THE PROTECTOR
AND CHRISTIAN WITNESS.

"RIGHTEOUSNESS EXALTETH A NATION: BUT SIN IS A REPROACH TO ANY PEOPLE."—Prov. xiv 34.

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RELIGIOUS DEPARTMENT.

WE'LL NOT GIVE UP THE BIBLE.

We'll not give up the Bible,
God's holy book of truth;
The blessed staff of hoary age,
The guide of early youth:
The sun that shed a glorious light
O'er every dreary road;
The voice that speaks a Saviour's love,
And leads us home to God.

We'll not give up the Bible,
For pleasure or for pain;
We'll buy the truth, and sell it not,
For all that we might gain;
Though men should try to take our prize
By guile or cruel might;
We'll suffer all that man can do,
And God defend the right!

We'll not give up the Bible,
But spread it far and wide,
Until its saving voice is heard
Beyond the rolling tide;
Till all shall know its gracious power,
And with one voice and heart
Resolve that from God's holy Word
We'll never, never part!

THE BLESSINGS OF AN OPEN BIBLE.

[Concluded.]

But the Bible was not only the instrument of the glorious Reformation, with all its blessed consequences in this country; but also led to the same results amongst many of the continental nations. It was the accidental discovery of a Bible by Luther in the university of Erfurt, which was the first step towards the emancipation of Germany from the thraldom of Papal tyranny and superstition. Searching one day in the library of that institution, he lighted upon a large volume with strong clasps, covered with dust, and which had evidently not been opened for half a century. His attention was arrested by its strange appearance. He examined it, and found it was Latin Bible. He had never seen a Bible before; and now nothing more of it, than the lessons extracted from it in the service book. He began to read, and soon discovered new and awakening truths which filled his mind with anxiety and alarm. He trembled as he read, and pored, and read again. For a time he hoped to quiet an wakened conscience by severe fasting and penances; going whole days without food, and lacerating his body with horns and scourges. But all in vain. He could find peace or satisfaction by such means. At length he had one, who though a Papist in name, by studying the Scriptures, had been taught of God, "the truth as it is in Jesus," to whom he told his distress, and from whom he heard with amazement and delight, that "the righteousness of Christ is the only righteousness, by which the sinner can be justified"—"that in his blood there is forgiveness, and in his righteousness a title to heavenly and everlasting happiness." The clouds were gradually removed from his mind, and the Son of Righteousness dawned upon him with healing in his wings. He began to expound the Scriptures to others; and by these doctrines he preached, and his bold exposure of the Romish errors, he arrested general attention, and crowds flocked to hear him from every quarter. The fact of his preaching was thus expressed by one of his contemporaries—"It was as if a new day had arisen upon the Christian world after the long darkness and a night of gloom." As might be expected, Rome became alarmed, and employed every means to silence him. But threats and opposition he heeded not. A divine power sustained him, and as Almighty arm protected him. He went scattering the incorruptible seed of truth, boldly denouncing one error after another, and making such numerous converts of all classes, from the highest to the lowest, that the Papal hierarchy began to tremble for the consequences. The Pope, shaken on his throne, launched forth against him bull after bull; but was unable to crush the fearless adversary, who completed the mighty work he had begun, by translating the Scriptures into the German tongue: and others kindling their torch at the same source of light, spread its beams far and wide, and dissipated the darkness, which had for centuries overspread the face of Christendom; and thus produced the greatest moral revolution, which had taken place since the times of the Apostles. Truly may it be said, that "the word of God is mighty in operation to the pulling down of strongholds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God." Satan's fortresses fell down before the Gospel trumpet, like the walls of Jerico before the sounding of the rams horns: and multitudes, over whom, during the long night of Papal darkness he had held despotic sway, were emancipated from his thraldom, and brought into the glorious liberty of the children of God.

I am aware indeed, that Roman Catholics assert, that their church is not opposed to the circulation and reading of the Scriptures under certain circumstances; and that they are not absolutely forbidden, but allowed to be read under proper restrictions. Now, even in this view of the case, it may be said, the Church of Rome arrogates an authority, which belongs to no creature,—to decide when and to whom the Almighty shall address the offers of his grace: since in direct opposition to such an assumption the injunction is given without any limitation, "*Search the Scriptures*," for in them ye think ye have eternal life, and they are they that testify of me." And the Bereans are commended, because "they *searched the Scriptures daily*, whether those things were so," which the Apostle preached to them. But in point of fact the restrictions imposed virtually amount to a prohibition, with but a few favoured exceptions: since those only are permitted to read the Bible, who have obtained a license from the priest; on his judging, "they are not likely to derive any harm from such sort of reading; but if any one should presume to read or possess the book, without such permission, unless he should first deliver it up to the ordinary, he may not receive absolution of his sins." Accordingly, whilst to the young and the poor in general, it is a forbidden book, since they are not deemed proper persons to read it; should any one, to whom permission was granted, be led by the perusal to question any doctrines of the church, he would at once be prohibited from meddling any more with a dangerous a book.

In proof of Rome's opposition to the Bible, and dealing with it as a proscribed book, we may refer to these facts—that 1229 the Council of Toulouse prohibited the reading of the Scriptures wholly to the laity. In 1400 Pope Alexander III. condemned all translations in the vulgar tongue. In 1713, Clement XI. issued a bull, declaring it "the hurtful for any one to have the Scriptures in the vulgar tongue, or to attempt to read them at all; and insists on the danger of helping the spiritual power to put a stop to it." And when after the Reformation, a Roman Catholic archbishop had made a translation of the Scriptures with explanatory notes, and put it forth with the sanction of one Pope, more liberal than the rest; his successor Pius VII. caused it to be placed amongst the list of prohibited books, as a dangerous work. And to come to our own time, the present Pope, Pius IX. in the year 1846, addressed a circular letter to all the Roman Catholic bishops in Christendom, to be read in all the churches under their superintendence; denouncing our Bible societies for putting forth an immense number of copies of the books of the sacred Scriptures, printed in various vulgar tongues, and often filled with false and perverse interpretations (as he is pleased to call them) contrary to the rules of the Holy Church which they continually circulate at an immense expense." And towards the close of this edict, he cautions all the faithful against receiving any of these copies, and enjoins all to do their utmost to counteract the dissemination of them. When moreover a number of Bibles were on a late occasion sent to Rome for distribution, during the time the Pope was driven from his throne by the hatred of his subjects; no sooner had he been brought back by the aid of foreign troops, than all further circulation of the Scriptures was prohibited; and had not the remaining copies been placed under the protection of the American consul, they would have been immediately destroyed.

One other fact may be mentioned in proof of the Bible being a prohibited book, where Popery exercises uncontrolled sway. A clergyman, who recently visited Rome, having been assured by a popish priest, that the Bible was permitted to all, who could understand it, and was in general circulation there, resolved to test the truth by visiting every bookselling establishment in the city. After going from place to place, and enquiring at every shop, from that which was patronised by the Pope down to those who sold old and second-hand books, he was unable to procure a single copy in the Italian language and of a portable size in the whole city of Rome. And when he asked each bookseller the reason of his not having so important a volume, he was answered in every instance, that it was prohibited, or not permitted to be sold. In two places he was offered indeed an edition of the Scriptures in *twenty-four volumes*, at the price of about £4, a sum which of course precluded any but rich persons to purchase it, and so virtually rendered the sacred volume a proscribed book.

Such is Rome's unvarying opposition to the Bible; because the Bible is opposed to her unscriptural tenets. And we believe, that if its light were only suffered freely to shine forth, it would quickly put an end to her soul-destroying errors and superstitions." Accordingly she dreads the Bible far more than any acts of parliament or penal laws which her subtle policy may enable her to evade. She trembles before the light, which exposes the fables or false doctrines which she substitutes instead of the truth. And accordingly our best security against her machinations is, thoroughly to get the mind imbued with the knowledge of God's word, and to obtain a realising experience of its life, giving truths in their transforming influence on the heart. Let this be done; and vain will be all her efforts to mislead those who have thus received "the incorruptible seed," and to turn them away from "the faith once delivered unto the saints."

Let us then learn to prize our Bibles more, and cleave to them as the only infallible standard of faith and practice. Let us be thankful to God, that we have the free and unfettered use of this precious book; that the stone which had been once placed on these "walls of salvation," has been rolled away; and that they are now accessible to all comers. And that instead of following the vain traditions and soul-destroying delusions of a corrupt church, as our forefathers did; we have that "lamp" in our hands, which is able to guide us with unerring safety amidst the dangerous paths of life to the heavenly Canaan: and that the humblest individual amongst us may without molestation read in his own language "the wonderful works of God." Having this privilege, let us be careful to make a *due improvement* of it: since it is not enough to have the Bible in our possession, or even to be acquainted with the letter of it. We must further pray for the enlightening and sanctifying influences of the Holy Spirit, to open our understandings to apprehend its contents, and to incline our hearts to obey its precepts: otherwise it will still be to us "a sealed book;" and the things which it reveals will be hid from our eyes: and our condemnation will be the greater, because we continued in darkness when the light was shining around us; and did not seek the anointing of the Spirit to impart that knowledge which maketh wise unto salvation. Let us moreover watch with jealousy every attempt to withdraw this inestimable treasure from us; and guard against the encroachments of a church which, under the pretence, that the indiscriminate reading of the Scriptures is more likely to do evil than good, would endanger that free use of them which we are now permitted to enjoy.

And whilst we rejoice in the possession of the word of life and salvation ourselves, let us think with pity and compassion on the millions of our fellow creatures in heathen lands, who are destitute of this heavenly gift:—who have never heard the glad tidings of salvation proclaimed in their ears;—and are perishing for thirst of those living waters, which flow so freely and abundantly in our own favoured land. How sad to think, that in this the nineteenth century, there should still be myriads of immortal souls, all hastening to a long eternity without a ray of revealed light, without a foundation of hope beyond the grave, and without any of those cheering consolations in the hour of sorrow, sickness, and death, which the blessed Bible ministers to those who have it in their possession, and are enlightened to understand it. Who, that has ever tasted the sweetness of Gospel grace, and quenched his own thrist at these living waters, does not feel an earnest desire to bring others to partake of its blessings! In proportion as we esteem the Gospel indispensable for ourselves, we shall feel the sacred obligation rest upon us, not only to nourish our own souls with the provisions which it supplies; but also to impart them to those, who are perishing for want of them. We shall esteem it alike our bounden duty and high privilege to improve the opportunities which are afforded, by means of Bible and Missionary Societies, to direct the life-giving streams, which flow from "the wells of salvation," into the parched and desert land of the heathen world. Nor shall we rest satisfied, till every nation, tribe, and kindred has heard the joyful sound; till the light has spread forth in one glorious blaze of illumination to cheer and to renovate a dark benighted world; and till "all the ends of the earth have seen the salvation of our God."

EDUCATION.

(*From the 8th Report of Massachusetts Board of Education*)

We cannot conclude this report without referring to a subject of vital interest, not only to the prosperity of all our institutions of learning, but to the welfare, also, of all the children in the Commonwealth. We refer to the importance of cultivating the moral and religious, as well as the intellectual faculties of our children by the frequent and careful perusal of the sacred Scriptures, in our schools.

It is gratifying to the Board to be able to announce that so far as there was reason for deserving a change in regard to the use of the Bible in our schools, the change which has taken place within the last few years is a favourable one. In one of the early Reports of the Secretary, after careful inquiry on his part, the fact was communicated to the Board and the public, that the Bible was then used in almost all the schools, either as a devotional or as a reading book. But there were exceptions. From inquiries, however, which have been made by the Secretary during the present year, (1844) it now appears, that of 308 cities and towns in the Commonwealth, it is used in the schools of 258 towns, as a regular reading-book, prescribed by the School Committee; and that in the schools of 38 towns, it is used, either as a reading-book or in the exercises of devotion. From nine of the remaining towns, no answers were received,—and, in the schools of 3 towns only, it is found not to be used at all.

By the direction of the Board, it has been in daily use, in all the Normal Schools from their commencement, and it is believed that it is used, in like manner, in all our Academies.

While we rejoice at the change which has taken place in this respect, the fact, that there is a single institution of learning, in the peculiar home of the Pilgrims, where the light of the Bible is excluded from the minds of the pupils, is a ground of serious apprehension and regret.

While the Christian world is sub-divided into such a variety of religious sects, it is to be expected that their jealousies would be excited, by sectarian instruction, or, by the introduction of books of a denominational character. And, indeed, as well in the present state of public opinion, as of the enactments of our Legislature, that teacher would act strangely in contravention of his duty, who should attempt to disregard such a well-understood, and beneficial provision of the laws. But the Bible has nothing in it of a sectarian character. All Christian sects regard it as the text-book of their faith. Our fathers brought it with them, as their choicest patrimony, and bequeathed it to us, as our richest inheritance. They imbued their children with its spirit. They founded our Government upon its principles: and, to render the Government permanent, they established the institution of the Common School, as the nursery of piety.

It is, also, worthy of remark, that while our Legislatures have guarded, sedluously and effectually, our Common Schools from becoming places for sectarian instruction, they have at the same time provided for the instruction of the youth, both in the schools and in the other institutions of learning, in a knowledge of the principles of the Christian religion. The seventh section of the 23d Chapter of the Revised Statutes, enjoins it, as a duty upon all the instructors of youth, that they shall impress upon their minds, "the principles of piety," and those other virtues, which are the basis upon which our constitution is founded; and that they shall also endeavour to lead their pupils to a clear understanding of the tendency of the above mentioned virtues, to preserve and perfect that constitution, and secure the blessings of liberty, as well as to promote their present happiness, and also, to point out to them the evil tendency of the opposite vices.

It is difficult to perceive, how these results can be accomplished, without a frequent reference to the pages of the sacred volume; and it is equally difficult to imagine what objection can be raised to the study of a book, which is not only the palladium of our liberties, but the very foundation, also, of our most cherished hopes.

If it is said, by the use of the Bible in the schools, a wrong interpretation may be given by the teacher to any of its passages, the reply is an obvious one, that this would be a fault in the manner of instruction, provided for by the law, and not in the use of the Bible itself. But it may be further replied, that even this danger is guarded against. The spirit of the law is opposed to it, and public opinion, in this country stronger than the law, would, at once, put down the attempt of any teacher to violate the rights of conscience, by giving to his pupils sectarian instruction. It will be recollected, that the Common Schools are under the charge of committees chosen by the people, who have power to prescribe the books, and to direct the manner and the amount of religious instruction.

If it is said, also, that the Church, the Sabbath School, and the family, are places better adapted than the Common School for the education of children in the principles of the Christian religion, we reply, they are undoubtedly it is the duty of parents and of religious teachers, to co-operate with the Common School teachers in their religious instructions, yet it is only in the Common Schools that thousands of the children in our Commonwealth can be thus instructed. How many are there of those, who swarm in our cities, and who are scattered throughout our hundreds of towns, who, save in the public schools, receive no religious instruction! They hear it not from the lips of an ignorant and a vicious parent. They receive it not at the Sabbath School, or from the pulpit. And if in the Common School the impulses of their souls are not awakened and directed by judicious religious instruction, they will grow up, active in error and fertile in crime.

The Board do not purpose, indeed, they are unable to suggest, any legislation to remedy the evil. It is beyond legislation! Like legislation itself, it depends upon popular opinion; and if that is not awakened to it, the evil is irremediable. But if the community will look back upon the institutions of the Pilgrims, and contemplate the wonders which those institutions have wrought for us, if it will compare the moral aspect of New England with the most favored features of a nation where the light of the gospel has shone with less effulgence; or, if it will compare an individual, subject at an early age to religious influences, his energies aroused, guided and controlled by judicious discipline, and his affections trained and confirmed in habits of kindness and benevolence, with one reared without principle, educated without morals, corrupting youth by his example, and harassing society by his crimes, it will form, it is believed, a more correct estimate of the unspeakable value of a religious education.

(*From the Canada West Journal of Education.*)

Why do the cities of New England strongly attract the virtuous and that of Naples repel them? Why is not the lovely shore of ancient Campania now the residence of an intelligent, enlightened, virtuous and happy population? Why are not the shores of New England the abode of indolence, ignorance, debauchery, theft, and squalid wretchedness?

Who would not unhesitatingly answer, that the spirit of liberal and sound education is welcomed in the one, and completely diffused through the mass of its population; while from the other, with the exception of a few cloistered instances, it is completely excluded? Let it be understood, that education in its extensive and proper sense, is here intended—*that* education which cultivates and rectifies the whole mind, intellectually and morally.

Reader, are you a patriot? Rest your country's liberty, wealth, honour, and happiness on a sound education. Do you view yourself in the light of a philanthropist? Education with all that the term justly embraces, is the good Samaritan that pours healing oil and wine into the bruises of the mind bowed down beneath the shackles of ignorance.

But especially are you a *parent*? Open, then, the windows that admit light into the mind of the child. God has built that mind for a *mansion of knowledge*. He has founded it on the earth, and designed it to rise above the skies. That mind contains many chambers of resplendent grandeur, and pavilions of immortal happiness; but the *key*, in a great measure, is committed to thy care, which unlocks and illumes this noble structure. You can withhold the light, and in consequence, it may smoulder in darkness, and crumble into irremediable ruin.

We ought not to despise a man any more for the misfortunes of his mind than those of his body, when they are such as he cannot help; nay, rather, we should pity him more who is deficient in intellect, than he who has lost a leg or arm, the loss of the latter may be supplied by artificial means, the want of the former never can be supplied by any means at all.

Great minds are charitable to their bitterest enemies, and can sympathize with the failings of their fellow-creatures. It is only the narrow-minded who make no allowance for the faults of others.

In proportion as luxury increased, the life of man was abreviated. The seven kings of Rome reigned longer than the first twenty emperors.

A Fast City.—A St. Paul paper says: Some ground was leased on Third street, just above our office, on Wednesday, a contract was entered into for a building on Thursday, the building was commenced on Friday, framed on Saturday, (rested on Sunday,) was raised on Monday, and fell down on Tuesday afternoon—all in the space of five days!

NEWS SELECTIONS.

The Tea Trade.—How far the new difficulties in China are likely to affect the trade with that country, is a matter of opinion. It was thought that the existing insurrection in China would prostrate trade, and greatly enhance the value of exports from that country, but in this the public has happily been disappointed. The production and export of tea seems to have undergone no very material abatement. It may be different, however, with the present troubles. The trade at Canton seems to be effectually prostrated, and will probably not be resumed this season. For the general purpose of commerce, the growth of tea is restricted to five districts or parts of contageous provinces. Almost every province of China produces more or less tea, but generally of inferior quality and for local consumption only, or when of superior quality, like some of the fine wines of Europe, losing its flavor when exported. The most important tea districts all lie between the 23rd and 25th degrees of latitude, and the 115 and 122nd degrees of east longitude. These comprise the provinces of Fokein and Canton, but more particularly the first for black teas; and Kiang-nan, Kiang-si and Che-kiang, but chiefly the first of these for green.

Canton was fomerly the principal mart for tea, the greater part of it having been brought to port, but of late years, and since the opening of additional ports to foreign commerce, its trade has declined. The trade is conducted in a very unsual manner. It is nominally in the hands of native tea merchants, who commonly receive advances from foreign merchants and other capitalists who are permitted to reside at their ports, but with this exception, are altogether independent of them. The native merchants are very numerous, those connected with the green tea districts alone being about four or five hundred in number. The length of the land carriage from the principal districts where the green teas are grown, to Canton, is probably not less than 700 miles; that of the black tea, over a mountaneous country, is not less than 200 miles. The tea merchants begin to arrive in Canton about the middle of October, and the busy season continues until the beginning of March, being briskest in November, December and January.

It will be at once obvious that the trade of Canton for this season is completely broken up, and the supply of tea will be less in consequence.—*Boston Journal*

The Flood in the Mississippi.—The *St. Louis* (Missouri) *Republican* of the 10th inst. says:—The water and ice in the Mississippi come down with tremendous impetuosity. Everything is carried with it. Large lots of logs from the Wisconsin pineries are likely to be lost. We hear of one lot which has been wintering some miles above Alton, all of which are lost. The rafts were broken to pieces, and the logs took their chances with the ice, and went rushing down the river. We understand there were hundreds of thousands dollars worth of logs lying above the rapids, all of which is liable to be lost by the sudden rise and breaking up of the ice in the river.

Another Steamship Enterprise.—We learn, says the New York *Commercial Advertiser*, that a distinguished shipbuilder, formerly doing business in that city, has contracted with an association of landholders in California, for the construction of two mammoth steamships, each of 7000 tons, designed for the conveyance of 3000 passengers, to accomplish the trip *via* the Isthmus, in fifteen days. The special object is to afford a cheap and rapid communication between California and the Eastern States, in order to augment the population of the Pacific coast, and to enhance the value of our possessions in that quarter. The dimensions proposed for these steamers are as follows: Length, 440 feet; breadth of beam, 55 feet; depth of hold, 34 feet. It is expected that these vessels will soon be commenced, and there seems to be a probability that the plan will be carried into effect.

Terrible Riot in New Jersey.—A terrible riot occurred on Saturday and Sunday among the Irish labourers employed at the Bergen tunnel, Hudson, New Jersey. This tunnel, which is through Bergen hill, is intended to afford the New York and Erie Railroad Company access to the pier of the Long Dock Company. Twelve hundred Irishmen were employed, divided into night and day hands. These were composed about equally of the famous factions Corkonions and Fardowners, each settled in a colony by itself in large temporary shanties. On Saturday, being regularly paid off, all hands got drunk and a fight was soon raised, which spread until about four hundred persons were engaged in it. From one o'clock in the afternoon they fought desperately with clubs, stones, and fists, until nightfall, when four of the shanties were fired and burnt. The battle then raged so fiercely that the sheriff sent to Jersey City and Hoboken for aid. To this four fire companies responded with about four hundred men. On arriving upon the ground, the firemen formed in regular order, led by their officers, and charging with a fierce yell which struck terror into the hearts of the Irish, they rushed upon the mob, scattering it in all directions and putting a stop to the battle. They arrested a number of persons, one of whom they caught in the act of firing a shanty. Soon afterward four military companies arrived upon the ground, which they took possession of, scoured the whole neighbourhood, and arrested fifteen of the bruised and battered combatants. On Sunday afternoon the fight was renewed with desperate ferocity, but the military, which had been withdrawn, returned to the scene, and arrested a number of participants. The whole number arrested is about fifty, nearly all of whom are so dreadfully battered, cut, and mashed about the head, as scarcely to be recognised. The scenes in the jail and among the shanties are described as revolting. Seven of the wounded are not expected to live.

DR. KANE.

We learn, with great regret, that Dr. Elisha K. Kane, the celebrated Arctic explorer, was at the last dates from Havana, lying at the point of death. Several members of his family were with him, and the sympathy of the whole native and foreign population was enlisted in their behalf, in view of their affliction. The death of Dr. Kane will be mourned wherever energy, perseverance, humanity, and scientific enthusiasm are appreciated. His disease is of a scrofulus nature, arising from scurvy and exposure during his northern explorations. His friends however, are led to entertain some hope that he may survive, from the circumstance that he has four times been in the same critical condition—once in Egypt, from an attack of plague; once in Africa, prostrated by the African fever; once in the Mediterranean, with lock-jaw; and he was dangerously wounded in the Mexican war, while carrying despatches from General Scott, between Vera Cruz and Mexico. He is thirty-four years of age, having been born in Philadelphia in 1822. He received his classical education at the University of Virginia, and his medical education at the University of Pennsylvania, where he graduated as a doctor of Medicine in 1843. Soon after receiving his degree he was appointed surgeon to the first American mission to China. He travelled extensively in China, the East Indian Archipelago, British India, and Egypt. After his return to the United States from these adventures, he next sailed for the West Coast of Africa, and visited the slave factories from Cape Mount to the river Bonny. During the war with Mexico in 1847 he visited that country, and performed a perilous service in bearing President Polk's dispatches to General Scott. On the return of peace he was assigned to the coast survey under Professor Bache, and was at work in the Gulf of Mexico when the first American expedition was organized to search for Sir John Franklin. Dr. Kane went out as senior surgeon; on his return he published a narrative of the cruise, and it was scarcely ready before he started on the second expedition to the Artic regions, from which he returned with his health fatally injured.

The Atlantic Telegraph.—Lieutenant O. H. Berryman, commander of the United States steamer "Arctic," which was dispatched by the United States government to make a survey of the Atlantic ocean, for the purpose of ascertaining, if possible, the practicability of laying a telegraph wire between America and Europe, has returned, and reported to the Navy department that there is no doubt that the enterprise can be successfully carried out. A light, flexible, and strong electric telegraph cable is in process of manufacture in England, which by contract is all to be delivered on board ship by June 1. Four steamers are to be employed in laying it down, two to carry the wire, which will be divided into equal portions of 1,250 miles, and two others as tenders, so as to afford immediate relief in case of accident to the others. The English government has provided two of these, and application will be made to the American government for the others.

The new cable consists of seven copper wires, each about the size of an ordinary pin, insulated by gutta percha, enclosed by a flexible covering of wire rope; it is but five-eighths of an inch in diameter, and weighs eighteen hundred weight to the mile. It is so flexible that it can be tied with the ease of a common rope. Hundreds of specimens were made and applied to the severest tests before this cable was selected. A much thicker cable will be used on approaching the land at each end of the route.

The subscriptions for the amount required by the company, £350,000, have all been made, there being more applications than could be satisfied. Of the shares, which are £1,000 each, 101 have been taken in London, 88 in America, 86 in Liverpool, 37 in Glasgow, 28 in Manchester, and 10 in other parts of England. It is stated that there was never before a subscription list so limited in the number of its names which represented an equal amount of capital. It is expected, if no accident occurs, that there will be instantaneous communication between the two hemispheres in the course of next June.

Should this expectation be realized, the fact that time is some four hours later in New York and Boston than in London, will produce some curious results. "We shall actually hear by telegraph what transpires in the old country some four or five hours *before* the time of the occurrence in the place where it happens. Thus the result of a vote in Parliament taken at the end of a protracted night session, at two or three o'clock in the morning, can be reported by telegraph and made known here at ten o'clock the preceding evening. The results of the operations in the London and Liverpool markets can be announced at the close of the day's business abroad, in ample season to be the foundation of the *same day's* proceedings in State-street and Wall-street in America. On the other hand, the rapidity of telegraphic transmission in the opposite direction, will not seem so mysterious. The delivery of the President's message in Washington at twelve o'clock, cannot possibly be announced by telegraph in London earlier than four or five o'clock in the afternoon."

Some apprehension having been felt that, in case of a war between this country and England, the advantages would be greatly in favor of that country, as both ends of the line are on its territory, a member of Congress addressed a note to Lieutenant Maury, inquiring if there was a point under our flag that would answer for the western terminus; if not, what were the obstructions; and what would be the influence in a military point of view. He has replied in a very interesting and sensible letter, showing that the present route is not only the shortest, but the only practicable one for a submarine telegraph; and stating, that if another were constructed to one of our seaport towns, the other, in time of peace, by reason of its great advantages, would take most of the business; while, in war, the British authorities would only need to cut the American cord, or take charge of its office on the other side, to render it useless to us. He regards it as very fortunate that this great enterprise is the joint work of the two countries, which guarantees that the cord is never to be broken or to be used otherwise than freely and fairly alike by them. In case of war neither of the two governments would dare convert it into a military engine against its joint owners and partners. The spirit of the age is against such an act.

DISCORD AMONG ROMAN CATHOLICS IN BELGIUM.

(*From French Cor. of Boston Congregationalist.*)

The present state of Belgium is calculated to awaken a feeling of profound interest in the minds of those who have at heart the free exercise of religious liberty, and the development of evangelical truth. Protestantism is labouring to go forward there, where it is successfully established, and struggling for ingress there, where the door appears still closed against it; and whilst these persevering efforts are being carried on by the children of the Reform, disputes and contentions are raising between priests and professors, barriers which, in all probability, will not be easily levelled, and which must have for effect to assist and protect the spread of the Gospel.

The authors of the existing quarrel are the Bishops of Ghent and Bruges, who sent forth two pastoral letters, couched in the bitterest language, against the erroneous and anti-Catholic doctrines taught in the Universities of Ghent and Brussels.

The Liberals have retorted in a manner proving two things viz: their assurance that their party is sufficiently important in numbers to allow them boldly to confront the mother church; and also, that, far from being disposed to abandon the vantage ground they have conquered, they are determined not only to hold that, but even to secure more.

I will not transcribe the pastorals of the Bishops; it is sufficient to observe that their aim and end is, to do away with all literary establishments, and induce families to entrust the clergy, and the clergy alone, with education in all its various branches. The opposite party is however, a strong one, and has confidence in its strength, as will be seen by the following portions of a speech pronounced by Monsieur Verhagen, before the *notabilities* of Brussels, and the Professors and students of the Free College of that city. Monsieur Verhaegen is a Roman Catholic, and one of the Professors of the University. He says:

"Six and twenty years ago, gentlemen, we thought that all intolerance had ceased; the Roman Catholic clergy held out their hands to us, and exclaimed to us; 'Henceforth there shall be union; *freedom of opinion, liberty of worship, liberty of the press, liberty of instruction.*' What were these protestations of faith in each other, and freedom, for all, but the pledge of mutual tolerance, the promise of a useful and legal union of sentiment and action, between men of science and men of faith! All flattered themselves that, for the future, religion and science would work together for the public good. But vain was this hope; scarcely had a year passed away when the head of Roman Catholicism, a stranger to our country, our customs and our laws, took upon himself to be our judge in politics, and hurled against the Belgic Constitution the ever to be regretted Encyclique of 1832, dictating the duties of the clergy, and commanding the destruction of the edifice which they assisted us to raise. The Encyclique declared that the Constitution which guaranteed liberty of worship, was founded upon principles as false and absurd as they were unreasonable and impracticable. The Encyclique declared with regard to liberty of the press, guaranteed by the Constitution, that such liberty is most dangerous, and cannot be held in too much horror, &c. &c. &c. Those tutored by the Pope, the Belgian clergy, as was its right, founded the Roman Catholic University of Louvain, where they would be free to teach the whole of the maxims contained in the Encyclique. But the Liberals, making use of a right equally their own, immediately founded the Free University of Brussels, which was viewed with no better eye by the Bishops than the Universary of Ghent, and both were soon denounced by them as places exercising the most dangerous influences, and inculcating principles of the worst tendency.

"We do not deny to any one the right of criticising the instruction we give, of contradicting our opinion, or of refuting our doctrines, being assured that we must and shall triumph over our adversaries, in any serious [illegible] from the good sense of the country will decide.