

to the clemency of the King, not a single warrant of death was executed, and those who were condemned to dungeons, or to irons, are treated with so much mildness on the part of the directors of the Bagni, that it may be termed excessive."

"All these abuses and exaggerated grievances exist (the pamphlet concludes by saying) only in the fertile imagination of Mr. Gladstone, and it expresses a conviction that the great majority of those who condemn false and iniquitous principles, and who are advocates of order and social repose—now the cause of all the world—will know how to pronounce a just decision amidst the errors and the accusations scattered with a profuse hand in the letters of Mr. Gladstone, disguised as philanthropic views, by the facts and documents now produced with the simplicity of one who feels he has truth at his side."

PROGRESS OF CATHOLICITY.

(From the Glasgow Free Press.)

Whoever would behold the triumph of Grace and the prostration of heresy on a great scale, must stretch his glance across the Rhine and the Baltic Sea, and look at Germany. A few years ago it might have been said that Christianity was all but extinct in its Protestant States. For more than a century it had been undergoing, in the hands of Coelner and Semler, and other disciples of the Rationalist school, a refining process, till it ended by being refined into pure Infidelity. Those who lived at the close of the last century saw, with horror, whatever remains of Christianity Luther and Calvin had left behind, descend into the grave, amidst the acclamations of men who still called themselves their disciples. The times, however, are changed; and there is every probability that those who may be living at the end of this present age, will have witnessed one of the grandest sights the world ever can see—Christianity, like its Divine author, emerging in glory from the sepulchre wherein wicked men had thought to bury it for ever, and diffusing itself in its own native form of Catholicity over the whole nation. The work of resuscitation began with the downfall of French domination in Germany, but since 1848 its progress has been unexampled and almost miraculous. The simultaneous return of whole masses of the population to the faith of their forefathers is now quite an ordinary occurrence. The revolutions of 1848, barren as they have been in political ameliorations, have been fruitful in happy results for the freedom of the Church. It would seem that the spirit of God had moved over the dark and heaving surface of the revolutionary chaos, and was about to call forth the glorious creation of a Christian and Catholic Germany.

It would be an endless task to state the countless agencies which it pleases God to make use of in the accomplishment of this great work. Much of the good done is doubtless owing to the renovated zeal of the secular clergy, but the chief instrument wielded by Providence would seem to be the devoted zeal of the religious orders. The preposterous and tyrannical laws which shut out religious orders from almost every Protestant State, fell before the first breath of the Revolution: and cities where, a few years ago, any one with the name or dress of a monk would have been stoned, now send forth their thousands and tens of thousands, to assist at the missions given by the Redemptorists and the Jesuits. It is impossible to overpraise the exertions of the disciples of St. Liguori; but the Jesuits, as usual, occupy the foreground, and are found in their accustomed place in the van of this religious movement. Conspicuous among other members of the Society of Jesus is Father Roh, whose eloquence, and piety, and success in the holy cause, will ever mark him out as one of the highest ornaments of an order which has produced a St. François Xavier, and a St. François Régis. A few days ago, he closed a brilliant mission at Dusseldorf, and in leaving the town was escorted to the railway terminus by an immense crowd, rending the air with their acclamations, and strewn his path with roses and flowers. Forty-two conversions at Ellingen were the result of one mission. At Karlsruhe, a captain, two lieutenants, and one sub-lieutenant in the army, abjured the same day the errors of Protestantism; and at this moment seventy persons are going through a course of instruction in the same town, preparatory to their reception. The Duchy of Mecklenburgh could only number 700 Catholics in 1847; now they are increasing with such gigantic strides that the Lutheran ministers held a meeting a few weeks ago at Rotherham, to organise a defence association, against the encroachments of Popery; and the Protestants of Saxony are at this moment laboring to devise a scheme of missions which will embrace the whole country. In one word, an observer, holding in his hand a map of Germany, might trace the route followed by the Jesuits in their missions by the ruins of heresy they leave behind them, and the alarm and consternation they inspire to its paid officials.

There is another agency which promises to be fruitful in great results, though not altogether of a religious character. Every reader of contemporary history knows how eager all classes of Germans are for the re-construction of the political unity of their fatherland. A German empire, one great and glorious, stretching from the Baltic to the Alps, or even to the Mediterranean, and from the Rhine to the confines of Russia and Turkey, is the dream which dazzles the eye, and makes the heart of every German throb. It was principally to bring about this consummation of their dearest hopes that the people ran to arms in 1848, and that diets of sovereigns and statesmen have since been so frequently held. Every proposed scheme, however, has proved abortive, and every effort to solve the problem has turned out a failure. Men are now in despair and perplexity; but it would appear that from the very midst of this gloom light is at last about to issue forth. Among all reflecting minds the conviction is gradually spreading, that Germany cannot be one politically, until it be one religiously—that a common faith, linking together the minds of men, must be the necessary forerunner of that unity in government which will blend them all into one great nation. The celebrated professor of Berlin, M. Leo, himself a Protestant, has come forward as the apostle of this new idea, and labors strenuously to diffuse it in his paper, *The New Gazette of Prussia*. He argues on premises drawn from past history, and propounds this aphorism: "There cannot be a German empire until there be first in Germany a strong and united Church." There is no mistaking where he places this strong and united church. It is the Church of Rome, and the Church of Rome alone. The views

of the learned professor are spreading through every State in Germany with the rapidity of lightning, and are re-echoed by the press of almost every great town. What influence they may have on the conversion and salvation of souls remains to be seen. We know that Providence sometimes makes a mere worldly idea the vehicle of divine grace. It was by means of the victory of Colbiac that King Clovis and the nation of the Franks became Christians, and we do not see why God, if it so please him, may not allure Germany back to the Catholic faith by the bright prospect of a German empire; at all events, the prejudices overclouding Catholicism are, under the influence of this idea, rapidly melting away. Our faith, when seen in its native beauty, must sooner or later win all hearts. This is evident from the care ministers take in our own country to prevent it from being seen as it really is. Were the contest one of reason against reason, and not one of reason against prejudice, the issue would not long be doubtful.

THE ANCIENT BRITISH CHURCH.

(From the St. Louis Union.)

That St. Paul preached the faith "to the utmost bounds of the west," is asserted both by Clement of the first, and Irenaeus, of the second century; but neither of these writers distinctly assert that he penetrated into Britain, which was then hardly regarded as a dependency of the Roman empire, and of which Tacitus tells us significantly "perdomula et statim amissa," referring to this precise period.

It is not, however, until the fourth century that we find any distinct mention of the fact that the faith was preached in the northern islands, during the early days of Christianity. Eusebius and Theodoret both assert it; but neither of these writers say that it took any enduring foothold, or remained in uninterrupted life through the five following centuries until the advent of Augustine. There is every reason indeed, to suppose the contrary; and in this connection we beg to cite an extract from a most able and learned article entitled "the Romans in Britain," published in the *Edinburgh Review*, for July of the present year. The writer says:—

"One circumstance cannot fail to strike us forcibly, in considering this strange mythological catalogue, so much apparently out of place. Among the multitude of monuments relating to the worship of the inhabitants of Britain under the Romans, among the immense number of Roman sepulchral interments which have been opened and examined—we have records of almost every religion of the heathen world, but we find not the slightest trace of Christianity. It must be borne in mind that all these temples and altars were standing, and their worship, no doubt, in full vigor, at the time when the Romans abandoned the island. We can hardly doubt but, that in the constant intercourse with Rome, some traveller, or some soldier, who had received the Christian doctrine, must, from time to time, have found his way hither; yet we feel fully justified by the circumstance just mentioned, in believing that the faith of the Gospel had not established itself in Roman Britain. How contrary is this to the bold averments of the old Ecclesiastical writers, who would lead us to imagine that the Romans left Britain covered with churches, and divided into bishops' sees!—And how conformable to the statement that Augustine did not find a single Christian either among the Romans or the Saxons in the south of England!"

In the second century, as we are informed by the venerable Bede (Mr. Peck's favorite author) during the reign of Marcus Antonius Verus, and Aurelius Commodus, a British King named Lucius, sent Ambassadors to Eleutherius, bishop of Rome, praying that missionaries might be sent over to teach and plant the Christian religion. Malmesbury as quoted by Usher, sustains the affirmation of Bede, and mentioned the names of the persons despatched to baptise king Lucius, and many of his subjects. Over what part of Britain Lucius reigned, we have no means of ascertaining. After his conversion, he himself became a teacher of Christianity, and fell a martyr to his zeal for the truth, at the hands of the persecuting Romans. The fact of his having sent to Eleutherius a request "that he might be made a Christian," is satisfactory evidence, that whether Christianity had been taught in Britain prior to his day or not, it had not taken root and become permanently established at the period we are considering.

From this time, the faith seems to have flourished uninterruptedly in Britain, until after the Council of Arles, in the fourth century, in which four British bishops sat, and the General Council of Nice, where many bishops from Britain are said to have subscribed to the confession of faith against the Arians. From this time we have few notices of the existence of Christianity in England up to the time of the arrival of Augustine. That he found flourishing churches and a simple and primitive religion among the Britons, is susceptible of no sort of proof whatever, but is an empty and unstained assertion. The fact that Augustine, after landing in Britain and being received with open arms by King Ethelbert, went back to France for consecration, is itself a proof that Christianity no longer existed in an organized form in England.

It is very true that the ancient Britons, driven into Wales some time before, still retained some notions of Christianity, and that a monastery existed at the time of St. Augustine's landing at Bangor. Mr. Peck quotes Bede and Gildas (writers whom he had never read), to this effect. But he forgets to state that these religionists were Arianists, and that the clergy as well as the people, were sunk into the grossest immorality and ignorance. There is not a shadow of proof that they continued Christians until the age of Bede, much less during the long period of fifteen hundred years.

THE PROTESTANT BISHOP OF DURHAM.

(From the Catholic Herald.)

Quite an edifying controversy has sprung up between the two organs of Episcopalianism in this city, the *Recorder* and *Banner*. It is true this is not a singular instance of fraternal hickering in that quarter, and we should not notice it, had it not served to expose to the world the theological opinions of another Anglican prelate, one who has acquired no little notoriety by the part he has acted in getting up the late Antipopery excitement in England, we mean, Dr. Maltby, the late Bishop of Durham. It appears that this Dr. Maltby recently gave seventy-five dollars to assist a "struggling congregation of dissenters." This act was highly applauded by the *Recorder* as one of

Christian charity, but condemned by the *Banner* as one of gross inconsistency. Much discussion having ensued on the question, a writer in the *Banner* at length produces the following extract from the *London Christian Observer* in order to "show up" more effectually this liberal minded prelate:—

"In 1812," says the *Observer*, (May, 1836,) "we reviewed the author's (Bishop Maltby's) Anti-Bible Society pamphlet, in which, to the extreme affliction of all good men, whether members of the Bible Society or not, he grievously disparaged the revealed word of God, declaring, that out of sixty-six sacred books, there are not more than seven in the Old Testament, and eleven in the New, fit or necessary for general perusal. The mass of mankind, he says, can no more understand them, than the tragedies of Æschylus. Of the epistles in general, he remarks very much in the style of Belsham and Priestly, that they are valuable, when considered, as mere matters of record, connected with the introduction of Christianity. He recommended for popular circulation, in place of the Word of God, a volume judiciously selected from Cappe's Life of Christ, the work of an avowed Socinian! The Monthly Review, (a Socinian publication,) comments the Bishop's sermons, because 'they are not contaminated by any of that evangelical mixture, falsely denominated Christianity,'—meaning by 'evangelical mixture,' such doctrines as the Fall of man, and the atonement—original sin, and the expiation of that sin by the death of Christ. We cannot comprehend how it is, that Dr. Maltby has contrived, with his sentiments, to reconcile it to his conscience, to continue to officiate as a minister of the Church of England."

In the first part of the above extract, Dr. Maltby administers a severe rebuke to those "men of one idea," who fancy that they can cure all the moral evils of the world by scattering Bibles over its surface, for which we desire rather to thank, than censure him. In the latter portion we have another proof of that beautiful "freedom of opinion," which Anglican bishops exercise, in spite of the Nicene and Athanasian creeds, the XXXIX Articles, consecration vows, &c., &c. And such is the man who has kindled the Protestant bigotry of England into a blaze!

But the Editor of the *Recorder* thinks the bishop is a better man now! for the following singular reasons:— "Is it not generally understood that Dr. Maltby's theological views have undergone important changes for the better, during the last fifteen years? Such are the impressions made on us by an American Bishop, and more than one Presbyterian who have met him and mingled with him on public occasions during that time. Is there any evidence to the contrary? Has he not labored zealously and effectively for the establishment of a College in connexion with the Church. Did he not throw the ball which gave such energy to the Protestant spirit of England, and drew from a million hearts the resolve to resist the aggressions of the deadliest foe that dared to invade the land? His private life, we believe is beyond reproach, his public course in the cause of natural enlightenment calculated to win for him the approval of the wise and good."

The editor of the *Recorder* must be remarkably sagacious and penetrating if he can perceive in the matter he sets forth, any proof whatever, that Dr. Maltby is not still Socinian in his sympathy and belief.

SELLING A PASTORAL CHARGE.

The practice of selling the right to presentations of livings, in the Church of England, is treated as follows by *Punch*, in what is said to be a sketch of a real transaction:—

A few days ago, certain Christian flocks were submitted to the hammer at the auction mart, and knocked down to the best Christian pastors, namely, to those happy shepherds who could best afford to offer the highest price for the chattels. Not being present at ceremony, *Punch* does not pledge himself to the most rigid verbal accuracy in the report of the transaction; but no doubt the auctioneer did his best in the disposal of the goods, after the approved method of auctioneers in general.

"Gentlemen," says the man with the hammer, "the next article I have the honor to submit to your emulation is the advowson, with patronage, &c., of the rectory of Trettre and Michael Church, Herefordshire, net annual value two hundred and fifty pounds, present incumbent seventy-four years of age. What shall we say for the rectory of Trettre and Michael? Herefordshire, splendid county; magnificent hills, that lift the thoughts of Churchmen to the devotional altitude; beautiful thymy pasturage for sheep. Malvern nut-ton, for instance, unparalleled. Now, an offer, if you please, gentlemen, for Trettre and Michael, net value two hundred and fifty pounds, gentlemen. Further, gentlemen, present incumbent is seventy-four years of age—seventy-four, gentlemen, so be quick with your biddings."

First Bidder.—One thousand pounds.

Auctioneer.—A thousand pounds! What, and present incumbent with one leg in the grave? Think of the country, gentlemen—the feet of the everlasting hills of Herefordshire, and mind your bidding.

Second Bidder.—One thousand two hundred.

Auctioneer.—And present incumbent seventy-four? Pray, gentlemen, do not forget; one leg in the grave, gentlemen; at least one leg.

Third Bidder.—Fifteen hundred.

Auctioneer.—Come, we're getting on; but fifteen hundred; only fifteen hundred, for Trettre and Michael; going like a drug, gentlemen—like a drug. I should be sorry to find no better devotion in the company than—thank you sir—sixteen hundred; no warmer enthusiasm for the Established Church, and that at the present time, when rampant Popery threatens—one thousand seven hundred, thank you—our altars and our homes—seventeen hundred and fifty, thank you—and present incumbent—seventy-four, twenty-four—and according to the course of all subsidiary things, with one leg in the grave, gentlemen—a human and commercial fact you cannot too well consider, gentlemen. No advance on seventeen hundred and fifty, and one leg in the grave?

Fourth Bidder.—Eighteen hundred.

Auctioneer.—Thank you; but consider, gentlemen, the span of life; seventy-four, and one—

Fifth Bidder.—Nineteen hundred and fifty.

Auctioneer.—Thank you; eighteen hundred and ninety for Trettre and Michael; salubrious county—seventy-four—one leg in the grave—and the best pasturage. No advance on eighteen hundred and ninety? No advance?—going—going—one leg, gentlemen; I must call your attention to one leg in the grave. No advance? Going—going—(Hammer falls.)

Advowson, with Rectory of Trettre and Michael), yours, sir, and dog-cheap—sold for a song, sir; a very song.—*Punch*.

PROTESTANT LETTER TO MR. PREST.

I observe your name amongst the infernal d—d race who aid that accursed villain (Dr. Cahill). I have lost some blood for England, &c., and it will make me more zealous in trying my hand, against a d—d race who are unworthy the name of Englishmen—that accursed Priest Cahill and all Papists. I trust God will confound the race ere we have to spill their blood. May Cahill's fate in life and eternity be your fate.

"An Utter Hater of the D—d Pope and all his Crew."

A meeting of the Bible Union was held last week, at which they "pitched into those who are unwilling to have a new version of the Bible. King James and his version were handled so roughly that many Protestants are sadly scandalised. The wit of the speakers, however, the Rev. Mr. Thomas, a Welshman, made the attacks go down with the ladies, who were convulsed with roars of laughter. It was shown that a single commentator, Dr. Adam Clarke, had made 12,000 emendments in it. The great question is whether the new version might not have more errors than the old, bad as it is.—*Boston Pilot*.

VALUABLE DISCOVERIES.—DECIPHERING THE ASSYRIAN ANTIQUITIES.—Our metropolitan contemporaries contain an announcement from Colonel Rawlinson relative to a discovery made by him, in an inscription upon an Assyrian Bull, of an account of the campaign between Sennacherib and Hezekiah. He establishes the identity of the king who built the great palace of Koyunjik with the Sennacherib of Scripture. We have now a tangible starting-place for historical research, and shall (Colonel Rawlinson asserts) make rapid progress in fixing the Assyrian chronology. . . . In looking over the large collection of new cuneiform inscriptions recently brought by Mr. Layard from Assyria the Colonel has met with one recording the annals of the "Koyunjik King." Under the head of the third year occurs a notice which determinedly proves the king in question to be the biblical Sennacherib, and contains some others remarkable verifications of Scripture. The record, after giving an account of the king's war against the King of Sidon, and the battle between the Assyrians and the Egyptians, in conformity with the statements of Josephus and Herodotus, presents a notice of the proceedings of Sennacherib against Hezekiah, King of Judea. The names in the inscriptions are *Khazakiyah*, *Ursalimma*, and *Jehua*; and the tribute which the Jewish king pays, in order to free himself from his enemy, is stated almost in the very words of Scripture.

Just after the military, a portion of the 37th Regt., now stationed at Lynemouth barrack, had arrived in procession on Sunday last, to attend Divine service in St. Cuthbert's, at Lynemouth, and taken their places in the church, the congregation were agreeably surprised to witness the approach of upwards of forty French marines, in uniform, headed by seven or eight officers, from the French war steam-ship *Bichu*, Commander Kersason, which vessel recently put into the Tyne from a cruise on the eastern coast of Britain, and in protection of the French fishing; every attention was paid to the welcome strangers which the accommodation of the church would permit. It was a beautiful sight to witness in the house of God the French and English uniforms grouped together; the living representatives of two great nations kneeling before that altar on which was celebrating the death of their common Redeemer. The presence of so many foreigners, with the circumstances of their visit, afforded an edifying and striking illustration of the universality of the mission and functions of the Church, confined to no country or clime, but with her arms outstretched to receive in language common to all nations of the earth the great family of man. During Divine service a French officer, as is usual, remained as sentinal at the gates of the church, which gallant officer was cordially joined by an English officer on similar duty. After the conclusion of the service the English, (or, more accurately speaking, the Irish, for English soldiers seldom voluntarily attend church,) soldiers left in military procession, after which the French marines followed in order, and proceeded by Albion-street, Lenskill-street, Tynestreet, and the Low Lights, to join their vessel in the harbor. The demeanor of the French in church was edifying and respectful. The most of the men were near a similar age, apparently all under forty.—*Correspondent of Tablet*.

DRY GOODS.

WE beg to apprise the numerous friends of Mrs. Coffy, and the public at large, that she has opened a Dry Goods and Fancy Store at No. 23, St. Lawrence Main Street. Persons desirous of making purchases in the above line, would do well to give her a call, as she is determined to sell at the lowest possible prices.

In compliance with the wishes of her friends, Mrs. Coffy has engaged the services of a competent milliner and dressmaker, so that those ladies who may favor her with a trial, will find their orders punctually and carefully attended to.

AMERICAN MART,

Upper Town Market Place, Quebec.

THIS Establishment is extensively assorted with Wool, Cotton, Silk, Straw, India, and other manufactured Fabrics, embracing a complete assortment of every article in the Staple and Fancy Dry Goods Line.

India Rubber Manufactured Boots, Shoes, and Clothing, Irish Linens, Tabbirets, and Frieze Cloths, American Domestic Goods, of the most durable description for wear, and economical in price.

Parties purchasing at this house, once, are sure to become Customers for the future.

Having every facility, with experienced Agents, buying in the cheapest markets of Europe and America, with a thorough knowledge of the Goods suitable for Canada, this Establishment offers great and saving inducements to CASH BUYERS.

The rule of Quick Sales and Small Profits, strictly adhered to. Every article sold for what it really is. Cash payments required on all occasions. Orders from parties at a distance carefully attended to.

Bank Notes of all the solvent Banks of the United States, Gold and Silver Coins of all Countries, taken at the AMERICAN MART, Quebec, 1850. T. CASEY.