

The Corbeau, where the burning took place, is a small village situated about one mile and a half North of the line of this town, in the town of Champlain, the population being mostly Catholic French, from Canada East. It has a very comfortable Catholic church, the only one within a wide extent of country.

It seemed that in the fore part of November last, a "protracted meeting" was held at Corbeau, by the Catholic clergy, in part for the purpose of reclaiming a number of individuals who had deserted the faith through the preaching and influence of Dr. Cote and others. A large number of Bibles and other books had previously been distributed among them by (we believe,) agents of the American Bible Society.

During the progress of the meeting, a request was made by one of the clergy in attendance from Canada, that all who had Protestant Bibles in their possession should produce them. The books were accordingly produced, and after the covers were removed, the books were thrown into a pile in front of the church—fire was set to them—and they were destroyed.

As to the number of Bibles that were burnt, there are no means of coming to a correct knowledge.—Some persons who were present represent that there were three or four hundred, with other books,—others, that there were sixty or seventy. The latter, the extract from which was published in the *Journal of Commerce*, was written by S. Fisk, Esquire, the chairman of the meeting held in this village, whose statements in relation to the affair you can rely upon.

In justice to the Catholic denomination, I will state that a number of the members of that church in this vicinity, and I presume all good Catholics in every other place, disapprove of this outrage upon the feelings of every good citizen.

Yours, &c.

A. G. CARVER, P. M.

In the *Journal of Wednesday* we find a statement of the matter, drawn up and signed by A. D. Brinkerhoff, L. Doolittle, Azariah Hyde and Benjamin Marvin, citizens of Champlain, acting as a committee appointed by a large public meeting to ascertain and report the facts. From this statement we extract as follows:—

About the middle of October last, a Mr. Telmont, a missionary of the Jesuits, (who bear the name of Oblats as we understand) with one or more associates, came to Corbeau, in this town, where the Catholic Church is located, and as they say in their own account given of their visit in the *Minerve* (which we send you,) by the direction of the Bishop of Montreal.

On their arrival they commenced a protracted meeting, which lasted several weeks; great numbers of Catholics from this and the other towns of the country attended day after day; after the meeting had progressed several days, and the way was prepared for it, an order was issued requiring all who had Bibles, or Testaments, to bring them in to the priests, or lay them at the feet of the missionaries, (to use their own language in *La Minerve*.) The requirement was generally complied with; and day after day Bibles and Testaments were carried in; and after a sufficient number was collected, they were burned. By the confession of Telmont, as appears from the affidavit of S. Hubbell, there were several burnings, but only one in public. On the 27th of October, as given in testimony at the public meeting held here, Telmont, who was the prominent man in all the movements, brought out from the house of the resident priest, which is near the church, as many Bibles as he could carry in his arms at three times, and placed them in a pile, in the open yard, and then set fire to them and burned them to ashes. This was done in open day, and in the presence of many spectators. The number burned altogether we are not able accurately to ascertain; more than a hundred no doubt; perhaps two or three hundred.

The Canadian Catholic population of this country has become, since the rebellion in Canada in 1838, very large, amounting probably to some thousands. In this town alone there are more than a hundred Catholic families. For several years our different town Bible Societies have been in the habit of supplying those of them who could read, with Bibles, in common with other destitute families in most if not all the towns in the country. In this town alone about sixty Catholic families were supplied with French Bibles. During the meeting the president of our town Bible Society, learning that the Catholics were carrying in their Bibles that they might be burned, took with him Silas Hubbell, Esq., a respectable lawyer of this town, and waited on the priests at the church and requested, that inasmuch as the Bibles had been given by the different town societies, they should be returned to the donors, and not destroyed. Telmont, with whom they had the interview, replied to their request by saying that it was out of their power to comply, for they had burned all they had received, and intended to burn all they could get. To this account of the interview with Telmont, and his declarations, we have the affidavit of S. Hubbell, Esq. It was

but a short time after these gentlemen parted from Telmont, and returned home, that the public Bible bonfire of which we have spoken took place. The day but one before their meeting closed, the Bishop of Montreal landed at Rouse's Point in this town, from the steamboat, and was received and escorted by a large procession on horseback, to Corbeau. On the 8th, the last day of the meeting, he administered the sacrament to immense crowds; and there is no question but the Bishop gave his sanction to all the sacrilegious acts of Telmont and his associates.

Finally, we have the subjoined translations from the *Minerve* of Montreal, confirming, it will be seen, the statement of the committee, except as to the actual burning, mention of which appears to have been carefully omitted:—

Translated from the Montreal Minerve, Nov. 7th.

We have procured the following details of a mission undertaken by the R. P. Oblats to Corbeau; near Champlain, in the U. States. We love to record these transactions; they recall grateful recollections.

DETAILS.

"We are happy to announce to our fellow citizens the consolations resulting from a mission which has been performed by the R. P. Oblats, to the Canadians living upon the left bank of the Champlain. The Bishop of Montreal, who is an eminent man of God and the country, did not hesitate to detach two of his missionaries, that they might fly to the succor of those who had upon him the double claims of brethren and children. Those good Canadians have worthily responded to these invitations of grace. Young girls were seen walking long distances to take part at the mission and returning with their feet bleeding and their limbs swollen with fatigue. Young women left their homes on foot, with their infants in their arms, and walked six leagues to the confessional. All sorts of sufferings and fastings testified the ardent desires which they had to receive the word of life. The Protestants of every sect living in the midst of them had distributed Bibles in their houses where they would accept them. Upon the advice which was given them that these were only sacrilegious counterfeits of the word of God, these Catholics brought to the feet of the missionaries all the copies which had been given them. Fifty or sixty persons, whom this seduction had led away from the faith, have re-entered the bosom of the Catholic Church."

Herself guaranteed in the full and free enjoyment of rites and institutions repugnant to the established religion of England, and associated in the minds of Englishmen, with every thing calculated to produce fear, contempt and hatred; standing as she did, like a solitary pillar of a pagan temple, inscribed with dark memorials of ages whose chronicles are bloody with the guilt of priestcraft, shielded from outrage and protected from insult, the Catholic Church should have been the last to have made war upon her preserver. Truly, this outrage was not committed on English ground, but it was the act of persons claiming the protection of its laws, and the insult, though offered in America, must equally affect the feelings of all Protestants, wherever resident, for it strikes the same chord which vibrates in all our hearts. Whatever the denomination or sect whose tenets arise, though in varied forms, from the great doctrines of the Reformation, each must feel that it has been subjected to an outrage unparalleled in the annals of civilized nations; an act worthy the palmy days of the Inquisition, and the intolerant times of Queen Mary. From the foregoing evidence, it would appear that this infamous affair had its origin in Canada, was sanctioned and set on foot by the Catholic Bishop of Montreal, and executed by a Jesuit. The Jesuit Order, always notorious for its bigotry and unprincipled exercise of power, was many years ago wisely suppressed; but in Canada of late years, the Society has been revived, and their operations extended; still the edict of its proscription is unrepealed, and the repetition of such outrages will call loudly for its being again enforced.

Far be it from us to persecute men of other sects; we hold that every man's religion is a question between himself and his God alone; but when one denomination offers a gratuitous insult to another, an insult the deepest, the most offensive that man can put upon his fellow, we think it is high time that some means were taken to prevent its recurrence.

In expressing our detestation of this uncalled for, and sacrilegious outrage, we do not condemn a whole community for the acts of a few, for we are sure that all good men of the Romish Church will concur with us in looking upon it as un-

grateful, impolitic, and tending to call forth into active play the worst passions of human nature.

Had its perpetrators been Protestants, and the books destroyed Catholic productions, the cry of the latter community would have been raised loudly and indignantly; how much greater right then have the followers of the Reformed Church, to raise their voices against this insult to their religion put upon it by a church, that was bound from gratitude for its own toleration, to have abstained from everything offensive to their feelings?

Not only of the outrage do we complain, but of the manner in which it was perpetrated. Had the Bibles been destroyed in private, the act would not have been so pointedly offensive; but their open burning before the Church admits of no palliation.

We hope that some explanation will be given by those having the welfare of the Roman Church at heart; and, unwilling as we are to suppose that this act was authorised, or countenanced by the Catholic Bishop of Montreal, it would afford us extreme gratification to learn, that he, in his ministerial capacity, had not sought to widen the breach,—to make more bitter, the animosity between his own church and the Protestant community.

From the Wesleyan.

COVENANTING WITH GOD.

Among the means to which holy men of God have in all ages resorted, for the purpose of promoting the divine life in their souls, they have found the renewing of their covenant with God at certain seasons eminently influential, in detaching their affections from each, quickening their spiritual desires, cherishing a watchful and devotional frame, and impelling to a more faithful discharge of all the duties of life. Whether by an act of solemn dedication to God we should recognize our obligations to render uniform obedience to his laws, is a matter not left to our arbitration. The duty to do so is imperious, universal, and immutable. It is prescribed by the highest authority, and enforced by the most tremendous sanctions. In the "exceeding great and precious promises" by which God has graciously engaged, by the continued exercise of all his perfections, to promote the felicity of his people, we possess not the slightest claim to participation, unless on our part, by the surrender of our hearts and affections to Him, as their rightful claimant, and the dedication of all our powers to his service, we become his people. Every moment, therefore, that we postpone our attention to this momentous transaction, we are disobeying the voice of God, despising the most exalted privilege of which we are susceptible, and perilling our immortal souls.

If it be right, if it be indispensable for the repentant sinner, in his application to God for pardon and salvation, thus to resign himself to be governed as well as saved by him, it is equally so for the believer to live under the full impression that "the vows of God are upon him;" and the occasional renewal of his covenant with God must serve to deepen as well as perpetuate his piety. Doubts have, indeed, been entertained by some good men, as to the propriety of covenanting with God in the form of a series of resolves drawn up for the purpose, and preserved as a commemorative record of the transaction; but we confess we are unable to appreciate the force of the reasons by which such scruples are originated. By assuming obligations which the word of God does not impose—by compounding, in our estimate of moral actions, infirmities, inseparable from moral humanity, with transgressions of the divine precepts—by placing any confidence for salvation in the act of our dedication to God, or in the fidelity with which we may discharge our recognised duties, we may indeed accidentally pervert the design of a solemn and important means of grace.—But it is worthy of serious consideration of all who love our Lord Jesus Christ in sincerity, whether evils purely adventitious, or the apprehension of the charge of legality, should deter any Christian from an expedient for accelerating his growth in grace, which has the sanction of the example and of the success of many of the holiest men that ever lived—and which is, in fact, merely a response to the utterances of divine authority and love,—a solemn recognition of the great moral principle that pervades the