, what were the doctrines they taught. Their dying words led men and women "to the law and to the testimony;" "and the Lord added to the church daily such as should be saved."

Those witnesses, who in Scotland sealed their testimony with their blood, may be divided into three classes, those who suffered under the elder Beaton, who died in 1539, those who suffered under Cardinal Beaton, and those who suffered under Archbishop Hamilton. Under the first class, we rank Patrick Hamilton and Henry Forrest, who suffered at St. Andrews, 1528, and David Stratton and Norman Gourlay at Greenside, Edinburgh, 1534; in the second class, Thomas Forret, vicar of Dollar; Robert Forrester, a citizen of Stirling; Duncan Simpson, a priest; and John Keillor and John Beveridge, black friars, the martyrs of Stirling on the Castle Hill of Edinburgh; and James Russell, a gray friar, and Alexander Kennedy, at Glasgow, 1539; the six martyrs of Perth, including Robert Lamb, and Helen, his wife, in 1543; and George Wishart, at St. Andrews, in 1546; and in the third class, Adam Wallace, a man of little learning, who succeeded Knox as tutor in the family of Cockburn of Ormiston, on the Castle Hill, Edinburgh, 1550, and Walter Mill, an aged priest, at St. Andrews, 1558. To this list might be added the names of many who suffered banishment, confiscation, &c. It is curious to notice the small number of ecclesiastics who sat on the trials of Wallace and Mill. Surely this is a proof that the clergy felt that their cause was a losing one.

They seem to have been clinging to the last raft, to have been hoping against hope.

Of all the martyrs of the Scottish Reformation, Patrick Hamilton and George Wishart stand out pre-eminent. Professor Lorimer styles the seventeen years which elapsed between Hamilton's return to Scotland, in 1527, and Wishart's in 1544, the Hamilton period of the Reformation. The interval between 1544, and the final return of Knox in 1559, might be called the Wishart period. Patrick Hamilton studied successively at Paris, St. Andrews, Wittenburg, and Marburg, and preached at Liulithgow and St. Andrews. He arrived at Paris shortly after the commencement of the Lutheran controversy in that university, and the publication of the Greek Testament of Erasmus, which appeared in 1516. At Marburg, he published, by the advice of Francis Lambert, the work known as "Patrick's Places," a small treatise, which occupies seventeen pages of Knox's History.* It consists of four parts, entitled, the Doctrine of Law, Gospel, Faith, and Good Works. We have only room to quote the first sentence of the last paragraph. "For he callith himself a saviour, which aperteaneth to Christ onlie. What is a saviour, butt he that savith? And thou sayist, I save myself; which is as much to say as I am Christ; for Christ is onlie the Saviour of the world." The following is that portion of the sentence pronounced upon Hamilton by Archbishop Beatoun, which contains a statement of the doctrines for which he was condemned. "That man hath no free will; that man is in sin as long as he liveth; that children incontinent after their baptism are sinners; all Christians that be worthy to be called Christians, do know that they are in grace; no man is justified by works, but by faith only; good works make not a good man, but a good man doth make good works; that faith, hope, and charity, are so knit, that he that hath the one hath the rest, and he that wanteth the one of them wanteth the rest." The sentence against the pure, holy, and heavenly-minded servant of God was given in presence of Beatoun, his nephew, afterwards the Cardinal; Dunbar, Archbishop of Glasgow; Crichton, Bishop of Dunkeld; Chisholme of Dunblane; the notorious Patrick Hepburn, Prior of St. Andrews; Mylne, Abbot of Cambuskenneth, &c., besides three of the St. Andrews professors, under whom Hamilton had probably studied.

Patrick Hamilton was condemned on the last day of February 1528, *n.s.*, and suffered martyrdom on the day following. It was exactly eighteen years later, on February 28, 1546, that Wishart was condemned. He also suffered martyrdom on the 1st of March. Time will not permit us to quote the description of Wishart by his pupil Tilney, in Foxe's "Book of Martyrs," or to dwell upon the Reformer's early history, his sojourn in Germany, and at Cambridge, lecturing on the Romans at Dundee, and preaching there during the Plague, his visits to Irvine, Ormiston, &c., his arrest, the eighteen articles of which he was accused; his breakfasting with the captain of the castle, and his death.

Beatoun hurried the trial of the martyr contrary to the wish of the Regent Arran, who desired to be present. We cannot now discuss the question, whether the devoted servant of God, ere his soul winged its flight to glory, uttered the almost prophetic words, "He who in such state from that high place feedeth his eyes with my torments, within few days shall be hanged out at the same window, to be seen with as much ignominy as he now leaneth there in pride." Although mentioned by Buchanan, they are not recorded by Foxe or Knox. This fact, however, is certain, that in less than three months after

* Laing's Edition. Wodrow Society.

the body of one of the best of Scotland's sons, and one of the noblest of her martyrs, was reduced to ashes, the persecutor himself, in the 52d year of his age, was summoned to the bar of God. It was on the morning of Saturday, May 29, 1546, that John Lesley and James Melvill rushed into the cardinal's chamber, and despatched him with their swords, the dying man exclaiming, "I am a preast, I am a preast: fy, fy; all is gone!" Thus Beatoun fell like his successor, the apostate Sharpe, by the hands of assassins, a victim of his own arrogance, tyranny, and bloodthirsty cruelty. It is but right to state, that, shortly before, the Archbishop had been engaged in celebrating the marriage of his natural daughter with David Lindsay, afterwards Earl of Crawford. The conspirators retained possession of the castle of St. Andrews for upwards of a twelvemonth, during which period they were joined by many of their friends, including John Rough and John Knox, whom they appointed their chaplains. Knox had espoused the cause of the Reformation about 1542. The garrison of St. Andrews surrendered to a French fleet, 13th July 1547. Tytler endeavours to identify the conspiracy of Norman Leslie with that planned shortly before by Crichton of Brunston, with the knowledge of Henry VIII. It is remarkable that on the same day in which the cardinal was slain, he was burned in effigy on board a Danish vessel, by Robert Wedderburne (brother of James and John, formerly mentioned) and his fellow passengers.

We have now noticed most of the leading events in the history of the rise and progress of the Scotch Reformation up till 1557. On 3d December of that year, the Earls of Argyle, Glencairn, and Morton, Lord of Lorn, Erskine of Dun, &c., afterwards known as the Lords of the Congregation, signed the document called the First Covenant. In this paper they undertook "to maintain, set forward, and establish the most blessed Word of God and His congregation;" and to labour "to have faithful ministers, purely and truly to minister Christ's evangel and sacraments to His people." From the time that this covenant was entered into, Popery was doomed, and her days were numbered. Protestantism had become triumphant, and in a sense the work of the Reformation may be said to have been completed. For although, as previously stated, the Romish hierarchy was not formally overturned till 1560, yet in 1557 a large portion of the Scotch people had pledged themselves to complete the work which Hamilton, Wishart, and others had commenced, and to finish the building, the foundations of which were laid in the blood of the martyrs. And most faithfully did the Lords of the Congregation keep their covenant engagements; for after a series of struggles with the Queen Regent and her partisans, they attained the desire of their hearts, the setting up of a New Testament Church in the realms of Scotland, and the preaching of the glorious Gospel throughout the length and breadth of the land. The contests with Mary of Guise, her promises made to be speedily broken, the riot at Edinburgh, Knox's sermons at Perth and St. Andrews, and the other interesting occurrences of these eventful years (1558-59-60), belong as much to the province of the civil as to that of the ecclesiastical historian; as much to the history of the establishment of Protestantism as to that of the overthrow of Popery. One circumstance alone we shall mention. In 1559, some of the adherents of the Regent, who, although favourable to the cause of the Reformation, had long been deceived by her promises, joined the Lords of the Congregation. Amongst them there was one whose name was in itself a tower of strength. His presence among the friends of Protestantism must have struck terror into the hearts of its opponents, and made them feel that

the fatal bell had rung, and the death-knell of their cause had sounded. Lord James Stewart, prior of St. Andrews, was the wisest of Scottish statesmen, and, but for the stain of his birth, would have been the greatest of our kings. The Earl of Moray is still known in our land as the "Good Regent." A pious ruler, he might be entitled Scotland's Hezekiah.

Whilst we have been engaged in tracing the causes of the Scotch Reformation, may we ever remember that these were only the means and agencies employed by Him "who doeth all things well." It was the Spirit Himself who raised up Hamilton and Wishart, Moray and Knox. It was the Lord of Glory who strengthened the hands and encouraged the hearts of the witnesses for His truth, who converted the martyr's pile into the fiery chariot, to convey the souls of His servants unto Himself.

Rome may re-assert her claims on our country and nation. She is welcome to do so. We will point her to the motto of Scotland's Church, "*Nec tamen consumebatur*," and tell her that the blood of the confessors of the first Reformation flows in our veins, and that their spirit is not yet extinct. We will point her to the motto of Scotland's capital, "*Nisi Dominus frustra*," and remind her that there Stratton, Gourlay, Forret, and Wallace were consumed, and that we have all that is mortal of Moray and Knox to defend. We will meet her with a nobler cry than that of the Israelitish host, "The sword of the Lord and of Gideon." We will meet her with the cry, "If God be for us, who can be against us?"

"Let troubles rise, and terrors frown,
And days of darkness fall;
Through him all dangers we'll defy,
And more than conquer all."

EXTRAORDINARY CONDUCT OF A PRIEST TOWARDS THE GOVERNMENT PROCLAMATION.

A CORRESPONDENT of the *Kerry Post*, writing from Tarbert, mentions the following remarkable circumstances: "As the police were posting up the proclamation just issued in Ballylongford on Sunday on one of the piers of the gate leading into the chapel-yard of that town, which was literally covered with notices and advertisements, the Roman Catholic curate, the Rev. Mr. Foley, called to the policeman not to be dirtying the piers with such papers, and cautioned him not to do it again. The man reported the matter to Constable Ellis, who went to Mr. Foley and remonstrated with him, but to no avail. The constable said that he should lay the matter before his officers, whereupon the clergyman, who was celebrating mass a few minutes before, called Sergeant Ellis a puppy and a blackguard, and said he would break his face. The constable said this was ungentlemanly language coming from a clergyman. I do not think Ellis will let him pass through his hands as easily as he imagines. Next petty sessions day will tell what steps the Government will take in the matter."—*Caledonian Mercury*.

EXTENSIVE CONVERSION FROM ROME.

THE American papers contain a clear account, from a correspondent in Illinois, of the remarkable career of "Father Chiniquy," the French priest, who has recently quitted Rome with all the flock, numerous, though poor,

who follow him as their spiritual guide. It appears that when Chiniquy removed from Canada—where he had been a sort of Father Mathew in the cause of temperance, and, by his honesty, earnestness, and unbounded charity, had acquired a father's influence indeed over a large proportion of the poor Roman Catholics of the province—he drew after him, into Illinois, not less than 2000 families, numbering nearly 10,000 souls, whom he formed into a parish, under the name of St. Anne, in Kankakee county. He had about six thousand dollars of his own, which were given up to the benefit of the colony, and, with his own hands mainly, he quarried and built a rough stone house for himself. About 800 families had also emigrated to Chicago, and there they erected a church and parsonage worth several thousand dollars. The bishop ordered them to deliver up the property to himself, and they appealed to Father Chiniquy to plead their cause, which he did, but without avail. The title-deeds were wrested from the people by the threat of excommunication, and the bishop sold the property to the Irish Romanists, and put the money in his pocket. There was no redress.

The same demand was then made upon Father Chiniquy and his people. The bishop granted them fifteen days to consider, but before the time expired excommunicated the whole colony. But this bishop was soon after removed, and another sent in his place. At first a reconciliation appeared practicable, and terms of submission were agreed upon. But the bishop presently revoked his terms, and commanded Chiniquy to promise for the future to obey him in all things whatsoever, without questioning or argument.

Father Chiniquy replied nobly,—“My Lord, there is but one God in heaven or on the earth, and to Him alone will I make such an act of submission. Excommunicate me, if you think proper.”

Taking his leave, he went to his room and fell upon his knees, and poured out his cries and tears unto God. He then opened the Bible, which was his constant companion, and the first verse his eye fell upon was 1 Cor. vii. 23, — “*Ye are bought with a price; be ye not the servants of men.*”

Thanking God for this precious word, he rose from his knees and returned to his parish of St. Anne. Having assembled his people, he related all that took place in the interview between him and the bishop, and desired that if any disapproved of his course they would rise. No one arose. He then requested all who desired to sustain and walk with him, in making the BIBLE their only guide, to rise. Immediately the whole congregation were on their feet at once.

As soon as this bold step was known there came another visitation from the bishop. Father Chiniquy assembled 4000 of his people to meet him, and requested them to hear the bishop fairly, and to judge impartially between them. They did so, and listened to a most outrageous tirade against their pastor and themselves, with hardly suppressed resentment. In token of the stand they intended to make upon their rights in a free country, they had hoisted upon their church the flag of the United States! After the bishop had ended his insolent harangue, Father Chiniquy rose, and meekly said, that as he had said so many things against himself and his congregation, he would surely hear a few words in reply.

“Not a word, sir,” said the bishop. “Not a word, sir—sit down!”

At this point the people could be restrained no longer. Perfectly maddened as they were, the wretched prelate's life was in the greatest peril for a few minutes. But the entreaties of the pastor at length prevailed, and by the aid of the sheriff, whom Father Chiniquy had providently engaged for the

occasion, the bishop was got off in safety, leaving 10,000 Roman Catholics "soundly converted" to Protestantism by his proceedings.

These people now form a distinct and independent church, distinguished only by sole allegiance to the Bible as the word of God. They "search the Scriptures" daily. "Bible truths come to their minds with a freshness and power of which we can hardly conceive, and the grace of God is rapidly transforming them into truly spiritual and happy Christians." One came to her pastor, with trembling, to acknowledge that she had left off praying to the Virgin Mary, because she had found that it was not countenanced by the Scriptures. She was greatly rejoiced, indeed, when she found that her conclusion was approved by him. This is an instance of the power with which the truth is making them free from the superstitions to which they had been bound from birth. In connexion with their pastor, they are preparing to perform an active, and, we may hope, an important missionary work among their countrymen in the United States and in Canada.

PROTESTANT STATISTICS—EDINBURGH.

ROMANISTS thoroughly understand the art of encouraging their adherents, and damping the energies of Protestants, by means of the most flattering reports of their progress throughout the United Kingdom and the world. Lists of converts to the faith of Rome are frequently paraded, and into these lists names find their way whose proprietors have contradicted the account of their conversion. Tables are drawn up and published, not only in Popish but Protestant newspapers and periodicals, exhibiting the amazing increase of Romish priests, chapels, colleges, schools, monasteries, and nunneries, so that the impression might be left on the minds of the uninformed that Protestantism was soon about to be destroyed by the huge overshadowing branches which the tree of the Papacy stretches far and wide athwart our land. Now, whilst we are not ignorant of the vast efforts made of late years by Popery in this realm to augment its power, both by colonisation and proselytism, yet we desire all our readers to look for a little at the other side of the picture, not merely calculating the advance of Protestantism by the natural process of multiplication, but the positive gain to the evangelical cause of a host of men brought out of the idolatries and abominations of Rome, such as Professor Butler of Ireland, Pastor Gossner, of Berlin, Senor Ruet, of Barcelona, Gavazzi, of Italy, and Dr. Murray, better known as "Kirwan," of the United States of America. Had Protestants a more grateful recollection of what the Lord has done (Amos ii. 9, 10), with stronger faith in His promises, and did they abound in labour, in contributions, and, above all, in prayer, they would behold still more wonderful manifestations of the Spirit's might than Christendom hitherto has witnessed.

In the meantime, let us compare Edinburgh past with Edinburgh as it appears at this date. In the year 1500 the population of what is now the Scottish capital was about 8000, only one-half the amount of St. Andrews, then the metropolis. Being the seat of the court, however, it became also a stronghold of Popery, and, at the Reformation, there might have been seen in and around it the Collegiate Church of St. Giles, with its forty altars dedicated to various saints; the Abbey and Church of Holyrood, a gorgeous structure, not to be confounded with the Palace of that name, and of which only the ruined nave remains, under the designation of the Chapel-

royal; the Trinity College Church, founded by Mary of Gueldres, consort of James II., and having a chapter made up of a provost, eight prebendaries, and two choristers; the Collegiate Church of St. Mary in the Fields, attached to which were a provost and ten prebendaries; chapels dedicated to God and the Virgin Mary, to St. Roque, St. John the Baptist, and St. Anthony; whilst there were monasteries for Black friars, Carmelites, and Grey friars, establishments for knight-templars, convents for Cistercian nuns, Dominican nuns, and nuns of St. Mary of Placentia, besides hospitals in honour of St. Leonard, the Virgin Mary, and the Saints, and a *Maison Dieu*, the chapel of which, the Magdalene, is now employed as a Protestant and Anti-Popish place of worship. At present, Edinburgh, apart from Leith, has, according to the last census, a population of at least 161,648 souls. The precise number of Romanists to be found among these we cannot mention; but we are certain of this, that as yet there are but two Romish chapels in the city, St. Mary's and St. Patrick's; whilst a glance at Wilson's "Clerical Almanac" for this year will prove that, including the Established, Free, United Presbyterian, Reformed Presbyterian, Independent, Baptist, Episcopal, and Methodist Churches, not taking into account the stations of city and congregational missionaries, for every mass-house in Edinburgh there are forty temples in which the Gospel is preached, and worship is offered to the God of the Bible, the only true God, Father, Son, and Holy Ghost.—ROBERT GAULT.

Glasgow.

MARTYRS' MEMORIAL CHURCH ON THE SITE OF SMITHFIELD.

SURELY, on that place where the savage cruelty of Rome was so fully carried out; where our brave martyrs sanctified the spot by their faithful endurance of Rome's worst tortures, for the truth as it is in Jesus, there a Protestant Free Church should be erected; a memorial of national gratitude for our deliverance, under Almighty God, from the iron bondage of Rome, for our liberty of conscience, and for our open Bible. Happily for Protestantism, the crimes of Smithfield are irrefragably established, or the Papists and the Puseys would deny them, and the Broads would explain them away. Smithfield was our shame, and is our glory. Let a plain simple Church be erected of good capacity. We know the urgent need of church accommodation all over our huge metropolis; let no money be frittered away upon Gothic fooleries in architecture, painted glass, or any of the present fashionable stuff. Let there be no chanting or intoning, no bowings or grimacings; not a church to lure men to Satan, but one to draw them to God in Christ. In mighty London, funds would soon be found, and a faithful minister would glory in preaching Christ crucified where the stakes were once erected. Then Smithfield will be duly appropriated, and may the blessing of the Lord be upon the work!—*City Press*.

"JESUS CHRIST SAVES!"

In the reign of Henry the Eighth, a young student at Cambridge, named Thomas Bilney, was in deep anxiety about the salvation of his soul. He went again and again to his confessor, and told him his sins. The priest at one time prescribed severe fasts, at another time prolonged prayers, and then masses, for which he had to pay dearly. The student devoutly followed

these directions, but found no hope or comfort. His bodily strength wasted away under the discipline, his mind grew more disturbed, and his purse became empty. "Alas!" said the weary man, "my last state is worse than the first: what shall I do to obtain peace?"

At that time no English Version of the Bible had been printed, and the Hebrew and Greek Scriptures were forbidden for private use, so that Bilney had not yet read these "true sayings of God." One day he heard his friends talking about a book: it was a recent translation of the New Testament into Latin. Bilney was highly attracted by their praises of its style, and was in the act of taking it into his hands when he suddenly recollected that his confessor had forbidden him to read the Scriptures. Yet he thought, "Is it not the Testament of Jesus Christ? May not God have placed some words there which can heal my soul?" He stepped forward, and again shrank back. And at last he took courage, went out of the college, and entered the house where he heard the book was sold in secret. He bought the precious volume, and then hastened to shut himself closely in his room, to study it.

As he read the book, he came to the words, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." He laid down the Testament to reflect on the verse. As he turned to it again, he cried, "O, saying of Saint Paul, how sweet thou art unto my soul!" The result was, as he tells us, that "this one sentence, through God's inward teaching, did so rejoice my heart, being before almost in despair, that I soon found peace." "Jesus Christ saves!" he cried; "yes, Jesus Christ saves!" From that time he became a preacher of those "glad tidings of great joy" which had filled his own soul with comfort; and at last he suffered as a "faithful martyr."

"CREEPING INTO HOUSES."

"While men slept, the enemy sowed tares."

THAT an earnest and successful system of proselytising is being carried on by the emissaries of Rome is beyond all dispute, and Protestants had better look to their families. The two following facts are instructive, and we can vouch for their truth. The first occurred in London. A young man is perverted. His brother comes home from sea. He is taken to a grand establishment set up by the cunning monks at the west end of London to play billiards. When his mother examines his trunk soon after, when he is about to return to sea, she finds Popish books and emblems, and discovers, to her horror, that her boy has been re-baptized, confirmed, and has gone to his first mass, and that a letter is sent with him introducing him to the emissaries of Rome at his new station as a very hopeful convert.

The scene of the second case is Edinburgh. A medical man has a resident boarder committed to his charge. One day the lad sends down word that he does not wish to come down to dinner. The medical man goes up stairs to see that all is right, and he is astonished to find a priest ensconced coolly in the lad's bedroom, of whose visits he had not previously had the smallest idea. The priest was of course dismissed, probably when too late; but there is an amount of assurance implied in such a transaction, which is peculiarly significant and instructive. "The end sanctifies the means" is ever the watchword of Rome; but surely it is high time for Protestants to bestir themselves, and warn their families.



THE MONK OF INCHCOLM.

WHEN the happy days of the Reformation were dawning on Scotland, and just about the time when young Patrick Hamilton had been burnt for maintaining that a sinner is not justified by his own works, there happened to arise in Inchcolm an angry discussion between the Abbot and his monks as to what was due to each of them for their maintenance, they referring the Abbot to the Monastery-book, which contained the law on these matters. The Abbot, carrying things with a high hand, took this book from them, and sent them off to their cells to study a Latin work of St. Augustine. One of the monks, thus rudely silenced, was a canon regular, called Thomas Forret (son of the chief stabler of James IV.), who had got a superior education for the times, on the Continent, at the university of Cologne. This intelligent young monk, set down by the Abbot's command to the study of that old Latin folio, got interested in the perusal of the book; for Augustine's works contain more of important truth than most writings of the Fathers. As he read on, he began to perceive that he had been living all his days hitherto in ignorance of "the grace of God that bringeth salvation." Indeed, it soon appeared that, in the wonderful providence of God, the Popish Abbot (like the Jewish king Herod sending the wise men to Bethlehem), had been an instrument in directing the soul to Christ alone for salvation: and to him the kingdom of heaven had been "like a treasure hid in a field, the which, when a man has found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."—(Matt. xiii. 44.)

On yonder little island Thomas Forret was, in this remarkable way, brought by the Holy Spirit out of darkness into a marvellous light. Augustine's works led him to seek the Word of God; and often on some solitary spot of the rocky shores of Inchcolm, this young monk mused alone on the treasure he had found. He saw plainly now that he, a sinner, could never work salvation for himself by doings, prayers, and sufferings, or anything of his own. He found out that Jesus Christ, in the sinner's room, merited eternal life by His doing and suffering; and that Christ's doing and suffering are the price of our pardon. Often, as his delivered soul rejoiced in believing what God had done for sinners, he would (we are told) refer back to his being sent to peruse that volume of Augustine, exclaiming—"O happy and blessed was that book to me!"

To the younger monks of Inchcolm he soon began to tell what he had discovered; and several of them listened to his words, and were led to receive them. But not so with the elder ones. "*The old bottles*" (he used to say) "*would not receive the new wine.*" Reader, the long-resisted Spirit may give over striving! Fear to grow old in unbelief.

The monk of Inchcolm became Vicar of Dollar.

But now came the days of bloody Cardinal Beaton, when few witnesses for the truth were likely to escape. In 1538 Thomas Forret and four others were seized and tried for heresy by the Bishop of Dunblane. As for Thomas and his friends, they were all condemned (says Knox) "to be cruelly murdered in one fire." Only one incident of the trial is recorded. Thomas having quoted, in his defence, the text—"I would rather speak five words with my understanding, than ten thousand in an unknown tongue," he was asked where he found that written. "In that Book which is in my sleeve," was his reply. Upon this, some one pulled the New Testament out of his sleeve, and holding it up, cried, "Behold! the book of heresy, which makes all the pley in the kirk!" Such is Rome's opinion of the Word of God even to this day.

He was led to prison that, at the appointed hour, he might die on the Castlehill of Edinburgh. His soul was at rest in Christ; for he had found in Him all his salvation. He felt what another has sung:—

"Thy tears, not mine, O Christ,
Have wept my guilt away,
And turned this night of mine
Into a blessed day.

"Thy wounds, not mine, O Christ,
Can heal my bruised soul;
Thy stripes, not mine, contain
The balm that makes me whole.

"Thy death, not mine, O Christ,
Has paid the ransom due!
Ten thousand deaths like mine
Would have been all too few."

It was at this time, when death was full in view, that his former friend, the Abbot of Inchcolm, visited him, urging him to retract: "Will ye say as they say, and keep your mind to yourself, and save yourself?" Thomas Forret replied—"I thank your Lordship; ye are a friend to my body, but not to my soul. Before I deny what I have spoken, ye shall first see this body of mine blow away with the wind in ashes."

The last day of February 1538 was the time fixed for the death of the five followers of the Lamb. His servant, Andrew Kirkie, afterwards related that his master expressed himself as very greatly refreshed by the most heavenly words of John Killore (or Kyllour), a converted friar, and one of the four others that were to suffer on the same day, for the same cause. As for Thomas himself, when he came to the stake on Edinburgh Castlehill, he was assailed by one of his old enemies, the friars, who addressed him thus:—"Say, I believe in God." Thomas answered at once, "I believe in God." The friar proceeded: "I believe in our Lady;" to which Thomas gave this reply, "I believe as our Lady believes"—thereby declaring his convictions that the Virgin Mary (like other sinners of our race) owed her salvation to faith in the Lord Jesus, and rests on Jesus for ever. He then spoke to the people around, but was interrupted by shouts of "Away! Away!" which no doubt made this disciple feel all the more that he was following in the steps of that Master to whom the blinded priests and elders cried, "Away with Him! Away with Him." Meanwhile so calm was he that, on finding that John Killore had been already burnt, he playfully remarked: "He is a willie fellow! He knew many hungry folks were coming after him, and he has gone before to cause make ready the supper."

His last moment was near. With a loud voice, he prayed in Latin, as was his custom, "O God, be merciful to me a sinner!" and then, "Lord Jesus, receive my spirit"—which last words he repeated in English, that all might know in whom he trusted. After that he began the fifty-first Psalm; but the fire stopped his voice, and his soul left the body. It is said his persecutors flung into the same flames that consumed him the New Testament which they had plucked from his sleeve; for Rome hates the Word of Truth, as well as the man who holds it.—*Christian Treasury*.

A WARNING TO READERS OF SUBSCRIPTION LIBRARIES.

An intelligent friend writes as follows:—"I yesterday received some books from our Subscription Library here. Amongst them was one titled 'The Political Future of England,' by Count de Montalembert. On perusal I found it to be an able and uncompromising attack on our Protestant religion. I sent it to our librarian, asking him to read it, and to call on me after doing so, as no time must be lost to get the committee to banish it. In reply to my inquiry who voted it in, his answer was, 'Some one sent it. I have no doubt that this work, and others of a similar kind, are sent to other libraries through the country. The Papal emissaries are up and doing everywhere, as the Count says.'"

POPISH REFORMATORIES IN GREAT BRITAIN.

It will be in the recollection of our readers that we pointed out the fact that the Legislature had separated industrial schools from reformatories; that the latter are specially intended for reforming juvenile criminals, and are managed more particularly under the Home Office, instead of by the Committee of Privy Council on Education. Reformatories are thus kept quite distinct from the usual industrial or ragged schools, and have got a Government inspector exclusively for themselves. This inspector's first report has just

been presented to Parliament, and the following is the list of Popish reformatories. It deserves the serious attention of every Protestant:—

	Accommodation.		No. of Inmates.				Cost of maintenance, deducting building and disposal.
	Boys.	Girls.	Dec 31, 1856.	Admitted 1857.	Discharged 1857.	Dec. 31, 1857.	
GLOUCESTER—							
Arno's Court, near Bristol, certified April 22, 1856,	...	200	41	53	2	92	£1,187 7 0
<i>Remark.</i> —The staff consists of Sisters of the order of the Good Shepherd, and forms a part of the convent of this order of Nuns.							
LEICESTER—							
Agricultural Colony of St. Bernard's Abbey, near Loughborough, certified May 13, 1857,	300	...	124	176	12	288	4,986 11 0
<i>Remark.</i> —The staff consists of an Abbot (since resigned) and Monks. The school is established in connexion with the Tappist monastery of St. Bernard. The inspector says—"The boys eat much and work little."							
MIDDLESEX—							
Brook Green, Hammersmith, certified October 10, 1855,	78	...	71	12	3	80	1,420 17 0
<i>Remark.</i> —The staff consists of another order of Monks called Christian Brothers; the chief superintendent is a Belgian. The premises are situated four miles from London. The boys attend the Roman Catholic Chapel on Sabbath.							
MIDDLESEX—							
Beauchamp Lodge, Hammersmith, certified July 24, 1857,	...	55	...	6	1	5	... ..
<i>Remark.</i> —This school being newly opened, its cost of maintenance cannot yet be given. It is a part of the convent of the Good Shepherd, Hammersmith, and managed by the Nuns.							
YORK—							
Hulme-on-Spalding, near Market Weighton, certified July 25, 1856,	100	...	15	28	...	43	803 4 0
<i>Remark.</i> —The farm contains seventy acres; it is now managed by the Monks called Christian Brothers.							
TOTALS,	478	255	251	275	18	508	£8,397 19 0

It thus appears that Popish reformatories alone have accommodation for 478 boys and 255 girls, making a total of 733, and that 508 (of whom 411 are boys and 97 are girls) were in these institutions at 31st December 1857. It will also be observed that the boys are placed under monks, whose residence in this country is illegal, and the girls under nuns. There cannot be a doubt that this band of juvenile offenders are trained in all the principles of Romanism; and they go forth from these institutions as soldiers, sailors,

artisans, labourers, or servants, to taint our Protestant population with their idolatrous principles. Besides, the nation incurs fearful guilt in maintaining institutions conducted on such heaven-defying principles. It is quite a mistake to think that they are capable of *reforming* criminals. The inspector speaks highly and justly of the moral and religious teaching of Protestant reformatories founded on the Word of God. He says—"The religious instruction in Protestant reformatories is usually superior to the secular and general teaching; the teachers in most cases believe the Bible as well as teach from it;" . . . are able to be the interpreters of Scripture, "and to interest the minds and feelings of their scholars in it . . . opening its practical meaning, and leading them to realise for themselves its intimate relations with their own daily habits and pursuits. Where such is the case the result is easily seen in the brighter aspect, the more refined and respectful manner, the more steady and earnest conduct of the children."

But there is no such eulogy on the Popish reformatories. The inspector maintains a very significant silence in reference to the moral teaching or order of the inmates of Popish institutions. And there is another remarkable fact which deserves to be noticed in reference to these Popish institutions. The number of *female* offenders in the Protestant reformatories is 14 per cent. to the males, whereas in the Popish reformatories this proportion is 24 per cent. There is special danger to be apprehended here. Those Popish girls will be sent out to Protestant families to ensnare their children, or to become wives of indifferent Protestants, and thus be the means of leading over ignorant people to the Church of Rome.

Why should the people of Great Britain thus allow their rulers to lead the nation back to Rome? So long as the people are apathetic, our governments will apparently go on fostering Popery, and giving their power to the beast, but the great responsibility rests with, and the awful consequences of such a policy will ultimately come down upon, the people themselves.

ROMISH PROGRESS.

ROME.

WE cannot help reckoning by far the most important step in a Romeward direction which has been made in our day to be the residence of the Prince of Wales at Rome. The newspapers tell us that the Prince has been doing formal homage to the Pope, and, it is added,

"It appears to be the intention of the Government to pay every possible attention to His Royal Highness during his stay. The Commendatore, Egidio Datti, has been destined as the *gentiluomo d'onore* to attend the Prince, on the part of his Holiness, in his excursions."

This might have been anticipated. The wily diplomatists of the Vatican are well aware of the immense prize which British incapacity has placed within their clutches, and they will leave no stone unturned to make the most of it. Considering the means and appliances which will be brought to bear upon a young and inexperienced mind, it is scarcely to be expected that some measure of success will not be obtained; and have our readers ever seriously considered what the result may be? In such an event the most favourable result that can be anticipated will be a civil war, and a change in the succession of the Crown. But the more probable issue would be a strenuous attempt to abolish the Act of Settlement, and allow a Papist to reign.

Thousands, blind as bats to the consequences, would exclaim, no doubt, Why not allow the king to think for himself, like every one else, in matters of religion? We should not at all wonder to see this view succeed, and to find men awakening to a sense of the folly and guilt of their conduct only when under the actual harrows of a Popish despotism. We shall watch the issue of this affair with no little anxiety.

THE EMANCIPATION OATH.

A movement has begun in Parliament to alter the oath connected with the Emancipation Act. This is a mere matter of convenience on the part of Rome. The oath does not operate as any obstruction to her troops in Parliament, as is too evident, for perjury is no sin when committed on behalf of Popery. Still the friends of Rome would just as soon be exempted from perjury if the same object could be gained without it, and hence their effort to abolish the existing oath. If the debate is properly managed, it may serve to reveal the true policy of the Romish party in this country, and what a flimsy cobweb an oath is in the face of Romish ambition.

LIVERPOOL.

Dr. Wiseman has been at Liverpool carrying on a great demonstration, and making vehemently controversial addresses. Liverpool is so near to Ireland, and contains so many Irish Romanists, that he no doubt thought it expedient to speak strongly. How he must laugh in his sleeve at the license accorded to him in this country, and at the credulity of its inhabitants, when he knows how completely all such liberty is gagged in that land over which he reigns as a Prince, and when he recollects how soon he would extinguish it here if his plans succeeded! What a farce it is to find him lecturing to Englishmen on how to make education "more practical" in this country, when he knows that in Italy, where he reigns, general education is unknown, and the liberty of the press is totally extinguished! And yet, professing Protestants are silly enough to go to hear such stuff!

DURHAM.

The Romanists have had grand doings and speeches at Durham, presided over by the Romish Bishop of Hexham. They make no secret that they would like to get back the cathedral and revenues of that rich diocese. We only regret to think that, if matters advance as at present, the probability is only too great that they will succeed. What has become of the North of England Protestant Alliance? We understood some time ago that an agent was appointed, and that some energetic work was to be done. Our friends may rest assured that mere general efforts or speeches are of no avail in contending with an enemy so dexterous, ubiquitous, and untiring as Rome. And there is really no difficulty in employing an agent, in every considerable district of the Kingdom, to lecture and rouse the people from their lethargy. Such an agent, if equal to his work, will, after a little, raise as much money as is necessary for his support, if not collect a surplus. Besides thus training a number of men in a thorough knowledge of the Romish controversy, the mass of the Protestants would thus be aroused, whilst the war maintained itself, and the proselytising efforts of Rome would be greatly arrested, if the battle was not turned against the enemy. We long to see something of this kind seriously begun in England. There cannot be a nobler field for Protestant zeal and effort, and the mass of the people, upon the whole, will be found imbued with strong Protestant instincts, upon which it is only necessary to

erect a superstructure of intelligent argument. We have often wondered, considering that our all is at stake, that amidst all the bequests and legacies of modern times, no one has thought of leaving money to establish Protestant lectureships and agencies in the towns and colleges of the Kingdom. Protestant zeal is by no means as yet sufficiently practical.

LORD DERBY AND POPEERY.

It was shown by Lord Derby, in the House of Lords, on the first day of the re-assembly of Parliament, that the present war crisis is entirely owing to jealousy between France and Austria with regard to Rome. More than this, the Prime Minister of England observed, "Rome is the plague spot of Italy," and said: "The state of Italy was one of constant peril to the peace of Europe; in point of fact, it might be regarded as a slumbering volcano, ready at any moment to burst into an explosion. The main spot from whence the discontent arose was the territory under the temporal sway of a spiritual power; and, indeed it had risen to such a height, that *it was notorious to the world that if the popular feeling were not kept down by the presence of two foreign armies, all the respect and veneration which were given to the Sovereign Pontiff in his spiritual character would not uphold his tottering throne for a month.*" Thus it seems the infallibility of the Pope, and the creed of Antichrist, depends upon French and Austrian bayonets, without which the very people of Rome would soon make short work of his Holiness. We have no hope that France or Austria will leave the Pope to be dealt with by his own subjects, because the Emperor of the French dare not abandon the triple-crowned tyrant to his fate, or the Jesuits would soon make the throne of Napoleon III. crumble to the dust, and place a dagger in his heart. Austria is also in the hands of the Popish priesthood; so between these two powers Pius IX. will probably be supported against his Italian subjects. But how can we account for the infatuation of British rulers in nursing such a system in this country when thus perfectly aware of its baneful nature? "Every tree is known by its fruit;" and such odious fruit as Lord Derby describes can only originate in a bad and hopeless tree. Besides, "to him that knoweth to do good and doeth it not, to him it is sin;" and such knowledge as Lord Derby possesses of the pestiferous nature of the Romish system makes his Lordship's open support of it in the highest degree criminal.

REVIVED EFFORTS AND SPEEDY DOOM OF ROME.

[FROM an eloquent lecture preliminary to a course got up by the Protestant Alliance at Halifax, Nova Scotia, delivered by the Rev. W. Ferrie, of St. John's, New Brunswick. We are delighted to see the energy and talent of our Transatlantic friends.]

The Church of Rome is to forestal all other professedly Christian churches; and to practise and prosper so greatly in the kingdoms of the earth, as that their kings shall become her nursing fathers and their queens her nursing mothers, and their armies shall follow her as her children, and serve her as her spiritual slaves. And what is more evident at the present day than that Rome is doing all she can to take advantage of the treaties we have just been noticing? Is not Turkey already swarming with her emissaries, and becoming filled with

her cathedrals? Are we not told that there are twenty thousand Roman Catholics already in the city of Smyrna? Do not periodicals of all kinds, giving missionary intelligence respecting Turkey, concur in assuring us that Rome is "constantly constructing edifices in every large city of Turkey where she has not a footing, yea, and in small towns and villages also?" And what must already be her influence with one of the kings of the East, when the Sultan is obliged to lend her his soldiers to escort her priests, and defend them from molestation even at the hands of his own subjects, when offering their sacrifices on the public streets opposite to his own palace, and even hoisting as their manifesto the blasphemous inscription, "Our God is Mary!" I learned from the missionary of the Free Church of this province to the Greeks, the other day, "that the handsomest churches in the cities of Turkey were invariably *not Mahomedan but Roman Catholic*;" and everything seems to intimate that Turkey is on the very verge of deeming it politic to proclaim Popery its dominant persuasion. And what is Protestantism doing to make it pause? Why, we find that while Smyrna is teeming with not only *Popish orders*, but *Popish chapels*, there are but THREE places of Protestant worship there for all the Protestant residents from Britain, Holland, Germany, and the United States together. Masses of priests, nuns, and sisters of mercy are to be seen moving about in all directions, but the Protestant missionary is rare as the black swan, and his people few as the flowers of winter. And how many churches, think you, have we Protestants built in Constantinople, where I before remarked the Romanists have scores? *Not a single one*, or it must have been built within the last few months. We have not one, although, thank God, we are not altogether without preachers; and here I must pause to state how highly I and all in St. John who saw Mr. Constantinides, the native Greek whom the Presbyterians of this province have so wisely sent out to Constantinople, rejoiced to find in him a young man of splendid talents, fine appearance, sterling courage, and, what is best of all, true devotion. I need not say how much amazed we were to find him preach in English more like a Scotchman than a foreigner. One of my congregation thought that "surely he maun originally hae spoken Gaelic;" but the rest did not even intimate to this extent their want of full appreciation of his elocution. How strange, my friends, that whilst Rome is sending her hosts, not of men but of women also, to Turkey, we Protestants should have but one or two such missionaries even in Constantinople, and not a mother's son of them provided with a church to preach in! But I believe that all this has come to pass that the Scriptures might be fulfilled,—the three unclean spirits *must rally the kings against the great day of God Almighty*.

And now let us look at India, and see how Rome there, too, is watching and improving her opportunity. She has her agents and her orders there already, but will soon be mightily adding to them. Hear how Dr. Cullen addresses his dearly beloved in his last pastoral:—"We cannot, dearly beloved, consider the state of darkness and destitution to which the inhabitants of India have been reduced, without feeling the greatest pity for their unhappy lot, and thanking the Almighty for the blessings of Christianity which he has so abundantly spread among us. Of the one hundred and eighty millions of human beings who inhabit the vast and splendid regions of the East, subject to the British Crown or under its protection, about one hundred and seventy-nine millions are still sitting in the darkness of infidelity, and enveloped in the shadows of death. What a vast harvest is waiting for the sickle. What a wide-spread field is open for cultivation." From the *Missionary Record* for

April of this year, we gather that the Roman Catholic staff in India consists already of *twenty* bishops or vicars-apostolic, *eight hundred* priests, several schools for females, conducted by religious ladies, and several convents of nuns; also schools for boys, and some colleges destined to prepare Levites for the service of the altar, and that the Romish inhabitants exceed one million. This, however, is probably above the mark.

But it is to *China* that we look with the greatest interest at the present moment; *China*, which till very lately was almost hermetically sealed against the gospel. Far away from Rome as it is, it is already in a fair way of being brought under her baneful influence. Even last year, before the *treaty of peace* had been proclaimed, we were told that "the vigilance of China had been foiled by the Church of Rome; and that the flattery of a bishop, and his arrogant pretensions, had already turned the tide of favour on the side of his Church against Britain and the religion of the truth," and that by teaching that in many things the Chinese religion agreed with Popery—offering with all his Western scholars to aid the Tartar Dynasty—insinuating that Protestantism was at the root of the Chinese Rebellion, and that Papists would be defiled by worshipping with *Protestants*, seeing their religion was a false Christianity—extolling the priests as the inventors of weapons of war, and enemies of Russia—commending France, and otherwise shaping his remarks to suit his circumstances—a certain influential Jesuit has greatly damaged the cause of Christianity.

But observe what a mighty system of proselytizing is now set on foot in China. We learn that the Juvenile Missionary Society of the Romish Church *alone* collected last year £40,000, and sent £3000 of it to China, "to *buy* and bring up children," and that last year no less a number than 329,338 Chinese children were baptized into the Romish faith—that 9168 *were purchased*, and that of them 6154 are now being instructed in four large schools TO BE TEACHERS AND CATECHISTS, PRIESTS AND MISSIONARIES. Well may the contributor of this astounding piece of information add, "We may imagine what a prodigious staff of native agents this will give them in a few years." Truly, my friends, whilst men sleep the enemy is sowing tares! We Protestants, it seems, only sent our *first* missionaries to China in 1804, and have at present but 400 missionaries of both sexes (of whom only one-half are ordained ministers) in all that mighty empire.

It might be thought that already we had exhausted consideration of the events that indicate we are now living under the outpouring of the sixth vial. But we have not done this nearly. For the unclean spirits, like frogs, were not only to go forth to the kings of the earth, but of the whole world to gather them, &c.; and whilst Popery is busily engaged in fitting out missionaries for Turkey, India, and China (the great Mahomedan nations), that if possible the drying up of that river may, instead of leading to Great Babylon's ruin, be her gain, she is also keeping a vigilant eye upon all the other nations of the earth, and making her arrangements to meet what she considers to be their spiritual necessities. See, first, how by concordats with Austria and the King of Wurtemberg she is mightily strengthening her hands and multiplying her hosts in Germany—*Germany*, that noble land which, in God's good providence, was the cradle of the Reformation. See how by her enactment with regard to mixed marriages in Hungary, she is not only laying snares for adding many to her fold, but familiarizing men's minds to such confusion (wrought in the name of religion) as may enable them to go on without blushing to more flagrant interference.

It is of no use speaking of her doings in *France* and *Spain*, for the liberty accorded to the Protestants of the former country is merely nominal, and the latter is altogether sealed against the gospel. France is the very focus and hot-bed of Romish missionary enterprise. She supplies nearly half the number of Popish missionaries whose field is the world. *In her* are to be found the greatest number of the contributors to the Society for the Propagation of the Faith; and *in her* a new society, of a missionary character, has been formed within the last few years. But, oh! how passing black is everything at Rome, the last missionary tidings from which quarter are, that a priest has been thrown into prison for life for merely stating his disbelief of the doctrine of transubstantiation, and that on account of his having heard that a dog had eaten the consecrated wafer which the wind had blown away from the altar! What a miserable figure does Britain cut in Rome, where, notwithstanding of all her toleration of Popery at home, she cannot have a single Protestant chapel even for her residents. How miserable to think that the flag of the United States should be a better security for Protestant interests in what is called the eternal city than the flag that has "braved a thousand years the battle and the breeze!" Wherefore do not our rulers demand reciprocity of courtesies? Are they ashamed to demand for the *truth* what Rome is not ashamed to demand for *error*? Or, is it that they are *stupid*? It surely cannot be they are afraid? The whole thing seems explicable only on the grounds set forth in the Apocalypse. The period of man's lunacy is not to end till the 1260 years will have expired. It is still put into the hearts of the kings of the earth to give their kingdom to the beast, and, alas! that our kingdom should be apparently going back again among the rest!

After a survey of the operations of Rome in England and America, Mr. Ferrie concludes:—

But, ladies and gentlemen, how wearisome is this review! Let us now, in the third place, look forward that we may have relief. Thanks be to God, the time of Rome is short. In little more time than that in which the Ark was building, it will be without "a local habitation or a name." Blessed be God, the rider on the white horse, who was first seen when the first seal was broken, and who was then beheld going forth conquering and to conquer, will, upon the pouring out of the seventh vial, be beheld returning, and that not alone, but followed by the armies of heaven to give battle to the many bannered foe at Armageddon. Blessed be the Lord, Great Babylon, which for upwards of a hundred years had seemed to be forgotten, shall then come again into remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath—and she who is the vine of the earth, whose grapes are gall, and whose clusters are bitter, whose wine is the wine of Sodom, and whose clusters are those of Gomorrah, "shall be cast into the great winepress of the wrath of God, and the winepress shall be trodden without the city, and blood shall come out of the winepress, even unto the horses' bridles, by the space of a thousand and six hundred furlongs."

"For sure the Lord will not cast off
Those that His people be:
Neither his own inheritance
Quit and forsake will He:
But judgment unto righteousness
Shall yet return again;
And all shall follow after it
That are right-hearted men."

Terrible, indeed, are the visitations that the Lord will inflict upon Great

Babylon—after the words *It is done* shall be uttered—death and mourning and famine shall come upon her *in one day*, and she shall be *utterly burned with fire*—for strong is the Lord God who judgeth her. With violence shall she be thrown down, moreover, and be found no more at all, even as was the stone like unto a great millstone which the mighty angel took up and cast into the sea. And oh! how great, how widespread, and how lamentable, will the wailing be that shall come, because of her destruction! But what saith the Spirit to the holy inhabitants of Heaven's earth, "Rejoice over her, thou heaven and ye holy apostles and prophets, for God hath avenged you of her."

CONVENTUALISM IN SCOTLAND;

OR,

NARRATIVE OF THE PERSONAL HISTORY AND SOME OF THE CONVENTUAL EXPERIENCES OF THE RESCUED INMATE OF A SCOTTISH CONVENT.*

THE following extracts contain the substance of this extraordinary narrative. It illustrates very strikingly the true nature of those Romish prisons which, under a variety of fair pretences, are beginning again to cover the land, and to be supported by Government. That such a scene could have been enacted in Scotland at this time of day may well excite surprise, and the community are indebted to Dr. Rogers for his well-written exposure of it. After a singular history of an interesting girl, who was placed under the care of foster-parents in Canada, and ultimately reached a town in the centre of Scotland, where a scheme was contrived for placing her in a convent, unknown to those who had the charge of her, the narrative proceeds:—

Her visits were henceforth to the priest, who now knew the girl by sight, and of course readily consented to promote the scheme for her removal. He soon made himself familiar with the girl's foster-parents; he talked with the corporal on parade, visited his quarters, and sat by his fireside. With the poor child he endeavoured to ingratiate himself: he invited her to walk in his garden; he expatiated on the delights of conventual life, and remarked frequently to her that she "would make a beautiful nun." At every interview he introduced the subject of the convent, and plied the soldier with fresh arguments to induce him to part (for a period) with his foster-child. This new system of procedure, like the former, proved unsuccessful. The child and her guardians remained firm.

There was still another method of operating on the child's mind. There were several Catholics in the 71st regiment, and the children of these were playmates of the corporal's ward. The privileges and happiness of the nunnery were now set before the poor child by her associates, and as she could hardly have fancied that they repeated the words of others, who were persevering in their efforts to entrap her, she began to think more favourably of a proposal which she had long scornfully rejected. She intimated to her foster-parents that she was willing to give the convent a trial. She proposed only to avail herself of the educational advantages of the institution, and to return to her kind guardians when her education was completed, or sooner, if she found herself uncomfortable. In the circumstances, the corporal said he would offer no further opposition, especially as the child, he remarked, might blame him in after life for depriving her of an opportunity of being educated; and he was satisfied that the Protestant principles she had imbibed would not be readily shaken. He communicated to the mother the girl's change of resolution, with his own conditional consent—tidings, it will be observed, which conduced to immediate action. About the second day, a solicitor from Glasgow, of the Romish persuasion, arrived at the corporal's quarters, authorised by the mother to convey the child to her future home in the convent. Corporal D— was not prepared for so hasty a step; he refused to part with the girl ere she was furnished with a proper wardrobe, and until he had obtained a definite promise that he would be allowed to correspond with her during the period of her absence. He agreed that he would personally accompany her to Glasgow in the course of some days.

* Printed for private circulation.

The Corporal was faithful to his engagement. At a limited interval he waited with the child at the office of the Glasgow procurator. He was courteously received, paid for the clothes he had provided, and assured that correspondence between him and his adopted daughter would be freely permitted. The door of the convent, it was added, would be open to him and his friends twice a-week—every Wednesday and Saturday. The lawyer cheered the girl by the assurance that he would personally see her often, and bring to her nice sweetmeats. He now drove the poor child to her new quarters; she saw him no more. She was received into the convent on the 6th of August 1856, just fifteen months after the first decided attempt towards the attainment of this design.

In accompanying the child to Glasgow, Corporal D—— had a definite object to accomplish. Notwithstanding assurances made to him that his ward would not be required to conform to the usages of the Romish Church, and that correspondence with her would be freely permitted, he was not quite satisfied that these promises would be satisfactorily fulfilled. He resolved to guard against the worst. A soldier friend in the 71st had some female relations in Glasgow, one of whom, a Sabbath-school teacher, was much esteemed for her Christian devotedness. To this person the Corporal told the girl's strange story, and begged that she would weekly visit the poor child in her new abode. Miss B—— consented, and fulfilled her mission most honourably; she saw the girl every Wednesday.

On her entrance into the convent, the child was denuded of her new apparel, and deprived of her little ornaments; she received in substitution some dark-coloured garments of a coarse texture, and a small brass crucifix. She was obliged to undergo the ceremony of confirmation according to the Catholic ritual, and a new name was assigned her, though she protested against the change. The worship of the Virgin, and the invocation of the saints, were strictly enjoined; and before a painted representation of the former she was required to make daily obeisance within the convent chapel. To the priests, she was told that it was a paramount duty to make full and absolute confession of every thought and feeling, while total secrecy with the world was to be most vigilantly maintained. These doctrines were enforced with every rigidity of discipline. There were the usual penalties of compulsory fasting, and the repetition of penitential psalms; but a penance more to be dreaded was that of solitary confinement within a darkened chamber. Of the last-named punishment, mitigation could not be procured by tears, protestations, or screams. The utterance of a complaint against harsh treatment by a nun, and the revelation of the meanest secret, were only forgiven on pardon being implored on bended knee from every member of the establishment.

Confession to the priests was required weekly. The nuns prepared the girls for the ordeal. From the poor children they extracted their little secrets, which they reported to the priests, to enable them to extort more. Girls of ten and twelve years were directed by the nuns to state to the priests that they were actuated by certain desires and feelings, such as they could not possibly entertain, and could, indeed, hardly comprehend. Yet the repetition of expressions conveying such sentiments is fitted to debase the nature and corrupt the heart. Confession was proceeded with in a small apartment, in which the penitent was alone with the confessor. The penitent is taught that the priest is in the place of God; he may be a most unworthy member of the priesthood, but it is sacrilege to expose him. During the week-days recreation was forbidden; it was encouraged on the Sabbath. After canonical hours, the Lord's Day was appropriated to amusement.

From the outset, the subject of this narrative was unhappy in the convent. The rites, more especially the practices of the Romish Church, were obnoxious to her, and she anticipated a continuance of abode in the institution with apprehension and loathing. She longed for freedom, and earnestly desired to return to the home of her foster-parents. To Miss B——, on her weekly visits, she communicated these sentiments; she likewise wrote letters on the subject to her kind guardians, but these being intrusted to the nuns, were uniformly intercepted. In the course of a few months, as her complaints increased, Miss B—— made a strong representation to the foster-parents, begging them to use every effort for the child's liberation.

The depot of the 71st regiment was transferred from Perth to Fort-George in October 1856. It was in the month of January following that Miss B——'s urgent letter was received by the Corporal and his wife. Immediately on its receipt, the latter waited on the late Rev. William Skinner, chaplain at Fort-George, to solicit his counsel and assistance. Mr. Skinner was much interested by the narrative, and forthwith procured for the anxious foster-mother the valuable aid of the Rev. Evan Ross, of Ardersier, the parochial clergyman. On learning the circumstances, Mr. Ross at

once communicated a statement of the case to some zealous Protestant friends in Edinburgh, and likewise to some influential clergymen resident in Glasgow. Consequent upon these applications, measures were forthwith instituted for the restoration of the child. It was intimated to the conventual authorities that the girl could not be detained, though under age, against her own consent, and that, unless on her immediate liberation, legal steps would be adopted to enforce it. No reply was vouchsafed; but the conventual authorities were not inactive in concerting measures to defeat any attempt which might be seriously made to wrest the child from their hands. The girl was required to write letters to her mother, in which she was made to record her entire satisfaction with conventual life. Besides, her removal from Glasgow was planned; in a few weeks she was to be sent to Dublin.

In a manner singularly providential, tidings of her approaching removal were communicated to the poor child. At the following weekly visit, she threw herself upon Miss B——, in an agony of tears, and besought her to intimate to her foster-parents the design formed for her detention. She further begged that her foster-mother might be urged to come to Glasgow to make a personal effort for her rescue. Miss B—— wrote to the Corporal by the first post. The letter was delivered at Fort-George during the following evening, and early the next morning the Corporal's wife was on board the Granton steamer *en route* for Glasgow. In the course of the second day she reached the city. She now bore watch near the door of the convent lest the poor girl should be secretly removed; and on the first day for the admission of strangers, subsequent to her arrival, she was rejoiced to find, by the presence of the child in the institution, that she had not arrived too late. Personally unknown to the conventual authorities, her presence, it was supposed, would not excite any particular suspicion; yet it was found, that subsequent to her admission, the street-door had been carefully locked. It was so on all her subsequent visits, save the last. Being admitted on this occasion under dusk, she was mistaken for the child's own mother; a mistake probably owing to the extra services required of the attendants on a Saturday evening in Lent. After a short interview with her kind guardian in the convent parlour, the child was, as usual, accompanying her to the threshold, when the door was found unbolted! Time was not lost in deliberating. The child was thinly clad, but to retrace a step might have for ever frustrated every chance of escape. Mrs. D—— threw her cloak over the child's shoulders, gently touched the latch, took her by the hand, and both made rapid speed of foot. The street is one of the least frequented in the city, so that the unusual movement did not excite any particular attention. The fugitives soon reached Miss B——'s house, where words of gratulation served to alleviate their exhaustion, and allay their fears. At Miss B——'s they remained for the night, but it was resolved that they should proceed elsewhere early on the following morning, lest, on account of her frequent visits, Miss B——'s residence had become known at the convent. They went to that part of the city known as the Gorbals, where they were harboured by the relative of a soldier of the 71st regiment. The immediate removal of the child from Glasgow seemed a work of necessity. By the evening mail train they reached Edinburgh; and in a few days after they were on board the steamer for Aberdeen. Here they remained two weeks, till satisfied by letters from the Corporal that it would be safe to return to Fort-George. They reached the Fort on the 14th of March 1857, and were, of course, received with many hearty congratulations.

The girl is now at Stirling with the Rev. Dr. Rogers, who kindly intends to give her the benefit of a comfortable home and a good education.

THE VOYAGE AND THE PILOT.

THE late Dr. Payson delivered the following address to a company of young men who assembled in his sick-chamber at his request:—"My young friends, you will one day be obliged to embark on the same voyage on which I am just embarking; and as it has been my especial employment during my past life to recommend to you a Pilot to guide you through this voyage, I wished to tell you what a precious Pilot He is, that you may be induced to choose Him for yours. I felt desirous that you might see that the religion I have preached can support me in death. You know that I have many ties

which bind me to earth,—a family to whom I am strongly attached, and a people that I love almost as well; but the other world acts like a much stronger magnet, and draws my heart away from this. Death comes every night, and stands by my bed-side in the form of terrible convulsions, every one of which threatens to separate the soul from the body. These continue to grow worse and worse, until every bone is almost dislocated with pain, leaving me with the certainty that I shall have it all to endure again the next night. Yet, while my body is thus tortured, the soul is perfectly, perfectly happy and peaceful,—more happy than I can possibly express to you. I lie here, and feel these convulsions extending higher and higher, without the least uneasiness; but my soul is filled with joy unspeakable. I seem to swim in a flood of glory which God pours down upon me. And I know, I know, that my happiness is but begun; I cannot doubt that it will last for ever. And now, is this all delusion? Is it a delusion which can fill the soul to overflowing with joy, in such circumstances? If so, it is surely a delusion better than any reality. But no, it is not a delusion; I feel that it is not. I do not merely know that I shall enjoy all this,—I enjoy it now. Were I master of the whole world, what could it do for me like this? Were all its wealth at my feet, and all its inhabitants striving to make me happy, what could they do for me? Nothing! nothing!—A young man just about to leave this world exclaimed, ‘The battle’s fought! the battle’s fought! the battle’s fought! but the victory is lost for ever!’ But I can say, The battle’s fought, and the victory is won! the victory is won for ever! I am going to bathe in an ocean of purity, and benevolence, and happiness to all eternity. And now, my children, let me bless you; not with the blessing of the poor, feeble, dying man, but with the blessing of the infinite God. The grace of God, and the love of Christ, and the communion of the Holy Ghost, be with all, and each of you, for ever and ever. Amen.”

THE MALTA CASE.

THE case of Captain Sheffield, arrested at Malta for refusing to do military homage to the Mass, has justly excited much attention and indignation during the past month. It has illustrated the singular servility of our rulers to the overbearing demands of the Romish priesthood, and their contempt for that religious liberty which is the glory of Britain. We regret the want of concert amongst our friends in Parliament, which prevented the immediate discovery of the true facts of the case, and gave time for Protestant feeling to cool down. The state of the matter seems very much to be as follows:—For at least twenty years the obnoxious order has existed at Malta. In Corfu matters were carried still farther, for there the British soldiers walked with their heads uncovered, and with lighted candles, after the Romish mass. At Malta the soldiers fired salutes when the host was elevated, the signal being given by a priest standing on the roof of the Popish cathedral. The cases of Captains Aitchison and Dawson, many years ago, who were unwilling to comply with this demand, called public attention very prominently to the monstrous nature of this observance, and although the order was not abrogated at that time, it was, to a great extent, allowed to fall into abeyance. But of late the present Government have been so abjectly compliant with all the demands of Rome, that Rome has become bolder than ever. In these circumstances the late outrage at Malta seems to have occurred, and we trust it will excite a

spirit strong enough to put down similar gross violations of religious liberty, on the part of British troops, for years to come.

In answer to a motion of Mr. Kinnaird, a copy has been published of a despatch of Lord Hill, Commander-in-Chief in 1837, referring to the very question now at issue in Malta as to the honours to be paid by British soldiers to Catholic processions. The despatch is as follows, and confirms our worst impressions:—

“HORSE GUARDS, 26th June 1837.

“SIR,—It having been deemed expedient to lay down fixed and specific rules with regard to the extent to which her Majesty's land forces shall, for the future, pay military honours to religious processions in Catholic countries in which any portion of the said forces shall happen to be serving, I have it in command to direct your special attention to the following, and to express Lord Hill's desire that you cause the same to be strictly observed by the troops serving under your orders, viz.:

“Troops are not to turn out for, move with, or take any active part in any religious procession or ceremonial.

“All sentries are, however, to salute the procession as it passes their posts. All guards and other bodies of troops that happen to be under arms in the direct line of the procession are to salute it as it passes them, but are not to remain under arms for the procession after it has passed them, nor to await its return.

“The usual salutes of cannon from forts or batteries for Catholic processions may be continued; but on these occasions a simple order only for firing the salute on the day and hour specified is to be given, without specifying the occasion for which it is to be fired.

“Lord Hill anxiously hopes and trusts that, notwithstanding the foregoing instructions, every officer, non-commissioned officer, and soldier under your command will (as heretofore) continue to carry himself with the utmost forbearance and respect towards the ministers and other members of the Catholic religion, as well as towards their religious institutions, bearing constantly in mind that the present regulation is made to meet the conscientious scruples of individuals, without in the remotest degree encouraging or contemplating a diminution of that respectful consideration with which the British army has ever been enjoined to regard the religious feelings, habits, and even prejudices of every foreign country in which it has been required to serve.—I have, &c.

(Signed) JOHN MACDONALD, A.G.”

Addressed to General Officers Commanding at the Mediterranean, Mauritius, and Canada.

STATEMENT SUBMITTED TO THE CLERGY AND LAITY OF THE DIOCESE OF CHICHESTER. By an English Churchman. London: Hatchard, Piccadilly.

THE object of this statement is to expose some manifest Romish practices carried on by the Rev. R. W. Randall of Lavington, and countenanced by two bishops. The grand question is, however, How is this allowed? Why are not both rectors and bishops called to account for such conduct? This is the marrow of the controversy. The state of the Church of England reminds one of the time when “there was no king in Israel, and every man did what was right in his own eyes,” and this is the very state of things in which Rome delights. But it cannot continue without the ultimate overthrow of that Church.

THE MARTYRS' CAUSE, CROSS, AND CROWN. By the Rev. James Laing, M.A., Lesmahagow. Edinburgh: James Nichol.

This is an eloquent discourse, preached at the scene of a striking Scottish martyrdom, and for the purpose of securing the erection of a monument over the sacred spot, an object which, we are glad to say, is accomplished. The Scottish martyrs were chiefly martyrs to Tractarianism, a system quite as bloody, as well as quite as imperious and superstitious as that of Rome. The people of the north cherish an intense veneration for the men who, in times of trial, “loved not their lives unto the death,” and Mr. Laing has done well to fan this holy flame by such an excellent and appropriate sermon.

SPECIAL OBJECTS TO BE AIMED AT BY PROTESTANTS.

THE great reason why Protestants achieve so little is that they do not steadily and unitedly pursue definite objects. The smallest army is always more powerful than the greatest mob, and there is no better disciplined army in the world than the troops of Rome, nor any more disjointed and random multitude than the mass of Protestants. Possibly nothing will thoroughly remedy this but the startling front of immediate danger, and then it may be too late. And yet one would imagine that if men were thoroughly in earnest in promoting the cause of Christ, they could not for a moment be supine in regard to the aggressive movements of the great Roman Antichrist. The great want after all is of a more living and devoted Christianity. Meantime, however, we are thankful that we know that many hearts tremble for the ark of God, and who are anxious to know what precise duty devolves upon them. The following we hold to be the more prominent objects at which they should aim :—

1. To induce all Protestants to remember the cause of the Reformation in their prayers. For this God will be inquired of by the house of Israel, and if He should only give the word, one would chase a thousand, and put ten thousand to flight. The overthrow of Antichrist is certain. Let us pray that God may hasten it in His own time.

2. Every effort should be made to arouse and enlighten the people. Ministers should enlighten their hearers, parents their children, teachers their pupils. Every effort should be made to plant means of instruction at colleges and seats of learning, so that the next generation of ministers and teachers may be well instructed.

3. In the event of a general election, no means should be left untried to get a number of more sound and able men into Parliament. We should meet the enemy foot to foot on the floor of the House of Commons. And of no one thing are we more certain than that one dozen of determined and able men, acting in concert in Parliament, and appealing steadily to the Protestant spirit of the country, would soon, by the Divine blessing, effect a wondrous change. We are surely come to a sad pass if a much larger number cannot be obtained in addition to those already in the field. If these general objects could be gained, it would be comparatively easy to abolish Maynooth, and upset all the machinations of the friends of Antichrist, and we do trust that some steady progress is being made in this direction, although the boldness and success of the enemy, and the coldness and indecision of professed friends is not a little disheartening in the meantime. Let us labour and not faint, for in due season we shall reap if we faint not.

ROMISH TACTICS IN PARLIAMENT.

(From our *Special Correspondent*.)

LONDON, *March* 1859.

THE Roman Catholic party were pretty quiet in Parliament during its early sittings. They are wise in their generation, and, conscious of their inferiority, both in numbers and influence, never attempt to move in any of

their cherished schemes so long as the affairs of the country are in peace and quiet. It is only in times of confusion, when parties nicely balanced are striving for the mastery, that the Romish party turn their position, as make-weights in favour of one rule or another, to the best advantage. Such an opportunity for them appears now to have arrived, and very promptly has it been taken advantage of. It is no secret in our political circles, that an attempt is at hand to displace the present Government,—an event which the present troubled condition of Europe is likely to accelerate rather than to retard; and this displacement, which would be easy enough if the great Liberal party were united, becomes more complicated when they are divided into rival sections. To this day it is not determined whether, if Lord Derby were to retire, Lord Palmerston or Lord John Russell would take his place. They are understood to be both ambitious for it, and both to be courting the rank and file of the Liberals, each in his own manner. Lord Palmerston, most at home in foreign questions, tries to excite an interest in the progress of freedom and independence among the continental states. Lord John Russell adheres to the question of reform at home. Both men are ambitious: it still remains to be seen which of them will prove most acceptable to the bulk of the Liberal party.

Now, it will at once be seen that this uncertainty and nicely balanced condition of affairs, where a few votes one way or the other may alter the whole aspect of affairs, is just the crisis in which the thirty Romish members of the House of Commons find their account. Their life and activity depend upon troubled waters like these in which we find ourselves. And accordingly, the wise heads which, from outside the walls of the House, direct the movements of the Papal brigade, have quickly discovered the advantage now offered them, and have at once rushed in to secure the benefit. Mr. J. D. Fitzgerald, who was the Attorney-General for Ireland under Lord Palmerston, put a motion on the journals of the House to consider the oaths taken by Roman Catholic members, as soon as Parliament met, but though he has had ample opportunities to bring it on, as the House has been in the habit of rising early night after night, he put it off from one day to another, and might have put it off to the recess but for the political crisis to which I have referred, and to which he is undoubtedly indebted for the success he has met with. He made his proposal, and carried it so far as to have his bill introduced, Thursday, February the 24th. It is right to premise, that we first heard a complaint of the oath which Roman Catholic members were required, by the Relief Bill of 1829, to take, last session, when the three oaths which Protestants took were condensed into one, and some obsolete matters were omitted. At that time the Roman Catholics proposed to have one oath for all the members of the House, and which of course would involve the abandonment of that standing protest, which all Protestant members still take, against the assumption of either temporal or spiritual jurisdiction by the Pope within this realm. But that proposition was so distasteful to Protestant members at the time, that it has not been renewed on this occasion. Mr. Fitzgerald enumerates four parts of the Roman Catholic oath which he says are offensive to their feelings as gentlemen, and so chime in all the other thirty of his co-religionists. These are—1. Where the member is required to abjure the doctrine, that a prince excommunicated by the Pope may be murdered or deposed by his subjects; 2. That they will not disturb the settlement of property, meaning that settlement which was effected by Cromwell, and which we know, from history, King James intended to

subvert ; 3. Where they are called to swear that they will not use their privileges as members of Parliament to weaken the Protestant Established Church ; and, 4. Where they are called, at the conclusion, to declare that the oath has been taken by them without any evasion, equivocation, or mental reservation, but according to the plain meaning of the words of the oath. The first, second, and fourth of these passages Mr. Fitzgerald thought no Protestant would insist on retaining, for they must feel that it was an insult to ask a gentleman to swear that he would not countenance murder, or that he would disturb a settlement of property, under which he himself held many beneficial rights, and which, besides, had been almost wholly upset by the equally extensive revolution in estates caused by the Encumbered Estates Act, or that they would take an oath with the mental reservation to break it at the first opportunity. He admitted that an objection might be raised to doing away with the portion of the oath which bound them not to attempt the destruction of the Protestant Establishment, and therefore chiefly applied himself to that question. He was hardy enough to say, that no attack against the Protestant Church ever did come from the Romish members, and he went on to contend that the oath itself was little better than a trap for conscience, as it was difficult to say what measure did not in some way or other affect the Established Church.

The debate that followed was highly instructive ; not as to the arguments used, for these were commonplace enough, but as throwing light on the position of the great parties. The ministers were evidently in a great dilemma on the question. It was not open to them to court the Roman Catholics by supporting the measure, because for every vote they would have contributed, they would have lost three among their old friends, and they approached the question with great reluctance. They would fain have held their peace upon it altogether ; and, indeed, for some time it seemed as if they were determined not to speak at all. Mr. Whiteside, their Attorney-General, indeed, was not to be restrained ; he made a vigorous speech in opposition to the motion ; but then it was understood that he spoke his own sentiments, not those of the Government, and towards the close of the debate, Mr. Walpole, the Home Secretary, was all but forced upon his feet by the call of the Roman Catholic members, that the Government should give the House their views upon the question. When he did rise, his speech was as conciliatory as an opposition speech could be ; he would so fain have pleased both parties ; but as that was impossible, he gave his most honeyed compliments to them, while his vote was reserved for the other side. Turn we now to the chiefs of debate on the other side of the House. Lord Palmerston took no part in the discussion ; perhaps he was hopeless of conciliating them, for he and the Irish members have had sundry sharp sparrings ; it was he, your readers will remember, who gave the party, some three or four years ago, the *soubriquet* of the "Pope's Brass Band ;" he therefore held his tongue altogether ; but as the Liberal party would assist the Romanists as well as their leaders, and as it would not do, that, in his contempt for the Romanists, he should disgust the Liberals, his lieutenant, Mr. Vernon Smith, who was one of his cabinet, contributed the Palmerstonian share of support, while both supported the vote in the division. But it was very different with Lord John Russell. Though he opposed the question when it was broached last session, yet the exigencies of party intrigue had not then required the sacrifice from him. This year he is pressed by his position, and comes out as the champiou

of the Romanists, and pleads their cause with as much eloquence and fervour as if they were still suffering under the exclusions of 1828. There is no denying that his speech was one of the most vigorous he has made for a long time past, reminding one of Lytton Bulwer's poetical description of his inequalities, sometimes feeble and ineffective ; sometimes

"When the storm is on
Then languid Johnny soars to glorious John."

Its effect upon the Roman Catholics was remarkable. All his past offences were forgiven ; even his attack upon the Pope and the cardinals on the first night of the session, when he described them as cunning enough to cheat the cleverest diplomatists in Europe, and to evade the most stringent oaths that could be invented to bind them,—even that was forgiven by Mr. Maguire, one of the oldest of their party, and the special champion of Rome, who has written a book to prove that the government of the Papal States is the most paternal and beneficent on the face of the earth,—even that gentleman offered Lord John his absolution, and hailed him among the cheers of his friends as being restored to his place as the leader of the Liberal party.

Such is a specimen of the clever and adroit way in which the Roman Catholics avail themselves of the intrigues and dissensions among Protestant politicians, and sell their services for the time being to any one who will help to promote the interests of their church. Need it be said, that the more watchfulness and caution is required among Protestants themselves. If they would call their members to as strict an account, or band themselves together to vote for none but those who would advance Protestant interests, these tactics of their opponents would be of the less matter. But the oath respecting the Protestant establishment, as Mr. Walpole pertinently asked, what do they want that altered for? what do they mean to do when the oath is removed? But the practical answer would really be, Just what they have been doing all along. Not to originate any motion against the Protestant Church, as Mr. Fitzgerald took credit to them for not doing: but for quietly voting for every such motion that comes from other quarters. The truth is, that the notion of that oath being any real security to our Protestant institutions is absurd, just because it is a mere dead letter. Throughout the debate there was a constant reference to the honourable conduct of Mr. Fagan, the member for Cork, who had never voted on questions connected with the Protestant Church. The praises justly bestowed upon that gentleman, were the severest public satires upon all his co-religionists, not one of whom either deserved, or affected to desire, similar laudation. I do not believe the Roman Catholics are really annoyed at these oaths, which do not hinder them from any portion of the rights or privileges as members of Parliament; but what they do care about is, that their repeal may be represented—as doubtless it will be in all Roman Catholic countries—as a fresh triumph to the cause of the Holy Church, and a fresh humiliation to the hated Protestantism.

THE TRUE VIEW OF POPERY.

It is recorded of the truly pious and excellent Archbishop Leighton, that, in his latter years, when he was evidently in all respects ripening for heaven, he exhibited such a severity against Popery as appeared surprising to those who knew the peculiar meekness and gentleness of his character. And doubtless this fact will always seem strange to those who are altogether igno-

rant of what Popery really is, or, at least, but very slightly acquainted with its true nature and character. But we believe that this feeling of surprise will gradually fade away upon a careful study of the subject; till at length the truly enlightened and reflecting Christian will clearly see, in the whole system of Popery, such a direct and awful opposition to all the principles of the gospel, that in proportion as the believer is ripening for heaven, and becoming more and more conformed to the mind and image of Christ, he *must* hold this Antichristian system in more deep and holy abhorrence. Certainly nothing can be stronger than the language of condemnation which God himself uses in the Holy Scriptures to mark the true nature and character of the Romish apostasy. "So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus."—Rev. xvii. 3-6. And if any one should hesitate for a moment respecting the application of this awful language, let him only read to the end of the chapter, particularly noting the ninth and eighteenth verses. Again it is written,—“And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.”—Rev. xiv. 9-11. These passages express *the mind of God* with regard to Popery. Were we indeed like-minded with Him in this matter, we should with our whole souls consent to adopt the same language, and consider the mitigated terms, which are now become fashionable, as indicating but too clearly, that those who use them are (on this point at least) fearfully far from God, and sadly beguiled into an unscriptural palliation of that which is most abominable in His sight.

ANSWER TO THE QUESTION OFTEN PROPOSED BY ROMANISTS,—
“WHERE WAS YOUR RELIGION BEFORE LUTHER?”

“IN the time of King James II., when the Papists were much countenanced, there was a coffeehouse set up somewhere near the Temple, by a set of priests, to hold public conferences concerning the chief points in debate between Protestants and them; in which one of them generally took the Protestant side of the question, that he might defend it weakly, and at length give it up. However, anybody might speak that had a mind to it. It happened one evening that they were debating on the antiquity of the Church, which, indeed, they generally put in a more artful manner, thus—‘Where was your religion before the Reformation?’ when a shoemaker’s boy came in upon some errand or other, and listened with great attention. At length he thought

he could speak better on the subject than the pretended Protestant did, and asked whether he might have liberty to do so. They told him very courteously that he might; everybody was free; they did not want to impose upon any. 'Why, then,' says the boy, 'I have but little to say, but I insist upon two things; that my antagonist shall freely answer me whatever questions I ask him, and that he shall not be angry;' which was agreed to. 'Pray, sir,' says he, with a grin, to an old Jesuit, 'when did you wash your face?' 'What is that to you, foolish boy?' 'Nay, sir, you promised not to be angry.' 'Why, that is true; well, child, I washed my face this morning.' 'And pray, sir, where was your face before you washed it?' 'Where? why, just where it is now. Where dost think it was?' 'Ay, sir, that is exactly the case. Christianity was always the same thing; but your Church sullied and dirtied it for many ages in a most beastly manner. At the Reformation we washed it clean again, and it is now where it was at first—in the Bible.'

"The Jesuit had not a word to say; and the boy, by his own natural sense, gained a complete victory."*

AN APPEAL TO PROTESTANTS.

BRETHREN! 'tis the trial hour.
Rise ye, in your fathers' power—
For your altars, and your home—
Brethren, rise! the time is come!

By fair learning's right opposed,
By the blessed Bible closed—
By your fathers, who are gone,
Every true and steadfast one—
By the tears of those who fled,
And the memory of the dead—
By the fiery path they trod
Their undaunted way to God—
By our noble martyr band—
By our Cranmer's burning hand—
By old Wycliffe's scatter'd dust,
Ridley's faith, and Hooper's trust—
By the shroud that woman wove,
Latest pledge of holiest love—
By the blaze, and by the stake—
Brethren! Protestants! awake!

By our guarded hearth and home
Where no tyranny may come!
By the thrilling anthem, sung
In your mother's native tongue—
By your father's house of prayer,
And your children kneeling there!
By God's word so freely given
As the one safe guide to Heaven!
By the truth that word has shown,
ONE to mediate alone:
By all God has done for you—
Britons! to yourselves be true.
High your country's banner bear;
Be but men as once ye were—
Anxious friends await your call;
Foes are watching for your fall.

Sleep ye yet? In deep amaze
Earth beholds, with wond'ring gaze—
Heaven looks down with thousand eyes:
Brethren! Protestants! arise!

MATTHEW HENRY ON "POPERY AS A SPIRITUAL TYRANNY."

MATTHEW HENRY, the celebrated commentator, preached and afterwards published a sermon with the above title on the 5th of November 1712, from the text, Isa. li. 23, "Which have said to thy soul, Bow down, that we may go over." The sermon is scarce, and yet most graphic and pointed. We publish the following striking passage:—

"Let us observe some of the many instances that might be given of the tyranny of the Church of Rome over the souls of men.

"1. They oblige people to believe as true whatever their church requires

* Gough's *Discussion of Four Popular Questions between Papists and Protestants*.—Pp. 12-14. London, 1747. 8vo.

them to believe, though never so contrary to sense and reason ; and not only so, but to curse and condemn as heretical whatever the Council of Trent has adjudged to be so. They do in effect require men to give up their understandings, and to pin their faith upon the Pope's sleeve, though they know not whither he will carry it, and suffer him to put out their eyes and lead them whithersoever he pleases. All freedom of thought, and with it all the dignities and privileges of the human soul, as rational and intelligent, are surrendered and betrayed ; no liberty left for the use of reason when a man is tied *jurare in verba Magistri*, to swear everything that their church saith, though it should be that black is white, and white black. The collier saith, ' I believe as the church believes, and the church believes as I believe ; ' that which all wise men make a jest of, they make the foundation of their faith, and a sovereign antidote against infidelity.

" A grosser instance of this cannot be given than the belief of the doctrine of transubstantiation, which was introduced for no other end but to magnify the priests, and make poor people admire them, and give up themselves to their conduct, though they were never so ignorant and scandalous. Was ever such a tyranny over the souls of men as making them believe that which they see and feel, and smell and taste, to be bread, is not bread, but the body of a man ; and that which they see, and smell, and taste, to be wine, is not wine, but the blood of a man ; and this prodigious imaginary change to be wrought by the priest pronouncing five words over it, *Hoc est enim corpus meum*. Our Saviour appealed to men's senses for the proof of his miracles : ' Go tell John what ye hear and see ; ' and of his resurrection, ' Handle me, and see ; ' this is dealing with men as men, and putting an honour upon their nature ; but the Church of Rome demands the belief of that which bids defiance to four of our five senses at once, and is directly contradicted by them. So that, as the excellent Archbishop Tillotson speaks, ' The business of transubstantiation is not a controversy of Scripture against Scripture, or of reason against reason, but of downright impudence against the plain meaning of Scripture, and all the sense and reason of mankind. It is a most self-evident falsehood, and there is no doctrine or proposition in the world that is of itself more evidently true, than transubstantiation is evidently false.' And yet the papists as firmly believe it as that there is a God ; nor do they leave it to be a matter of doubtful disputation in the schools, but have reduced it to practice ; for if they do not believe it, they must own themselves to be the most gross idolaters in worshipping the bread they suppose to be thus metamorphosed ; and the most barbarous murderers in putting those to death with inhuman cruelty that will not believe it too. For (as Fuller observes) this was in Queen Mary's time the burning doctrine, the test by which the martyrs were tried ; and the popish persecutors then were so perfectly lost to all sense of reason and honour, as to condemn the most valuable lives to so great a death as being burnt at a stake, only because they could not believe this monstrous absurdity. Were ever the powers and faculties of the human soul so trampled upon and trodden into the dirt ? yet those who receive Popery must receive this.

" And when the soul is brought to bow down to this, they are ready to go over it with troops of strong delusions, and make it believe a thousand lies, when once it is persuaded to believe this. For as conscience, so faith, when it is thoroughly debauched in one instance, lies exposed in any other. Those that have once swallowed transubstantiation, will never be choked with any of the forgeries of their lying legends, or the impostures of their miracles and

relies, which some of themselves have the honesty to own to be frauds, but the wickedness to call pious frauds; and to say, that if 'people will be deceived, let them be deceived,' though it may serve them to laugh in their sleeves with now, will prove but a miserable excuse for their impiety and villany in the great day.

"2. They oblige people to obey all the commands of their church, though never so contrary to the Divine commands. I remember, in a little catechism published here by the Romish emissaries in King James II.'s time, the answer to that question, 'What is sin?' was, 'Sin is the transgression of the law of God or of the church;' so making the laws of their church equally binding with the laws of God; nay, they make them to be a superior obligation; and if men make conscience of observing the law of God, they say to such consciences, 'Bow down, that we may go over;' you are to obey the church and not God.

"A plain proof of this is their worship of images. God has expressly forbidden it, and frequently in his Word, has given many reasons for that prohibition. There is no sin which has been more severely punished by the righteous God, nor more courageously witnessed against by righteous men: and yet the Church of Rome commands and compels all its members to fall down and worship images of God, Christ, and the saints; to pray before them, and burn incense to them; to adore the consecrated host with the same worship that they would give to Christ himself. And to show that they command this in contempt and defiance of the law of God, and in pursuance of their own authority over the souls of men, they leave the second commandment out of the ten in all their catechisms and books of devotion, and have done so for many ages, and so they call the third commandment the second, the fourth the third, and so on; but because people had heard that there were ten, lest they should miss that precious jewel which they have stolen, they divide the tenth into two; and the ninth commandment with them is, 'Thou shalt not covet thy neighbour's house;' and the tenth, 'Thou shalt not covet thy neighbour's wife.' You will scarce believe men could be guilty of such impudence and impiety, and imposing upon souls, but I assure you it is true.

"It is the express command of God, 'Thou shalt worship the Lord thy God, and him only shalt thou serve.' But, contrary to this command, they require people to pray to saints and angels, which is expressly forbidden to St. John by an angel himself, 'See thou do it not: worship God,' Rev. xix. 10; xxii. 9. They require I know not what higher degree of worship to be paid to the Virgin Mary than to other saints, and desire her to command her Son to help them; and give no reason for this and many other such impositions, but *sic volo, sic jubeo, stat pro ratione voluntas*. Now, how miserably must the souls of men be racked and torn by this usurped power, when their own reason and conscience tell them they must worship God and Christ only, but their priests tell them, in obedience to the church, they must pray to this and the other saint! 'No man indeed can serve two masters,' when their commands thus contradict one another; and therefore they must certainly disown God for their master, who take their church for their mistress, and a miserable choice they make, for God saith to the soul, 'Lift it up,' that he may receive and embrace it; they 'say to the soul, Bow down,' that they may go over it and trample upon it.

"3. They forbid the use of the Scriptures to the common people, and oblige them (as the heathen persecutors of old forced the Christians) to surrender

their Bibles, because they could not enslave them, if they did not first put out their eyes, and disarm them of the sword of the Spirit.

“It is the privilege of reasonable creatures to judge for themselves, and therefore in all matters of concern to be furnished with the proper rule they are to judge by; but papists resign this privilege to their priests, who bid them leave it to them to choose for them. It is the privilege of Christians, as formerly of the Jews, that to them are committed the ‘oracles of God,’ John v. 39, the sure word of prophecy; they have ‘Moses and the prophets,’ Luke xvi. 31, and are commanded to hear them; the Bereans are commended, because they searched the Scriptures daily, whether those things were so which the apostles themselves preached to them. But the Church of Rome will not allow Christians to consult this oracle, forbids what Christ has commanded, not only as in other things to show her authority, but because she cannot otherwise support her authority; for if people might but have liberty to look with an unprejudiced eye into the Word of God, they would not suffer themselves to be thus enslaved by the craft of men. But they that impose on their customers with counterfeit goods, find it their interest to keep their shops dark. The Philistines could never have made Samson grind in their prison-house, if they had not first blinded him.

“This is not only an imperious piece of tyranny, but a barbarous piece of cruelty to the souls of men; for they that ‘take away the key of knowledge from men, shut up the kingdom of heaven against them;’ compare Matt. xxii. 13 with Luke xi. 52. And ‘it is a very hard case (saith Archbishop Tillotson) to which the Church of Rome has reduced men, that it will neither allow them salvation out of their church, nor the best and most effectual means of salvation when they are in it.’

“4. They take away the cup in the Lord’s Supper from the laity, and will allow them to communicate but in one kind. This is a great affront to our Lord Jesus, who, in the institution of this ordinance, appointed his disciples all of them to drink of the cup, as well as to eat of the bread; and that decree of the Romish church, which forbids the people the use of the cup, did it with an express *non obstante* to the Divine institution. So said the Council of Constance, though Christ did administer this sacrament under both kinds; yet, notwithstanding this, the custom of communicating under one kind only is now to be taken for a law; that is, you that make conscience of conforming to the will of Christ, must quit that principle, and must ‘bow down, that we may go over.’

“But this is not all; as it is an affront to Christ, so it is a great wrong and injury to Christians, and deprives them of part of the legacy which their Redeemer left them; in denying them the cup of blessings, they do, as far as they can, deny them the blessings themselves. And as those are reckoned to tyrannize over the bodies of men that take away their goods, which they are legally entitled to, so they certainly tyrannize over men’s souls, that deprive them of a privilege they are evangelically entitled to; for an excellent pen well expresseth it, ‘Look what benefit a man would be robbed of, in being deprived of Christ’s blood; that comfort he is robbed of, that is deprived of this cup.’—*Morn. Lect.* p. 770.

“They make the validity and virtue of the sacraments to depend upon the intention of the priest or minister. So the Council of Trent has decreed; and hence it will follow, that if the priest either be carelessly thinking of something else, or wilfully and wickedly design something else when he baptizeth, or consecrates the bread and wine, it is no sacrament at all, nor has

any virtue in it to the receiver; the person so baptized is no member of the church; the host so consecrated is not the body of Christ, and therefore it is idolatry to worship it.

“Now, can anything tyrannize more over the souls of men than this, or put it more into the power of every profane, ignorant, drunken priest, to tyrannize over them? When they lie at his mercy, and in a thing too which they can never be sure of, whether they shall have any benefit by the sacraments. ‘So that when a man has done all he can to work out his own salvation, he shall be never the nearer, only for want of that which is wholly out of his power, the right intention of the priest.’—See Archbishop Tillotson’s *Sermons*, vol. i. ser. 6, pp. 44, 45.

“6. They offer up their public prayers and praises in a language which the generality of the people do not understand. The mass is all in Latin, which is not at this day the vulgar tongue in any nation; so are their psalms and other devotions. And this is designed to support the reputation of their priests, that they may be thought to have more learning than their neighbours; and to train people up in that blind devotion of their church which they boast that ignorance is the mother of.

“This is a great dishonour to God, it is taking his name in vain, and bringing the blind for sacrifice; it is directly contrary to the law of Christ, who has commanded us to pray and praise with understanding; and so full and plain is the apostle’s discourse against it (1 Cor. xiv.), that a Papist happening to read that chapter, which he had been kept in ignorance of before, professed he thought St. Paul was a Lutheran.

“But that which I now condemn it for is its tyranny over the souls of men; it deprives them of the comfort and benefit of prayer; utterly disables them to pray in faith and in the Spirit; and puts it in the power of the priest (and that is it which by all means possible must be supported) to make the people say Amen to the most direful imprecations or execrations, which a wicked priest, by the change of a word or two, unobserved and undiscovered, may turn the prayers into! Thus as in believing and obeying, so in praying, the souls of men considered as rational are tyrannized over and are put under the priests’ girdles.

“7. They oblige all people at some certain times to confess all their sins privately to a priest, in order to their receiving absolution from him. This is as mischievous an engine of papal tyranny as any other, and is as perfect a rack to the consciences of men. Thus men are made to stand in awe of, and are brought into subjection to their priests, as the fathers of their spirits, as having it in their power to admit them into, or shut them out of the kingdom of heaven; by this artifice they let themselves into the privacies of men’s lives and affairs, which makes it every man’s interest to please them, and upon any terms to keep in with them.

“This province, therefore, of receiving confessions, of all the orders of the Romish clergy the Jesuits have most applied themselves to, who are most slaves to the Pope, enemies to the Protestants, and lords over the souls of men; and with the help of this carry on their great design to aggrandize and enrich themselves, and enslave and impoverish those about them.

“8. They impose what penances they please upon those who come to them to receive absolution, and force them to submit to them, by deuying them absolution unless they do. Never did any prince pretend to such an authority over a subject, any parent over a child, or master over his servant, as the confessor claims over his penitent, which he is told he is bound in con-

science to submit to, though the services enjoined be never so absurd, and the injunction never so arbitrary. Judges must give sentence according to the law, but confessors according to humour, whether a gay humour, which makes the penance like children's play, or an imperious malicious one, which makes it worse than bridewell. These things are industriously kept private; but I have been told of some, who by pilgrimages to, and penances in St. Winifred's Well, in my country, imposed upon them by their priests, have ruined their health, and lost their lives, and it is easy to say at whose hands their blood will be required, for God never required these things at their hands.

“And that which in this matter is the greatest imposition of all is, that they are made to believe that these corporal austerities (or barbarities rather) make satisfaction to God's justice for their sins, which is a great indignity done to Christ, as if his satisfaction were deficient, and needed to be thus helped out, and a great cheat put upon the souls of men; but thus do they triumph over conscience, and take a pride in making that a duty and debt to God, which is done in pure obedience to them.

“Even crowned heads, by bringing conscience into the case, have been made to submit to this tyranny; witness our King Henry II., who, because he complained, and very justly, of the insolent and traitorous carriage of Thomas Becket, then bishop of Canterbury, from whence some ruffians that heard him, took occasion, utterly unknown to him, to go and kill the bishop, was obliged to go to Canterbury, and when he came within sight of Becket's church, he light off his horse, put off his shoes and stockings, and walked barefoot to Becket's tomb, and there suffered himself to be whipped on the naked back by the monks of Canterbury. (Fuller's *Ch. Hist.* lib. 3.) This is Popery, this is tyranny, this is saying to men's souls, ‘Bow down, that we may go over.’

“9. They undertake to absolve men from their lawful oaths, and to dissolve and dispense with the most solemn and sacred obligations, and thus triumph over conscience as much by the looses they give it, contrary to the law of God, as by the bonds they lay upon it, contrary to that law.

“There is nothing which the light of nature, and consent of nations, teacheth men to have more a veneration for, and a deeper sense of the obligation of, than the ordinances of marriage, and an oath, which men that have anything of conscience left, will make conscience of being true to; and yet the Church of Rome has ways of breaking these bonds in sunder.

“As in the case of marriage, they exercise their tyranny in forbidding marriage to ministers at all times, and forbidding it to all people at some certain seasons of the year; so they do in dissolving marriages, when the parties enter into religion (as they call it) and are professed.

“And if a prince disoblige the Pope so far as that he adjudgeth him a heretic, his subjects are absolved from their oath of allegiance to him; though he be never so able and willing to protect them, and govern them according to law, they ought not to defend him, or stand by him; and if any think themselves bound by their oath, they shall be told that the Pope has dispensed with that; and thus doth he say to men's souls, ‘Bow down.’

“10. By the fear of purgatory, and the hope of advantage which men's souls may have, by masses said for them after they are dead, they amass themselves vast riches, to the ruin of families and the civil interests of the nations; and this is another instance of the tyranny of Popery.

“When men have thoughts of death, and see it at the door, then, if ever, conscience is awake, and then it is seasonable to take hold of it, that in con-

sideration of it the soul may be effectually brought to repentance and faith and resignation to God, and a holy, heavenly temper; and they that are so influenced by it, may go comfortably under the conduct of our Lord Jesus into another world; but here the Romish clergy put in for a dominion over men's consciences; they possess even good men with a dreadful apprehension of the pains of purgatory, which they must endure for a great while before they can go to heaven, in order to their purgation, that they may enter pure into eternal life; it is fire, it is a prison; and after all, it is a fancy, a mere chimera, an invention of their own, that has no foundation in the Word of God. But they have a way to lighten and shorten these pains: leave the church, the priest, or the convent a good legacy, leave them a part of your estates, and by masses you shall soon have a discharge procured for you; thus they frighten people with an imaginary evil, which Christ never threatened, to seek for an imaginary deliverance, which Christ never promised; by endowing monasteries, and maintaining priests in superstition and idolatry, a service which Christ never required.

"Purgatory pick-purse, so it has been called for this reason; the locusts of the Romish clergy have been wont to swarm about the beds of dying men, to gain from them, or about their graves, to gain from their surviving friends grants of land, or sums of money to pray them out of purgatory; and thus, by tyrannizing over men's souls, they vastly enrich themselves and their church, and so become capable of tyrannizing over men in everything else.

"In the dark times of Popery, grants to the religious, as they called them, and the religious houses, were become so many and so rich, that the wisdom of the State saw fit to restrain them by the statute of Mortmain in the third year of Edward I., which made it necessary to have the royal license for such endowments; otherwise, saith our historian, all England would in a short time have become one entire continued monastery. (Fuller's *Ch. Hist.* lib. 3, 1274.) The like laws for limiting men's liberality to the church, had been made a little before in France and Spain, which could never have been done at that time if the fatal consequences of it had not been most apparently clear, and if the guardians of the public peace and welfare had not plainly seen what they were aiming at, that said to their souls, 'Bow down, that we may go over;' nothing less than enslaving the kingdom too.

"11. The greatest instance of the tyranny of the Church of Rome over the souls of men, is their making princes and magistrates and others the conscientious tools of their persecuting rage against those that will not 'receive the mark of the beast in their foreheads or their right hands.'

"When princes make bloody laws against their own subjects, that willingly pay them tribute, are ready to serve them, pray for them, and live quiet and peaceable lives under them, and contribute their share to the nation's wealth and strength, rendering in everything to Cæsar the things that are Cæsar's, only desiring to reserve their consciences for God, because they are his; when edicts made for their protection, and solemnly ratified, are most perfidiously and ungratefully repealed after a thousand direct violations of them, and troops of dragoons, those booted apostles, are commissioned by the most barbarous and inhuman outrages and tortures that ever the malice of hell invented to force men's consciences, or destroy their lives and families; when those that might be the profitable members of a state are thrown into bonds or banishment, against all the true politics of a nation; when courts of inquisition are kept up, their proceedings countenanced against all the established rules of justice and equity, and their most unrighteous sentences executed blindfold by the secular arm; when all the bowels of humanity are

put off, and all the bonds of relation, friendship, and neighbourhood are broken through, and those that are both harmless and resistless are massacred in their beds and houses in cold blood, as many thousands of Protestants were in Paris and other parts of France in 1572, and in Ireland in 1641. And, lastly, when princes, whose persons are taken under the particular protection of the laws of God and man, are barbarously assassinated by their own subjects, as Henry iv. of France was by Ravillac, it is natural to inquire how it is possible men should act so contrary to the dictates of nature, and reason, and interest, how one man could be such a bear, such a beast to another? and it will be found upon inquiry, that the power of the Church of Rome over misguided consciences is at the bottom of all this. The bigoted clergy said to their souls, 'Bow down, that we may go over,' and then they are at their service, not only to do the greatest drudgery, and think it no dishonour to themselves, but to perpetrate the greatest villany, and to think it no dishonour to God, as long as they are made to believe it is for the advantage of the church, the propagating of the faith, and the extirpation of heresy. A zeal for that which they call the catholic cause is thought sufficient not only to justify, but even to sanctify murder, treason, perjury, and all manner of wickedness.

"In them is fulfilled what Christ said to his disciples, that those who killed them would 'think they did God good service,' John xvi. 2; and what God of old said by the prophet concerning his people, that those who 'hated them, and cast them out, would say, Let the Lord be glorified,' Isa. lxvi. 5. But what an insult is this upon conscience, what a tyranny over it! what a force put upon it; such a dominion could never have been gained over it, but by the power of 'strong delusions,' Rev. xvii. 2. Surely never were kings and kingdoms so ridden, never were princes so intoxicated, as those are that have given their power and honour to the beast."

MAYNOOTH.

MR. SPOONER has again given notice of a motion against Maynooth. Of course he will receive the support of all earnest Protestants, but we wish that some better understanding were come to in regard to this matter, with a view to the more certain accomplishment of our object. We regret to find that the attempt to compromise this question—most unwise as we believe it to be—is still being persevered in. Success in this, if that be possible, would only be the triumph of the enemy. Protestants are only strong when they stand on principle.

FATHER CHINIQUY IN CANADA.

IN our last we gave an account of a remarkable secession from the Church of Rome of 10,000 people, led by Father Chiniquy, a Romish priest. They have in a body gone to settle in Illinois, and the priest, now their pastor, preaches to them the doctrines of the Bible. We learn since that he has gone back on a visit to Canada, and is preaching there to multitudes, many of them Romanists, in defiance of the admonitions of the priests. Lower Canada has always presented a most inviting field for Protestant Missions, and with such agency we may hope for a great blessing.



A CASE OF PERVERSION AT ROME.

A LETTER from Rome of the 18th February, says—"The English residents in this city have been recently thrown into great commotion by the discovery that efforts had been made to lead away a young lady, a daughter of Admiral Cavendish, from the Protestant faith. It appears that several months back the young lady's mother ascertained that her daughter, aged nineteen, had been shamefully tampered with by two perverts from the Protestant religion, mother and daughter, who, under the guise of friendship, had led the young lady astray, and, without the knowledge of the Admiral or the girl's mother, had induced her to embrace the Roman Catholic faith. When at last the young lady's parents discovered this most unwarrantable interference in their private family affairs, they, of course, endeavoured to remedy the evil done; but the young lady's mind remained unsettled, and, although she was prevented from all further intercourse with the persons who had weakened her religious principles, it would seem that they must have kept up clandestine relations with the girl, as one morning she privately left her parents' house, and, proceeding to the Convent of the Trinita de Monte, where the Rev. Mr. Northcote, another pervert to the Romish faith, awaited her coming, was baptized with all the usual ceremony into that Church."

The Morning Advertiser adds—"This affair should put British residents in Italy on their guard, as there is not the slightest doubt but that the Rev. Mr. Northcote was but a catspaw, and acted at the bidding of the Papal authorities, whom his weak and treacherous conduct naturally shields from responsibility. But for the energetic steps adopted by Admiral Cavendish, who took the law into his hands, there are strong reasons to believe that the

comedy of '*Non possumus*,' lately gone through by the Pope on the occasion of the Mortara case, would have been acted over again, and that Miss Cavendish would have been sent to the Catechmens, and doomed to imprisonment for life in a nunnery."

THE GLASGOW NORTH-QUARTER BRANCH OF THE SCOTTISH REFORMATION SOCIETY.

OUR readers will rejoice to learn that this Society is continuing its operations with still greater vigour. The Secretary, referring to the last quarter's operations, writes:—"All our meetings are progressing, and are in a very healthy state; our Female Auxiliary is in active operation in visiting the district and in distributing tracts. As the members are all engaged in industrious pursuits throughout the day, they are not able to overtake the whole district in less than three months. Their committee meets every month for business. Our own committee have held three prayer-meetings during the past three months, at which, besides devotional exercises, a historical sketch is read of some of the Reformers. I am happy to say, that the attendance at our devotional meetings is increasing. On every alternate Friday we have a controversial class. Our president has had four nights' public discussion with two Romanists. These meetings have been well attended, and the people seem to like discussion. We have also had seven lectures on several dogmas of Rome; and at almost every meeting we receive additional members. We now circulate between forty and fifty *Bulwarks* a month." This whole outline of work affords a good example to other branches and districts.

ROMAN CATHOLIC OATH BILL.

PROTESTANT ALLIANCE, 9, SERJEANTS' INN, FLEET STREET,
LONDON, E.C., March 1859.

SIR,—I am directed by the Committee of the Protestant Alliance to call your attention to the Roman Catholic Oath Bill, recently brought into the House of Commons. On the back of this Bill are the names of Lord John Russell and two Roman Catholic Members.

It will be sufficient, at present, to point out the following, among many other reasons, for a strenuous opposition to this Bill:—

First, This Bill states that "it is fit that an Oath should be provided to be taken by her Majesty's subjects professing the Roman Catholic religion as nearly similar to the Oath specified in the 21 and 22 Viet. cap. 48" (Lord John Russell's Act of last year). The new Oath proposed is, however, in a most essential point *not at all* "similar" to the Oath specified in that Act; for, while the Oath in the Act of last Session declares "that no foreign prince, person, prelate, state, or potentate, hath or ought to have any jurisdiction, superiority, pre-eminence, or authority, *ecclesiastical or spiritual*, within this realm," the new Oath for Romanists proposed by this Bill protests only against the *temporal or civil* jurisdiction of any foreign prince, &c. The Oath, in the most important constitutional point, is, therefore, not "similar" to that which it professes to copy, inasmuch as *temporal or civil* is not similar to *ecclesiastical or spiritual*.

Second, At present any Roman Catholic, being a Member of Parliament,

or holding office under the Crown, is required by the Roman Catholic Relief Act (10 Geo. IV. cap. 7) to take an oath in which he protests against the assumed jurisdiction of the Pope of Rome, or any foreign prince, prelate, person, &c., and also that he will never exercise any privilege, to which he may become entitled to disturb or weaken the *Protestant religion* or Protestant government in the United Kingdom. These and many other important and significant words are left out of the Bill; by the omission of these safeguards from the Oath, this Bill seeks to establish in this country the spiritual and ecclesiastical jurisdiction of the Pope of Rome.

Third, The great aim of the Roman Catholics in this country is, and has been, to obtain the establishment of their Church, and the passing of this Bill would be one step in that direction, thereby forming a second and a Papal Established Church. Such a result would produce the most painful and disastrous complications, and prove highly detrimental to the welfare of our country. In nearly every Continental Papal State political disquietude and social disorganization exist, governments are embarrassed, and the people oppressed.

The Committee beg that you will give to the Bill your most strenuous opposition in every stage—I am, Sir, your obedient servant,

CHARLES BIRD, *Secretary*.

PRESENT ROMAN CATHOLIC OATH.

(10 GEO. IV. CAP. 7.)

“I, A. B., do *sincerely promise and swear*. That I will be faithful and bear true Allegiance to His Majesty King George the Fourth, and will defend Him to the utmost of my Power against all Conspiracies and Attempts whatever which shall be made against His Person, Crown, or Dignity; and I will do my utmost Endeavour to disclose and make known to His Majesty, His Heirs and Successors, all Treasons and Traitorous Conspiracies which may be formed against Him or them: And I do faithfully promise to maintain, support, and defend to the utmost of my Power the Succession of the Crown, which Succession, by an Act, intituled ‘An Act for the further Limitation of the Crown, and better securing the Rights and Liberties of the Subject.’ is and stands limited to the Princess Sophia, Electress of Hanover, and the Heirs of her Body, being Protestants; hereby utterly renouncing and abjuring any Obedience or Allegiance unto any other Person claiming or pretending a Right to the Crown of this Realm; *And I do further declare*, That it is not an Article of my Faith, and that I do renounce, reject, and abjure the Opinion, that Princes excommunicated or deprived by the Pope, or

OATH

IN 21 & 22 Vic. Cap. 48.

“I, A. B., do swear, That I will be faithful and bear true Allegiance to Her Majesty Queen Victoria, and will defend Her to the utmost of my Power against all Conspiracies and Attempts whatever which shall be made against Her Person, Crown, or Dignity; and I will do my utmost Endeavour to disclose and make known to Her Majesty, Her Heirs and Successors, all Treasons and traitorous Conspiracies which may be formed against Her or them: And I do faithfully promise to maintain, support, and defend, to the utmost of my Power, the Succession of the Crown, which Succession, by an Act intituled ‘An Act for the further Limitation of the Crown, and better securing the Rights and Liberties of the Subject,’ is and stands limited to the Princess Sophia, Electress of Hanover, and the Heirs of Her Body,

PROPOSED OATH

IN PRESENT BILL.

“I, A. B., do swear, That I will be faithful and bear true Allegiance to Her Majesty Queen Victoria, and will defend Her to the utmost of my Power against all Conspiracies and Attempts whatever which shall be made against Her Person, Crown, or Dignity; and I will do my utmost Endeavour to disclose and make known to Her Majesty, Her Heirs and Successors, all Treasons and traitorous Conspiracies which may be formed against Her or them: And I do faithfully promise to maintain, support, and defend, to the utmost of my Power, the Succession of the Crown, which Succession, by an Act intituled ‘An Act for the further Limitation of the Crown, and better securing the Rights and Liberties of the Subject,’ is and stands limited to the Princess Sophia, Electress of Hanover, and the Heirs of Her Body,

any other authority of the See of ROME, may be deposed or murdered by their subjects, or by any person whatsoever: And I do declare, That I do not believe that the Pope of Rome, or any Foreign Prince, Prelate, Person, State, or Potentate, hath or ought to have any Temporal or Civil Jurisdiction, Power, Superiority, or Pre-eminence, directly or indirectly, within this Realm. *I do swear, That I will defend to the utmost of my Power, the settlement of Property within this Realm, as established by the Laws; And I do hereby disclaim, disavow, and solemnly abjure any Intention to subvert the present Church Establishment, as settled by Law within this Realm: And I do solemnly swear, That I never will exercise any privilege to which I am or may become entitled, to disturb or weaken the Protestant Religion or Protestant Government in the United Kingdom. And I do solemnly in the presence of God, profess, testify, and declare, That I do make this Declaration, and every Part thereof, in the plain and ordinary sense of the Words of this Oath, without any Evasion, Equivocation, or mental Reservation whatsoever.*

So help me GOD."

All the passages printed in italics are omitted in the present Bill.

A ROMANIST MATRON FOR THE DUMFRIES ASYLUM.

ONE of the boldest movements yet made by the Romanists in Scotland consisted in securing the appointment of one of their followers, and a recent pervert, as matron to the Crichton Asylum at Dumfries. This appointment, however, has since been cancelled, and Lord Herries, a Roman Catholic, has resigned his office as trustee. The grounds of objection are well stated in the following extract from the *Dumfries Standard*, by Mr. Wishart, agent for the Scottish Reformation Society:—

"What Protestant, what true friend of humanity, can bear the idea of having the mind of a relative tampered with in such critical circumstances by one who, very naturally, with all the zeal of a new pervert, may embrace every such opportunity, and employ all her influence and skill to propagate her principles among those whose misfortune has placed them under her charge; while, in the event of the purpose for which they were sent there being happily effected, they may return to their homes with some of Rome's most ensnaring sophistries associated in their memories with all the pleasing feelings of returning peace and sanity? You refer to the principles upon which the institution was founded, but I have the best authority for stating that the only reason for the laws of the establishment permitting such an appointment is, that, at the time of the foundation, the idea that an attempt should ever be made to thrust in a Popish official into the Crichton Institution never occurred to the executors as being within the range of probability; and surely it is all the greater

being Protestants; hereby utterly renouncing and abjuring any Obedience or Allegiance unto any other Person claiming or pretending a Right to the Crown of this Realm; And I do declare, That no Foreign Prince, Person, Prelate, State, or Potentate, hath or ought to have any Jurisdiction, Power, Superiority, Pre-eminence, or Authority, ecclesiastical or spiritual, within this Realm: And I make this Declaration upon the true Faith of a Christian.

So help me GOD."

being Protestants; hereby utterly renouncing and abjuring any Obedience or Allegiance unto any other Person claiming or pretending a Right to the Crown of this Realm; And I do declare, That no Foreign Prince, Person, Prelate, State or Potentate, hath or ought to have any Temporal or Civil Jurisdiction, Power, Superiority, Pre-eminence or Authority, directly or indirectly, within this Realm: And I make this Declaration upon the true Faith of a Christian.

So help me GOD."

cause for public indignation and alarm, that the directors, in the Romeward tendency of their counsels, have now, in defiance of a protest from the representatives of the founder, made an appointment beyond anything that was dreaded by those who were virtually the founders of the institution at the time the laws were enacted. I am not sure that the distinction at which you aim, when you speak of '*personal fitness*' for the discharge of the duties, is a real one. I am reluctant to interpret your language as giving countenance to the idea, too common in practice, that religion has nothing to do with personal duties. I know of no religion which is not *personal*, and however it may be with mere mechanical employments, religion can never be safely overlooked when judging of qualifications for a situation so important as that now under consideration. If by your choice of terms, when you speak of the individual referred to as being '*a member of a particular church*,' you mean to assert that that gulf which separates all British Protestants from that church whose worship they believe to be idolatry, and whose avowed head is a foreign despot—if you reckon that gulf to be only similar to those minute distinctions which prevail among the great mass of Protestants in Scotland, the almost universal indignation which this appointment has occasioned in the district and far beyond it, attests that happily your sentiments are not those of the public at large. What effect this public indignation may have upon the directors—some of whom, we have reason to believe, are already sorry for what has been done—we are not bold enough to predict; but even if the suspicious public teaching which has been prevailing in the southern part of the realm has really so far poisoned the minds of our fellow-subjects, that the Protestant feeling of Scotland will not be supported by that of England—an idea in which you seem to rejoice—all the more desirable it is that Scotland, peculiarly blessed by the principles of the Reformation, should rise and demand that her Protestant institutions should be preserved free from the corruptions of Rome.—I am, Sir, yours respectfully."

POPERY IN THE SOUTH OF SCOTLAND.

(From our own Correspondent.)

MR. WISHART, Agent of the Scottish Reformation Society, entered upon his labours in the South at the end of October, commencing operations at his head-quarters in Dumfries, where he succeeded in reorganizing and starting afresh an auxiliary branch of the Society. The committee embraces some of the most influential and public-spirited gentlemen of Dumfries and Maxwellton, belonging to all the evangelical denominations. They proceeded at once, on the Association being formed, zealously to circulate the *Bulwark* in the town and neighbourhood, and were greatly encouraged by a visit from Dr. Wylie and Dr. Begg, who came down as a deputation from the Parent Society, and after a conference with the committee, addressed an enthusiastic and crowded audience, in the Rev. Dr. Wood's church. The committee have lately, at the suggestion of Mr. Wishart, and one of the clergymen of the town, addressed a circular to all the evangelical ministers in Dumfries and the neighbourhood, respectfully requesting them to turn the attention of their respective congregations to the subject of Popery on the second Sabbath of March, or on some Sabbath as near that time as convenient, and also in leading the regular public devotions of their people to make the subject one for special prayer. The number and variety of the schemes of Christian effort which are supported in Dumfries, sometimes render it difficult for any new movement to gain a due share of the attention of those already so much engaged in other fields of Christian enterprise; but the character and sentiments of those who are members of this branch association, with the positions they occupy in the principal town of the south, justify the fondest hopes for the prosperity of the cause in this important district. After commencing the movement in Dumfries, Mr. Wishart has lectured throughout the greater part

of Dumfriesshire, and a considerable portion of Galloway ; the principal places visited being Annan, Minnihive, Dunscore, Ruthwell, Irongray, New Abbey, Lochmaben, Dalbeattie, Castle-Douglas, Langholm.

In all cases the attendance on the lectures has been of the most gratifying character. On every Sabbath evening since the Society was formed in Dumfries, in November, Mr. Wishart has lectured to a large and most attentive, generally a crowded audience. The attendance on his lectures and addresses on week nights have also been most encouraging. Never in one single instance, indeed, has he failed of securing a respectable audience. He has found the strongest proofs of sound Protestant feeling wherever he has gone, in the eagerness of the people to be informed on the corruptions and dangers of Popery ; and if the advances of Rome could be repelled, and her system of corruption and tyranny crushed by one mighty effort, there is not wanting in the south of Scotland a spirit which would rise at once to the encounter. But to many minds danger from Popery seems distant, and therefore duty indefinite, and it is not easy to rouse such to exertions the immediate results of which they might not see, to guard against evils which they do not yet feel. Again, in some parishes in Dumfriesshire, Papists are all but unknown, and Scotchmen are not easily impressed with the fear of a power, whose only representative they have ever seen, may be some menial servant, or some humble brother of humanity, who subsists upon the bounty of some influential Protestants all around him. In not a few cases in the south, the landlord of the district is a Papist, who uses no means openly to propagate his faith. His policy, in some instances, is to exert all his influence to prevent anything like action or excitement connected with religion ; and there are localities in the south, some of which Mr. Wishart did not even attempt to enter, although he lectured as close to them as possible, where that dread influence of the landlord reigns over a professed Protestant community, but where the region has literally become one of singular torpor and inaction. In other cases Popery has gained the power of numbers ; one-third of the population being Romish ; and although these are all in the lowest social position of life, men of business in the locality, professed Protestants, shopkeepers, &c., are afraid to speak one word against the system which is crushing and debasing immortal souls at their very side, lest anything that they would say or do might *injure their trade*. Such persons even object when their own ministers, faithful to their trust, "declare the whole counsel of God," and expose the impious pretensions of the Man of Sin. This is, perhaps, one of the most lamentable features of the advances of Popery in our land. Looking to such localities, we see clearly that the difficulty of opposing Popery may rapidly increase, just in proportion to the amount of the danger. How mournfully have such mercenary so-called Protestants fallen from the spirit of their fathers, whose names they bear, but who suffered and died in their opposition to Rome ! In some localities in Galloway, *mixed marriages* are common, and the sad results are often either one or both parties sinking down into practical heathenism, or, at least, the professed Protestant in many cases (generally the wife) openly abandoning the public profession of her faith. Such are some of the difficulties which our movement has to encounter in the south ; all of them, indeed, just showing how much need there is for exertion. There is, no doubt, also a spurious liberality abroad, and certainly a great want of true vital godliness, and from this our movement, and all movements of a kindred nature, greatly suffer ; and yet the desire which is so widely evinced in the south for spoken information on the subject of our present greatest national

danger, and the eagerness with which information in that form is received, at once demonstrates that there is still a noble spirit in existence to which the truth thus spoken appeals, and that sentiments so favourably received must produce a salutary effect upon the public mind. No serious attempt has been made by the Romanists in any district to disturb Mr. Wishart's meetings, although in one locality the manifestation of feeling outside was such, on the Sabbath evening, that the friends of the movement dissuaded him from a week-night lecture until circumstances should be more favourable. Mr. Wishart's visits have been hailed with pleasure wherever he has gone, and he feels sanguine that could he only repeat these visits at much shorter intervals, a public sentiment would be created which might produce the most happy results; he has organized associations in Langholm, on the south-east border of the district, and in other localities. He has, in general, on Sabbath evening, lectured upon some particular dogma of the Romish Church, showing its unscriptural character and dangerous destructive tendencies; and on week nights, directed the attention of his hearers to the political element in Popery; or taken some more general view of the present advances of the system in our own land. Altogether, he is convinced that what is needed, in this district at least, is just to arouse, instruct, and direct the latent Protestant sentiment; that this must be done, in the first place, by public lectures frequently repeated throughout every town, village, or country district, and then by forming branch associations in every town of any importance in all the south of Scotland.

POPISH EFFORTS IN LONDON.

AMONG the other strenuous efforts being put forth in London by the Roman Catholics, we observe a society has been organized, the object of which may be gathered from the following resolutions passed at a public meeting of Romanists lately held there:—

1. "That the want of organization of the Catholics of this empire, for several useful purposes, has long been felt, and that it is no less obvious they must depend on their own energies and combined action, and the exercise of their duties as citizens, guided by principles which no one can blame as factious, or sensual, or undignified, in order to secure the social status to which their patriotic services, intelligence, and numbers fairly entitle them.

2. "That the Catholic Aid Society, having in view the organization of the numerous Catholics who live dispersed in London, without any outward and visible bond of union, for the purpose of collecting funds for general objects, such as resisting any case of religious oppression, rescuing Catholic children from proselytizing interference, seeking redress for any unjust treatment by local authorities, procuring the formation, in every part of the metropolis, of societies for literary and scientific pursuits, for reading rooms, classes, lectures, music, &c., bearing proportion to their increasing numbers and position; preparing petitions to the Legislature when their civil and religious rights are affected, and for other purposes no less serious; is entitled to confidence, and shall have the energetic support of this meeting."—*Morning Advertiser*.

POPERY IN NOVA SCOTIA.

(From our own Correspondent.)

ONE of the favourite ministers of the Church of England in this province has made shipwreck of the faith and gone over to Popery. The Rev. Edmund

Maturin, late curate of St. Paul's Parish, Halifax, was the very last man one would suspect of being tainted with Jesuitism. He was apparently simple, earnest, devout; thoroughly evangelical in his views, and as far removed from Romanism as could well be imagined. He would talk, and preach, and pray against Rome; he would associate with Methodists, Presbyterians, or any other evangelical Christians; he would sit on the platform of the Bible Society, the Young Men's Christian Association, and the Micmac Society. It appears now, however, that *his heart was with Rome all the while*; that he held secret intercourse and correspondence with the priests; that he even engaged clandestinely in acts of Romish worship. Last October "his health gave way," and to recruit it he felt that he must go to England. He promised to come back in a few weeks and resume his labours in St. Paul's Parish. His expenses were paid by members of the church. There was not the faintest suspicion with regard to his real intentions.

No sooner did he reach England than he joined the Church of Rome, and he now publicly confesses that such was his intention when he left Halifax, and for months previously. He was received into the Church of Rome by Cardinal Wiseman; and in a few weeks he was sent back to Halifax to be a missionary for Rome. He has published a "Letter" to his former flock, which was probably written for him by skilful hands in England. This has given rise to a smart controversy, and to a spirit of inquiry which will not fail to do much good. It transpires that Mr. Maturin was on the verge of joining the Romish Church twenty years ago, and that his heart has ever been with her. He certainly concealed his proclivities admirably. He has a wife and seven or eight children, who have hitherto withstood the seductive influences brought to bear upon them.

The perversion has made a great stir in this community, but it will do more to unite Protestants than to strengthen Rome.

The Protestant Alliance of Nova Scotia is striking its roots deep into the soil. Branches are springing up in every direction. In Halifax a very successful course of lectures is being delivered. No sooner are the lectures delivered in Temperance Hall, Halifax, than they are published and scattered in thousands over the country. Presbyterians and Wesleyans have taken the lead in everything connected with the Alliance.

The political influence of Popery is undoubtedly on the wane here, and we confidently expect that the next general election will extinguish it. It is an interesting fact, that since the commencement of the present politico-religious controversy against Rome, the *Bulwark* is in considerable demand, and its circulation amongst us has increased three-fold.

POPERY IN NEW BRUNSWICK.

(From our own Correspondent.)

AN Irish lad, named Frederick Powers, was severely flogged by a priest, named Egan, for reading the Protestant Bible. The boy joined a Methodist Sabbath-school, and his tale was told to the superintendent of the school, Judge Wilmot. The Judge is a man of learning, piety, and great eloquence. He is also honest and out-spoken. He told the incident of the priestly

flogging at a public meeting of the Bible Society. He brought down upon him a flood of abuse from the priests of New Brunswick. They called him in their public prints a "traitor," a "liar," a "liar," with an oath (you must understand that these learned graduates of Maynooth are not very particular as to their choice of epithets). In the meantime the boy was decoyed away to Canada, and kept out of reach. Thus the brunt of the charge fell on Judge Wilmot, and there was no means of convicting priest Egan. However, many unexceptionable witnesses came forward through the press to corroborate the fact that the boy Powers made the statement again and again as related by Judge Wilmot. The Judge had occasion, a few weeks ago, to lecture in St. John's. He did so with great effect, and hurled back upon the priests their foul and untruthful charges. He also lectured on the *Catacombs*, and took occasion to expose many of the errors of Romanism. This brought Bishop Connelly (the same that was robbed near Rome two years ago) into the field. The bishop laboured hard to overthrow the arguments of the Judge, but failed miserably. He, however, called him names, abused him after the most orthodox Romish-Irish fashion, and finished off with the modest demand that Judge Wilmot should be turned out of his office, to make way for a judge of the "true faith." He makes this demand in the name of the "70,000 Catholics of New Brunswick." But his "demand" will never be complied with. No man in new Brunswick is more popular with all Protestant denominations than Judge Wilmot, and Rome may fret and fume at him, but cannot injure him in the estimation of intelligent Christian men.

NUNNERIES IN ENGLAND.

(*From the Daily Telegraph.*)

If an Englishman's house is his castle, is that any reason why a nunnery should be an Englishwoman's prison? A convent is neither a family residence nor a school, neither an asylum nor a college; it is, to all intents and purposes, a gaol, under extra-judicial influence—a penitentiary, where the innocent suffer for the avaricious passions of their rivals—a tomb of the living opened as a portal to the sepulchre to the dead. It may, of course, be otherwise: the sacred hermitage may contain no unwilling inmates; its influence may be mild, and its discipline lenient. But, on the contrary, supposing the existence of an illegal motive, a corrupt collusion, a design to disinherit the orphan, or make away with an inconvenient relative, what guarantee is afforded by the nunnery, even comparable with that of the licensed mad-house? It has its vaults and cloisters, its hierarchy and sisterhood, its absolute government and gloom of secrecy; and who shall tell what scenes, what perfidies and abominations, are not enacted under cover of this privileged mystery?

If there be a perfect nunnery in England, it is that of Norwood, not far from the profane splendours of the Crystal Palace. Ramblers about that fragrant and breezy neighbourhood invariably glance at its picturesque outlines, at the white cross on the black door, at the lawns, the woods, the winding paths; sometimes, also, at quaint groups in religious costume, or a multitude of children wearing the badges of charity. What, then, have we to

say about Norwood Nunnery? Are there secrets to expose? are there revelations to come? Neither secrets nor revelations, perhaps; but fresh and practical illustrations of a system which, however temperately administered, is abominable in all its principles and all its results. We have before us a statement with reference to the case of a young lady, highly connected, who has recently been rescued by the affectionate pertinacity of her married sister, who is a Protestant, from the clutches of conventual despotism. She was taken to Norwood Nunnery at twelve years of age, having been sent there by her great-uncle; she was detained, against her will, for five years; her health gave way; her eyesight was impaired; and, when it seemed no longer possible to cage the sickly captive, she was privately conveyed to a similar institution in London. Thither, by dint of a womanly resolution, above all praise, her sister again followed her, although she was compelled to trace her by special clues, altogether without assistance from the convent myrmidons. When at length discovered, the poor girl was stretched on a bed of sickness at St. George's Hospital, feeble, impoverished in blood, and with her eyes so affected that it then seemed probable her sight would be permanently destroyed.

And what else could be anticipated when a child, with her constitution not yet formed, is forced into a nunnery and kept there repining for five years? Yearning to escape, only permitted once or twice to speak with her own sister through an iron grating, conversing in stolen whispers with others of her own age, and older, whose sole wish was to see again the bright face of the world—was not this enough in itself to break a young girl's spirit, and ruin her health? But add that the atmosphere of a nunnery is one of almost perpetual silence; that work-hours and meals pass alike in dumb show; that mute warders in the shape of nuns preside in the dormitories to suppress every human voice; and that the orphans, with the other inmates, go under fictitious names—and is the picture of moral desolation complete? Not yet, for there are periods of "retreat"—three days at a time of solitude and total silence, such as madden criminals in experimental prisons. Is this healthy? is it human? is it not a reproach to an age of civilisation? And what if, perhaps, unknown to the pious sisterhoods, sinister family conspiracies lurk behind—if estates are spirited away from orphan minors—if wills are surreptitiously concealed, and children consigned to conventual fetters, in order that the church may fatten, or that sundry of its devotees may rise to sudden wealth? The young lady to whom we have referred had a brother several years her junior; that poor boy was hidden in a monastery, and died there. Now all this, leaving the untold parts of the story out of sight, may be consistent with legality; it may afford no ground for specific charges against any particular individual or establishment; but we are very much mistaken if it does not prove nunneries to be nuisances, and the system of which they form a part to be a monstrosity. Take it for granted that the Norwood institution is conducted upon principles unimpeachably conscientious, as nothing appears to the contrary; but what a blight upon youth is such a training, and what power it confers, with its confessional, on the vagrant Romish priesthood! But this aspect of the matter is not the worst. The odious, the intolerable evil is, that nunneries, like madhouses in former days, may be, and sometimes are perverted to objects of private interest, to family plots and personal schemes the most illegal and nefarious.

ROMAN CATHOLIC STATISTICS.

(From the Literary Cabinet.)

As it may interest some of our readers to be made acquainted with the progress of the (Roman) Catholic Church in this country, we have compiled the following tabular statements from the recently published Directory:—

ENGLAND—1859.

Assumed Districts.	Churches.	Priests.	Monasteries.	Convents.
Westminster,	59	138	6	17
Southwark,	83	102	4	8
Hexham,.....	64	75	0	6
Beverley,	78	93	5	8
Liverpool,	96	164	4	13
Salford,	52	82	4	20
Shrewsbury,	50	50	2	3
Newport,.....	33	83	0	3
Clifton,	35	52	2	5
Plymouth,	31	26	1	3
Nottingham,	45	52	3	5
Birmingham,	93	138	3	20
Northampton,.....	30	29	0	3
	749	1036*	34	104

This table shows an increase during the past year, as may be seen by a comparison between the published list of January 1858 and January 1859:—

	1858.	1859.	Increase.
Churches,	737	749	12
Priests,	1004	1036	32
Monasteries,.....	27	34	7
Convents,	103	104	1

It will be observed that the district of Liverpool has the largest number of churches and priests. That of Birmingham has the largest number of convents, and ranks next to Liverpool in the number of its churches and priests. Southwark ranks third in the list of churches, and fourth in the list of priests. Westminster ranks third in the number of priests, fifth in the number of churches, second in the number of convents, and first in the number of religious houses of men.

COLLEGES.

England possesses ten (Roman) Catholic Colleges, viz. :—

St. Edmund's, Hertfordshire.	St. Edward's, Lancashire.
St. Gregory's, Somersetshire.	Mount St. Mary's, Derbyshire.
Stoneyhurst, Lancashire.	College of the Immaculate Conception, Leicestershire.
St. Mary's, Staffordshire.	St. Beuno's, Flintshire.
St. Cuthbert's Ushaw, Durham.	
St. Lawrence's, Yorkshire.	

MILITARY AND NAVAL CHAPLAINS.

There are now four military chaplains gazetted for England, and two chaplains to the naval forces at Sheerness and Portsea. There are eight other military chaplains now serving the troops in India.

* This does not include the Archbishops and Bishops in England and Scotland, and priests unattached, which being added would make the total number 1222.

SCOTLAND.

The (Roman) Catholic Statistics with regard to Scotland are as follows:—

	1858.	1859.	Increase.
Churches,	165	177	12
Priests,	139	143	4
Convents,	6	6	...
College,.....	1	1	...

PROTESTANT INSTITUTE OF SCOTLAND.

THIS great national undertaking is making steady progress. The funds raised have paid the original property, and what is immediately required, is enough to make the necessary alterations and enlargements. Efforts in this direction are being steadily made, and we trust that by next year, being the Tri-centenary of the Scottish Reformation, something worthy of that event will be secured in the capital of Scotland. Meantime, the work of training students in a knowledge of the Romish controversy has been proceeding most successfully under the able charge of Dr. Wylie. About one hundred students have regularly attended his lectures, and there has been a most successful competition for the seven prizes awarded at the end of the Session. This carried steadily on for years cannot fail to tell. We only wish that similar Institutions were established at every College and University in the United Kingdom.

DIOCESE OF OXFORD.

A MANIFESTO has been put forth in the *Times* newspaper, subscribed by a number of Clergymen in the Diocese of Oxford, declaring that it is a mistake to suppose that the proceedings of the Bishop are tending in the direction of Rome. A very admirable and conclusive answer to this document has been published by Wilbraham Taylor, Esq. The manifesto however proves the corrupting influence which even one bishop may exercise by means of patronage and personal influence in a very few years. The earnest question in the minds of all intelligent friends of the Church of England, is, How is this monstrous evil to be remedied? As yet, we have seen no satisfactory answer to this question.

THE PERSECUTIONS OF ROME IN TUSCANY DURING THE LAST FIVE YEARS.

THE following statistics were communicated by a Correspondent to the *News of the Churches*. He writes:—

“Whilst the increased toleration, enjoyed by the converts in Tuscany is cause for much thankfulness, it may be of some use to place on record in your pages the actual number of those who, like the Madaia and subsequent converts from the Church of Rome, were charged with the *crime of blasphemy* in the *Cour Royale de Florence*, and the Tribunals of the First Instance within its circuit, during the four years 1853 to 1856.

“In an official table appended to a report made to the *Congrès International de Bienfaisance*, held in Frankfort in September 1857, by the ‘Superintendent-General’ of prisons in Tuscany, which lies before me, it is stated that the number of individuals

charged with this crime was, in 1853, 175; in 1854, 612; in 1855, 567; and in 1856, 466; giving the total of 1820 persons in four years.

"A residence of several months on the spot during the early part of the period referred to, and the opportunity of visiting some of the prisons in which numbers of these faithful confessors were incarcerated, has led me to notice this official statement with peculiar interest, and to desire that, through your pages, it may be made known to the churches in all Protestant countries."

THE IRISH NATIONAL BOARD OF EDUCATION.

THE following letter from this Board has been forwarded to the Ballinasloe Board of Guardians. It illustrates the Romeward progress in Irish education. The Romanists first acquiesced in having books containing extracts of religious truth; then they rejected those extracts, and required books without them. Then they must have histories so diluted with ultra-liberalism that one half of the truth is not told, and the other half is so coloured that history becomes on these principles a mockery and a snare. The following letter speaks for itself, and a friend of ours lately mentioned that a precisely similar issue has been reached in Holland, and that all the great Protestant facts of Dutch history are being erased from the school-books, and of course from the minds of the rising generation, to suit the crafty policy of Rome:—

"EDUCATION OFFICE, 3d February 1859.

"SIR,—Having laid before the Commissioners of National Education your letter of the 20th ultimo, transmitting copies of resolutions adopted at the Ballinasloe Union on the 19th January, with respect to the propriety of including information on historical subjects in the course of instruction afforded in the 'National' schools, we are directed to acquaint you, for the information of the Board of Guardians, that the Commissioners of National Education have long been anxious to introduce into their series of books a work on history; but they have been unable to find any work extant which would be suitable for united education. We are further directed to state that before receiving the resolutions enclosed in your letter, the Commissioners had come to the decision that steps should be taken as soon as possible towards the compilation of a historical work which should serve for the united education of children of every persuasion, and which should contain no matter that could give just cause of offence, either on religious or political grounds, to persons of any denomination in Ireland.—We are, Sir, your obedient servants,

"MAURICE CROSS, }
JAMES KELLY, } Secretaries.

"Clerk of the Union, Ballinasloe."

SCENES IN ROME.—THE BOY MORTARA.

THE following extracts are made from the letter of an intelligent gentleman now in Rome with his family, who writes to the Rev. D. Sutherland of Inverness:—

"ROME, 1859.

"This is truly such a wonderful place for sight-seeing, that it is not always easy to find time even for writing gossiping letters, and a man would require to be long here, I should think, ere he could take to study. I have not as yet (in a six weeks' residence) met with a Roman Protestant. But it is easy to meet plenty who are not decided Roman Catholics—in so far that they avoid the confessional, have the most cordial detestation of their priesthood and priestly government, and are not shy of saying what they think to safe hands like Protestants. Through such persons I learn that since 1849 every person in Rome is allocated to some priest or other, whose duty it is to see that they confess at least once a year, or else they are made to feel, in various ways, that it is easy to put on a screw quietly that will make them

repent of their contumacy (if not of their sins), and, if they are in trade, customers avoid their shops as if a den of poison. I understand the law allows imprisonment for neglecting the ordinances of confession and communion; but I presume that extremity is rarely required, as I was informed such 'malignants' have fallen on an ingenious mode of procuring the tickets showing they have been to confession, which I am not at liberty to put on paper. The day is coming when the priests will find such obedient and devout disciples armed to the teeth against them, and that they have been sitting over a fearful volcano, now kept still only by French bayonets. The moment these leave Rome, which they may do any day were the Emperor of France to get into trouble, 'Spare nought!' will be the universal cry here towards the priesthood. As a Roman forcibly expressed himself the other day, 'They were spared by us last chance, to put their feet on our necks; next time not one shall remain to call us fools and slaves again.' I might, perhaps, doubt if this feeling of hatred towards the priests were general, but that one of themselves, resident here for some thirty years, and near the top of the tree, a gentleman in manners and of the highest education, with whom I am very intimate, tells me tales to show the bad spirit of the 'rascal multitude,' which quite satisfy me as to the above being the general feeling towards their spiritual rulers. The only remedy that occurs to my friend for eliciting a better spirit is the bayonet, and continuing to try to blind and crush the spirit of light and love of liberty, that they think is a mere passing cloud in the sky. He had some hopes at first that I would try to see 'the Church' with his glasses; but I have been too far 'behind the scenes,' and have read too much of their writings, ever to exchange the sun for the 'dim religious light' of the Church of Rome, whose rulers, most assuredly, at no distant day, will be swept from Rome in the growing hurricane whose coming they will not see. On asking him why the Pope did not employ some of his 18,000 soldiers to garrison Rome, and allow the expensive French troops to go away? his answer was—'Because although our soldiers are all volunteers who might be expected to become as loyal and respectable characters as your English soldiers, there is something vitally wrong in the army management; so that almost the whole turn out rascals, who, in the event of any disturbance, would assuredly join with the mob as they did in 1849.' I do not believe that he or his brethren are capable of finding a more natural reason for such apparent disloyalty (although onlookers can easily find plenty of reasons, besides the supposed want of good management at drill), when my respected friend tells me that 'even he, in 1849, before the rebellion broke out, dared hardly be seen in the streets, and never went out that he was not grossly insulted and spat upon.' I cannot say when these times may return again, but am confident the mass of the people here are longing eagerly for that bloody day: probably when the Pope's slaves will unite to try to erase Britain and its detested Protestantism and liberty from the list of nations.

"The eagerness for political news here is probably owing to the difficulty of obtaining any, except through the medium of *Galignani's* English Parisian messenger. It very impartially gives extracts from a number of British newspapers, on every subject, and hardly gives any leading article or opinion of its own, yet has been confiscated here or in Paris since we arrived—exciting every one to fever heat, I believe, as the ministers, consuls, bankers, and heads of colleges, have their copies allowed to pass, and these get in time into circulation till thumbed to death; while the fables imagined and circulated by those who cannot see the offensive articles, perhaps do more real harm to the Government than the article itself could do, if posted up in Italian, at the cross. Although I meet few Italians who can or like to speak English, a great many can read it, and such spell over *Galignani*, most anxiously hoping, no doubt, for a glimpse of their day-star of longed-for liberty shining in its pages. It comes here in regular bales to supply John Bull's immense family in Rome, and his American—hardly less numerous—cousins; and through its columns we here generally learn what is passing in Rome, the thrice-a-week only Roman journal being, as my priest friends tell me, a mere *caput mortuum*, and avoiding gossip as if poison. On asking a Roman why this paper was so miserable a production, his reply was, 'What would you expect—a priest is the editor.' Will the day come when we heretics in England must look for news of what is doing at our doors, only in a French newspaper? How odd such an idea looks on paper; here it is a fact. One of the Pope's secretaries, with whom I have become acquainted, very kindly obtained for me the unusual permission to accompany him on a visit to the celebrated boy Mortara, in the convent, where, with a few others of his own age, he is receiving an education that may, if he pleases, fit him to become a priest. After waiting for a short time in the convent parlour, two priests came in with him, and set him for in-

spection in our rather formidable-looking circle, so that I was not surprised that the boy was shy at first, as all other boys would be. Having seen my secretary friend before, he came up to him at once, bent his knee and kissed his hand, and seemingly intending the same to me, I altered matters by shaking hands with him, and patting his little *tousured* head. He is a very nice-like, healthy, robust, little man, highly bronzed in colour, with thoroughly Jewish countenance, jet black eyes and hair, and he seemed hardly seven, though I was told he was near eight years of age. You will not think me likely to have got at his real sentiments in such a circle of inspectors, and indeed I never thought of attempting this want of wit. He seemed as contented and cheerful as any other boy would be, who had been transplanted from a very poor tradesman's family into circumstances exactly the reverse—a charming residence, and a party of jolly little fellows as comrades. If he had, or has, home sickness, doubtless it is not less transient than with others of his age, and his new parents assuredly are not likely to let him, if possible, regret parting with his kith and kin, even for life. On being asked what profession he would choose, he quietly replied, 'A priest, that he might preach to or instruct his parents and people.' A priest, in other respects surely my equal in every way at least, gravely insists with me that these are the boy's own unprompted wishes! On being asked if he had not seen his parents lately, and what happened them, he said, 'Yes; and when mamma began to cry, papa said to her, Maria, Maria, come away, come away.' I am told she went thence to a lunatic asylum, where she is now. If I might judge, I doubt if Mortara remembered this interview with any acute or natural feelings of sorrow, but I may have been mistaken. My Roman Catholic friends were *very* anxious to know what was thought of this matter in Scotland, and I was honestly obliged to tell them, that, as elsewhere, we thought it a sad blunder on their part. I have no doubt they think nearly as I do, but are too wise (?) to confess that their Church can do wrong."

PETITIONS TO PARLIAMENT.

THE Bristol Protestant Alliance have forwarded to Lord Derby a memoria^l against the introduction of the mass into the military prison at Cork, and also in opposition to the distribution of the "Garden of the Soul" amongst Romish soldiers, at the public expense.

A petition from Liverpool, subscribed by 10,000 members of the Church of England, praying for such an alteration of the Liturgy as will prevent all pretext for Popish innovations, has been transmitted.

The Dublin Protestant Association have unanimously petitioned against Mr. Fitzgerald's Oaths' Bill.

THE CONFESSORIAL IN THE CHURCH OF ENGLAND. Reprinted from the *Whitehaven Herald*.

AN excellent series of papers, in which the present proceedings of the Tractarians in the Church of England are powerfully analysed and exposed. It is well fitted for circulation.

GLASGOW PROTESTANT LAYMAN'S ASSOCIATION.

THE report of this Association for the year has been issued, and exhibits a large amount of work done and projected. It manifests also a very kindly spirit towards those engaged in simi-

lar operations. We trust that the true Protestants of Scotland will always be found acting harmoniously together.

FATHER GAVAZZI'S GIFT TO THE PEOPLE OF IRELAND. Dublin: Printed for the Priests' Protection Society, 28, Upper Sackville Street.

THIS work contains a series of powerful and instructive orations. Father Gavazzi, of course, understands the Papacy thoroughly from personal experience, and no man more eloquently exposes its enormities. If we do not listen to such earnest warnings, we deserve to suffer.

THE MAY MEETINGS AND THE GENERAL ASSEMBLIES.

THE great religious meetings of May are about to be held in England and Scotland, and we trust that no uncertain sound will be given in regard to the dangers which arise to the Church and country from the steady progress of Romanism. If we are to trace the present lamentable state of matters to one cause more than another, it is to the unfaithfulness of some who assume to be the leaders of the Christian public. Some of them are evidently ignorant of the true state of matters. They know not "the times, and what Israel ought to do." "The blind lead the blind," and, unless sovereign mercy prevent, we know what will be the issue. Others are guided less by a stern regard to duty and the will of God, than by a time-serving expediency. They are "dumb dogs that cannot bark." A mawkish sentimentalism has taken the place of the brave and manly spirit of the Bible. What professes to be the gospel is put forth, and a certain bustle of activity is manifested, and all this is well so far as it goes, but it is a gospel shorn of its strength; for all the time a certain portion of the "whole counsel of God," constituting to some extent the "present truth," is kept back from fear, or to accomplish some political object. The blessing of God cannot be expected upon societies, churches, or individuals, unless they do honestly and earnestly bear witness for Him, and warn men of every spiritual danger. "Ye are my witnesses, saith the Lord of hosts." Wherever a love of self or a spirit of servility is substituted for that noble principle of enlarged Christian love which "rejoiceth not in iniquity, but rejoiceth in the truth," and which is "*first* pure and then peaceable," we may rest assured that the salt has very much lost its savour, and is to a large extent good for nothing. The reproach of the cross may no doubt have ceased, but the Church will in the same proportion lose the blessing of her Head, and the energy of Apostolic and Reformation times. We are glad to see some marked tokens of improvement, and we trust that the present year will greatly add to their number. Let all enlightened friends of the Reformation make this a matter of increasing and earnest prayer.

THE GENERAL ELECTION.

THE unexpected occurrence of a general election affords an opportunity, of which all true Protestants should avail themselves, to offer an emphatic protest against the Romanizing policy of our rulers. We regret to see, however, that, with some noble exceptions, the subject has as yet excited little serious anxiety, if one may judge by external indications, although it lies at the foundation of all questions of permanent liberty and national progress. Still all true Protestants must unflinchingly persevere. The following Address to the Electors of Scotland was promptly issued by the Scottish Reformation Society. The startling facts which it embodies, in a condensed form, apply equally to the whole United Kingdom, and may well stir up to action all whose hearts tremble for the ark of God. Great judgments are evidently impending over Europe, and they threaten to fall first on the very seat of the beast. But they may probably not end until all who have taken part with this mystic Babylon are punished. The ears of our dreamy Protestants may be made to tingle sooner than they expect:—

ADDRESS TO ELECTORS BY THE SCOTTISH REFORMATION SOCIETY.

You will soon be called upon to elect Representatives to Parliament. This

involves a great responsibility. You and you alone have the power to send men able and ready to preserve the Protestant liberties of Britain. On you, therefore, depends the character of our rulers; and in so far as they promote Romanism, they act as your representatives, and you are criminal if you do not seek to prevent such a result.

You are Protestants by profession, why not carry your principles into practice?

Maynooth, the great nursery for Popish priests, receives nearly £30,000 a year from the public funds; besides this, our Governments are paying upwards of £36,000 a year to disseminate Romanism in schools in Great Britain; Popish books are issued and paid for by the Committee of Privy Council on Education. Upwards of £102,000 a year are paid for supporting schools, strictly Popish, in Ireland. A determined effort is being made to alter still more the system of education there, with the view of endowing Popish schools, without risk of interference; a charter has been applied for, and may soon issue from the Crown, in behalf of the Popish University in Dublin; in other words, that University may acquire the right of dispensing honours in the Queen's name. Popish chaplains are appointed to the army, and receive regular commissions. Last year upwards of £7000 was paid for this object. A Popish book, called "The Garden of the Soul," is distributed among the Romish soldiers at the public expense. Mass is paid for by the nation in at least one military prison. Popish Reformatories, managed by Monks and Nuns, are built and supported partly by Government. Popish Charitable Trusts are exempted from the operation of the law. A bill has been introduced into the House of Commons to sweep away the oath required by the Emancipation Act of 1829. The Romish party in Parliament is formed into a united and determined body, demanding concession after concession, and, in consequence of the division of political parties, and the desire of our Governments to obtain support even at the sacrifice of principle, they too often succeed in their demands. This evil also appears to be steadily on the increase. The Popish party is becoming day after day more clamant, defiant, and intolerant, both at home and in all the colonies of Britain, whilst the Protestant party in Parliament is nearly extinct.

The Church of Rome also herself, by direct efforts at proselytism, is using every effort for the overthrow of Protestantism in our land, and the re-establishment of Popery. Her priests and chapels have, since 1829, been more than *doubled*. Monasteries, altogether illegal, have increased to 34, and Nunneries to 110; Monks and Jesuits are perambulating the country; Guilds or Societies for Popish purposes are being organized; *ten* Popish Colleges are planted in England, and *one* in Scotland; a Military Institution is to be established in London for the training of military men in exclusively Popish principles. Coupled with all this is the bold and defiant tone of the Romanists, and their unceasing activity in workhouses, jails, and infirmaries, to say nothing of the movements of Tractarianism, by which the powerful Church of England is being largely infected with the leaven of Popery.

Is it not then manifest, that the cause of the Reformation in our land is being sapped and undermined, whilst the watchmen of Zion are to a large extent asleep? Will the people of Scotland, who have suffered so much from the cruel and relentless hand of Rome, remain any longer in apathy, or allow their representatives in Parliament to be traitors to the Reformation?

This general election brings the question to an issue. Let all the friends of truth, then, in our beloved land, be alive to the paramount duties of the present portentous times. Let them sacrifice, if need be, every political

opinion for the great cause of truth and liberty. Let them vote for no man who will not give an unqualified pledge to support the Protestant principles of the British constitution, and to put an end to the present time-serving and Popish policy. Let them oppose every candidate who favours Popery. Let each constituency show to the country at large, that, by the grace of God, they shall hand down to their children's children the same blessed privileges which their forefathers so dearly bought for them.

Above all, let the Protestants of Britain cherish a spirit of union and determination. Let prayer without ceasing ascend to God; and let Scotland, gloriously foremost of old amongst the nations of Europe, be now also found in the van in employing all lawful means for repelling the present renewed and systematic encroachments of the Man of Sin.

OFFICE OF THE SCOTTISH REFORMATION SOCIETY,
6, York Place, Edinburgh, April 1859.

THE REFORMATION THE PARENT OF CIVIL LIBERTY.

No. I.

OF the various modes in which the Reformation has operated with powerful effect on the social condition of man, the promotion of civil liberty is one which, from its importance to human happiness, is entitled to peculiar regard. Than liberty there is no earthly blessing of more importance to the intellectual and social improvement of mankind. It is the nurse of genius—the guardian of domestic comfort—the parent of all that is great in national character.

From this precious gift of heaven, the nations of modern Europe had been long estranged. It had been their fate to be the victims of unfeeling despotism; the prey of one or of many tyrants. In this state, almost without exception, they were beheld at the commencement of the sixteenth century—some lorded over by one, others groaning beneath the yoke of many oppressors. In not a few of the European states, the monarch was absolute, and the people were in reality his slaves; nor in those other states, where, after many struggles with monarchical power, the aristocracy had succeeded in gaining the ascendancy, were the people in circumstances of less degradation. The nobles opposed the power of the monarchs, but the object of their opposition was their own aggrandizement, not the liberation of their enslaved subjects; and, remarkable only for their pride, and the contempt with which they regarded the inferior classes of society, the transference of power into their hands effected no melioration in the condition of the people. In fact, it was to the latter an object of extreme indifference, as to any advantage resulting from the change, whether they were in subjection to one despot or a hundred.

Such were the features of the political condition of Christian Europe at the commencement of the sixteenth century. And who can tell how long—if the Reformation had not taken place—this melancholy state of matters might have been perpetuated? The progress of knowledge—to which the discovery of the art of printing had imparted an unparalleled impulse—would, indeed, have overthrown in process of time this system of things, if there had existed no other power by whose influence that progress could have been counteracted. But there did exist such a power—a power to which almost the entire Christian world did homage—whose influence, if it had not been

destroyed, was potent enough to check, in its very commencement, the emancipation of mind, and which therefore, whilst by perpetuating the reign of darkness it maintained the security of its own throne, was the guardian of every other system of oppression by which the world called Christian was enslaved.

That power is Papal Rome ; a power whose nature, greatness, and duration are among the most surprising phenomena that human history presents to our contemplation. This power, having its seat at Rome, and an Italian priest as the superintendent of its administration, arrogated to itself the prerogatives of Deity, claiming unlimited authority over the world in secular as well as in ecclesiastical affairs, assuming to itself the right of dethroning monarchs, disposing of crowns, and visiting those who refused obedience to its will with the most fatal and sanguinary vengeance. Spiritual supremacy was all that was originally claimed by the pretended vicars of Jesus Christ ; and abhorrent as the idea of temporal power is to the character of the ministers of religion, and utterly repugnant as it is to the genius of Christianity, it could not have been anticipated that they would demand it. But, alas ! for the peace and happiness of mankind, as if the imposition of an unhallowed spiritual yoke had been too small a triumph for them to have gained over a degraded world, more than this they did demand, and more than this they came to possess. In boundless violation of all propriety, and in outrage to that Saviour for whom they professed to act, but whose "kingdom is not of this world," they assumed to themselves imperial as well as sacerdotal power, grasped the temporal sword as well as the keys of Peter, and ceased not to ply their insidious devices, till not only in religion, but also in all secular affairs, they wielded uncontrolled dominion over the Christian world. What a spectacle of humiliation was it to behold England acknowledging her subjection to a foreign priesthood, by the yearly payment of a tribute levied on all her families ; a tribute which, although any calculation of its amount is insignificant in comparison with the consideration of its degrading import, was far from being trivial in point of value ; for, from the time of its imposition to that of its abolition, the sum which it put into the Papal treasury, could not be less than a hundred millions of our present money.

So completely, indeed, did clerical ambition gain the ascendancy over the secular powers, that the greatest of the princes of the earth humbled themselves to the very dust in the presence of him who was called "the Pope," and sacrificed before him at once the majesty of kings and the dignity of men ; or, if there did sometimes appear a monarch, who, more spirited than his fellows, dared to disobey "the Vicar of Christ," he became the victim of a resentment, which, availing itself of the superstition of his people, was felt to be terrible. In the history of Henry II. of England is found a memorable illustration of *this* remark. Perceiving that the insolence and profligacy of the clerical orders in his dominions had become intolerable, he determined to attempt their reformation ; but his attempt proved fatal. The Primate of England, indignant, fled to Rome, the anathemas of the Holy See thundered, the friends of the King were excommunicated, he himself was deposed, and his subjects were absolved from their allegiance. There needed no more. The haughty fugitive returned in triumph through the streets of the English metropolis, and the priestly domination derived increased stability from the opposition which it had sustained.

With propriety has the period been termed "The Dark Ages," when such a usurpation could meet with endurance ; a usurpation reared on the ruin of

all that is virtuous and noble in the character of man. How much must it excite our astonishment that mankind should ever have given themselves up, bound hand and foot, into the power of such a despotism! Into what ignominious debasement had they fallen, what blighted minds and withered hearts were theirs, when such an abomination was permitted to defile the earth!

“Then Superstition held her reign,
While priests combined—a ready train—
Her throne on ignorance to rear,
And rule her slaves by hope and fear.
Obsequious, ’mid the trembling crowd—
Slaves of their arts—even monarchs bowed.
Force join’d with fraud to aid the unhallow’d plan,
And tyrants leagued with priests, the foes of man.”

Ignorance was the melancholy characteristic of those ages; an ignorance cherished in every possible way by the proud ecclesiastics, whose darling pursuit was universal dominion; and of the manifold miseries by the endurance of which mankind were afflicted and debased, ignorance may be regarded as the prolific source. Superstition had in those ages shed its destructive influence over the Christian world, and operated, with dreadful effect, in fostering the power by which the world was oppressed. But superstition was the child of ignorance. Ignorance originated, ignorance gave duration to, that whole hideous train of absurdities, which, although shocking and insulting to our common understanding, was with incredible art introduced to the faith and attachment of mankind; and therefore ignorance must be regarded as the source of that gigantic system of domination which these absurdities cherished and upheld.

Ignorance has ever been the foundation of the tyrant's throne. The experience of all ages has demonstrated that tyranny will never be borne with patience till light has been excluded from the mind. Diffuse knowledge among a people, confer upon them liberty of thought and of investigation, and you give them resources that cannot be exhausted, energies that cannot be overcome. Memorable is the illustration of this remark in the history of ancient Greece. What was it that raised her little states to the commanding eminence which they occupied among the nations of the world, even when ignorant of the ennobling principles of the word of God? Liberty. Greece was the land of freedom, while the people of other lands were slaves. And why was Greece free? Because she was intelligent. Amply did knowledge unfold to the Greeks her precious stores; over the fields of literature and science they expatiated with an ardour worthy of a people who had tasted their sweets; and the effect of the progressive march of information thus stimulated was striking. Although few in number, possessing very limited resources, and surrounded by hosts of enemies, the inhabitants of those diminutive states did, nevertheless, maintain their independence with a loftiness of heroism, that has shed a lustre around their name which no length of ages will ever efface. And it was not till the Grecian mind—corrupted by the gold, and enervated by the luxuries of conquered nations—became disqualified for, and neglected its former glory, that the star of freedom, which had poured over Greece its splendid rays, sunk beneath her horizon, and left her forlorn amid the gloom of a thralldom, which during every succeeding age has become more terrible, and from which, to the lasting dishonour of other nations, whom the spoils of her literature have enriched and ennobled, after the lapse of eighteen long sad centuries, she is not delivered.

The Popes of Rome, therefore, could not possibly have adopted a plan more calculated to establish the domination to which they aspired, than the imposition of restraints on freedom of thought, and on the progress of knowledge. Their favourite maxim was, "to retain the minds of men in utter stupidity, and to keep them, as much as possible, empty, that superstition might find a ready reception." The process was slow, but its success was not doubtful. Ages elapsed ere this great conspiracy against the liberties of mankind was matured; but its authors, steady to their purpose, never for one moment lost sight of their darling object, till the monstrous system was completed, and, by the imposition on the world of the doctrine of infallibility, was invested with a character that seemed superior to change. It was the reception of this most preposterous doctrine that sealed the fate of the nations of Europe. Thenceforth "believe and obey," was the established law of Christendom. Implicit faith and blind submission were the sovereign virtues, Rational inquiry and private judgment did lowliest homage to absolute, unquestionable authority. Mind was doomed to stagnation. The very Book, without which men perish, was withdrawn from the people; and every opinion, deemed hostile to the interests of the Church, was denounced as heresy. Last of all, as if to fill up to the very uttermost the measure of their atrocious wickedness, that they might annihilate for ever the last feeble remains of intellectual freedom, they established the Inquisition, that tribunal which, "in solemn mockery of all that is sacred, appropriates to itself the title of *Holy Office*, and in its outrage to the Saviour of the world, and all the spirit and letter of his beneficent laws, lifts up its front to heaven as the guardian of the Christian faith, and marches forth its victims to dreadful agonies and burning flames." Claiming for its institutor Pope Innocent III., one of the most arrogant and profligate mortals that ever breathed, this detestable tribunal, utterly opposed in its whole spirit to the genius of Christianity, was quickly erected in many of the states of Europe, and, with dismal success, promoted the unhallowed object for which it had been introduced.

Such were the means by which was reared and long protected, "that whole dark pile of human mockeries," called Popery, which extended its dismal shade over the Christian world, claiming to be the institution of the Saviour of men, but presenting, in its whole influence, a scene infinitely opposed to that which will be beheld under the reign of Him who shall be to the nations of the earth "as the shadow of a great rock in a weary land."

As the mind cannot conceive a more iniquitous or a more formidable system of oppression than that which was managed by the Roman Pontiffs, it would be difficult to conceive one more obviously destined to long duration. "Religion acts on its subjects with a power peculiar to itself. The sense which man, by the very constitution of his nature, has of the existence of some superhuman power is one of the strongest principles of that nature; and whatever takes effectual hold of this sense, will go far toward acquiring the regency of his moral being." In this manner was strength imparted to the Papal power. It had been carefully identified with that principle which, in every point, comes in contact with the human character, and which, when possessed of any energy at all, governs the soul. Thus identified, its control over its subjects was supreme. Established under the semblance of religion, and protected by all the authority of its inviolable sanctities, the huge colossus seemed invulnerable, and, in the pride of its imagined omnipotence, scorned hostility.

POPIISH CHAPLAINS IN THE ARMY.

Statistics of Popish Chaplains in the Army at home and abroad, and the sums paid to them by the Government during the six years from 1853 to 1858 inclusive, collated from recent Parliamentary Returns.

N.B.—Several of the figures in the Government Returns for the first four years as published are *incorrect*, but, from direct application at the War Office, we are enabled to give the *correct* figures.

I. Great Britain.

	1853.	1854.	1855.	1856.	1857.	1858.
Aberdeen,	£ . . .	26	8	...	...	20
Ashton,	26	26	...	16	...	10
Ayr, . . . . .	...	...	...	9	6	10
Alnwick, . . . . .	...	...	...	...	...	5
Aldershatt, . . . . .	...	...	...	225	225	...
Alderney, . . . . .	...	...	...	...	12	20
Bury,	13	...	...	4	...	15
Brecon,	13	13	11	21	...	10
Burnley, . . . . .	...	...	23	26	...	20
Bradford, . . . . .	...	...	...	...	...	10
Barnard Castle, . . . . .	...	...	...	8	...	5
Berwick-on-Tweed, . . . . .	...	...	...	56	40	40
Brighton, . . . . .	...	...	...	...	...	20
Canterbury,	30	30	50	...	...	...
Cardigan,	13	...	...	...	...	...
Carlisle,	13	26	23	...	5	20
Cardiff,	13	...	...	...	...	...
Chatham,	80	80	150	150	150	...
Chester, . . . . .	...	10	12	...	...	...
Colchester, . . . . .	...	...	...	...	15	...
Chichester, . . . . .	...	...	...	...	20	50
Croydon, . . . . .	...	...	...	...	20	...
Devonport, . . . . .	...	...	...	22	30	...
Dover,	30	30	30	30	68	...
Doncaster, . . . . .	...	...	...	...	3	...
Derby, . . . . .	...	...	...	25	3	3
Dumfries, . . . . .	...	...	...	...	...	5
Exeter, . . . . .	...	...	...	...	...	50
Edinburgh,	45	45	45	45	25	50
Eastbourne, . . . . .	...	...	...	...	5	6
Fort George,	20	20	40	40	40	40
Glasgow,	20	20	11	37	...	45
Greenlaw, . . . . .	...	...	...	...	20	25
Guernsey,	18	26	32	27	23	25
Gravesend, . . . . .	...	...	...	10	10	...
Hamilton, . . . . .	...	...	...	3	...	15
Hull, . . . . .	...	...	...	20	10	...
Hythe,	26	26	...	...	...	...
Isle of Wight,	26	26	36	52	60	90
Jersey,	29	...	29	37	42	30
Lancaster, . . . . .	...	...	...	26	3	...
Lanark, . . . . .	...	...	...	...	5	...
Carry forward,	£ 406	378	500	873	940	639

	1853.	1854.	1855.	1856.	1857.	1858.
Brought forward, £	406	378	500	873	940	639
Leeds, - - - - -	...	...	...	...	...	25
Leith, - - - - -	...	...	...	...	...	20
Liverpool, - - - - -	13	13	...	...	...	15
Leamington, - - - - -	...	...	...	...	...	30
Maidstone, - - - - -	...	...	...	...	...	30
Manchester, - - - - -	...	...	...	...	...	80
Newcastle, - - - - -	...	26	14	26	...	30
Newcastle-under-Lyne, - - - - -	...	...	...	...	6	...
Newport, - - - - -	25	26	15	...	10	30
Newton Stewart, - - - - -	...	...	...	...	...	5
Northampton, - - - - -	26	...	...	...	...	...
Paisley, - - - - -	13	13	...	...	3	20
Plymouth, - - - - -	40	...	...	80	50	...
Pembroke, - - - - -	13	...	...	...	10	100
Pontefract, - - - - -	...	...	...	34	...	5
Portsmouth, - - - - -	70	70	70	70	70	...
Preston, - - - - -	50	50	50	58	40	50
Perth, - - - - -	...	...	...	...	...	10
Richmond (Yorkshire), - - - - -	...	...	...	5	3	5
Stafford, - - - - -	...	...	...	...	...	10
Sheffield, - - - - -	...	...	...	12	44	70
Sheerness, - - - - -	...	...	...	46	40	...
Shrewsbury, - - - - -	...	...	...	...	...	5
Stirling, - - - - -	...	26	...	...	...	20
Shoeburyness, - - - - -	...	...	...	...	...	9
Sunderland, - - - - -	13	13	12	...	...	40
Tilbury Fort, - - - - -	...	...	...	13	10	30
Thorncliffe, - - - - -	...	...	...	...	150	...
Tynemouth, - - - - -	13	...	...	...	...	10
Turnham Green, - - - - -	...	...	...	2	3	...
Walmr, - - - - -	20	...	55	46	46	80
Weedon, - - - - -	90	90	92	92	...	...
Weymouth, - - - - -	...	...	...	...	6	20
Winchester, - - - - -	...	13	58	77	53	...
Whitehaven, - - - - -	...	...	...	11	...	5
Windsor, - - - - -	...	...	31	...	5	...
Yarmouth, - - - - -	...	...	...	25	6	25
York, - - - - -	...	...	...	...	...	35
TOTAL FOR GREAT BRITAIN, £	792	744	897	1486	1395	1453*

II. Ireland.

	1853.	1854.	1855.	1856.	1857.	1858.
Armagh, - - - - - £	30	...	...	15	5	...
Do. Moy and Fethard, - - - - -	...	...	...	...	...	30
Athlone, - - - - -	26	30	30	30	30	60
Ballinacollig, - - - - -	...	13	7	39	20	30
Ballinrobe, - - - - -	...	...	...	30	5	5
Ballyshannon, - - - - -	...	...	...	33	5	5
Birr, - - - - -	20	20	29	44	50	100
Belfast, - - - - -	...	...	...	...	30	50
Boyle, - - - - -	13	13	...	...	...	...
Carry forward, - - - - - £	89	76	66	191	145	280

* This does not include the 19 *Commissioned* Chaplains,—for whose salaries see General Abstract.

	1853.	1854.	1855.	1856.	1857.	1858.
Brought forward, £	89	76	66	191	145	280
Beturbet, - - - - -	...	...	...	...	5	5
Buttevant, - - - - -	15	25	31	60	25	80
Camden, Fort, - - - - -	...	...	...	14	5	20
Carlisle, Fort, - - - - -	...	...	...	6	5	20
Carlow, - - - - -	...	...	...	40	...	...
Clonmel, - - - - -	...	...	...	...	...	50
Curragh, - - - - -	...	...	...	150	150	...
Cahir, - - - - -	...	...	...	...	...	30
Cavan, - - - - -	...	...	...	31	15	...
Clare, Castle, - - - - -	...	...	...	41	5	5
Clonmel, - - - - -	...	26	25	44	20	...
Charlemount, - - - - -	...	...	...	5	5	...
Cashel, - - - - -	...	...	...	...	5	...
Cork, - - - - -	75	75	75	75	75	...
Castlebar, - - - - -	26	26	21	19	10	15
Carrickfergus, - - - - -	...	...	...	25	5	5
Duncannon Fort, - - - - -	...	...	...	14	5	10
Dundalk, - - - - -	...	13	13	24	19	50
Dublin, - - - - -	176	176	176	120	250	160
Enniskillen, - - - - -	26	26	62	25	20	30
Fermoy, - - - - -	35	35	...	63	80	...
Fethard, - - - - -	...	...	...	...	5	...
Gort, - - - - -	...	...	...	18	5	...
Galway, - - - - -	...	...	...	...	5	10
Hibernian School, - - - - -	80	80	80	32	80	...
Kinsale, - - - - -	20	20	30	44	25	30
Kilkenny, - - - - -	20	20	29	58	50	20
Limerick, - - - - -	...	60	60	60	75	112
Longford, - - - - -	...	...	...	...	5	...
Londonderry, - - - - -	13	26	27	28	12	...
Loughrea, - - - - -	...	...	...	20	5	...
Mallow, - - - - -	...	...	...	...	5	5
Monaghan, - - - - -	...	...	...	34	5	...
Mullingar, - - - - -	...	...	...	...	44	...
Moy, - - - - -	...	...	...	...	5	...
Naas, - - - - -	13	20	...	...	...	10
Newtonards, - - - - -	...	...	...	8	5	5
Nenagh, - - - - -	...	13	...	...	5	...
Newbridge, - - - - -	13	...	20	19	15	50
Newry, - - - - -	...	26	40	26	20	30
Omagh, - - - - -	...	...	...	25	5	...
Oughterard, - - - - -	...	...	...	5	...	...
Portumna, - - - - -	...	...	...	9	...	...
Queenstown, - - - - -	20	20	20	20	20	20
Roscrea, - - - - -	...	...	...	...	6	...
Spike Island, - - - - -	30	30	40	40	40	40
Sligo, - - - - -	...	...	...	...	5	5
Templemore, - - - - -	25	25	56	64	80	...
Tralee, - - - - -	...	...	...	44	15	8
Trun, - - - - -	...	...	...	...	...	5
Waterford, - - - - -	26	26	26	9	5	30
Wexford, - - - - -	...	...	...	27	...	5
Youghal, - - - - -	...	...	...	23	...	...
TOTAL FOR IRELAND, £	702	850	897	1560	1396	1145

III. Abroad.

	1853.	1854.	1855.	1856.	1857.	1858.
Bahamas, - - - - - £	25	...	...	...	...	...
Bermuda, - - - - -	...	...	25	25	95	25
Canada,—						
1. Kingston, - - - - -	40	40	40	...	40	40
2. London, - - - - -	30	30	30	30	30	...
3. Montreal, - - - - -	40	40	40	40	40	40
4. Quebec, - - - - -	40	40	40	40	40	40
5. Toronto, - - - - -	25	25	25	25	25	25
6. St John's, - - - - -	...	...	...	...	...	30
Cape,—						
1. Capetown, - - - - -	...	...	26	26	26	26
2. Graham's Town, - - - - -	...	...	...	...	...	50
3. Fort Hane, - - - - -	30	...	...	...	...	...
4. Fort Napier, - - - - -	...	...	...	...	...	13
5. King William's Town, - - - - -	40	40	26	26	26	26
Crimea, - - - - -	...	...	1500	2250	...	...
China,—						
Hong Kong, - - - - -	40	40	38	38	38	50
Gibraltar, - - - - -	20	20	20	20	20	20
Jamaica,—						
Newcastle, - - - - -	70	70	73	73	...	73
Ionian Islands,—						
1. Cephalonia, - - - - -	26	26	26	26	26	26
2. Corfu, - - - - -	60	60	60	60	...	60
3. St Maura, - - - - -	26	26	26	26	...	26
4. Vido, - - - - -	...	...	...	...	...	...
5. Sante, - - - - -	26	40	40	40	...	...
Malta,—						
1. Malta, - - - - -	20	20	20	20	40	...
2. East Coast, - - - - -	10	10	10	10	...	10
3. West Coast, - - - - -	5	5	5	5	...	10
4. Cottonera, - - - - -	20	20	20	50	50	50
5. Gozo, - - - - -	10	10	10	36	...	10
6. Valetta, - - - - -	35	45	45	45	45	45
7. St George's Bay, - - - - -	...	...	...	...	...	20
8. Malta Fencibles, - - - - -	...	...	...	...	...	20
New Brunswick,—						
1. Fredericton, - - - - -	30	30	30	30	30	30
2. St John's, - - - - -	30	30	30	30	30	30
Newfoundland,—St John's, - - - - -	...	...	...	...	...	35
New Zealand,—						
1. Wanganni, - - - - -	...	26	26	26	50	...
2. Wellington, - - - - -	...	...	...	...	...	26
3. Whahapa, - - - - -	...	...	...	...	...	26
4. Auckland, - - - - -	...	...	...	...	...	26
5. Taranaki, - - - - -	...	...	...	...	...	26
New South Wales,—Hobart Town, - - - - -	...	...	...	...	...	13
Norfolk Island, - - - - -	13	13	13	...	...	...
Nova Scotia,—Halifax, - - - - -	50	50	50	50	50	...
St Helena, - - - - -	...	...	75	75	75	75
Sierra Leone, - - - - -	...	75	...	...	...	...
Van Dieman's Land, - - - - -	13	13	13	13	13	...
Windward and Leeward Islands,—						
1. Antigua, - - - - -	...	29	...	...	...	...
2. Barbadoes, - - - - -	75	75	75	75	75	...
3. Demerara, - - - - -	36	36	...	...	...	35
4. Dominica, - - - - -	...	...	13	13	13	...
Carry forward, £	885	984	2470	3223	977	1083

	1853.	1854.	1855.	1856.	1857.	1858.
Brought forward, £	885	984	2470	3223	977	1083
5. Grenada, - - -	26	26	26	26	26	...
6. St Vincent, - - -	45	...	45	...	45	...
7. St Lucia, - - -	26	26	26	45	...	26
8. Trinidad, - - -	36	36	36	36	36	37
9. St Kitt's, - - -	26	...	...	...	...	...
Piræus, - - - - -	...	...	...	...	26	...
TOTAL FOR ABROAD, £	1044	1069	2603	3330	1010	1146

General Abstract.

	1853.	1854.	1855.	1856.	1857.	1858.
1. Great Britain, - - -	792	744	897	1486	1395	1453
2. Ireland, - - - - -	702	850	897	1560	1396	1145
3. Foreign Parts (excluding the Crimea, - - - - -)	1044	1069	1103	1080	1010	1146
4. One Commissioned Chaplain at £200 per annum, - - -	..	...	...	...	...	200
5. Eighteen Do. at 10s per day each,	...	...	...	...	...	3285
£	2538	2663	2897	4126	3801	7229
add						
6. The Crimea, - - - -	...	...	1500	2250	...	...
TOTAL, - £	2538	2663	4397	6376	3801	7229

1. It will thus be seen that during the last *six* years, no less a sum than £27,004 has been paid to Popish Priests by our Government to disseminate Popery among our Troops.

2. During last year, no fewer than **19** Popish Chaplains have been raised to *Commissioned Chaplains*, thus increasing the amount given during the year to £7229, a sum nearly *double* that of 1857, and nearly *triple* that of 1853.

3. The number of Popish Chaplains for the six years stand as follows, excluding those in the Crimea, whose numbers are not given :—

Year.	Great Britain.	Ireland.	Abroad.	Total.
1853	26	20	33	79
1854	24	24	32	80
1855	23	21	35	79
1856	37	44	32	113
1857	42	51	26	119
1858	73*	36	36	145

Thus last year we have a remarkable *increase* in the number of Popish Chaplains, viz., 145 as against 119 in 1857, and 79 in 1853. In New Zealand there are five stations instead of one.

But this is not all. The troops are supplied with copies of the Popish Book, called "The Garden of the Soul," and when Mr Spooner asked what portion of the £2000 voted for religious books was expended in supplying this Book, the answer was, "that the Secretary of State for War will expend the whole in such manner as he may deem expedient!" How long the country is to continue to pay money, without being told how it is expended, we cannot say; but one thing is certain, that our Governments, for the time being, will endeavour to keep hid from the country the true state of matters, unless the people themselves loudly demand a full explanation, and will be satisfied with nothing less. We earnestly urge the country to press this all-important matter upon the attention of their Representatives in Parliament, and to persevere in their efforts till the whole of the present system is abolished. If they do not, matters will inevitably become worse and worse, and we shall soon have a swarm of Popish Priests also in our Navy, our Prisons, and, in short, by and bye the wholesale endowment of Popery, and then an attempt to put down everything else.

* These include the 19 Commissioned Chaplains.

THE DIOCESE OF OXFORD.

IT is most gratifying to observe, that notwithstanding the smooth pretensions of the well-known Bishop of this diocese, the real drift of his policy is clearly seen and firmly resisted by a large number of the clergy. We referred, in a former article, to an exposure of the Romish practices of the diocese of Oxford by a "Senior Clergyman," to an attempt in reply to vindicate the existing state of matters by three Archdeacons and twenty-three rural Deans, and to an able rejoinder by Mr. Wilbraham Taylor. We have now the satisfaction of intimating, that eighty-eight of the working clergy of the diocese have addressed a masterly "remonstrance to the venerable the Archdeacons of Oxford, Bucks, and Berks, and the twenty-four rural Deans." After exposing unanswerably the Romanizing practices which are openly countenanced in the diocese, they conclude as follows:—

"We might proceed further in these inquiries, but having stated matters which cannot be proved to be 'misrepresentations,' we think it sufficient to call on all and each of the Archdeacons and rural Deans who have signed this address, 'and examined the statements, and are well acquainted with this diocese,' to specify one by one what are the statements which they feel bound solemnly to declare are 'unjustifiable misrepresentations,' and 'presumptuous and unfounded calumnies.' We ask this, not with the view of justifying or defending the 'Senior Clergyman of the Diocese,' but because we are fully persuaded that the more searching the inquiry which is made into the state of things in this diocese, the more will all right-minded men, instead of allowing themselves to believe that there is 'nothing whatever introduced, or attempted to be introduced among us, to justify the assertion that the diocese is in an alarming state,' see that there is good cause for alarm and anxiety; and that the 'unquietness and disaffection' which the Archdeacons and rural Deans think likely to be produced, are not owing to the publication of 'facts and documents,' but to the facts and documents themselves; both those brought to light in this and other pamphlets, and those facts which are known in their several neighbourhoods.

"We now venture to express our earnest hope that our brethren who have signed this address will feel encouraged, by the assurance given to them by the Bishop, that he has 'a jealous dread of every Romanizing tendency,' to use their influence; and whatever authority they have in their own spheres, that not merely the things specified in this statement, but everything else which in any measure savours of Romanism, and is a departure from the spirit of the Reformed and Protestant Church of England, may be abandoned, that so all the causes of distrust may cease, and peace be restored."

We do trust that the sound-hearted clergy of the Church of England will continue, by a course of enlightened resistance, to banish and drive away the stealthy aggressions of Romanism. They will be supported by the cordial prayers and good wishes of all Christian men of every denomination.

ROMISH TACTICS IN PARLIAMENT.

THAT the small party of Romanists are very influential in Parliament is evident, and that they acquire their influence by unscrupulously subordinating every object and interest to the one object of promoting the advancement of Popery is equally plain. They are obviously at the mere beck and bidding of the priests; and whilst the representation of the people is the pretence, Dr. Wiseman can notoriously command as many votes in the House of Commons as there are thoroughly Romish members. This, with a proper study as to the time for action, evidently enables a few men to exercise a very disproportionate influence on any government.

A striking instance of the operation of this kind of tactics appeared lately.

The Romanists are most anxious to secure a Royal Charter for their new Dublin College,—in other words, a right of dispensing honours in the Queen's name. When the late struggle of parties came, and every vote was valuable, the cunning managers on the part of the Vatican saw that their time for action had come. The subject had long been pending, but a few days before the late critical division, the "brass band," led by Messrs. Bowyer and Maguire, asked an interview with Mr. Disraeli, on the part of the Government, and the following scene is reported in the newspapers:—

"*Mr. Disraeli and the Irish Roman Catholic University.*—An influential deputation waited on Mr. Disraeli, at his official residence, on Saturday, March 19, at two o'clock, to urge upon the Government the claims of the Roman Catholic University of Ireland for a charter. Among those present were Mr. Maguire, Lord Castleross, Mr. Blake, Lord John Brown, Right Hon. W. Monsell, Right Hon. J. D. Fitzgerald, Mr. Deasy, Mr. Bowyer, The O'Donoghue, Mr. Cashel Hoey, Mr. J. P. Hennessy, Dr. Dunne, Dr. Brady, Professor Hennessy, Professor Sullivan, Colonel French, Mr. De Vere, and Mr. Gregory. Mr. Maguire, M.P., stated the objects and wishes of the deputation, and adverted to the large sums of money which had been raised from voluntary sources to support the University, and he described its liberal and extensive course of study. He hoped the Government would consider this question on its own merits, and not as one involving any rivalry to the Queen's Colleges. For the purpose, however, of showing that the latter institutions were not availed of by those for whom they were intended, he mentioned some facts indicating their failure. After hearing one or two other members of Parliament, Mr. Disraeli said he was quite familiar with all the facts relating to the Catholic University. It had for a long time engaged his attention, and he had instituted minute inquiries respecting it. He could state distinctly that he did not believe this question ought to be regarded as one involving a rivalry to the Queen's Colleges, but as one which should be decided on its own merits. *The importance of the University was evident, and he himself had always considered its establishment as a most memorable instance of the zeal and liberality of the Catholics of Ireland.* He would submit the whole subject to the Cabinet, from whom it would certainly receive the utmost attention. Mr. Maguire having thanked him, the deputation withdrew. The reply of the Chancellor of the Exchequer was regarded by those present as a most favourable one."

This, of course, was most flattering to Rome on the part of the rather unscrupulous leader of the Government in the Lower House; and now for the *quid pro quo*. The division night is approaching, and we determined to watch the conduct of the Popish leaders. Accordingly, as we anticipated, but to the astonishment of mere politicians, who do not understand the deeper springs of Jesuit action, the following eleven Irish members walked over on the testing night to the side of the Government, to swell their ranks, viz.:—

Blake, John	Gregory, W. H.	MacEvoy, Edward
Bowyer, G.	Hassard, M.	Maguire, J. F.
Brady, John	Heard, J.	and
Corbally, M. E.	Lever, J. Orell	Norreys, Sir D.

It will be observed that this list includes Messrs. Gregory and Maguire (the latter being leader of the Irish Romanists since the death of Mr. Lucas), the two gentlemen who opened the subject of the deputation to Mr. Disraeli, as well as Mr. Bowyer, cross-bearer, and it is understood private secretary to Dr. Wiseman. Lord Palmerston and Lord John Russell are for the time abandoned, to be taken up again when a new step in advance is to be gained by their instrumentality. Rome will ride alternately the white horse and the black, provided she is steadily forwarded towards her journey's end.

The whole scene is most instructive, and if we could only get one dozen of Protestants to exhibit the same indifference to party, coupled, however, with a fearless and steadfast adherence to scriptural principle in the House of Commons, we should anticipate an instant arrest upon the unscrupulous policy of our infatuated and time-serving statesmen.



THE CONVENTUAL SYSTEM AMONG TRACTARIANS.

THE Tractarians are, it is well known, great advocates for "sisterhoods," and they have several of these establishments in different parts of the country. The disclosures in the case of Miss Scobell showed something of the internal economy of these bodies. They are, in fact, a scarcely disguised adaptation of the Romish conventual system. We in London need not travel to East Grinstead, to Oxford, or to Plymouth, to find one of these Anglican nunneries. There are several of them in the metropolis, and we hear of others in contemplation. The alarming spread of the evil—affording as it does to Tractarian priests a pretence for invading evangelical parishes as confessors of this or that sisterhood—should lead to a closer inquiry into what really takes place within the walls of places designated with the modest style of "Homes," but which are really convents. One of these is connected with the notorious All Saints' Church, Margaret Street, to which we have recently called attention. We have received some reliable information with regard to this establishment. It is no secret that "penance," imposed by a priest, is one essential article of Tractarian creed, and it may be found exemplified in the case of ladies who come to All Saints' "Home" in their carriages, and then, changing their dress, submit to fulfil the most menial offices for the patients. Over the beds of the patients there is a cross, and upon the mantel-shelf a crucifix, before which, it is understood, prayers are read, the reading being accompanied by crossings and other genuflexions. The administration of the Lord's Supper to the sick is said to be attended with the ceremonious use of a table on which stand lighted candles and a cross. The "Superior," and the eight "sisters" who constitute this sisterhood, are attired in a style characteristi-

cally Romish. Pictures and crosses are the first things that meet the eye of the visitor, and books of a certain kind in keeping with all that has been described. One of them is said to be a Directory to the convents on the Continent, with notices of their various advantages. We give the facts as they have reached us, leaving them to speak for themselves as to the nature and tendencies of these "sisterhoods" and "Homes." Sad it is that the well-intentioned but ill-informed should sometimes be misled by their pretensions to a higher order of Christian charity and devotedness, to adopt the substitution of superstitious and soul-destroying error, for the scriptural and saving doctrines of the gospel. They may have a zeal for God, but it is not according to knowledge.—*Record*.

HISTORY AND STATE OF POPISH DOINGS IN MALTA.

THE Papal assumptions in Malta, and the sinful concessions of the British Government, are by no means of yesterday. We are not surprised, therefore, that the Romanists there should put forth arrogant claims, and exact idolatrous compliances from Protestants. It is just what we might have expected, when we consider the recent direct support which the Government of our country has been giving to Popery, the encouragements held out to the Roman Catholics to make increased demands, as well as the Ultramontane spirit which now pervades the whole of the Church of Rome.

Let us glance at the history of this matter. So far back as 1824, Captain Aitchison of the Royal Artillery was deprived of his commission and means of support for "*requesting from his superior officer to be exonerated from performing the idolatrous services of the Romish priests and sextons at Malta.*"

At that time, says Captain Aitchison, in a communication to the public authorities, "It was usual to order twice or thrice a year a grand guard of honour from the British regiments of the line of 100 or 150 men and officers, with the King's colours of the regiment to which they belonged, to attend High Mass in the Cathedral of Valetta, and our Protestant officers and men had not only to attend, but also to present arms and drop the King's colours when the Host was elevated," being equivalent to "the bowing down and kneeling of the Roman Catholics not under arms." "A signal from the top of the church caused the Royal Artillery on the battery to join their salute to this worship." And the signal for such observances could only be received through the priests or others initiated in these Popish rites; thus placing the British soldier for the time under the command of a priest of the Church of Rome!

Not only had they to attend Mass service in a cathedral, but worship required to be paid to the Host, whenever it was met with in the street. Now processions of the Host are of daily occurrence in Malta. If a man is sick, the priest, dressed in much finery, walks along with a canopy supported over him, accompanied with a crowd carrying lanterns even in the day-time. When the inhabitants see the priest with the consecrated wafer, they fall down and worship it. And in Malta, a stranger, should he happen to meet with the Host, is not safe, unless he takes off his hat.

When the Marquis of Hastings was appointed governor of Malta, he discarded the Popish salutes and tolling of bells on the part of the Royal Artillery, and left them to be performed by the Romish ecclesiastics themselves. And in January 1832, Sir Frederick Ponsouby, who succeeded the Marquis

of Hastings as governor of the island, deemed the said observances on the part of the British soldier "sufficiently objectionable," "and the change was tacitly sanctioned by the Government at home." On the 17th July 1833, O'Connell, in the House of Commons, said, that such ceremonies "were purely *religious* ceremonies that could not be termed *military* duties." "They were," he continues, "religious ceremonies observed by [Roman] Catholics" in Malta, "and were such that no sincere Protestant could participate in them, except he acted as a renegade to his religion." And Mr. Plumptre on the same occasion stated, that "so far from desiring such compliances, they (Roman Catholics) despised us for them." Still in 1837, the circular order of Lord Hill, a copy of which we have already published, p. 252, was sent from the Horse Guards to Malta.

In reply to the questions put by Sir Andrew Agnew in the House of Commons on the 4th of February, Whether there was an order to the effect "that all guards and sentries are to present arms to and salute the Host whenever it may pass their respective posts;" and, Whether Captain Sheffield of the 21st Fusileers "had been placed under arrest for declining to comply with this order," General Peel replied, "That that circular had been acted upon to the present time, without any grievance being complained of, and it had not been altered by the Government."

Some have urged that we are bound by treaty to make such observances. But there is no such treaty. The fact that the Marquis of Hastings and Sir Frederick Ponsonby and the Government at home discarded such observances up to the date of Lord Hill's Circular in 1837, is sufficient to prove this. And we are informed from the best of all sources, that the provision to the effect that the Roman Catholic religion should be the *dominant* religion in the island, has now been expunged from the Maltese code; but with this extraordinary exception, that the Popish bishop of the island is *expressly exempted* from the operation of the *penal code*! The truth is, there is no compact or obligation or treaty by which the British Government are in any way bound to favour the Roman Catholic religion, much less to compel our soldiers to conform to its rites. The secret of the whole matter is, that the countenance which our Government has given from time to time to Romanism in the island has arisen from the same timidity, or indifference, or false liberality, or rather disregard to truth and righteousness, which has led to all our catastrophes in India.

But others have argued, that because it is a *military* order, an officer is therefore bound to obey that order. But officers are only bound to obey military orders of a *lawful* character. Now such an order as the present is not a *military* order, but a *religious* one; and to require a British officer to observe such rites is entirely at variance with the Mutiny Act and Articles of War, which retain to every British soldier the full rights of a British subject as such, and among these the right of his Protestant religion as much as that of his private property. The Mutiny Act and Articles of War require only such a surrender of personal liberty as may be stipulated for in the due discharge of *military services* as such; and any order which demands the services of a soldier which are not military is void of authority.

Acting upon this principle, no Roman Catholic soldier is required to observe any rites of the *Protestant* Church. And if there be so much care to preserve the conscientious scruples of our Roman Catholic soldiers, why not of the Protestant soldiers? We know of no case where Roman Catholic troops, in any state, are commanded to observe Protestant rites; but we can point to

a Popish government, such as that under which the Waldensian soldiers fight, which exempts such soldiers from the observance of the rites of the Church of Rome. And is the Protestant Government of Great Britain to be more Popish in their military orders than the Popish Government of Sardinia? It is well known, that by British soldiers observing such rites abroad, they are made the objects of ridicule and contempt by foreigners. Would such an order be for one moment tolerated in London or Edinburgh? And why should it be competent for any governor, much less a Popish priest, to compel a soldier of the Queen to perform such rites abroad, rites which the constitution, the oath made by the soldier, and the Bible call idolatrous?

We are so far glad, however, to find that, since the matter was stirred, through the exertions of Protestant Members of Parliament, and the force of public opinion, the Government has yielded in part by superseding the Circular Letter of Lord Hill by new instructions, of which the following is a copy:—

“1st, The guard is not to turn out to religious processions. Sentries are, however, to come to ‘attention,’ with ‘shouldered arms,’ as processions pass their posts.

“2d, If the guard happens to be under arms in the direct line of a procession, they are to come to ‘attention,’ with ‘shouldered arms’ as it passes; but are not to remain under arms after it has passed them.

“3d, The guard is to turn out to the Archbishop-Bishop of Malta, and pay the same compliments that are received by a Brigadier-General.

“4th, On occasions when the Archbishop may take part in processions, Order No. 1 is to be adhered to.”

Now, although these instructions are a step in the right direction, and are not so objectionable as the Circular of Lord Hill, still to our minds they are far from being satisfactory. Why make any regulation about, or take any military notice at all of Romish processions? Why do more for them in Malta than is done for Protestantism in London? We should like to ask, What is implied by “coming to attention” with shouldered arms, but to pay a certain respect to idolatrous processions? and to every conscientious Protestant this will be objectionable, and justly so. If the procession was a *military* or a *civil* one, there might be some ground for showing the respect referred to; but such processions are *religious*, and *idolatrous*, and even the *permitting* of them on the public streets is questionable, much more paying respect to them by a British soldier. Again, we should like to ask, In what way will the Romanist construe this “coming to attention” to a procession with the Host? He will regard it not merely as a form of respect, but an act of worship, and thus our soldiers will have to endure the taunts of inconsistency, and epithets of opprobrium, which the Romanist is too apt to throw upon Protestantism, especially out of Britain.

But we object farther that any such recognition as is referred to in the above new instructions should be given to the Popish Archbishop. It is all very well to say that such recognition is made not on account of ecclesiastical but *military* rank. But can the common people make such a distinction? And do the Articles of War of the British nation allow a Popish archbishop to be respected as a brigadier-general? If not, why do these instructions bear such an inconsistency?

We trust that the public will not allow the matter to remain as it is. We have seen what a pressure from without can do, and we have no doubt the Government will yield still farther if the people only show a little firmness in

demanding, through the press and their representatives, that these new instructions be likewise recalled.

There is, besides, another point to which we crave attention. Lord Hill's Circular is addressed to the Mediterranean, Mauritius, and Canada, as well as to Malta. Hence the soldiers at any of our posts there are still subject to the instructions which have been recalled in Malta; and we would press strongly that the present is a fit opportunity for demanding the revocation of this circular from all our other military posts, as well as its total abolition. We hope, then, our various Protestant associations will follow up their late efforts, by sending up new petitions to Parliament, and otherwise show to our representatives that the country is fully alive to this subject.

TREASONABLE POPIISH TEACHERS IN IRELAND.

THE Phoenix Club trials in Ireland have resulted in the conviction of Daniel Sullivan, a Popish teacher, of a design to "dethrone the Queen." Baron Greene, as reported in the *Times*, in pronouncing sentence, made the following remarks:—

"I regret that it has appeared in the course of the evidence that you were a National Schoolmaster. It is certainly a deplorable consideration to reflect that a person intrusted with the education of the youth of the country as you have been should have become a member of such a confederacy as has been proved in the course of this trial, utterly subversive of the constitution and laws of this country, utterly at variance with the allegiance due to the Crown, binding you to throw off that allegiance, and to join strangers and foreigners in subverting the constitution, and, in fact, entering upon a course of conduct the consequences of which would be, if successful, the utter subversion of all the established law and order of this country. I regret, I say, to find that you have been in the situation of a National Schoolmaster, and the evidence tends to show that others concerned with you in this guilty conspiracy have also been schoolmasters intrusted with the education of the youth of this country. I forbear making further remarks upon the nature of the crime of which you have been convicted. When seriously considered, I think its enormity must be apparent to every well-regulated mind. Some of the persons engaged in this confederacy appear to be young persons. I am afraid that the excuse of youth is not one that you can attempt to allege. I should think that you must have been perfectly conscious in this confederacy of its objects and of its consequences, and I am afraid that you have been rather the leader than the dupe in your own share of these machinations."

Now, here is a very good illustration of the hollow imbecility of some of our conceited but infatuated professed Protestants. They exclaim, What has a man's religion to do with his loyalty? and what evil can ever result from the teaching of mere religion? The answer is, It depends entirely what that which is called, or calls itself, religion really is. If a man's religion, for example, teaches him that the Pope, as Christ's Vicar, is entitled to supreme earthly power, and that all nations which disown this priestly authority are in open rebellion against Heaven, he must just, in proportion to the strength and sincerity of this conviction, be in heart a rebel against the British Government, which, in its present form, is expressly based upon an open repudiation and defiance of this preposterous claim. The sincere Romanist, therefore, regards Queen Victoria and not himself as the rebel, and feels like the present Duke of Norfolk, when Lord Arundel, who once exclaimed in the House of Commons, "His hon. friend who had just sat down had said that the Church of Rome is antagonistic to Protestantism. He perfectly agreed with him, and as long as the world lasted, it would continue so, until Protestantism was

extinct." When every form of unscrupulous opposition to Protestantism, therefore including treason against the Queen, is spoken of with disapprobation and surprise, the surprise of a true Romanist is all the other way. Hence the madness of upholding Maynooth, and of all our educational grants to Rome, even in a political point of view. But when men abandon true principle as the guide of their conduct, they are generally given over by God to blindness and folly, and their very sin ultimately secures their punishment, so that "honesty," in the largest sense, is ever "the best policy."

QUESTIONS TO PROTESTANT ELECTORS.

1. Have you examined the progress which Popery has made since 1829, through the countenance and support of *your own Members of Parliament*?

2. Does not the Church of Rome first cry out for the relief of "*disabilities*,"—then for *equality*; then for *supremacy*? She is evidently working for the abolition of every barrier to the highest offices under the Crown; and finally, the repeal of the Revolution settlement, by which a Protestant succession to the throne is secured.

3. Is not to *countenance*, much more to support, Popery in any way, alike contrary to God's word, to sound policy, to the best interests of this nation and mankind, and hence great unkindness to Papists themselves?

4. How can you, then, as a professed *Protestant*, countenance, much less support, the very system against which you protest? Or, as a professed *Christian*, what the Bible denounces as *antichrist*, or as a worshipper of the *true God*, the monstrous idolatry of worshipping a *wafer*? Is not this to be "partakers of other men's sins?"

5. Farther, and in particular, How can you, even on grounds of sound policy, encourage a system which, as is evident alike from its own nature, and the state of all Popish countries, must needs blast and degrade a nation? and which is quite antagonistic and injurious to a free constitution and institutions like those of Great Britain?

6. How can you, as a friend of humanity, countenance the great parent of crime and misery? or as a professed friend of progress, support its chiefest hindrance? or as a champion of liberty, subsidize its deadliest foe? or, if a *Conservative*, encourage what you know must, should it prevail, bring our whole civil and social fabric in ruins to the ground? or if a *Liberal*, still expect to be called by that name except in keenest irony, if you will show the least favour to this monster tyrant of mankind?

7. Are you, then, determined to exercise the right of an enlightened and independent Elector, to vote for such a *member* as will pledge himself to a *rigid Protestant policy*?

8. Is not that Reformation, which was *secured* by blood, *worth maintaining*? And will you not keep in abeyance your minor political differences, and unite as one man, with your fellow Protestants, in securing such means as will maintain the principles of the glorious Reformation?

PLEAS FOR GRANTS TO POPERY ANSWERED.

1. "MOTIVES OF SOUND POLICY REQUIRE US TO ENDOW POPERY."—Pray, what are these motives? and should anything induce you to *do wrong*? and can it be *right* to profess one religion, and support the very opposite? Or can *anything* that is *morally wrong* be ever *politically right*?

2. "ROMANISTS CONTRIBUTE THEIR SHARE OF THE REVENUE LIKE OTHERS, AND THEREFORE SHOULD GET THEIR SHARE LIKE OTHERS."—Do you not know that Protestants contribute to the State *far more* than they cost it, while Papists *cost* it *far more* than they *contribute* to it?—*positively*, by the various taxes caused by their crimes, poverty, &c.; and *negatively*, by the sickly state of agriculture, commerce, and manufactures in Popish districts as compared to Protestant ones. But farther, Hindoos contribute to the revenues, and far more than Papists. Then if your principle is good, go through with it and endow the Brahmin priests. You reply, that

were to endow Pagan idolatry. And may not *Popish* idolatry be something *worse* than *pagán* idolatry—the worship of a wafer *in spite of the light*, than the worship of a stone *in the midst of darkness*?

3. “IT WOULD BE A BREACH OF COMPACT TO DISENDOW MAYNOOTH.”—Where do you find any such compact? Doesn't the fact that till 1845 the grant was voted *annually*, and almost annually *opposed*, prove that no compact *could* have existed? Again, Rome's bishops gave the most solemn assurances that this College would rear up such liberal and loyal priests as would be *blessings* to the nation. It has reared instead, priests who have proved its very *curse*. So that to continue this Endowment is just to continue rewarding deceivers for their deception.

4. “IT WAS A MISTAKE, NO DOUBT, TO ENDOW MAYNOOTH AT FIRST; BUT THIS ENDOWMENT HAS BEEN SO LONG CONTINUED THAT IT WOULD NOW BE UNWISE TO WITHDRAW IT.”—That is to say, continuance in sin makes it cease to be sin; perseverance in folly converts it into wisdom. Maynooth was endowed on the promise and in the hope that it would benefit the nation, but now, when all our hopes have been blasted, and it has proved a manufactory of moral, social, and civil poison; you count it wisdom to continue the endowment, and think it all the better the longer such a manufactory is encouraged, and the more mischief it is permitted to do! The longer the endowment exists, the greater the difficulty to get it withdrawn, and this endowment prepares the way for other endowments, and, such has been the result, that unless a reversion is soon obtained, nothing less than a civil war will secure it.

5. “BUT IRELAND IS NOW TRANQUIL AND IMPROVING—WOULD IT NOT ENDANGER ITS PEACE TO REVERSE OUR PRESENT POLICY?”—Then you don't think “the path of *duty* is the path of safety?” And is it to the priests you would give the credit of Ireland's present tranquillity and improvement? Divine Providence has since 1848 reduced, *by one-third at least*, the power of Irish Popery; and THAT is the reason why Ireland has since undergone such a change for the better. And *your* plan for continuing this improvement is to nourish into strength again its great disturbers, who, so long as they could, kept Ireland in a ferment, and the present decline of whose power is the GRAND cause of that country's prosperity and peace!

6. “WE HAVE POPISH SOLDIERS, AND WHY SHOULD THEY NOT HAVE THEIR OWN CHAPLAINS?”—A Popish *soldier* is a subject of the *Pope*, a Popish *chaplain* is a sworn enemy to a *Protestant Queen*, and must teach principles of *insubordination*, *divided allegiance*, and *revolt*. It is well known that the Duke of Wellington was afraid to trust the British army, had the Act of 1829 not been passed.

7. “POPISH CHILDREN MUST BE EDUCATED, AND POPISH TEACHERS MUST BE PAID, AND POPISH REFORMATORIES MUST BE BUILT AND MAINTAINED.”—But such children are not so instructed that they may become *good citizens*, but are trained in idolatry, and with a deadly hatred to everything that is Protestant. Popish teachers are monks and nuns, and hence their salaries go to support nunneries and monasteries, the mere existence of which is contrary to law. Popish Reformatories are just *monasteries and Popish schools combined*.

ROMISH PROGRESS AND PLANS AT ABERDEEN.

WE intimated some time ago that Rome had fixed on Aberdeen as a great centre of action for a part of the north of Scotland. Already she has in the neighbourhood of that active city an institution of some pretensions, called Blair's College. But now she has secured an ample site in the most prominent part of Aberdeen itself, and is about to raise a great pile of buildings. The position is between Huntly Street and Golden Square, and the buildings will be well seen from Union Street, the principal thoroughfare of the city. The church, the principal building about to be erected, is to be, we are told, 150 feet long, 69 feet wide, and 69 feet high, with a tower 170 feet high. An account of the laying of the foundation stone of the whole structure is given in the *Aberdeen Herald*, and is well worthy of the attention of the Protestants of the north. There was first of all, it seems, a procession, of which we have the following account:—

“At twelve o'clock, the children attending the Roman Catholic schools in the city,

came in procession out of the priest's new house (partly finished, and adjacent to the church), and took their places in front of the altar (the position of which was indicated by a large cross, &c.) The girls were all dressed in white, and veiled, the boys wearing surplices. Having taken their seats, they, led by the teacher, Mr. Farrell, sang a hymn sweetly. During the singing of this a number of young ladies, also in white and veiled, and young men, in uniform, members of the Association of Apprentices in charge of the brotherhood of St. Vincent de Paul, established in Aberdeen, came out bearing various religious standards. After this came the choir, composed of a number of students from St. Mary's College, Blairs, and the assistant clergy, dressed in stole and surplice, preceding the officiating Bishop in cope bearing his crozier."

Here followed a body of priests. If our readers will mark in this the "young men in uniform," with "standards," all drilled in military order, and yet in absolute subjection to the priesthood, they will see that the various well-known appliances of Jesuit influence under pretence of religion, are being introduced into the north. A speech was made on the occasion by the President of Blair's College. It is chiefly composed in the usual Romish style, but some passages are not unworthy of notice. For example,—

"But why has this service been so long disused? Shall I say it, my brethren? Because for three centuries Catholics have been obliged to worship in secret and almost by stealth. They saw the churches which the faith of their ancestors had erected wrested from them, and they themselves driven to the hovel or the garret, or even the bleak mountain side. Or if in time they found a site in our cities where, with diminished means, they might erect some modest edifice, it was in back courts and secluded lanes, and where nothing might be done which could attract attention or draw notice to them. But those days are past. I shall not therefore dwell on their mournful recollection, nor shall a word of complaint issue from my lips concerning them on this festive and joyous occasion. Once again the Catholic spirit of the Church has room to develop itself, and, ever true to itself, it leads her children to erect temples spacious and noble, and consecrate them to the service of God with all the solemnities, and prayers, and blessings, which from the earliest times have been in use. This is what you are about to witness to-day."

The spirit that breathes in this is unmistakable, but the statements are either not true, or greatly exaggerated. It is a gross exaggeration that "for three centuries (Roman) Catholics have been obliged to worship in secret and almost by stealth." Every child in Aberdeen knows that this is false. If it were given as a description of the state of Protestants in Spain or Italy, it would be true, and would apply to a still greater number of centuries, with this aggravation, that the Pope and all his adherents are determined to continue this state of matters as long as they can, and actually make intolerance a matter of religious principle. As to the Reformation itself, it is a mere caricature to represent it as a taking of churches from Papists. It was a converting of both Papists and churches from the degrading service of the Man of Sin to the service of the living God.

But the grand practical question remains—What is to be done by our friends in the north to meet this new and formidable apparatus of the Romish system? We rejoice to know that there are a number of true and intelligent Protestants in Aberdeen, and as it is a great centre of education for the north of Scotland, they have surely a good deal in their power. The most likely means to meet the evil, by the blessing of God, is to instruct the young, and especially to instruct those who are to be the instructors of the next generation, for everything bodes a threatening storm, the brunt of which the next generation will probably require to meet. This, however, must not exempt the present ministers and people from the duty of using all lawful means, by diffusing information through the press, and by means of the pulpit and school,

in regard to the dangerous and insidious nature of the Romish system, and from the duty of defending and handing down our dearly bought liberties to generations to come.

THE CASE OF MR. POOLE.

WE confess we had some serious misgivings as to the result of this case when we saw it, by what we reckon a most unwarrantable exercise of civil power, remitted back to the Archbishop of Canterbury, and this without any disparagement to the venerable and excellent Primate of England. It was, therefore, with great satisfaction that we saw the publication of the following interesting decision, which, we trust, will now be held as having the force of English ecclesiastical law. It is well that Mr. Poole should get his discharge with all the formality which he so earnestly covets; and we hope that his experience will prove a salutary warning to other Romanizers.

The Rev. Alfred Poole's Case.—Judgment in this case, in which the Rev. Alfred Poole was appellant, and the Bishop of London the respondent, was recently delivered at Lambeth Palace. The Archbishop of Canterbury, who was assisted by his assessor, Dr. Lushington, after the assessor had read his report, giving a detailed exposition of the law and the facts of the case, pronounced the following judgment:—"With the assistance of my legal assessor, I have given the merits and the circumstances of the appeal my most serious and careful consideration, I am of opinion that the proved and admitted allegations afford, in the language of the Statute, good and reasonable cause for the revocation of this license, and that the Lord Bishop of London has exercised a good and sound discretion in revoking the same; and I am of opinion that the course pursued by the appellant is not in accordance with the rubric or doctrine of the Church of England, but most dangerous, and likely to produce most serious mischief to the cause of morality and religion." The decree of revocation was then formally recorded, and the Court adjourned."

THE PRINCE OF WALES AT ROME.

"At Rome, on St. Patrick's Day, the Prince of Wales drove to visit the Irish friars of St. Isidore, and the members of the Irish College at St. Agatha, between the hours of religious service, wearing a large bunch of shamrock in his button-hole, in commemoration of the national festival. The Prince gave the friars, whose institution is entirely dependent upon charity, a generous souvenir of his visit. At the college His Royal Highness had an interview with Archbishop Cullen, who attended the Prince to the door upon his departure."

The above paragraph, which, along with several others, has been going the round of the public prints, is significant. The Prince of Wales was to remain entirely private at Rome. Here we find His Royal Highness taking a public part in connexion with a Romish festival day, and making a "generous" donation to a colony of friars. These friars are no doubt said to be "entirely dependent upon charity," but that is simply because they prefer idleness to work. Were they left to the operation of the scriptural maxim, "If any man will not work, neither shall he eat," these hordes of idle drones would speedily be dispersed, as they were in all Protestant countries at the Reformation, to the great advantage of the commonwealth. But the most noteworthy thing in the extract is the "interview" of the Prince with Dr. Paul Cullen, the notorious emissary of the Pope in Ireland. That cunning fox, who might have waited long enough in Dublin before he could have had an opportunity of speaking hand to hand with the heir-apparent to the British throne, rushes over to Rome,

and there, far from the easy, good-natured people of England, quietly accomplishes this object. What the ultimate result of all this may be, time will prove; but Rome is a cunning fowler, and seldom allows inexperienced birds to escape when placed within reach of her snares. And if any one whose opinion is worth a moment's attention, will only consider the stupendous national results which may hang upon the issue, he will see that indifference upon the subject is little short of judicial blindness. If the history of all the struggles and bloodshed in Britain since the Reformation, and of our hair-breadth escapes from a national return to Popish slavery, are fitted to teach a single lesson, it is the extreme danger in connexion with the Crown itself when brought under the influence of continental Romanism.

If any one is ready to say, Why are you afraid of allowing the Prince of Wales to see everything, and judge for himself? We answer, The Prince of Wales cannot turn Romanist without forfeiting his right to the Crown of Britain; and, therefore, it is cruel and impolitic to place him in the way of temptation. Besides, he is very young, and his principles can hardly be supposed to be fixed. Popery is essentially the religion of human nature. It can adapt itself with great adroitness to every wish and feeling of the natural heart. It has justly been called the Masterpiece of Satan. It is a mere delusion to imagine, that to the ignorant and inexperienced, Romanism appears in a repulsive form at Rome. No system can assume a more seductive aspect, and especially in the Imperial city there are innumerable methods by which such a distinguished guest as the Prince of Wales may be fascinated. The great mass of the perversions of our nobility have been avowed at Rome, and the distinguished new converts of England have all been sent thither to be confirmed. The instance of such a man as Luther, with his high intelligence and earnest convictions, is not at all analogous to such a case as the present.

A writer in the *National Standard*, April 9th, addressing Lord Derby, says,—

“MY LORD,—The following paragraph has been for some time going the round of the public journals:—

“The Marquis d'Azeglio and Count Balbo arrived here on Tuesday evening, and to-day they will present the order of the Annunciation to the Prince of Wales. As I told you in my last letter, the ceremony will be of a strictly private character, not even the Sardinian Chargé d'Affaires or Mr. Odo Russell being present. The Prince is to be attended only by his own people, Colonel Bruce, the chaplain, his medical man, and another gentleman. Indeed, most judiciously everything is made to maintain the *incognito* of the Prince, and attach him strictly to the object for which he visited Rome. His Royal Highness enters warmly into the festivities of the Carnival, throwing *bouquets* into the carriages as they pass beneath his balcony, and receiving with much courtesy those which are presented to him. Indeed, his amiable expression and bearing have won all hearts in Rome.”

“MY LORD, the facts in this statement are too important to be disposed of in the letter of a correspondent of the *Times*. They demand the grave consideration of the British nation.

“Look, my Lord, at the position in which his Royal Highness has been placed.

“The Pope would not presume to offer to invest him with any religious order; but he can take care that it shall conveniently be done in a quarter where Papal treachery would not be suspected. Accordingly, the Marquis d'Azeglio is deputed to invest his Royal Highness with ‘the Order of the Annunciation.’ Of all the specimens of Papal idolatry, there is nothing more flagrant or revolting than their representations of the Annunciation. The Annunciation is represented in some even of their most common books as a sort of proposal of marriage from God to the Virgin Mary, and, on her consent, on her acceptance of this proposal, the Redemption of man is said to have been suspended; so that to her, as much as to God, we are indebted for our salvation; and she is thus made to share the glory and to deserve the adoration of mankind.

“The Order of the Annunciation is that with which the Prince of Wales is invested at Rome; and with the Order of this idolatry hanging as an honour about his neck, but intended by the Pope as a most humiliating reproach, he must call God to witness before the nation, as the condition on which the Crown of England can be placed on his head, that this system, from whose very bosom he has accepted this badge of honour, is a system of idolatry and superstition.

“Is this, my Lord, the position in which a statesman who feared God and honoured his sovereign, would allow for a moment the heir of that sovereign and of the throne of his country to be placed?

“It would seem as if men had lost their intellects when they even write on the subject.

“The correspondent of the *Times* affirms, in the same sentence, that ‘every effort is made to maintain the *incognito* of the Prince,’ but that ‘indeed his amiable expression and bearing have won all hearts at Rome;’ that is, in plain words, he is so strictly unknown that he is universally admired. It were well if the folly were confined to the correspondent of the *Times*.”

PROGRESS OF FATHER CHINIQUY IN CANADA.

WE learn from *Le Semeur Canadien* of February 11th, that Father Chiniquy delivered two discourses at Montreal the previous week, which were heard by large crowds and warmly applauded.

He also spoke twice at Napierville on Sunday the 6th and Monday the 7th of February. On Sunday he met the people as they were coming from mass, and said that if any one wished to hear him he would speak to them in a public hall. At least three-fourths of the people answered, “Yes, yes, we do wish to hear you.” The parish curate, Mr. Morrison, had heard that Father Chiniquy was coming to his parishioners, and he in a calm manner, without one word against the character of Father Chiniquy, forbade his parishioners to go and hear him under penalty of the sin of disobedience to the Church, and said to the women that those of them who should go would not be admitted to the sacraments. Yet these threats did not prevent 300 persons from disobeying him and going to hear their former benefactor.

When they came to the hall at three o'clock the door was shut, and they were compelled to go to the English school-house. There M. Chiniquy, in a speech of an hour and a half, exposed the conduct of his Bishop to him and his parishioners of St. Ann. Some objections were made, but the mass of the people manifested their approbation, as was evident the next day (Monday), when not less than 500 men and women came at half-past one o'clock to the hall to hear him a second time. One or two persons spoke against him there, but they were persons of whom the good Catholics were themselves ashamed, and the public feeling was with M. Chiniquy.

M. Chiniquy was also called to St. James the Less, where 300 persons assembled to hear him. He was received with much sympathy. The multitude pronounced in his favour.

We cannot but hope that this man is to prove the instrument of breaking the power of the Romish hierarchy in Canada, and of delivering the French Canadians from the thralldom of ecclesiastical despotism.

POPISH RIOTERS.

ROMANISM is essentially and in principle intolerant. She is anxious to conceal this odious feature of her character, no doubt, by loud professions of liberality, and by putting forward the civil magistrate to do her cruel work whenever she has the opportunity. When this cannot be done, however,

she makes the most unscrupulous use of the mob to accomplish the same object. Hence the late riots in connexion with Gavazzi's visit to Galway. Hence the late outbreak in connexion with Father Chiniquy's visit to Quebec, of which the following is an account :—

An eye-witness has sent us (*Toronto Globe*) the following particulars of the disgraceful transactions in Quebec, whereby it was sought to compel Father Chiniquy to leave that city. The writer says,—

“Every one knows that the Roman Catholic bishops and priests of Quebec denounced Father Chiniquy from their pulpits before his arrival, and had forbidden their congregations, under pain of excommunication, either to listen to his teachings or to support him in any way whatever. But their threats had very little effect upon the more enlightened portion of the French Canadians, since they immediately rented, in their midst, a very good house for the Apostle of Temperance during the time he might stay amongst them. He arrived at his new home on the 10th ult., at ten o'clock, and before eleven his rooms were crowded with visitors; indeed, the house was thronged the whole of the five days which he spent in the city. He gave his first lecture on the Friday following his arrival, and announced another for the Sabbath; the subject chosen being ‘The Mission of Christ.’ In the morning of that day the churches of Quebec again resounded with denunciations of the Padre, but with as little effect as before, for the Lecture Hall was crowded to suffocation, and large numbers had to return from the doors unable to gain entrance.

“Matters having arrived at this point, the clergy determined to adopt any available means by which to prevent Father Chiniquy again being heard. The expressions they used were of a nature to inflame the worst passions of their adherents, and the friends of the lecturer feeling assured that he would be assailed during the night, if left alone, garrisoned his house with a guard of young men, well-armed and determined upon his protection. This becoming known to the priests and their partisans, they postponed their time of attack until eight o'clock the following morning; when the friends of Father Chiniquy had left the premises for the purpose of getting breakfast.

“Just as the reverend gentleman was sitting down to his table, the rioters entered the room and threatened him with instant death if he did not leave the city at once. They accompanied their demands with the most horrible blasphemies. ‘You are a Protestant; you come to destroy our holy church, but you will not succeed. We will knock your brains out if you do not leave immediately!’ with other assurances of the same description; and to show their combative propensities the more clearly, began to make war upon the furniture of the room.

“Mr. Chiniquy answered them quietly, ‘You can very easily kill me, since you are fifty to one, but you are not able to frighten me. I have to choose between dying to-day and leaving Quebec. I prefer to go. I do not want to die to-day. I have a work to perform before dying, which I must finish. But I will not start until I have taken my breakfast,’ and without more ado reseated himself at the table, and began to take his meal in the midst of the mob as composedly as if he was surrounded by friends alone. This calm, cool way of treating them seemed to take the rioters by surprise. At first they did not know how to meet it, but suspecting that Mr. Chiniquy was trying to gain time, in order that his friends might come to his relief, they took away the plates, and with louder imprecations ordered him to leave immediately, or they would pull down the house and bury him in the ruins. Mr. Chiniquy said to them, ‘I am ready to go, but I do not want to walk so far. I want a cariole, and I hope you will be kind enough to get me one.’ ‘Yes, yes,’ cried the rioters, ‘we will get you a cariole.’ One of the party then went away for that purpose, and three minutes after, the cariole being ready, Mr. Chiniquy started quietly. A man wishing to insult the Padre, began to hallow, but was instantly ordered to be silent by the chief of the rioters.

“These ignoble men, whom the organ of the Roman Church in Quebec was not ashamed to call the most respectable citizens of St. Roch, were under the impression that the Father was fleeing before them, and that he would leave Quebec. But they were much disappointed. Mr. Chiniquy went directly to the Mayor, Mr. Hall, and told him that his life had been threatened, because he desired to address his friends peaceably in the evening, and that he put himself under the protection of the British laws, to be secured in his liberty and life. Mr. Hall answered him that everything should be done to protect his person, liberty of conscience, and speech, and ordered immediately a respectable force of police to be prepared for every emergency.

“At three o'clock in the afternoon Mr. Hall went to Mr. Chiniquy's residence, and

accompanied him to the lecture room. The lecture was delivered without the least opposition, and with an effect which must have sickened the hearts of the Romish priests of Quebec.

"The friends of Mr. Chiniquy hearing that the priests would proclaim that he had fled from before them (which they have already done), invited him to stay a day longer in Quebec. The invitation was accepted, and the opportunity was taken advantage of to present the reverend gentleman with a beautiful watch and a complete *habillement*."

ROMAN CATHOLIC CHARITIES.

WE have again to call attention to this matter. We stated in December 1857 that an Act was passed in August 1853 for the purpose of regulating all Charitable Trusts in England and Wales, and that for this purpose the country pays a staff of officials. The Act, although a very important and salutary one, contained an exemption of Roman Catholic charities for two years. At the expiry of that period the exemption was continued for one year longer. And when that period expired, the exemption was continued for another year; and so on, session after session, an act of exemption has been passed. Last year, however, when the usual demand by the Popish party for another year's exemption was made, the Hon. Arthur Kinnaird opposed the measure, and succeeded in getting a distinct understanding, that the exemption should not be continued after that year.

The exemption, it will be observed, has continued for six years instead of two, as was originally intended. And we doubt not, unless the Popish party be narrowly watched, they will bring in a bill this year, as in former years, at the *fat-end* of the session, and get a still farther exemption, and thus, by and by perhaps, get a permanent exemption altogether.

Such a course of procedure is derogatory to the British Legislature. If a law has been made for all charitable trusts, why are the Roman Catholics exempted? Such trusts are brought under the operation of the law in *Ireland*, and why are they excluded in *England and Wales*? Such a course is an act of injustice to trustees themselves, for they are thus, if dissatisfied with priestly domination, prevented from taking the advice of the Charity Commissioners, whom the country has provided for this very purpose. Such a course is unfair to the beneficiaries, who are excluded from the salutary protection of the law. Moreover, the organ of Dr. Wiseman, the *Weekly Register*, has candidly and ominously confessed, that if such charities were subjected to the law, they might be confiscated.

Now we trust the country will not allow such a state of matters to remain any longer, but will press upon their members to watch any movement that may be made by the Popish party, and stoutly to resist it, so that Roman Catholic charities, like all others, may be brought under the superintendence of the Commissioners on Charitable Trusts.* The usual cry is "equal rights" and "fair play." Why not let us have this in the present instance?

BEQUEST TO THE SCOTTISH REFORMATION SOCIETY.

THE late Admiral Duff of Drummuir, near Elgin, has left £50 a year, for ten years, to the Scottish Reformation Society. This is almost the first instance of a Protestant bequest towards defending the Reformation, although

* See the whole matter fully stated in Numbers for December 1857, pp. 150, 151, and November 1858, p. 140.

immense sums have been left to the Church of Rome for the express purpose of subverting it. We trust the good example may be largely imitated. The whole existing constitution of Britain, with our entire civil and religious liberties, are openly menaced, and our various governments are openly conniving at the plot. If it succeeds, all our churches and religious societies will speedily be disposed of by the rough-handed and unscrupulous agents of Rome. How is the evil to be averted and the tide turned? By the blessing of God on the use of means, and especially on the employment of an active agency. But this implies funds, and it is notorious that some of our most hopeful enterprises have been starved into quiescence, or, at least, into inefficiency, by the want of necessary means. If a few men with ample resources could have their minds properly enlightened in regard to the true bearing and magnitude of our great struggle, we should hope for great results, and we trust the tide is beginning to turn. For example, how easy it would be for individual men to endow a Protestant Institute at every university town in Britain; and what immense results might, by the Divine blessing, spring from such a measure.

THE KINGDOM OF CHRIST. By the Rev. W. Wilson, Dundee. Edinburgh: T. & T. Clark.

THIS is an expository volume on Matt. xvi. 13-19, and the parallel passages, on which Rome largely founds her claim to supremacy. It is characterized by decided ability. The style is firm and clear, the different points of doctrine are well and thoroughly developed, and the whole is pervaded by a strain of judicious and pertinent practical application.

A STATEMENT ADDRESSED TO THE FRIENDS AND SUPPORTERS OF THE BATH PROTESTANT ALLIANCE, &c. Bath: Noyes & Son.

THIS is an effective exposure of the extraordinary conduct of the Mayor of Bath, in refusing the use of the Guildhall for a Lecture by Dr. Wiuslow, on "Cromwell and his age." The precise ground of the refusal does not appear, but probably hatred of true Protestant principles may have had something to do with it. The Bath Protestant Alliance exposes the injustice complained of with terse and yet calm severity, and we are glad to see that the lecture was delivered elsewhere with great effect.

THE TRUE HEIR OF BALLYMORE. Belfast News Letter Office, 10, Bridge Street.

THIS is a Protestant tale, whose object it is to expose the plans and principles of Irish Romanism, especially as manifested in the operations of secret conspirators. It is very powerfully written, and has produced a strong sensation in the north of Ireland. That portion of the tale, which illustrates the danger of inter-marriages between Protestants and Romanists, is peculiarly striking, as is also the main narrative.

MIXED EDUCATION. The [Roman] Catholic Case stated. Dublin: John Mullany, 1, Parliament St.

THE object of this curious volume, which is evidently published with the approbation of the Romish authorities, is to remove all such restraints in connexion with the Irish national schools, as prevents them from being entirely controlled and managed at the will of the priests; in other words, under plausible pretences, a national establishment of Romanism is desired for the youth of Ireland at the public expense. The work is well worth studying.

"LYING WONDERS." By Hugh Jones, M.A., Vicar of Holywell, and Honorary Canon of St. Asaph. Holywell: W. Morris.

A SOUND and excellent sermon, embodying the true view of the Romish system. We are glad to see a portion of the clergy of England abandoning all lower ground, and boldly proclaiming the Church of Rome to be the foretold apostasy of Paul, Daniel, and John.

BELGRAVIA—AURICULAR CONFESSION.

By J. Lord. London: Wertheim, Macintosh, & Hunt.

AN excellent little tract, embodying in short space, and in a very convenient form for general circulation, the practical bearings of the confessional, that masterpiece of Romish craft by which mankind are, under pretence of religion, made the dupes of an ambitious priesthood.

RELIGIOUS INTOLERANCE. By the Hon. M. C. Maxwell. Edinburgh: Marsh & Beattie.

THE object of this pamphlet is to denounce the ejection of the Popish matron from the Dumfries Lunatic Asylum. Mr. Maxwell, himself a Romanist, is very strong in his denunciation of what he is pleased to call bigotry. It would be well if he could inoculate the Pope and Cardinals with some of the views which he professes to hold. In that case we might get some shadow of liberty in Spain, Italy, and Austria. Only imagine a Protestant matron in a public institution at Rome! But the theory of Rome is, "every form of encouragement for us in all Protestant countries, but not a vestige of religious liberty for Protestants wherever we can prevent it." A very convenient and wonderfully liberal theory. We are very glad that the late doings at Dumfries are likely to be fully discussed, and we shall probably return to the subject. The appointment of a Romish matron to a

great Lunatic Asylum, erected by a Protestant, and almost exclusively occupied by Protestants,—a matron, concerning whom even Mr. Maxwell, with all his hollow talk about sectarianism, is forced to admit, that "the [Roman] Catholic faith forbade her to join in worship with the Protestant or any other sect" (p. 57), is one of those outrages which could only occur in connexion with a total disregard of the principles of Divine truth and the fitness of things, and could only be defended by men having the amount of modest assurance which generally falls to the share of Romish champions.

THE PRESENT LAW OF AURICULAR CONFESSION. By Edward Muscutt, author of "The History of Ecclesiastical Courts," &c. London: J. F. Shaw, 48, Paternoster Row.

WE regard this as a singular and valuable treatise, and one that ought to be widely circulated. Rome, wise in her generation, has taken care to get all obsolete statutes which she might ever find inconvenient, as far as possible, abolished; whilst Protestants have allowed the old canons of Rome to remain on the Statute Book, under the foolish idea that the world has become so enlightened that these laws can never again be enforced. It is scarcely possible to imagine a more short-sighted notion, or a more dangerous position. Mr. Muscutt proves, with great learning and clearness, that if Rome regains supremacy she will find her old machinery all ready in England for fresh action. The warmth of fresh life will quicken into vitality the old serpents that are only torpid but not dead, and the people will discover their folly when it is too late. We should do injustice to the pamphlet by an attempt to condense it. We advise our readers to procure it for themselves; and meantime we trust that the Protestant Associations and Alliances of England will consider the propriety of getting these mischievous old laws abolished as speedily as possible.

THE REFORMATION THE PARENT OF CIVIL LIBERTY.

No II.

WHILST, in the fulness of her own security, Papal Rome sat as a queen, and said, "I am no widow, and shall see no sorrow," she was the protectress of all the systems of political oppression that prevailed throughout Europe; and until that power was overthrown, and utterly demolished, there could neither be the enjoyment of genuine liberty, nor any material improvement in the condition of society. Before resistance to secular tyranny could commence, it was necessary that the human mind should be raised from prostration, and called forth into activity, that intelligence should be diffused, and that men should be brought to think and act like men. But all this the Church forbade, not because she cared for the stability of the political governments of the world, but because she knew well that everything of this kind was utterly opposed to her own security. The rescue of intellect from its degradation, and the extension of knowledge, would have inflicted, as they did afterwards inflict, a death-blow on the Papal power; and, therefore, these, above all other things, the Pontiffs laboured to prevent. And so long as the power of the Church was respected, so long as the authority of its head was deemed indisputable, so long as "believe and obey" was the universally acknowledged maxim, the occurrence of any change which would have been favourable to liberty was impossible. It was absolutely necessary that the authority of the *Church* should be spurned, and her power overthrown, ere the existing systems of political thralldom could be even assailed.

If, indeed, the tyranny that existed during those ages had been altogether of a *secular* nature—if it had wanted that connexion with the prevailing superstition, which imparted to it such a peculiar complexion—the revival of letters, occasioned by the discovery of the art of printing, would have done much towards effecting an auspicious change in the circumstances of Europe. But, intrenched as the prevailing systems were behind the formidable and universally respected power of the court of Rome, the influence of literature was too feeble and too limited to accomplish any great change in favour of freedom. Raised by means of popular ignorance to the possession of a power whose greatness fills us with astonishment, the Pontiffs became, as might naturally have been expected, the patrons and guardians of that to which they owed their aggrandizement. Their influence was employed to perpetuate in the world the reign of darkness; and, regarded as they were by the mass of the people with implicit deference, their admonitions—that knowledge was incalculably pernicious—would have induced the latter to put it away from them, and to choose the darkness rather than the light; or if, in any instance, they should have failed to accomplish their object by admonition, it would have been accomplished by force; and thus it is extremely probable that the gleam of light which sprang up in Europe on the discovery of the art of printing would, by the potent efforts of a priesthood which is the natural and inveterate enemy of knowledge, have been soon extinguished. At all events it would have been utterly incompetent for effecting the much needed renovation of European society. "In the system of an infallible church, such a reformation as is requisite becomes impossible. It is certain that, at the period of the Reformation, the heads of the Papal religion, who

at first had discovered nothing in the revival of letters but glory and pleasure, or some tendency toward the refinement of manners, and who encouraged them under that idea, began to perceive their own danger in too much knowledge, and manifested a very distinct resistance. That opposition has not ceased in Austria, in Spain, in Italy, in the Netherlands, where all the means of inquisition and censure were employed to restrain the operations of mind, and to turn improvement backwards. Let any one compare the political, religious, and literary condition of the greater part of those countries during the succeeding ages with the condition of Saxon Germany, of Holland, and England, in the same respects, and let him judge without prejudice what could have been expected from the same policy extended in all its rigour over Europe!"

It was the reformation in religion that, by assailing the church herself, and exposing to the view of mankind the monstrous injustice of her usurpation, struck at the root of the evil, and, establishing freedom of investigation as the natural right of man, laid open tyranny in all its forms to those invasions from which by the abused sanctities of religion it had too long been shielded. "The contest between Papal sovereignty and the authority of general councils, which was carried on during the fifteenth century, elicited some of the essential principles of liberty, which were afterwards applied to political government. The revival of learning, by unfolding the principles of legislation and modes of government in the republics of ancient Greece and Rome, gradually led to more liberal notions on this subject. But these were confined to a few, and had no great influence on the general state of society. The spirit infused by philosophy and literature is too feeble and contracted to produce radical reform of established abuses; and learned men, satisfied with their own superior illumination, and the liberty of indulging their speculations, have generally been too indifferent, or too timid, to attempt the improvement of the multitude. It is to the *religious* spirit excited during the sixteenth century which spread rapidly through Europe, and diffused itself among all classes of men, that we are chiefly indebted for the propagation of the genuine principles of rational liberty, and the consequent melioration of government."

For a considerable time previous to the Reformation there were not a few individuals, in various parts of Europe, who uttered loud complaints against the pontifical tyranny, and earnestly desired a reformation of the prevailing abuses. But the overthrow of the system they ventured not to contemplate. The removal of some of the appendages of Popery was the utmost extent of the wish which they entertained; to lay violent hands on the structure itself was a measure of the necessity of which they were by no means convinced. These were not the men for the times. The accomplishment of their desire would have done little permanent good to mankind. It would have been to lop off from the great poison-tree, which was shedding its deadly influence over the world, a few of its branches, leaving untouched and vigorous and fruitful, its massy trunk and deep-stricken root, to send forth other boughs, and to shed abroad as deadly an influence, and to be still the bane of many an unborn generation. Nor, indeed, although there had been those before whom the futility of such a partial measure as this was fully revealed, and in whose apprehension it was needful to stand forth in declared and decided opposition to the whole prevailing system of politico-ecclesiastical oppression, would it have been surprising if, contemplating the peril attendant on such a step, they had shrunk from its adoption. The

power to be opposed was so completely overwhelming, and the prospect of making any impression upon it, not to speak of its overthrow, lay so far beyond the range even of probabilities, that he who would have engaged in the enterprise must have brought to it a firmness of resolution, and a boldness of daring, of which there have been but few examples in the history of man. The place of honour in this instance was really the place of danger; and, of all the men in the world, the inhabitant of a monkish cell—that other name for sloth and effeminacy—would be the last whom any one would deem qualified or disposed for its occupation.

It is perhaps beyond our power to determine with precision whether the opposition made by Luther to the tyranny of Rome was or was not the result of design. There is certainly much in his conduct that seems to indicate the total absence of any preconcerted plan of operation. Seven years before he entered on the arduous career which has immortalized his name, he was deputed to Rome about the affairs of his Order; and, indignant as he must have felt at the thousand abominations of the Pontifical Court which met his eye, it does not seem unlikely that there the noble and disinterested wish took possession of his soul, to stem, if possible, the torrent of depravity which was desolating the world, and to accomplish the emancipation of his fellow-men from what he was convinced was the most dreadful and infatuated oppression in which they could be held. In the celebrated letter which, ten years after that period, he addressed to the Pontiff, Leo x., he declares, in strong language, the effect which an acquaintance with the manners of the Pontifical Court had produced on his mind. He affirms that its corruption exceeds that of Babylon and Sodom—that he regards it as desperately wicked—that it is a most licentious den of thieves—that he deems its case beyond remedy—that, being filthy, it must continue filthy still—and that, as long as he preserves anything of the spirit of the gospel, he will persevere in giving it his determined opposition. After having declared that to the Pontiff himself he entertained no enmity, and after having advised him to resign the pontificate to those sons of perdition for whom alone it is now fit, "O Leo!" says Luther, in a style of bold admonition that admirably became the Reformer of Europe, "you sit on a most inauspicious and dangerous throne. The more wicked and execrable your court is, the more readily do they use your name and authority to ruin the fortunes and the souls of the people, to multiply their villainies, and to oppress the whole church of God. I speak the truth, because I wish you well. If Bernard, with an honest freedom, deplored the situation of Pope Eugenius at a time when there was room for better hopes of the Roman Court, though even then very corrupt, why may not we, after an accumulation of most ruinous corruptions for upwards of three hundred years, be allowed to speak freely? Those who thus complain and execrate the Court of Rome are your best friends and do you the best services. Nothing can be more opposite to Christ and his religion than the practices of the Roman See."

The very first step which Luther took in opposition to the power of Rome was decisive. Burning with indignation at the conduct of the pretended head of the church in claiming a right to indulge mankind in the perpetration of crime, and to barter for money, heaven and the pardon of sins, and shocked at the outrages on all morality which were practised by the commissioned venders of these indulgences, he denounced the traffic as iniquitous, called in question the authority which had sanctioned it, and appealed for the truth of his doctrine to the Word of God.

The court of Rome was amazed and enraged at the audacity of this disturber of the world's repose ; and, feeling that the impeachment of its boasted infallibility was a blow struck at the very root of its system of usurpation, thundered its anathemas against him. His opinions were denounced as heretical and scandalous ; his writings were forbidden to be read under pain of excommunication ; those who had them in their possession were commanded to burn them ; Luther himself—if he did not, within sixty days, bring or send his retractation to Rome—was declared to be an obstinate heretic, and excommunicated and delivered over to Satan for the destruction of the flesh ; and all the secular powers were required, under pain of incurring the same censures, and of forfeiting all their dignities, to seize his person that he might be punished according to the demerit of his crimes. A man of another temper would have been terrified into instant submission by the announcement of the papal displeasure. But Luther was not thus to be intimidated. Fearing God, he feared none beside. Determined that, having once reared in a deluded and enslaved world the standard of truth, he would rather die than desert it, he heard the thunders of the Vatican as the passing wind. "The die is cast," he exclaimed ; "papal wrath and papal favour I alike despise. Let the Romanists condemn me, and burn my book, and if, in return, I do not publicly condemn and burn the whole mass of pontifical law, it shall be because I cannot find fire." He appealed from the sentence of the Roman Pontiff, characterizing him as "a rash, iniquitous, tyrannical judge,"—"a hardened heretic and apostate,"—"an enemy and opposer of the sacred Scriptures,"—and "a proud, blasphemous despiser of the sacred church of God, and of all legal councils." After which, an immense pile of wood having been previously prepared for the purpose without the walls of Wittemberg, in the presence of the professors and students of the University, and of a vast multitude of spectators, he committed to the flames the bull of his excommunication, and the decretals of the pontifical jurisdiction. There is not in all history the record of a bolder transaction. Its influence was electric. Mind, roused from its long torpor, burst forth into life and energy. The people having, by means of Luther's appeal, had their attention directed to the Holy Scriptures, earnestly wished to possess them. Alas, they were not to be found ! The very church that ought to have exercised a vigilant guardianship over the Holy Word, and urged its careful study on all her members, had proved its bitterest foe, and had withdrawn it so entirely from her degraded subjects, that the greater part of them were ignorant of its very existence. Years elapsed before the wish of the people to obtain, and of the Reformer to give them, the Scriptures in their own language, could be gratified ; and with unhallowed earnestness did the supporters of the papal usurpation labour to render abortive the imploring wish of the one and the benevolent design of the other. But, by the good providence of Him whose time had arrived for the renovation of a degenerate world, the German Reformer was at length enabled to publish among his countrymen a translation of the New Testament ; and its appearance was of essential moment in forwarding the Reformation. Eagerly did the people peruse it, and with utter astonishment did they perceive its infinite repugnance to the prevailing superstition. Thenceforth the mighty spell was broken by which they had been bound ; the authority that sanctioned the evils under which they groaned began to be called in question ; men dared to think, to reason, to examine ; and that glorious peculiarity of Protestantism, the right of private judgment, was established on an immovable basis.

THE APPROACHING LAST STRUGGLES OF POPERY.

POPERY, in the most thoroughly Romish countries, is becoming more and more unpopular. The people who, a few years ago, would have fought valiantly and heartily in its defence, can now scarcely be restrained from rising *en masse* for its destruction. In 1848, when the strong hand of the Austrian government was removed from Rome, the very first act of the people was to drive the Pope from his capital, and divest the entire hierarchy of all political power. In that affair the temper of the Italian people was manifested; and the reaction which restored Pius IX. to his throne was not a popular reaction, but the work of an organized military despotism; and nothing else has kept him on his throne ever since.

In 1854 a partial revolution took place in Spain, which, next to Italy, is the most intensely Romish and priest-ridden nation in Europe, the result of which was the suppression of a great number of conventual houses, and the secularization of the property of the Church to the amount of more than one hundred millions of dollars. The popular energy, when aroused, did not strike at the throne, but only at that which rendered the throne despotic and oppressive, and which was itself still more oppressive—the Church. Two years later the clergy managed to get the upper-hand once more, and the religious houses were restored, and the property recovered. At this day things are apparently as they were before; but the spirit which stripped the Roman hierarchy of its power and ill-gotten wealth in 1854, is ready to rise again at any moment.

Louis Napoleon has, ever since his accession to imperial power, extended a powerful hand in support of Popery. His troops set the Pope upon his throne again in 1849, and have kept him there ever since; and doubtless it was his influence that restored the Church of Spain to the possessions and power of which the popular will of the nation had deprived it; yet the Pope and his establishment know very well that he is not to be trusted. He supports the Church only that he may use it as an instrument in the furtherance of his own schemes, and because it is yet the chief prop of his own throne; but the recent declaration of the Pope, that he would remove to Vienna the moment a French army entered Italy, says as plainly as anything can be said, that he has no confidence in the French Emperor.

Such unmistakable evidences of popular hostility towards the Roman Catholic hierarchy in the great Romish nations of Europe, plainly indicate that the time of its downfall draws near. For ages the strength of that establishment lay in the superstitious reverence of the people—in their implicit faith in its dogmas, and their dread of its anathemas. But these feelings are fast dying out, and giving place to a cold, negative infidelity. They have information from a thousand sources of the freedom, prosperity, and happiness of countries who acknowledge no Pope, and whose people would spurn a confessor. With them *no pope* means *no religion*; and that shackle being knocked off, there is nothing left to restrain the most furious outbursts of human passion. It is the knowledge of this fact that causes the Emperor of France and the Government of Great Britain to go as far as they do in maintaining the power of Popery. Destroy that power, and one-half of Europe would be involved in anarchy and confusion before three months. The hearts of statesmen who have the weight of existing governments upon their shoulders, fail them when they see that old handmaid of despotism rotten. They know that without it

they cannot preserve the existing state of things, while the people are just as well convinced that with it they can never attain to the enjoyment of liberty.

So far we have spoken of Europe only. In Mexico an open, active, and deadly struggle is going on at this moment directly between the Church and the people, more bitter than anywhere else. In no nation under heaven did Romanism get a stronger hold, or rule for many generations with more despotic sway than there: yet in no nation is the popular hatred towards it more general and intense. Ignorant and degraded as the great body of the people are—and they were made so by priests equally ignorant and besotted, who jealously excluded the Bible and all other teachers—they feel that the priesthood stands in the way of all prosperity and progress. The grasping avarice of the higher ecclesiastics has seized upon more than half of the real estate of the country, and their resources are so large, that they are able to purchase the services of thousands of venal partisans.

It is a remarkable and ominous fact, that the very countries where Popery has gained the most complete ascendancy, are the very ones in which it is this day engaged in a struggle for life; while in other countries where it has only a partial hold upon the popular conscience—as in the United States, Great Britain, and Prussia—it more than holds its own, and seems to be making steady advances. The fire which is to consume it seems to be kindled at the centre, not at the extremities. It is surrounded with fuel of its own gathering, from which mercy and truth have been banished: The rack, the faggot, and the sword usurped the place of judgment, mercy, and faith, and now we see “the beginning of the end.”

The signs of the times plainly indicate that the overthrow of the Roman hierarchy will not be the work of Protestant Christians; but that her bitterest and most furious enemies will be found among those who have recently been, and whose fathers were for many generations, among the most bigoted and devoted of its votaries. Her teachings have degraded and brutalized them, and thus fitted them for their work. Thus will she be made to eat of her own ways, and be filled with her own devices. But when she falls, and her power to restrain the free course of the gospel is destroyed, what a vacuum will be left to fill! what work for missionaries! what households to be supplied with Bibles!

POPISH TACTICS.

(From our Parliamentary Correspondent.)

LONDON, May 1859.

THOUGH Parliament is not sitting yet, there is a good deal in the circumstances attending the election of members to Parliament that well deserves the attention of Protestants, and which, if I mistake not, will give a colour to the future sessions. For some time past rumours have appeared in the newspapers to the effect that an alliance had been struck up between the Roman Catholic hierarchy and the present ministry, the immediate fruit of which was to appear in the elections, especially in those of Ireland. It was not at first sight easy to understand how such an alliance could take place. To those who remember how the political party now in power used to denounce the compact made between Lord Melbourne's government and O'Connell, some twenty or twenty-five years ago, it will appear a wonder how the present ministers should ever attempt anything of the same kind. Not, in-

deed, that such men as Mr. Disraeli or Lord Stanley were likely to be overburdened with scruples; but then it was thought that even they could not forget that the great Conservative party which they led was distinguished by its Protestant feeling; and that if they attempted any tampering with Romish desigus, they were more likely to disgust old friends than to gain new. Still the reports were given with so much confidence, and came from so many different quarters, that it was impossible altogether to disregard them. I have been at some pains to inquire into the matter, and I have every reason to believe that the reports in this respect are in no wise exaggerated. There is an alliance, or compact, or understanding, call it what you will, between the Romanists and the ministers, which has made its appearance in a great variety of instances. One case was the Birmingham election. It is understood that no less a person than Doctor Wiseman interfered on behalf of the Conservative, not in person of course, nor does there appear to have been, as in some other cases, a missive sent to signify his will in the matter; but he was not without fitting messengers to send on his errands. Among the silly young scions of the aristocracy who have been seduced to Rome within the last few years was Lord Campden, the eldest son of a sound Protestant peer, the Earl of Gainsborough, and nephew to the Rev. Baptist Noel. The young man's perversion caused great grief in the family, but like Mr. Bowyer, and others of his class, he makes a merit of wearing the cardinal's livery. He it was who was sent down to Birmingham to convey the cardinal's orders to the Roman Catholics, who are somewhat numerous in that town. His mission, I believe, had only partial success after all; many of the Roman Catholics were previously so committed to the other side that they could not, even if they would, have changed their politics; but still Mr. Aeland, the Conservative candidate, made a better figure at the polling-booth, low as it was, compared with what he would have done had these exertions not been used in his favour. In the election at South Lancashire, the interference of the Cardinal, signified this time through his subordinate bishop, met with more success. You are, of course, aware that there are more Romish families of property and influence in Lancashire than in any other county in England. In former times their influence was altogether thrown into the Liberal scale, but on this election they went over, almost to a man, to the other side, and this change of the Romish families is universally put forward as one of the main causes of the defeat of the Liberals in that county. Of course I should not think of blaming them for giving their vote on one side more than the other, but the sudden change is not to be accounted for on ordinary grounds, and the dictation of the priests is as potent as the votes of the laity.

In Ireland the same game has been played to a much greater extent, as the country itself affords a wider field for priestly influence. It is well known that in many of the counties the priests have a meeting and settle the candidates beforehand, and then the people have nothing to do but obey. But hitherto they have nominated their own men; independent opposition, as the members call themselves, the Pope's Brass Band as they are called by the outside world. It is something new to find the converts fixing their regards upon Protestants and supporters of Lord Derby, to the exclusion of Roman Catholic candidates. Yet this they have done in more than one instance, particularly in a case, I forget the name of the county at this moment, where a Captain Golf was deliberately chosen by a majority of the priests, in preference to a new member of their own denomination. In the county of Clare and in Waterford, in the west and in the south, supporters of Lord

Derby have been elected, and they owe their election to the Roman Catholic priests. In the city of Waterford the interference has been even more marked. Here we find the ever-restless Cardinal again upon the scene. The two members who both belong to the Pope's Band had, in obedience to orders no doubt, voted with the Government on the Reform Bill; and some of their more simple-minded constituents having still some remnants of political consistency about them, showed signs of discontent, and talked of getting up an opposition. But fortunately for the members it happened that Doctor Wiseman has a cousin in the town, and to him the Cardinal wrote in person, setting forth his views on the present position of political affairs. He assured his honoured correspondent that Lord Derby was as great a friend to the Roman Catholics as Lord John Russell was; that they had more to expect from the present Government, and therefore if he had been in Parliament he would have voted with the Government. Nothing could more satisfactorily demonstrate that the Waterford members had not failed in their duty, and that they deserved the confidence of their old constituents. Than this, of course, there was no more to be said; all thought of opposition was given up, and the old members were elected without a contest.

Now, these are remarkable changes. We have nothing to do with the political aspect of the question, but it is ominous to find Conservative politicians and the Romish hierarchy in conjunction. There must have been some bait held out; some new power offered them, which it will well become the Protestants of the country to look to. The Romish priests are not the men to do anything for nothing; and though I do not believe the whole terms of the compact have transpired, yet enough has come out of these concessions which we think sound policy as well as Protestantism would condemn. In South Lancashire, the addition to the numbers and pay of the Romish chaplains in the army was credited to the Conservative Government, as I believe they deserve it; and for the future it was said they intended to place Romish chaplains in English workhouses, on the same footing with the chaplains in Irish workhouses. One can hardly believe that the Government can ever venture upon so mad a scheme. In Ireland the Roman Catholic chaplains have a salary, for which there is this plausible ground that nearly all the inmates of the workhouses in Ireland are Romanists; but in England, however large they may be in proportion to their numbers in the general population, they have no claim whatever to a salaried chaplain. The priest has always access to the members of his own denomination, and the attempt to give him a salary is only an impudent proposal to endow the priest of the district at the general expense. But the rate-payers, I should think, will take care of that, and if the matter had not been put down in black and white, I should have thought it was a foolish hoax.

Another bait held out, especially to the Irish Catholics, is that the Government are disposed to grant a charter to the Dublin Romish University. This is the institution that was set up by the bishops in direct defiance of the Queen's Colleges; and to estimate aright the arrogance of the demand for a charter, which is to grant the right of conferring degrees, it must be remembered that Popish students are admitted to Trinity College, Dublin, and to all the Queen's Colleges, where the highest honours await them. Even the Universities of Oxford and Cambridge have now opened their honours and degrees to the Romanist and the dissenter. To grant this charter, then, would be to make a backward step into the region of intolerance and exclusiveness, and to confer a privilege upon the Romish priesthood, which

is not enjoyed by the seminaries of the Established Church; for it must not be forgotten, that in this Dublin University the Romish rules and discipline is stringently enforced, so that none but Papists can become members of it or enjoy its honours. Can it be possible that a Protestant and Conservative Government would be so false to the principles—I do not say of Protestantism merely—but of civil and religious liberty, as to sanction such a step as this?

But there is a hint of another term of the compact which may possibly have more important bearings still. The Pope, it is well known, is on the side of Austria in the present Italian struggle, and so is Doctor Wiseman. Our Ministers on more than one occasion have shown Italian leanings. Indeed, on the last day of the session, the Home Minister and the Chancellor of the Exchequer made such Austrian speeches that the suspicions of the country were roused, and Lord Derby had to make a sort of apology on the following week in the Mansion House. Now, I do not mean to say that Lord Derby assumed this tone to please the Romanists; but it is quite possible that a community of feeling on the subject may have drawn them together. How far will it lead them? That is a question for the country seriously to ponder over. Whether the cause of Protestantism is to be promoted by the success of France may be doubtful, but it is certain that it can only be injured by the success of Austria.

At all events, here are matters, which well deserve the serious attention and the wakeful vigilance of all true Protestants, whether Conservatives or Liberals throughout the empire.

PROTESTANTISM TRIUMPHANT IN PRINCE EDWARD'S ISLAND.

(From our own Correspondent.)

PRINCE EDWARD'S ISLAND, 18th April 1859.

DEAR SIR,—Protestantism has lately triumphed amongst us. One month ago we had a Roman Catholic governor, Sir Dominick Daly, still among us, but awaiting his successor, G. Dundas, Esq.; an executive council, largely composed of Roman Catholics; a Roman Catholic speaker in the House of Assembly; and the government majority in both the House of Assembly and Legislative Council, embracing all the Roman Catholics, and there are a good proportion in the legislature. Their influence in the government with which they were allied was attended with the usual debasing concessions, but not one-tenth so far as the present ignoble pro-Romish government of Nova Scotia has thought fit to yield. But there is a limit to Protestant forbearance. This limit has been reached in this island. Our government was in the hands of the priest-power. They dare not, they would not, deny the behests of the priests. At the last election, which took place on the 19th of March, they cast themselves entirely on Romish influence. That influence was eagerly exerted, but it produced a corresponding activity on the part of the Protestant ministry. The struggle was desperate, as the Papists number about two-fifths of the population, and for the first time the great force of united Protestantism was brought to bear upon them. The government had also altered the electoral districts to give the Romanists, their supporters, unwonted power.

But they have signally failed. The cause of truth and liberty has triumphed. The Protestant opposition gained a majority. The government

had to resign. And now we behold an *Executive Council* without one Papist; a Protestant speaker in our House of Assembly; and the government majority in the same house unfettered by the presence of a solitary Romanist. Changes in accordance with such a government are being rapidly introduced. We are also in weekly expectation of the arrival of our nominated Protestant governor. The cloud that long hung over us has been lifted up, and our island may yet enter upon a career of prosperity. The Romanists have been taught a lesson that they will not soon forget. Their tactics must now be modified. Cunning and duplicity will now be called into operation. But vigilant and noble-minded men are on the watch, and some of these are at the helm. The strength of Novia Scotian Protestantism is to be tested this summer. We hope for the best. Our island holds up a bright example, and bids our neighbours follow on. I have written this to encourage your efforts against the Mystery of Iniquity at home.

SIR MOSES MONTEFIORE'S MISSION TO THE JEWS IN ROME.

I LEAVE the general question to speak of a particular case of ecclesiastical oppression which has long engaged the attention of Europe, and which interests Protestant Christians as much as it does the body of religionists who are the present sufferers. I told you that Sir Moses Montefiore had arrived in Rome to present a memorial to the Pope on the case of the young Mortara, but though ten days or a fortnight are passing away since his arrival, no permission has as yet been obtained to present it. Great praise is due to our diplomatic agent, Mr. Odo Russell, who well supports the prestige of his family name in defence of the interests of religious liberty, and who has spared no exertions to forward the views of Sir Moses. On applying, as I believe he did, in the first instance to Cardinal Antonelli, the Cardinal declared he could do nothing; the case was terminated—it was unlikely that the Pope would receive him. “Perhaps Monsignore Talbot might be able to do something.” Monsignore Talbot was more hopeful, thought that the Pope would receive Sir Moses, but recommended an application to Monsignore Paca. So the application was made; yet, though a week has passed away, no answer has been returned. Holy Week furnishes a good excuse for delay, but interviews would have been granted readily in any case but that in which the rights of the natural and Divine law had to be pleaded against the canon law. The interview will probably be granted, but no result will be obtained, and the world will be furnished with another instance of the enormous pretensions of a Church which outrages humanity by claiming the right to tear a child from its naturally-appointed protectors. It is well to state that this is not the only case of a similar kind which has occurred of late years. In 1852 a French gentleman and lady, of the Jewish persuasion, were travelling from Marseilles to Naples, when, on arriving at Civita Vecchia, the lady was suddenly taken ill, and soon after landing, was confined. The nurse who had been called in baptized the child secretly, informed the authorities of the fact, and they sent and removed the child. The father immediately applied to M. Rayneval, at that time the French Minister at Rome. M. Rayneval lost no time in applying to the Papal Government, which replied that it was impossible to give up the child, as it was a Christian. On this M. Rayneval replied to the Cardinal Secretary that the child was a French subject, and that the French Government would be little disposed to tolerate such an act.

This was sufficient to bring the Papal Government to its senses, and it intimated that if the French Government would give a guarantee that the child should be educated as a Christian it should be given up. M. Rayneval replied in a very clever letter that he could not give those pledges, but that he had no doubt that the French Government would do so, and the child was given up, and sent off immediately, together with the correspondence: Now, in this case we have got a step farther; it was a French, not a Papal, subject that was seized, and on the very same grounds a British subject may be seized; the child was a Jew, indeed, but the restriction is not to the Jewish body; any one, in fact, beyond the pale of the Roman Catholic Church, be he Jew or Protestant, Roman, French, or English subject, is liable to be seized by the Papal authorities on the showing of any profligate, ignorant woman, that she has sprinkled water on its face, and muttered a formula which she could neither read nor write, and certainly has not the comprehension to understand. Such are the inconveniences and excesses to which any English lady, not of the right faith, is exposed in the Papal States. A similar case may not occur once in a hundred years, and it may occur tomorrow, but the very possibility of it should be enough to unite the whole non-Roman Catholic body in protesting against an assumption which is contrary to the law of nature, destructive of social liberty, and from its very practical absurdity is calculated to bring true religion into contempt. Let me close my notice of this painful case by briefly adverting to the position of the Jews in Rome. They are confined to one district in the city, called the Ghetto. During the Carnival, which has recently terminated, their representatives went to the Capitol and deposited a sum of money to pay the expenses of the races, and this is a commutation, a merciful commutation, of a cruel insult to which they were at one time exposed. Formerly they were kicked on paying the money; this is not done, I believe, at present; but it is not improbable that this act also is commuted for another as significant, though not so insulting. Humbly, then, these unfortunate men ask for permission to reside another year in Rome, having first acknowledged the protection of the law during the last year, and with the understanding that they are to attend a sermon in the little church outside the Ghetto once in the year. They leave the presence of the First Senator again. Jews are not permitted to have Christian servants in Rome, and a case occurred recently, I am told, in which one of that body was fined for having transgressed the law. Nor are they tried before the civil tribunals. Commercial affairs now are brought before the ordinary tribunals, but all other cases in which Jews are concerned are referred to ecclesiastical tribunals. It is doubtless a remnant of the customs of those times when the descendants of the Apostles lavished their mercies on those unhappy men; and it is easy to see that even in the present days they will stand a less chance of justice at the hands of narrow-minded, prejudiced Churchmen than at those of civilians. Now, who is the great supporter of a state of things revolting to humanity and to common sense but Austria? And who are the great supporters of Austria but the Jews themselves? Austria, with her Concordat, and her moral and physical support of the Papal Government, "spits" upon the Jews, and, in the spirit of the Christian, the Jews turn the other side of their face to them. In short, the Jews forego their own claims. Let this reflection be laid to heart by the Jews, at a moment when Sir Moses Montefiore is pleading for a hopeless cause in Rome, and Austria, the great supporter of Papal Government, is asking for money.—*Times' Correspondent.*



ROMANISTS AND THE AMERICAN REVIVAL.

DR. PRIME, of New York, has published a very interesting book on the American Revival, entitled "The Power of Prayer."* Amongst other striking details illustrative of the sovereign grace of God, he gives some instances of the conversion of Romanists from their deep ignorance and infatuation to the knowledge of the truth as it is in Jesus. We have chosen the following touching scene as the subject of a woodcut:—

"Many," said a speaker in the Union prayer-meeting, "think it is of no use to invite the children of Catholic parents to go into a Protestant Sunday-school. There never was a greater mistake. They are often not only willing, but glad to have them go. And often their going is of unspeakable good to their parents. Let me give one illustration. Away in the West lived a Catholic family in which there was a little girl seven years old. She was induced to go to a Protestant Sunday-school. The father became very anxious about his soul. His distress increased daily, and one night, at the midnight hour, he arose from his bed in agony. He begged his wife to pray for him, as he said he did not know how to pray for himself. She told him she 'could not pray any better than he could.'"

"What shall I do, then?"

"Perhaps," said she, "our little Mary can pray."

So the father went up to her chamber, where she was fast asleep, and took her up from her bed in his arms, and bore her down stairs, and putting her gently down, he said to her with great earnestness, "Mary, can you pray?"

"Oh, yes, father, I can pray."

* London: Sampson Low, Son, and Co. 1859.

“Will you kneel down and pray for your poor father?”

“Yes, I will pray for you.”

So she kneeled, put up her little hands, and said—“Our Father who art in heaven,”—going through with the Lord’s Prayer. Then she prayed for her father in her own language, asking God to love him and have mercy upon him, and to pardon all his sins for Jesus Christ’s sake.

When she had finished her prayer, her father said to her, “Mary, can you read in your Bible?”

“Oh, yes, father, I can read. Shall I read to you in my Bible?”

“Yes, read to me.”

She began at the third chapter of the Gospel according to John. She read along till she came to that verse—

“As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have everlasting life.”

“Oh, Mary,” said he, “is that there?”

“Yes, father, it is here. Jesus Christ said so.”

“Well, that is just what I need—what your poor father needs.”

“Yes, father, and hear the rest of it:—

“For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him might not perish, but have everlasting life.”

“Oh, that is for me!—for just such as me: ‘Whosoever believeth in him’—I *can* believe in him—I *do* believe in him.

And from that hour that father went on his way rejoicing in Christ Jesus with great joy.—PRIME *on the Power of Prayer.*

THE MAYNOOTH QUESTION—THE LEITH ELECTION.

IN discussing all public questions, and especially religious questions, the great matter is to adhere rigidly to some clear and intelligible principle. Anything like mere policy is not only beneath the position of Christian men, but is sure to fail. Leaders of great parties, in adopting any course but that of firm adherence to principle, at once lose the confidence of their own friends, whilst they place themselves at the mercy of their opponents. Never was this general truth more strikingly illustrated than by the unhappy proposal, in regard to buying off the Popish party on the question of Maynooth.

The plan has led to no good result, and our friends may judge of the estimation in which it is held by the Protestants of Scotland by the issue of the late election at Leith. No one could understand, in the first instance, why so excellent a man as Mr. Macfie should contest the Leith Burghs at all against one of similar political principles, pledged to the unconditional abolition of the Maynooth endowment, and who had spent a large sum previously for the purpose of ousting the late Lord Advocate Moncreiff, amongst other things, because of his pro-Maynooth principles. But it immediately appeared that Mr. Macfie was in favour of endowing Popish chaplains in the army, and that he would only abolish Maynooth if compensation were given to the Papists, and this constituted a broad ground of difference. The truth seems to be overlooked, that if any compensation is due, it should be given to the British people for the large amount of their money which has been spent upon an unconstitutional object. Apart from

this, however, the issue at Leith was precisely raised on this question, "Shall the Papists be bought off, or shall Maynooth be unconditionally abolished?" The struggle was very keen. Mr. Macfie attempted to influence the electors by dragging in the names of well-known noblemen and gentlemen in the religious world, as in favour of the compromise project. He affirmed that the council of the Evangelical Alliance had supported it—an allegation into which every member of that body is bound immediately to inquire—and that the secretary of the Protestant Alliance was also strongly in favour of the movement. The Scottish Reformation Society has always stood aloof from political contests. They are equally indifferent to Whig and Tory. But all this seemed at once nothing less than a challenge to them on a question of vital principle at their very door, as it was notorious that the Society had firmly resisted the compromise scheme from the very first. It was therefore deemed absolutely necessary to explain and vindicate the position which the Society had taken up in 1857 against Sir Culling Eardley's proposal to buy off the Romanists, and to vindicate a kindred association. Accordingly, having ascertained that Mr. Bird, the acting secretary of the Protestant Alliance, was opposed to the compromise scheme, that the Alliance was no party to it, the Committee of the Scottish Reformation Society issued the following declaration:—

THE MAYNOOTH QUESTION.

Declaration of the Committee of the Scottish Reformation Society in regard to the Maynooth Endowment.

"This Committee, whilst abstaining from any interference with mere political parties and struggles, or with individual elections, feel bound to expose and resist all attempts to pervert the principles of Protestant truth and duty, whenever and by whomsoever such attempts are made.

"They feel bound at the present moment, when the question of settling the Maynooth endowment by a pecuniary compromise has been thrust upon the attention of the country, and when the position of a kindred Association is apt to be compromised, to re-declare the deliberate conviction of this Society in regard to the true principles upon which opposition to the Maynooth endowment ought to be conducted, viz. :—

"That the endowment or disendowment of the College of Maynooth should be considered and disposed of solely on principle, nor do we wish to get rid of the endowment on any other ground than that to support, sustain, or propagate the principles of Romanism, as such is a national sin, and therefore calculated to draw down the wrath of God upon the land, and that, therefore, this Committee deprecate all idea of compromise in this matter, object on various grounds to the proposal in question (viz., of a pecuniary compromise), and further resolve to continue to agitate as heretofore, for the complete disendowment of the College."

"This Committee, whilst rejoicing that Mr. Spooner, who has hitherto led the Protestant ranks in the House of Commons, and Mr. Bird, the respected Acting Secretary of the Protestant Alliance, strongly repudiate all attempts to settle the question of Maynooth by any pecuniary compromise, regret that from some unexpected quarters a different view has been presented.

"The attempt which has been made to settle the Maynooth question by way of pecuniary compromise is open, in the opinion of this Committee, to the strongest objections.

"I. It is as erroneous in principle as the continuance of the grant itself, and proceeds upon the very same ideas of false expediency which have misled our rulers in their whole dealings with Rome, and especially upon the idea of giving money to Romanists, in the vain hope of buying off their opposition, being the principle so strongly denounced in Scripture, of 'doing evil that good may come.'

"II. It is a short-sighted policy. Instead of putting an end to the Maynooth establishment, it would, by placing a large capital in an unconditional way in the hands of the Romanists, be the means of perpetuating the Institution in a far more obnoxious form than the present.

“III. The very mention of a pecuniary compromise in such unexpected quarters has been the means of sowing distrust and division in the Protestant ranks, whilst it has greatly emboldened the emissaries of Rome to make vast and increasing demands, and encouraged our statesmen to persevere in their infatuated policy.

“IV. If the Maynooth question is to be settled by pecuniary compromise, the Romanists will naturally insist that all their other demands in connexion with the large annual grants at present given for schools and chaplaincies at home and in the colonies, should in like manner be bought off, and this would require a sum so enormous that it is absurd to expect that it ever will be given by Parliament; and thus the existing Romeward policy of our rulers will be permanently riveted upon the country. Even if the object could be effected, there would be no security against perpetual new Popish demands, fresh concessions, and fresh compromises.

“Every aspect of the compromise scheme, therefore, implies that it is as short-sighted and impolitic as it is unsound in principle; and this Committee earnestly trusts that the Protestant people of Scotland will resist all attempts to induce them to connive at such a dangerous scheme, instead of standing, as hitherto, by the clear and unerring dictates of Divine truth and Christian duty.

“BY ORDER OF THE COMMITTEE.

“OFFICE OF THE SCOTTISH REFORMATION SOCIETY,

“6, York Place, Edinburgh, *April 23, 1859.*”

The result of the contest was, as is well known, the defeat of Mr. Macfie by a majority of 156. We do not wonder that he and his supporters were not a little annoyed at this emphatic condemnation of their position, but our readers will scarcely be prepared for the following extract from Mr. Macfie's speech when the result was announced, as reported in the *Scotsman* of April 30th:—

“When I touch upon this Maynooth question, I must say this, that I am sorry for the position in which some, of whom we might have expected better things, have placed themselves. They have introduced a new test I think more inconsistent with liberty—I think more inconsistent with Christian principle, than the Test and Corporation Laws of which he heard so much in former years. I beg that, should these words reach their ears, they will re-consider the points. They have no right, as trustees for the public—for every elector is a trustee for the United Kingdom—they have no right, as trustees for the public, to take up any crotchet of their own, even though that crotchet be one which can be established on good grounds as containing the elements of truth—and say that any person who will support that crotchet will get their favour, and that no person who will not go along with them in that crotchet—however good his qualifications may be in other respects, and however much he may agree with them in other respects—must be set aside. Although the principle of association has been one that is extremely beneficial to the public, I think it is most dangerous—I think religion would be compromised, if we allow religious committees, such as that of the Scottish Reformation Society, to dictate to constituencies. I think it was unworthy of any respectable body to send up to London without consulting me, and get a telegraph, and publish it to my injury. They ought to have communicated with me, and not have attempted to damage my cause and prospects—and your cause and prospects—by putting matters into the papers which was at least calculated to mislead.”

Our readers will see at once how unfounded is this attack. The Scottish Reformation Society acted solely in self-defence. Mr. Macfie not only introduced and defended the compromise proposal, and virtually challenged its opponents, but endeavoured by the influence both of names and societies to make it pass current amongst the shrewd and logical people of the north, and it was only when his efforts to convince the electors by such means failed that he made the singular discovery, that “the principle of religious associations is most dangerous.” Intelligent men will of course regard with astonishment the attempt, coming from such a quarter, to characterize a manly adherence to Scriptural principle, on the part of the Reformation Society, in regard to the great Mystery of Iniquity, as simply “taking up any crotchet of their own,” and we suppose that they can afford to smile at it.

But Mr. Macfie, and all who have been prepared to abandon the high ground of principle in dealing with the mystic Babylon, will learn a lesson by the result of this election.

The time seems to have fully come when Protestants must, if compelled, lay aside all further reserve. Politicians of all classes have in turn betrayed their cause, and if the leaders of our religious societies are to imitate their example, and to bring the influence of wealth and social position to bear on the side of political compromises, it may be necessary for those Protestants who have hitherto stood aloof from political strife, to speak out and to act much more unmistakably before it be too late; and if any of our friends object to this, let them understand that they have brought it upon themselves. The affair has nothing to do with personalia. The men with whom we are dealing are amiable and benevolent, but in discussing public questions, we must place above all and before all, the truth of God and the God of truth.

In connexion with the above we are glad to subjoin the following:—

At the annual meeting of the Glasgow Branch of the Evangelical Alliance, the following motion, made by the Rev. Dr. King, was unanimously adopted:—

“That this meeting, whilst differing, it may be, in their individual judgment as to the general question of religious endowments, cannot but regard the public countenance recently given to Popery, both at home and abroad, by our statesmen and public authorities, as one of the most unhappy as well as alarming signs of the times—as not more erroneous in principle than suicidal in policy—as tending to obliterate all distinctions in the public eye between right and wrong, truth and error, and thus to involve us nationally in complicity with a system which is Divinely doomed to destruction: And accordingly resolves, on these and other grounds, to use all scriptural and constitutional means to enlighten the public mind on this subject, and combine in wise and energetic action the scattered forces of the Protestant community, and to continue strenuous and prayerful efforts, till the unconditional disendowment of Maynooth is obtained, and all Governmental support of Popery, in whatever form, at home or abroad, is withdrawn.”

LORD DERBY'S OPEN SUPPORT OF POPERY.

It is now no secret, although it has excited some wonder, that Lord Derby, to maintain his hold of office, has entered into a thorough alliance with the Romanists. The proofs of this have come out in every direction during the late political struggle. Take the following extract in regard to the Irish elections from the *Examiner*:—

“THE IRISH ELECTIONS.—Notwithstanding the pecuniary and still worse arts that have been systematically employed to promote the interests of the Government in Ireland, we believe that the relative weight of parties there will not be much altered by the elections. We observe that Mr. Bowyer, at Dundalk, made no mystery of the foul bargain between Ministers and the Ultramontanists, which we have repeatedly felt it our duty to expose and denounce. He assured his constituents from the hustings, that ‘if the Derby Administration was continued in power, there was every probability that a charter would be granted to the Roman Catholic University of Dublin.’”

The effect of the new compact came out still more clearly, however, in the case of the election for South Lancashire, where two supporters of Lord Derby were returned mainly in consequence of Romish support. The following extracts from Liverpool papers are worthy of study:—

“THE DERBY GOVERNMENT AND THE ROMAN CATHOLICS.”

“A correspondent of the Liverpool *Daily Post*, of Saturday, complains of the part

which has been taken by Dr. Goss, the Roman Catholic bishop, who, pending the election for South Lancashire, issued the following circular to his clergy:—

“ [CONFIDENTIAL.]

“ ‘ REV. DEAR SIR,—I am directed by the bishop to inform you that he has reliable information of the intention of Lord Derby’s Government to make to Catholics all reasonable concessions in regard to spiritual aid to the Catholic inmates of gaols, workhouses, &c.—Your obedient servant,

“ ‘ JOHN WALKER, *Secretary.*”

“ From what follows it would appear that Lord Derby has been in alliance with Cardinal Wiseman, for the purpose of gaining the support of the Catholic electors generally throughout the country, and that the cardinal lent his aid. Lord Campden, son of Lord Gainsborough (a recent convert to the same creed), has been an exceedingly busy electioneering agent in promoting the same object. The writer says:—‘ He has carried missives from Cardinal Wiseman in order to pave the way for the appearance of Tory candidates in Catholic towns. He has been in Nottingham, he has been in Birmingham, he has been in Liverpool, he has called upon you, and has brought you either a letter to himself from Lord Derby, or a letter from Lord Derby to you; and in this letter he promises, on condition that the Catholics support his Government, to—put the Catholics in power? Not at all. To make magistrates of the Catholics? Not at all. To give office to the Catholics? Not at all. But to place Catholic gaol chaplains in England upon the same footing as Catholic chaplains in Ireland.’ Such is a part of the machinery that has been brought into operation during the present election by the Conservatives.”—*Liverpool Albion.*

On the South Lancashire case the *Times* makes the following remarks in accounting for the unexpected Whig defeat:—

“ There is the further cause, and in this instance a very potent one—the influence which the Roman Catholic clergy have throughout the whole of this election thrown into the scale of the Tories. It appears strange at first sight to find the Roman Catholics deserting the side of the Liberals to unite with the party whose traditions are so intimately blended with their persecution and humiliation. But gratitude has but a weak influence in human affairs, and the priesthood of the Roman Catholic Church are only developing that tendency which has characterized their religion for so many ages when they oppose themselves to the party of movement and change, and unite with those in whose minds the principle of authority is stronger than the desire of improvement. The state of affairs on the Continent also naturally renders the Court of Rome and its agents anxious to retain power in the hands of men from whom the revolutionary party in Italy can look for no support. We must, therefore, make up our minds to see the privileges which the Liberal party has won for Roman Catholics employed for the support of their opponents.”

In reality, there is no ground of surprise about the matter at all. Both Lord Derby and Mr. Disraeli have proved themselves, like their political opponents, to be very unscrupulous politicians, and ready to buy support at any price. Their professions of Protestantism, which, to say the truth, have of late been very sparing, have been by many understood to be hollow; whilst their sympathies have always been with the Puseyite party in the Church, and the despotic party on the Continent. Since their accession to office they have been the most shameless and truculent panders to Popery. Now they have gone still farther, and are evidently bound, neck and heels, to Dr. Wiseman and the other emissaries of Rome; and if they shall remain long in office, no one can tell to what extremes, in the way of concession, they may yet advance. Does all this throw any light upon the long visit of the Prince of Wales to Rome in defiance of remonstrance?

As to the Romanists themselves, they are acting with perfect consistency. They care not a straw for any political parties, except in so far as they can make them subservient to their own advancement, and the overthrow of the principles of the Reformation in Britain. According to their principles the end sanctifies the means, and the one end for which they hold political

power is to promote the objects of the priesthood. Our infatuated Whig politicians, who imagined that they had secured, by a profound policy, a monopoly of Popish political support, and who therefore most shamelessly abandoned all the traditions of the past to support the most intolerant system that this world ever saw, may surely now see their mistake. Had Lord John Russell only been firm enough to stand by his famous Durham letter, instead of ignobly shrinking back,

“Afraid at the sound himself had made,”

he would have been now the most powerful man in this country since the days of Cromwell. As it is, he has lost his vantage ground, and Popery, leagued with his adversaries, is playing off all political aspirations for the promotion of her own sordid ends. The great lesson is, “Cease from man,” and abide by principles.

The country now, more than ever, stands in need of a Protestant party of mark in the House of Commons. A closer union of Protestants is also necessary. The Protestant societies of London are unfortunately so torn by divisions, that they are comparatively powerless to operate upon the provinces of England; whilst Dr. Wiseman, with his immense staff, is now wielding concentrated and effective influence for evil in the United Kingdom. Something more than at present exists is urgently needed to concentrate and direct the still numerous but sadly divided and apathetic ranks of the friends of the Reformation in this country, with its unprincipled statesmen, is to be saved from speedy and utter ruin.

SCOTTISH REFORMATION SOCIETY.

At the close of the session, a meeting of the General Committee of the Scottish Reformation Society was held in 6, York Place—J. F. Macfarlane, Esq., in the chair.

PRIZES TO STUDENTS.

The committee, after other business, having adjourned to the class-room, Queen Street Hall, where were assembled a large number of students,

Dr. Wylie, after expressing the great pleasure he had felt in conducting the course of lectures during the session, stated that the large competition gave him an additional proof of the great interest they took in the subject. He and Dr. Begg had carefully gone over the examination papers, which amounted to nearly 400 MS. pages. These papers had given him the highest satisfaction, and displayed great ability on the part of the writers. Dr. Wylie then proceeded to open the sealed envelopes in which the writers' names were enclosed, and found that the three prizes offered by the Society had been gained as follows:—

First Prize of £7—By Mr. J. M. Porteous, of the New College.

Second Prize of £5—By Mr. William Affleck, of the University.

Third Prize of £3—By Mr. John Creighton, of the University.

Dr. Wylie then stated that a friend had handed him £2, to be added to the First Prize; and the two prizes which the same friend had offered in the beginning of the session were found to be gained as follows:—

Prize of £2—By Mr. Alexander Ross, of the New College.

Prize of £1—By Mr. William Bell, of the New College.

Dr. Wylie then stated that a friend in England having taken a great interest

in the present movement among the students, had sent three volumes to be presented as prizes, and that he himself had added another, and these additional prizes were found to be gained as follows :—

Two vols., “*Cathedra Petri*”—By Mr. John Waters, of the New College.

“*The Papacy*,” one vol.—By Mr. R. M’Queen, of the University.

“*The Claims of the Church of Rome*,” by Robins, one vol.—By Mr. Benjamin K. Gunn, of the New College.

Dr. Begg stated that he looked upon the present movement with peculiar interest, and trusted by the year 1860, when the Tricentenary of the Reformation would be held, that the plan for training the students in the whole question of the Papacy, thus so well begun, would be thoroughly completed and extended to the students of the other university seats in Scotland through means of the Protestant Institute.

Mr. George Wallace, of the New College (as a deputation from the Students’ Protestant Society), in an admirable address, pleaded the cause of the Tercentenary of the Reformation.

After a few remarks by Mr. Lyon and the Chairman, and a vote of thanks to Dr. Wylie for the very able manner in which he had carried on the course of lectures, and to the Chairman for his conduct in the chair, the meeting separated.

ROME AS IT REALLY IS.

WHILE the representatives of Rome in this country are so loud and boisterous about religious freedom, it is well to show how much she allows to exist in those places where her authority is supreme. And as she boasts of being always and everywhere the same, we may be assured that opportunity and power are only required to make religious and conscientious freedom in all lands just what it is in Rome. Bishop M’Ilvaine of Ohio has recently visited the city of the Pope, and in an address delivered since his return gives the result of his own observations while there.

The Bishop gave a description of lands which he had visited. He has been to what is denominated the very centre of holiness—the very centre of power and purity; but as he drew nearer to that centre, and came within its influence, he could not but be conscious that it was the reverse of all Christian character. “I verily believe,” added the speaker, “that the darkest, foulest spot is Rome.”

It was almost incredible, that as the Christian traveller approached the city, not only would he have no tenderness created in his mind, but the most painful aversion, and even indignation, at the awful caricature of Christianity!—indignation at the shameful apostasy which was offered as a substitute for religious worship! Yet what Catholicism was *there*, it would be *here*, or anywhere, if it had the power.

In Rome no permission was given to Protestants to worship together, except in the houses of the foreign ambassadors. The Russian ambassador had worship in his own residence, and the power of Rome dare not interfere. The English residents for a time met within the walls of the city, but finally moved their place of worship outside. But there was no indication to find the place of worship. The outside of the building had the appearance of a warehouse. Rome dare not say to the English, “You shall not worship as your conscience dictates,” because Rome was mainly supported by English money.

Mr. Cass, minister from America, performed some service to the Government of Rome, for which they owed him some consideration. Presuming upon this, he set up a Christian altar; but after a while the Government concluded he had used up all the obligation, and stopped him! He was then compelled to remove the service to his own house, with which they dare not interfere.

When the Bishop was in Rome there was no place where an American could worship, except to go to the English Chapel, outside the walls. An American gentleman took the responsibility to throw open his parlours for Christian worship, and sent notices to the different hotels. The result was that sixty-three persons assembled, to forty of whom the communion sacrament was administered, and two sermons were preached to the worshippers upon that day. Opposite the door was a military police guard, who probably did not know the object of the meeting, or what was going on, but seeing persons going in and out, the fact was reported, and it was thought prudent to change the place of meeting.

This is the way Christians are treated in tolerant Rome, said the speaker. It hides its face, conceals its horns, and denies what it really is, *so long as it is policy to do so*. It was just as bad in this land, and only wanted an opportunity to assert its power. Rome never changes. It is always and everywhere the same.

On one occasion the Bishop visited a cathedral, where some fifty priests were engaged in chanting the service, all in priestly array, and, notwithstanding they must have known that they were observed by a stranger, he was amazed at their irreverence and indifference. He had been in a Jewish Synagogue, and witnessed their levity and irreverence, but had witnessed nothing which compared with the priests of Rome.

Bishop M'Ilvaine closed his address with an impressive appeal to his listeners upon the responsibility which rested upon them, on account of the greater advantages which they possessed over benighted Rome. It was greater than that attached to a people who had not the clear light of the gospel for their guide. They have been brought up in that moral and mental darkness which his hearers could not put forward as an excuse.

POPERY AT TIVERTON.*

THE town which sends Lord Palmerston to Parliament has suddenly become the scene of an earnest and very useful controversy on the subject of Romanism. The Rev. Evan Baillie, a perverser of the Church of England, and a wealthy man, has lately settled in that quiet neighbourhood. Thinking it an admirable field for carrying on the work of his new masters, he began to circulate a "Letter" amongst the unsuspecting people, in which he attempts to vindicate his apostasy to Rome. The matter came at once to the knowledge of the excellent clergy of the place, who, like true watchmen on the walls of Zion, immediately proceeded to sound the alarm. The Rev. H. A. Gilbert, the rector, wrote a private letter to Mr. Baillie, in a kind and Christian spirit, deploring the step which he had taken in abandoning the Pro-

* *The Correspondence with the Rev. Evan Baillie, &c.* By Rev. H. A. Gilbert. Tiverton: Were, Paul Street.

Who is the Aggressor? By Evan Baillie, M.A., late Rector of Lawshall, Suffolk. Tiverton: Were, Gazette Office.

A Reply, by the Rev. A. B. Hill, M.A., to the late Pamphlet of the Rev. Evan Baillie Tiverton: Were, Paul Street.

testant Church. Dr. Cumming, who happened to visit the district, publicly alluded to the proselytizing object in view in circulating the statement. Mr. Baillie now came out in the newspapers in the usual Romish style, complaining that his peace had been disturbed; and again, in a pamphlet, entitled, "Who is the Aggressor?" he attempted to prove that the whole debate had sprung from the Protestant side. The tactics thus adopted are perfectly familiar to all who have encountered the emissaries of Rome, and they suit very well, until exposed, the quiescent spirit of the easy-going English people. The result, however, has been a thorough discussion of the subject at Tiverton. The Protestant clergy have acted with remarkable fidelity to the cause of their great Master, and we trust that a deep and lasting impression has been made. A well-concocted Romish plot has been spoiled. Still unceasing watchfulness and energy will be necessary to ward off renewed acts of aggression, if such shall be attempted. This case certainly illustrates the great importance of having Protestant ministers and people everywhere well versed in their own principles. The emissaries of Rome are prowling about in every direction, and, as Mr. Dallas justly observes in an able letter connected with the Tiverton controversy, every Romanist is bound as for his life to make as many perverts as possible; whilst all Protestants are bound by the highest considerations to seek to rescue the deluded victims of the mystic Babylon.

THE ROMISH PRIEST AT BOLTON.

As a proof of the boldness of the Romish priests in England, our attention has been specially called to a lecture delivered in Bolton by a priest (Conway), and reported in the *Bolton Chronicle* of April 20th. It is professedly on "Moral Reform,"—a catching title; but its real object seems as usual to have been to set forth that the only way to secure moral reform is to submit to the absolute dominion of the priests. The present state of things in England was ferociously abused, and a system which has sunk every continental nation in which it prevails to the lowest depths of moral and physical degradation was proclaimed to be the only parent of moral reformation. The editor of the *Bolton Chronicle*, who was present, makes the following pungent remarks:—

"The whole affair irresistibly reminds us of Orator Henley, a gentleman of some note more than a century ago, who lived by lecturing, at a time when it was not the flourishing profession which it is at present. Orator Henley was sometimes puzzled for want of a subject. One time he took it into his head to advertise that he had discovered a method of making a pair of shoes in five minutes, and that all who chose to attend his next lecture—admittance one shilling—might assist at the birth of this grand invention. The evening came, and of course the majority of the audience was composed of London shoemakers, in agony for the interest of their craft. Henley showed his well-known phiz in his pulpit, discoursed for a good hour on the grandeur of his invention, and the revolution it would cause in society, denounced all shoemakers and cobblers, past, present, and to come, as schemers and humbugs, and then producing from one pocket a pair of boots, and from the other a pair of scissors, by simply cutting the legs off the boots, making a slit in front, and a few holes for the string on each side, he completed the pair of shoes within the prescribed time! Exactly the way with the Rev. Mr. Conway. His *multum in parvo*, his one receipt for attaining 'moral reform' is comprised in the words—'Turn Romanist.' Nay, if he could, we daresay he would treat every one of us pretty much as Orator Henley treated the pair of boots,—with the scissors of the inquisition cut off all that is manly or independent in the English character, and degrade us into the slippers of some monkish impostor. Whole nations there are in Europe and America who have undergone the emasculating process.

“Mark the moment, too, which this silly zealot selects for recommending his priestly panacea to the British mind—a general election! What are we to think of the taste and the tact which selects such time for urging Englishmen to submit themselves as little children at the knees of the Church of Rome. Was it shallow cunning fancying itself wisdom, or was it uncontrollable antagonism to English doings, that got the better of the reverend gentleman? Chiefly the latter, we should say. He had a dim misgiving that he would make himself ridiculous, as he did before; but in the atmosphere of liberty, intensified as it was by a general election, he absolutely began to stifle. So he rushed to Bolton, to vomit forth his shameless and unmitigated hatred, not merely of the English people, but of everything that they hold dear. He cannot be accused of reserve at all events. We thought he went far enough in 1857; but the worst language which he used on that occasion was mild compared to what now flowed from his clerical lips. We are willing to make any reasonable allowance for missionary zeal. Test human nature and human acts by the Ten Commandments and the precepts of the Gospel, and of course there is no amount of condemnation which they do not deserve. It is unfortunate, however, when the teacher, especially if a self-elected teacher, can do nothing but rail; and seems throughout to have in view not so much the aggregate sinfulness of mankind, as the creed and character of a particular people. Here are a few of the flowers which he showered in bouquets upon the people who so patiently tolerate his vagaries, and on the classes among whom his own ministry is laid. He said, ‘The great working masses were seething as one mass of moral corruption, breeding degradation and moral destruction’ (the tautologies are not ours, but the reverend gentleman’s). And he told us again, that ‘the masses of the people of England were degraded, vulgar, unchristian, and infidel.’ And further on, after enumerating the various efforts made at social reformation, he said, ‘He found the people as they were before, one mass of corruption, either believing in a God, or not believing in Him, not knowing there was a Church, or not valuing its sacraments.’ And in the next breath he repeated that, ‘despite these [reformatory] efforts, the great mass of the people were a huge mass of moral degradation, of moral corruption and filth, more insulting to the eye of a man of reason or of a Christian than were the masses of men in the days of paganism!!!’ And so he went on alternately showing, or endeavouring to show, prisons, schools, public parks, the cultivation of music, benefit societies, the temperance movement, and every step taken for the benefit of the people, either by themselves or others, to be utter failures; and bursting into the most unmeasured abuse of the working-class of this country, without exception or modification, that ever in our lives we heard from lips clerical or unclerical. Yet that did not exhaust the profound resources of his Billingsgate. His worst abuse was reserved for the Bible, the public press, and modern literature in general. We are somewhat accustomed to abuse of Protestantism and the Bible. We have dipped into the *Tablet* sometimes, and we remember the late Mr. Lucas, a converted Quaker, not unknown to Mr. Bright, within a few weeks, calling Protestantism the ‘religion of the devil,’ and a Protestant church the ‘Synagogue of hell.’ We have also occasionally come across an extract from the *Univers*, and we know how Protestantism, the Bible, England and political liberty, fare at its hands. We have also read of burnings of the Bible in Italy, Ireland, and elsewhere. But the Rev. James Conway, on Thursday last, went a step further than, so far as we know, any fanatic, insular or continental, has ventured. For he absolutely told us, *totidem verbis*, that ‘the Bible is dead,’ ‘it is mere paper and ink;’ and he talked of it with undisguised contempt as ‘a poor unfortunate book,’ and denied that ‘tracts or Bibles were ever intended by Almighty God to produce a moral reformation among the people.’ The Church (meaning his Church, which had no existence for hundreds of years after Christ, and did not reach its present perfection of mischief till the eleventh or twelfth century) had a mission to teach all the nations; but the texts of its teaching are apparently deposited elsewhere than in the Bible, for at the latter Mr. Conway did nothing but scoff.”

TRANSUBSTANTIATION MAKES THE GOD OF TRUTH A LIAR.

We have received from our Creator certain senses by which we take cognizance of the external material world; and they are given us for this express

purpose. There is light and the eye, sound and hearing, odours and smelling, sweetness, sourness, &c., and taste, hardness, softness, &c., and touch. Now God cannot deceive us; and it is just as certain that our senses are fitted, designed, and intended by the Creator to inform us of the qualities of bodies as if he had announced this by an audible voice from heaven, as when He spoke the Ten Commandments from Sinai. How, indeed, did or could the people know this but by their senses? If, then, I am presented with a piece of bread, and I am told to believe that it is not bread but a man, while I have the *united* evidence of sight, smell, taste, and touch that it is bread, and not flesh and bones, then the God of truth is deceiving me. He has as certainly commanded me to believe in the testimony of the senses, and in doing so, assuring me that they are bearing *true witness*, as if I had heard amidst the thunderings and lightnings of Sinai the command, "Thou shalt not bear *false witness*."

THE DUTY OF PLAIN SPEAKING.

THE famous Dr. More was severely censured during the reign of Charles II. of England, for his "careful and impartial delineation of the mystery of iniquity." Objectors alleged that it "was rude, uncharitable, and ungentle railing" to call "the Pope and the papal system Antichrist," to which he retorts: Those cavillers "understand not what anti-christianism is." He then proceeds to justify his opposition to Popery in the following manner, which is exactly appropriate to the present times and our situation, and we prefer this defence to any argument of our own, because it demonstrates that the resistance to Protestant effort is invariably and always identical.

"Anti-christianism is nothing else but real impiety, gross fraud, and cozenage, and most barbarous and unparalleled cruelty against the harmless members of Christ; and all this, which infinitely aggravates the crime, under the show and pretence of piety and religion, yea, of sacred Christianity itself. If these things therefore be not only uncivil and ungentle, but brutish or rather diabolical, can it be uncivil heartily and professedly to oppose them?"

"I demand of them who have a conscience and belief of the Christian religion, as it is delivered in the Holy Scripture, how ignoble a thing is it to oppose that which is plainly and palpably contrary to the Word of God and the commandments of Christ Jesus; to endeavour to demolish that which supplants and prostrates the very end of the gospel of Christ, and which is so diametrically repugnant to the interests of His kingdom? Certainly whosoever can judge such a design as this dishonourable, must be of that company whom our Saviour most righteously reproveth, 'They loved the praise of men more than the praise of God.'

"What offence can it be against generosity, to profess disgust for a constitution of things which runs point blank against the law of Christ, the dictates of Scripture, the indelible rules of nature and reason, and the common rights of mankind? Popery is a mere net spread for the life of thyself, thy wife, thy children, and thy friend. None can be, in knowledge and judgment, the faithful servants of God and of his Christ, but they are, *ipso facto*, obnoxious to the bloody savageness of this anti-christian monster.

"Canst thou be so devoid of natural affection, and so degenerate below

the brutes, as not to be deeply affected at the dragging of thy wife from thy bosom, and the tearing of thy children from thy arms, to commit them to noisome prisons, and after a sad and tedious durance in foul cells, to have them brought out to suffer in public the most opprobrious and torturous death—to see thy wife, thy children, thy parents, and thy friends burnt at the stake, because they will not sin against God and their consciences? He who has not a hearty loathing and abhorrence for this ugly and odious frame of things, is not only *unregenerate*, and utterly devoid of the life of God, and consequently incapable of eternal salvation, but is even sunk below the nature of a man, and become not only uncivilized, but either stupid or sottish, or else of a temper manifestly savage and inhuman.”

A PROTESTANT PARTY IN PARLIAMENT

(*To the Editor of the Bulwark.*)

SIR,—If the Roman Catholics have what has been well termed “the Pope’s brass band” in the House of Commons, why should not we in turn meet them with a Protestant league on the same ground? The union of twenty men, earnestly engaged in upholding Protestant principles, and opposing by their votes and influence all those concessions to Popery, of which there are unhappily so many instances every session, might, under the blessing of God, effect great things. The favourite policy of the leaders of the Romanists, has been to wait for a time when two parties were equally balanced, and then obtain concessions as the price of their support. This might be in a great measure frustrated by such a union as that proposed. If a minister found, that in attaching to his party some fifteen Roman Catholics, he would lose the votes of some twenty Protestants, even political considerations would bid him pause. Surely among more than 600 members, there must be many who are willing, in God’s name, to join in maintaining that truth for which our forefathers fought so well. That a suitable leader may be found, is the earnest prayer of—Sir, yours faithfully,

“UNION IS STRENGTH.”

PROTESTANT INSTITUTE OF SCOTLAND.

THIS important institution has made a great step in advance. Arrangements have been made for the purchase of a property contiguous to the Magdalene Chapel, which will enable them to secure a frontage to George IV. Bridge, in the most central locality of Edinburgh, nearly half-way between the two colleges, and to erect offices, class-rooms, a library, and other necessary accommodations, for the various purposes of the Institute. A considerable additional sum will be necessary to accomplish all this; but in the present aspect of the country, and on the eve of the Tricentenary of the Reformation in Scotland, it is hoped that all parties will combine to hand over, free from debt, a great public establishment, for the teaching of Protestant principles, to the coming generations of Scotsmen, as the best memorial of thankfulness to God for His past mercies.





